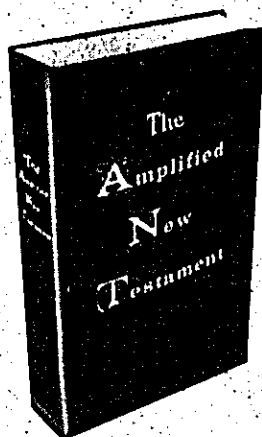


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GUEST EDITORIAL

Should We Ever Be Intolerant?*

By L. Nelson Bell*

IN HIS PREFACE to *Letters to Young Churches*, J. B. Phillips writes: "We commonly suppose that all roads of the human spirit, however divergent, eventually lead home to the Celestial Benevolence. But if we were seriously to think that they do not, that false roads in fact diverge more and more until they finally lead right away from God, then we can at any rate sympathize with what may seem to us a narrow attitude. For example, an 'unorthodox' view of Christ which really means that the 'Bridge' is still unbuilt, was anathema to these men [the Apostles] who were sure of the truth, and had in many cases known Christ personally. It is at least possible that our 'tolerance' has its root in inner uncertainty or indifference."

In no generation have uncertainty and indifference to the eternal verities of the Christian faith been more in evidence than our own. Broadness and tolerance are much-coveted labels in our day. To call anyone "narrow-minded" is equivalent to placing a stigma on one's character, particularly when referring to the realm of religion.

But we all know that there are areas of both life and thought where men must be intolerant if they are in the right.

The mathematician who insists on certain fixed formulae is not being in-

tolerant; he is being honest. The referee who insists that the rules of the game be observed is not being intolerant but fair. The pilot who demands accuracy in computing speed, wind velocity, or drift is not being intolerant but is protecting life.

Why is it then that we should want Christianity to adopt a tolerance where matters of eternal truth are concerned? That which has to do with the welfare of the soul cannot be subject to the vagaries and foibles of human concepts. To undermine the absolute involves a tolerance not countenanced by the Scriptures.

The Bible plainly teaches that Christ is the divine Son of God. This was the claim of our Lord and it was affirmed by His disciples. The Epistles repeat it again and again. And John in Revelation bears witness to the fact in no uncertain terms.

The Church was founded on belief in the deity of Christ, and it has been

*Editor's Note:

L. Nelson Bell is a retired medical doctor who served as chief surgeon for many years in the Southern Presbyterian Church Hospital in Tsing-klungpu, China. At present he is spending most of his time writing and is executive editor of "Christianity Today," which magazine he helped found.

In 1957 he received the top award for an editorial, awarded by the Freedoms Foundation, Valley Forge, Pennsylvania. We are grateful to "Christianity Today" for permission to reprint the article by Dr. Bell.

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an essential teaching of our evangelical faith through the centuries. Anything, therefore, that would question or detract from the deity of our Lord must be resisted even unto death.

But the Bible is specific about a number of other things besides this. Nothing is clearer, for instance, than that Jesus died on the Cross for our sins. It is popular to say that no one aspect of the atonement can explain the magnitude of the doctrine in all of its implications. This can be true, but such an omnibus statement must not then be made the cloak for a denial of certain vital parts of that doctrine.

If we contend that Christ died to set an example, let us be equally vigorous in affirming that He died as our Substitute, for this is what the Bible plainly states. If we insist that His gracious act of sacrificial love motivates us to turn to Him in faith, then let us be equally insistent that we are cleansed from our sins by the Blood shed on Calvary.

We ought to be intolerant where the things of Christ's person and work are concerned. Our Lord himself was vigorously intolerant. When He said: "... no man cometh unto the Father, but by me," he was pointing the way to eternal life. And when He said: "... ye must be born again," He was making clear the necessity for the new birth.

When the disciples after Pentecost went out to preach a risen Christ, there was no compromise in their message. So far as the events they had seen and experienced were concerned, they were intolerant of any compromise.

When Simon the sorcerer suggested that the power to bestow the Holy Spirit be purchased with money, Peter exclaimed intolerantly, "Thy money perish with thee." The determining factor for Peter was God's

revealed will. When it was made clear to him in the house of Cornelius that salvation was for all men, he submitted, saying: "Who was I that I should resist God?"

When Elymas the sorcerer tried to obstruct the preaching of Paul, the apostle also was intolerant: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10)

The gentle John showed no tolerance toward Diotrophes, who was disturbing the church. "Wherefore, if I come," he wrote, "I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 10).

In the area of medicine, tolerance of error can be a grave offense. No reputable pharmacist will tolerate substitution of drugs or alteration in prescribed amounts. No reputable surgeon will tolerate unethical operations. But people professing to be Christians put up with unbelievable tolerance in the areas of life that are the most important.

Does not the reason for this lie in the shift from authority of divine relation as found in the Scriptures to authority in man's ever-changing opinions?

If Christian truth is not absolute, if it is only relative and therefore subject to human interpretation (and misinterpretation), then there should be no limits to tolerance; one man's opinion would have to be as valid as the next.

But because Christianity is based upon truths which are unalterable, and because the eternal destiny of man is at stake in this matter, there

must be intolerance over the injection of either opinions or speculations which are at variance with revealed truth.

But having said all of this, I hasten to acknowledge that some of the most tragic pages of history have to do with the intolerance of those who have never understood the meaning of Christianity and have gone out to force their own beliefs and interpretations either on individuals or the world at large.

There is but one way to keep a proper balance between tolerance and in-

tolerance. Where the person and work of the Lord Jesus Christ are concerned—that which we are told of him in scripture—we should be completely intolerant of any deviation. With Peter we are forced to say: "Lord, to whom shall we go? thou hast the words of eternal life." It is because eternal life is involved that we must accept Christ as He is presented in the Scriptures.

Yet, at the same time, where issues have to do with lesser matters, ought not a Christian to be the most tolerant in all the world?

The Twins Who Gossiped

By Fletcher Spruce*

HYMENAEUS and Philetus were men gossipers in the church. Their unholy words were cleverly stacked. They managed to have just enough truth to make their talk sound logical. They put in enough spiritual phrases to make their stories smack of holiness. They likely added tears and groans to their tales of woe to make the church believe they prayed before each unholy tongue-slaughter. Like modern-day Communists and even some so-called saints, they repeated their saccharine-flavored lies so often that people were beginning to believe what they said.

So they wrecked the church, these "palpable traitors of the truth." They upset the faith of some once-strong saints. They slaughtered the spirit of

new Christians. They snatched souls from the arms of assurance and hurled them into the jaws of despair and defeat and death.

And Paul was inspired of God to rebuke them. He told Timothy to steer clear of such unchristian "babblings." He told him that such godless chatter would be fatal to all who gave an ear to it. He even went so far as to suggest that this type of gossip would act as a gangrene to the soul, rotting and decaying and destroying everything it touched.

So Paul saved Timothy from the gossiping twins in his church. There are many modern Timothys whom we will either save or destroy. We will destroy them with poisoned-tipped words; and our hands will be bloody. Or we will save them with Calvary-kissed love.

*Pastor, Canton, Ohio.

Street-Level Entrance

A NUMBER of years ago your editor was the guest speaker at a church which had some forty-five steps from the sidewalk to the front door. One of the concerns of the pastor of this church was that this sort of entrance made it difficult or impossible for some people to attend the services of the church who otherwise would come. They since have moved to another location and have built a new church with only a fraction of that number of steps at the front entrance. There was a period of time in which architects seemed to glory in the elevated front entrances to churches. We see buildings all across the country built during this period, and in most cases the church members have felt this was a handicap in getting people to come to church. The church in which your writer was converted had two sets of steep steps up to the entrance which were difficult to maneuver in good weather and all but impassable when ice and snow covered them. This church has since remodeled the front entrance with street-level doors and the necessary steps inside.

But we are not concerned particularly at this time with church architecture, even though it would be a good subject to discuss. Certainly those who are planning to build a new church or remodel an old one should give attention to the importance of having the front or principal entrance accessible. Of course the ideal would

be to have no steps at all from the sidewalk to the auditorium. In any event the number of steps should be kept at a minimum.

But it is the less tangible "steps" which hinder people from attending church about which we are concerned at the moment.

During this pre-Easter and Easter season we are thinking much about Christ and His plan of atonement. We shall talk to our people about the cross and the passion of our Lord. Among the many things which Jesus accomplished in His short stay on earth was this: He put the entrance of the kingdom of God down on street level. The approach to God was made accessible to all men. There were no barriers which would prevent men coming to God except those which they constructed in their own minds. Furthermore, God wills that it shall ever remain like this. He must be grieved over the fact that His Church has reconstructed barriers which His Son pulled down as He came to live among men. For there are barriers in many of our churches today. Our entrances in too many cases are not on "street level." There are many who do not attend our services because there are too many "steps."

Of the highest and most difficult to climb, of course, are the steps of race and class. We are seeing considerable attention focused upon these issues today. We do not propose here to suggest a set of sweeping answers to the

sociological problems of the world, for these problems are complex and deep-seated. However, it must be said that the Church must not be a part of any movement which would raise barriers before any of God's children that they might not be able to find their way to Him. The Church must never be guilty of purposefully eliminating certain groups or of operating on the principle that some cannot be saved. From the critical standpoint the Church has done quite well at this point. The outreach of Christian missions has been a testimony of the Church's belief in the universality of the gospel which even the most radical social reformers cannot truthfully overlook. The Church has done a better job in keeping the Kingdom at street level than some would have us believe.

It is not in the area of the theoretical, however, that the greatest danger arises. It is rather in the area of the practical. That is, we may admit on the witness stand that all men can be saved and all can share the Church's fellowship, but practically we do not make provision whereby that can come about. In Great Britain prior to John Wesley's day a religious caste system had grown up which for all practical purposes kept the average person outside of the Kingdom. That was one of Wesley's chief concerns, and his ministry for more than fifty years to the common people as an itinerant preacher proved that he believed sincerely in the "democracy of the kingdom." One of the central purposes of P. F. Bresee in leaving the denomination in which he had preached for most of his active ministry to form a new denomination was that he might take the gospel to the poor, those whom the great churches had bypassed, neglected, and all but forgotten.

We need to take heed today lest we, each in his own way, create bar-

riers which limit the outreach of our church. Some give attention to the very poor, so much so that they never have any time for the middle class or upper class of the community. By their actions some say that the gospel is not for these. Others make a caste of the middle class or upper class and totally forget the poor of the community. By their attitude they say to those who cannot dress so well, "Climb the steps if you will."

This can develop within the fellowship of the church in a sort of a "holy group" who are so self-satisfied and content with things as they are that the outsider is never quite welcome. It is easy for the church to enjoy itself so much that the visitor is never really much else but a stranger. We talk considerably about a church being a "friendly church" but any effort in this direction must go deeper than the mere welcome in the vestibule. Some churches who have practiced the art of a glad-hand welcome because they have been told they should do so are really quite close-knit in their basic fellowship, causing the one from the outside to feel that he is really not wanted. All of this means that we have constructed barriers at the entrance of our churches which will keep all but the most robust souls away.

There are also those mechanical barriers which can keep people away if we do not keep a constant vigil. Dingy, smelly, musty Sunday school rooms cannot long hold interest for those who do not have to come to Sunday school. Our own kiddies may put up with such conditions (maybe) but others find here barriers which they just do not want to climb. If a community organization were soliciting the membership of our children and provided for them no better than do we in some of our churches, we would pass it by as unimportant and not worthy of our attention. There

are many who are thus passing by the church. What more could be said of poor heating (and cooling) facilities, poor ventilation, uncomfortable pews, poor acoustics, and the like? While we may not find it possible to have the finest church in town, we should take pride in keeping the one we do have in the best possible condition and make it attractive and comfortable.

But the greatest barriers which the unchurched world find as they would approach the Church are not physical but are spiritual and moral. Some churches have been situated in their respective communities for years with little or no growth. When we seek to find the answers as to why a given church has not made an impact on the unsaved, we too frequently run into accounts of church members who have not lived right before their neighbors or a preacher or two who has "gone bad", etc., etc. In far more cases than we would like to admit the Church has erected barriers, before the unsaved by its inconsistency and its failure to present to the world a fair example of what salvation really is. And in all too many cases when such conditions exist, the church is indifferent to the need of giving a group witness to the community of which it is a part. Here certainly is a point about which pastors should be constantly cautioning their people, lest we destroy the street-level entrance to our sanctuary.

WAITING ON GOD:

The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."

Roy O. McClan, "This Way, Please"
(The Fleming H. Revell Company)

And then of course we must realize that in our day people are not seeking out the church as being a need in their lives. The church member must go to people where they are and bring them with him to the house of God. And a church which fails or neglects to have a visitation program or whose people do not take the responsibility of personal witnessing will find that the unsaved will stay away. We must realize that, to the person who is not familiar with the church, it is a long way from the street and the security of one's car up the steps and inside the door of a church. Denominational barriers, misconceptions of what churches are for, fear of the unknown, all make it hard for the unchurched person to come to church. Here is where the personal touch, the personal invitation, the personal lift will help when all else fails.

More could be said. Perhaps each pastor would do well to give his church a thorough analysis to see if truly he has a street-level entrance. Perhaps there will be some steps which will not be so easily seen. Some can be corrected quite easily; others may be costly in terms of dollars and cents or costly in terms of changed habits and patterns of operation.

However, a general remodeling of our churches to make all of them with street-level entrances would be one of the most rewarding projects we have undertaken in quite some time.

The Preaching of G. Campbell Morgan

By James McGraw*

A BIBLE EXPOSITOR without peer. In his hands the Bible—its pages, precepts, characters—is made positively to live and to exude an enheartening, a vital force."

The writer of these words? A man named John Harries, which may mean something to the average reader and again may mean nothing at all. The "expositor without peer" of whom he writes? A preacher named George Campbell Morgan, whose name has become an inspiration and a challenge to every preacher of the Word who recognizes excellence and appreciates greatness in the most important task of a minister of the gospel of Christ—his preaching.

Born into the home of a humble, itinerant preacher in Cutwell Villa, Tatbury, in Gloucester County, England, in December of 1863, George Campbell Morgan was too frail as a young child to go to school. He received excellent tutoring at home, and although deprived of the social life the public schools would have afforded him, he learned perhaps more during these early years than would have been possible in the schools.

At eight years of age he experienced the first great sorrow of his life when his favorite sister died, but after a normal period of grief he began to find solace in the friendship of other children, and about this time his health permitted him to attend the public schools.

*Professor, Nazarene Theological Seminary.

March, 1959

Biographer Jill Morgan writes that his childhood was lived in the "atmosphere of preaching." "Plain living," she explains, "and an absence of all counterattractions, few friends of his own age, together with a sensitive nature which had already felt the basic shock of loss, combined to make him thoughtful and introspective beyond his years."

He preached his first sermon at the age of thirteen, and then did not preach again until two years had passed. At fifteen he began to preach quite often in country chapels and wherever the opportunity presented itself. About this time he completed his formal education, which was the equivalent of our American high school graduation. His intense desire for knowledge inspired him to continue learning throughout his long and fruitful life, however, and he became one of the most respected Bible scholars of his time.

Significant in the early life of G. Campbell Morgan was a period of doubt which plagued him from the time he was nineteen until the age of twenty-one. John Harries quotes Morgan's own account of his experience:

"At the age of nineteen my early faith passed under eclipse, and I ceased to preach, which I had begun to do at the age of thirteen. For two years my Bible was shut; two years of sadness and sorrow. Strange, alluring, materialistic theories were in the air, and to these I turned. . . . In my despair I took all the books I had, placed them in a cupboard, turned the

key, and there they remained for seven years. I bought a new Bible and began to read it with an open mind and a determined will. That Bible found me. The Book gave forth a glow which warmed my heart, and the Word of God which I read therein gave to my troubled soul the relief and satisfaction that I had sought for elsewhere. Since that time I have lived for one end—to preach the teachings of the Book that found me."

From the time of this experience, G. Campbell Morgan was never the same. Small wonder one of his biographers made the title of the book of his life *The Man of the Word*. He was above all a preacher of the Word of God.

What was the secret of his success as a preacher and a pastor? He was often asked this question by young ministers, and he answered them, "Work, hard work, and again work." Until the last few months of his ministry Morgan was in his study by six o'clock every morning or very soon afterwards, and he studied early so that he might study without interruptions. He recommended to young preachers that they not look at the newspapers or read anything secular until after one o'clock in the afternoon, so that their minds could remain fresh while studying the Word.

Characteristic of Dr. Morgan's method of sermon preparation was his habit of studying the Bible thoroughly before ever consulting a commentary. He writes in his book *Preaching*, "For years I have made it a very careful and studied rule never to look at a commentary on a text, until I have spent time on the text alone." He believed that the business of taking a text and looking to see all the other texts indicated in the references "is often destructive of real thinking and real Biblical work." He practiced the method of what he termed "firsthand thinking" on the scripture, rather than

beginning the study by borrowing what other books have to say on the text.

Morgan's method has been used successfully by many noted preachers. Dr. Guthrie fastened his mind upon a text and then put on paper, just as they occurred to him, all the thoughts that seemed pertinent to the subject, at hand, Archbishop Magee never looked about him for suggestions until he had first sketched his ideas as they came to him on the text. Alexander MacLaren thought about the text, without pencil or paper, until his thoughts began to clarify and develop. Charles E. Jefferson usually decided on his text and then "brooded" upon it for several days. All these men would agree with Morgan in recommending and practicing the method of studying the Word first, commentaries later.

Lest it be concluded that G. Campbell Morgan discounted completely the value of consulting many sources in the study of the Word, it must be emphasized that nothing could be farther from the truth. On the contrary, few men have had a more complete, card-indexed, tabulated, catalogued file of information than Morgan. He was never at a loss as to where to find a reference or verify a quotation. He wasted very little time in searching for the data he needed.

It must be added that prayer played a most important role in his method of sermon preparation, although he did not agree with those who seemed to believe there is virtue in "long prayers." He once explained that he did not believe in praying all night, because it might give the impression that he was trying to "force" God to act. He expresses his feelings thus: "I can honestly say that I never have, and I never do settle down to a piece of work on my Bible without actual prayer for help." He goes on to say that he doesn't feel that "God needs a lot of hammering to persuade Him,"

and the actual time spent in prayer is relatively short.

G. Campbell Morgan believed preaching should contain three essentials: truth, clarity, and passion; and his own preaching exemplified this ideal. He urged that preaching is not the proclamation of theory or the discussion of a doubt. "We are never preaching when we are hazarding speculations," he declares. "Neither is the declaration of negations preaching. Preaching is the proclamation of the Word, the truth as it has been revealed." He sees preaching as "the declaration of the grace of God to human need on the authority of the Throne of God; and it demands on the part of those who hear it that they show obedience to the thing declared." In G. Campbell Morgan's opinion, when a man preaches he stands squarely between human need and divine grace.

Morgan's preaching was a good example of what he would call analysis, synthesis, and application, the making of truth real to the needs of those who hear it. His own words show how he considered the right and wrong way to do this. He writes, in *Preaching*, "Here is an illustration of how not to do it. The text is, 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' . . . Note the divisions made by a preacher who said, 'First, we have presented to us the transcendental properties of the Divine nature. Secondly, we have the anthropomorphic relations under which those transcendental properties of the Divine nature stand revealed and become apprehensible . . . ' Need we go on? Morgan makes such pedantic nonsense appear ridiculous as he declares that not one in a hundred would grasp these ideas when so presented.

He gives a better example, using the text, "Thy word have I hid in mine

heart, that I might not sin against thee." Morgan suggests this type of treatment:

I. *The Best Treasure*—"Thy word"

II. *The Best Place*—"Hid in mine heart"

III. *The Best Purpose*—"That I might not sin against thee"

He believed in brief, clear introductions, and conclusions which "conclude, include, and preclude!" He saw the sermon as a "getting of the guns in position so that in the conclusion we can open fire on the enemy." He laments that too many preachers take so much time in getting the guns into position that they have to finish their sermons without firing a shot. Conclusions, to G. Campbell Morgan, were the "storming of the citadel of the will." The last sixty seconds of his sermons were dynamic moments in preaching.

Although most remembered for his Biblical expositions and his great pastoral preaching, Dr. Morgan possessed the evangelistic zeal and fervor of a revivalist. He loved souls. His devotion to God and to the Word of God inspired him with the passion of a soul winner, and his preaching went directly to the heart of the missionary, evangelistic, gospel message, namely, "Christ died for our sins."

A striking figure in his appearance, according to Harries, G. Campbell Morgan achieved a measure of his rapport by means of his physical qualities as well as his spiritual and mental powers. His keen, intellectual face, "a bright quick eye, which flashes with passion or wells with emotion; a resonant voice, which now blazes like a trumpet, then pleads in plaintive and irresistible pathos," made his delivery effective.

His gestures were numerous but never exaggerated, and they were always graceful and natural. His hands

moved expressively, reminding the listener of what Quintilian said of their capabilities in expression: "For other parts of the body assist the speaker, but these, I may say, speak themselves. By them we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate, we express fear, joy, grief, our doubts, our assent, our penitence; we show moderation, or profusion; we mark number and time."

"Truth, clarity, passion." G. Campbell Morgan loved the truth, and found its precepts in the pages of the

Book of books, the knowledge of which he made his chief intellectual goal. He sought and found the means to make the truth clear and present it simply and plainly, in the language of the people, so that even the unlearned and unwise need not "err therein." Passion, which is love on fire, burned within his soul and sent its warmth into the minds and hearts of those who heard him preach.

He preached the Word; he stirred human wills; he preached for a verdict. He exemplifies a worthy ideal of pastoral preaching.

SERMON of the MONTH

The Call of God Through His Church

By George W. Privett*

TEXT: . . . We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good . . . (Numbers 10:29).

We need continually to understand the basis of our church's appeal to men outside of Christ. To build our church membership on the basis of an unworthy and superficial motivation is to undercut the underlying principles of the holiness message we proclaim.

In the Israelites' journey to the land of promise we notice an incident which provides helpful insight into God's call to the sinner through His Church. The portion referred to is Numbers 10:29-32:

And Moses said to Hobab, the son of Raguel the Midianite, Moses' father

in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

Moses, as representative of Israel (a type of the Church), implores his brother-in-law Hobab (a type of those we seek to win) to join them on their way to the promised land. In this emphatic appeal and Hobab's response we observe four things: (1) the immigration, (2) the invitation, (3) the interference, and (4) the inducement.

I. THE IMMIGRATION

"We are journeying unto the place of which the Lord said, I will give it you . . ." People are attracted to and want to be a part of a church that is on the move. The static, self-contained, and dead-like organization exerts very little pull on the heart of modern man. We must make sure that our churches locally are what the Church of the Nazarene is generally—a church that is on the move. If people in our communities see a healthy growth in our churches, they will sooner or later come seeking the source of our power and drive.

Fifty years have served to prove conclusively that our church is an inheriting church; it's going somewhere and not around in circles. We are going to "the place of which the Lord said, I will give it you . . ." The children of Israel were traveling to Canaan, a type of holiness. Interpreting this in the light of the New Testament perspective, the Church should be sanctified; on the highway of holiness, looking for a "city which hath foundations, whose builder and maker is God." This future glory affords present delights as we catch the fragrance of heaven's atmosphere and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Unless the Church has a clear sense of direction, she will be like a hitchhiker on the side of the highway looking at a road map. No one will assist a fellow until he is sure of his route.

II. THE INVITATION

"Come thou with us . . ." In our church the invitation to church membership always comes after the candidate has believably responded to Christ's invitation to salvation.

In our story the one invited is Hobab, a Kenite, whose home was in the wild country which was full of dangers, drought, and death. We find the

parallel today in those who, like this child of the desert, are wandering in the barren wilderness of sin. We must go to them with redemption's story and with the inviting warmth of our fellowship.

But we also notice that Hobab had religious backgrounds, for his father, Jethro, was priest of Midian. Therefore he had, to a certain extent, witnessed the power and mercy of God. He had traveled a distance with the people of God serving as guide before he now starts to leave. Yes, we have in our churches many second and third generation Nazarenes who know the church by observation but not by experience but who need to be brought into a dynamic Christian relationship. Our goals in membership can be attained if we go to those who have already "traveled a distance" with us in the Sunday school hour, the N.Y.P.S., the evangelistic service, and as visitors at other church functions, and invite them to a fuller fellowship.

The winning power of a church is in direct proportion to its witnessing activity. We cannot expect people to become a part of our organization unless we make church membership a natural step after one is saved from sin and separated from the world. The church whose leaders and members have a disposition to share the road to heaven with others will experience a multiplying throng of spiritual pilgrims.

Fortifying this witness should be the holy character of the Church. God's true people have always been "called out" ones—"a royal priesthood, an holy nation, a peculiar [treasured] people." The church whose faith is weak and whose hope is dim will be found to have little power to rouse the careless and draw them into its fellowship. Men are most likely to be gained to Christ and the way of

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salvation by the church whose members manifest by their words and lives the presence in their hearts of a bright and living hope of eternal life.

Let us say repeatedly, pressingly, and with all the passion of our hearts to those outside—"Come, thou with us..."

III. THE INTERFERENCE

"I will not go; but I will depart to mine own land, and to my kindred" (verse 30). The world; the flesh, and the devil militantly oppose our work to win, enroll, and employ men. To be a member of our church, a man must not only be saved and pressing on for the second blessing; he must "line up" with our stand against the sins of the day. Our convictions as outlined in the *Manual* must become his if he is to make a genuine Nazarene. Family ties, the habits of sin, and the worldly crowd still hinder many from the decision to be a church member.

We must hammer home the scriptural basis for our church's insistence on a radical break with the world and a closer than normal walk with God. Our candidates need to be taught that "the Christian lives in the world but goes against its current." With the help of the Holy Spirit they will eventually realize that our standards actually hold our doctrines secure and keep them unblemished.

IV. THE INDUCEMENT

In the face of this resistance Moses declared, "Come thou with us, and we will do thee good." Somehow we must succeed in making our church home attractive if we would gain outsiders—attractive physically, but most important, attractive spiritually.

I believe that we can honestly say to those we seek to win, "Come thou with us and we'll do your souls good." Our churches ought to be "mutual-

aid societies" bent on helping folk in every way possible. Like a hospital, we can't do some people good unless they submit to surgery. But if they undergo the heart surgery God requires, they'll become beautifully suited with pure hearts and well equipped for life and death.

We can also say, "Come thou with us, and we'll do thy family good." Hobab's acceptance of Moses' invitation meant that his descendants became heirs to the land of Canaan. If people come the holiness way today, more than likely their families and children will be saved. The family altar program is an important and growing emphasis in our church and, if implemented, will insure our future.

A third inducement is, "Come thou with us, and we'll give thee a place, of fellowship." The warmth, vitality, and reverent freedom expressed in our worship and fellowship constitute a strong attraction to those accustomed to restrictive form and chilling ritualism. They need to know that they can become a part of the tie which binds closer even than blood relationship.

Do you know what won Hobab? Not the glorious prospect of living in a land flowing with milk and honey. Not that at all. It was the proposition that if he came with the people of God he would be given a place of service. I fear that we have used this inducement all too little. Far too many of our people who profess to be saved and sanctified have failed to find joy in serving as well as in worshipping the Lord. It isn't enough for us to be good; we must be good for something.

Moses wanted Hobab as a guide. It was true that the pillar of cloud and fire directed them generally but these did not serve in their particular excursions. And we too have general directives, but to fulfill God's will for

our church we need a vast army of harnessed and hard-working church members who will shoulder specific responsibilities faithfully. Let's tell people that the Lord has need of them to come work in His vineyard.

Finally, "Come thou with us, and we'll give thee a future bright with promise." Our prospects are good. The sun is not setting—it's still morning! God has unequivocally promised to bless the preaching and living of holiness. The protected, plain, and clean highway of holiness leads

straight to the downtown area of heaven. There are unlimited horizons ahead.

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good..."

Let's keep on the journey...
Let's repeat the pressing invitation...

Let's make the inducements compelling and attractive...

If we will do these things, the Lord will add "to the church daily such as should be saved."

The Bible, Word of the Living God

By Paul Updike*

OBJECTIVE REALISM demands that we "search the scriptures for... they are they which testify of me [Christ]" (John 5:39). This continuing testimony as the Word of God has had many enemies. Rationalism has arisen in many systems of thought and philosophies to turn souls aside from the faith "ground" of the Bible.

It is noted, however, that it was the strong influence of Ebionism and Gnosticism that occasioned the writing of much of the New Testament. God used the writings of faithful men to challenge the rule of pure, human, critical reasoning. Among these are the works of Matthew, John, Paul, Peter, Jude, and others.

Reason as the sole guide of interpreting scripture and dogma would strip the Word of its moral character, discredit its mode of inspiration, and set up human criteria as the sole judge of its import. The very Word's endurance in the conflict reflects a divine ruggedness in truth.

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The Morality of the Word

To many, the thought of the Word is largely one of convenience, of a method, of correspondence of an idea, of adapting the weaknesses of men to the divine urge. However, "inspiration is the actuating energy of the Holy Spirit by which holy men chosen of God have officially proclaimed His will as revealed to us in the sacred Scriptures" (*Christian Theology*, Wiley, I, 168).

Note that Dr. Wiley calls attention to the fact that the writing was the revelation or proclamation of God's will by official agents. These men were holy and consequently capable of being morally activated to the point of expression for God. They conclude with those who were alive at the time and instance of His incarnation and death. God chose the authors and inspired them to write what has come to be called the canon of the Church.

In the transmission of His will there is more involved than the mere communication of ideas and facts. The

Bible is resplendent with these. But it is the Word of God in reference to this "will" in the transmission of perfect moral sentiments, and moral force establishing right relationships for a moral universe. Its glory rests in its imperative, the "Testament" (Old and New) of God.

A will is in effect, however, only upon the death of the testator. "For a testament is of force after men are dead . . ." (Hebrews 9:17). If we can establish the fact of the death of the Testator of the new covenant, we can begin to proceed with the expectation of its fulfillment.

The writer of the Hebrew letter continues, "So Christ was once offered to bear the sins of many" (9:28). Jesus himself said of this offering, "This cup is the new testament in my blood" (I Corinthians 11:25). The Bible speaks of many things, it is true, but it is so written and constructed as to challenge faith in the life, death, and resurrection of Jesus Christ the Lord.

When one thinks of the "word" of an individual, he is not only concerned with the engagements of intellects; he is concerned more with the trustworthiness or reliability of the word as a basis of faith and action. It is the confidence of hearts. Believing the Word involves a conception of the morality of God.

Consequently, true Christianity is a way in which one trusts God's revealed will in His written Word. To benefit from its provisions, the believer must conform to its portrayal of Christ, the living Word. The moral nature of the Word is twofold: the Bible sets forth the heavenly inheritance and brings to the inheritor the "mind of Christ" to make it real.

The Body of Truth.

A question naturally arises at this point. It is true, all right, but is this

all or is there more to come? John the Baptist was moved by a similar query, "Art thou he . . . or do we look for another?" (Matthew 11:3). Is it complete and final? Can I now trust its provisions, rest upon its promises, and be assured of my "inheritance among them which are sanctified"? Finality of the body of truth is dependent upon the choice and morality of God. The "holy men" referred to must emphasize the fact that God's choice in the mode and means of expression leaves all else outside of the "authorized voice."

First of all, who were these persons who spoke the fullness of God's will? No one could better inform us of the truth in this regard than the Apostle Peter himself. He states, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:16, 21).

St. Paul established his incorporation in the divine authority by the "full freedom" he was privileged to enjoy; he had "seen Jesus" and the fruit was already present "in the Lord" (I Corinthians 9:1).

These living witnesses testify to the death and resurrection of the Lord. Their witness is closed and the Scriptures become a closed record. That He appeared to St. Paul shows that He could appeal to others personally, except that it must not break His choice of eyewitnesses of fact and glory as His will is written with the finality of function.

But what about the divine concord in establishing the record as complete. Who takes over not only as the author but the executor of the will?

We must now recognize the impact

of Pentecost. The Comforter is come. Functional embellishments attended the opening of the will. These attended the birth of the Church and emphasized that God is a Person with a sense of personal dignity and power. We are struck with the fact that His moral truth and mode of accentuation are to be reverently feared; at the same time, implicitly trusted.

To judge God's proposition of moral reconciliation, cleansing, and fellowship in the inheritance, it is necessary to approach the "light" in the center of one's own moral sense of response and accentuation to the demands of the Holy Ghost, most worthy of faith and true to the covenant. "Bring forth . . . fruits meet for repentance," (Matthew 3:8) as John the Baptist would put it.

That is to read, "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9), we must be aware that to stand there is to be faced with the moral imperative that we must confess. We move in the impelling judicial sentiment of the universe when we face the body of truth. It stands across the centuries with ambassadorial powers to fully

establish covenant relations with everyone who believes. All that the sinner needs to do is to carry out its precepts. The Holy Spirit stands by to execute the unfailing provisions of the completed body of truth, beautiful in its harmony and completeness.

This Testament (the New and Old), the will sealed with Christ's own blood (the "blood of the everlasting covenant") (Hebrews 13:20), the Scriptures written so all may read and believe, this is to be understood as the "final and authoritative Rule of Faith in the church" (*Christian Theology*, Wiley, I, 183). There is no lawful way to add or detract (Revelation 22:18) from what these who were "moved by the Holy Ghost" uttered concerning His will. The will cannot be changed; the Testator did die according to living witnesses, and the Bible speaks to inform faith with full power to accomplish that for which it was sent forth (Isaiah 55:11).

This is the last will and testament of the Saviour, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This is the Word of the living God.

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III. The Problem of the Alcoholic**

By Edwin Fair, M.D.*

BEFORE WE CONSIDER the role that the psychiatrist, the minister, and the church play in managing the alcoholic, in order to better understand the problem we must consider how alcohol affects society, because alcoholism is becoming increasingly a social and medical problem in our country. As a matter of fact, alcoholism is a major health problem. In 1953 there were six times as many alcoholics as there were cancer patients in the United States and there were eleven times as many alcoholics as there were active cases of tuberculosis. When you line up the figures they look like this: cancer, 740,000 cases; tuberculosis, 400,000 cases; and alcoholism, 4,589,000.

This latter figure for 1953 is the most recent figure available and it comes from estimates made after study of the scientific information available at the Yale University Center of alcoholic study. This same Center estimates for the year 1945 there were 2,876,000 alcoholics in the United States or a rate of 3,090 per 100,000 population. The 1953 rate, based on 4,589,000 alcoholics, is 4,390 per 100,000 population. These figures indicate that in a period of eight years the number of alcoholics in the United

States increased by 1,713,000, which would be an increase of 30 per cent. However, the authors of this article point out that this is not necessarily true, that chances are we are only finding more alcoholics who were there all the time.

In this same study it was pointed out that Washington, D.C., was accorded the highest rate, that of 7,800 alcoholics per 100,000 population. California led all the states with the rate of 7,060 per 100,000. It was followed by Connecticut, Nevada, Delaware, New Jersey, Massachusetts, and Illinois, in that order. Idaho with 1,770 alcoholics per 100,000 population was the only state having a rate of fewer than 2,000. Other states which had a low rate were South Carolina, Alabama, Iowa, Kansas, South Dakota, Utah, Mississippi, and Oklahoma.

Now we shall consider the part alcoholism plays in the total mental health problem of the United States. While statistics and theories cloud the issue, it is evident that alcoholism plays a major part in our mental health problem. Of course, in this consideration, one requires the acceptance of alcoholism as a mental illness. This is a much debated point. For example, which came first, the drinking or the personality disorder? Is a patient emotionally ill because he drinks, or does he drink because he is emotionally ill? In this consideration there

are those who feel that they have strong evidence to support either attitude. Generally speaking, physicians, and especially psychiatrists, consider alcoholism as a manifestation of emotional illness; and it is my understanding that those related with various religious groups in most instances feel that it is primarily a moral illness.

If one accepts the concept that alcoholism is a symptom of an underlying emotional illness and should be classified and treated as such, there are a few very rough comparisons which we may consider. In reports from public hospitals, one out of ten diagnosed first admission in the United States is an alcoholic. These were the figures of 1954. In considering this figure one must realize that all patients are diagnosed on admission, and that there is a general hesitancy on the part of public hospitals to report "alcoholic" as a diagnosis. If anything, this diagnosis of alcoholism on first admission will be higher than one out of ten. In the public mental hospitals one out of twenty diagnosed resident patients is an alcoholic. But again, in the consideration of this figure one must realize that alcoholics tend to leave mental hospital quicker than patients with other mental illnesses, such as schizophrenic reactions, who are in the hospital for a longer period of time and make up a larger and larger segment of the resident population. These figures then are also probably very low. In addition, most of the alcoholics are under private rather than public hospital care.

In a further consideration of the problem of alcoholism, in the uniform crime reports put out by the Federal Bureau of Investigation, alcohol-related arrests represented 60 per cent of all arrests for all offenses in 1956. There was a 20 per cent increase in

juvenile arrests during 1956, that is, people under eighteen years of age, with an almost 20 per cent rise of teen-age drunkenness over arrests in 1955. The National Safety Council Studies revealed that drinking drivers were involved in 55 per cent of the Christmas and New Year's fatalities in 1955; and according to the chairman of the American Medical Association, Medical Legal Subcommittee on Chemical Tests for Intoxication, alcohol probably played a part in about 50 per cent of the 38,000 highway deaths in 1956. He termed them "alcohol-flavored" accidents.

In 1956 the American people spent ten billion, five hundred million dollars for alcoholic beverages. This is nine times the amount spent for medical care and hospitalization insurance and it is more than the combined total of what we, as a nation, paid for all books, magazines, and newspapers and contributed to religious and welfare activities. It is over three times the amount given to all churches and religious bodies. One dollar out of every twenty-five spent by Americans last year went for the purchase of alcoholic beverages. In 1955 approximately 67 per cent of the adult population used alcoholic beverages, while 33 per cent abstained. This, at best, is only an educated guess and represents a survey of some twenty sources of information, private and governmental, compiled by the Yale Summer School of Alcoholic Studies. According to the Gallup pole in 1958, 55 per cent of adults drink while 45 abstain. When broken down into sex differentiation, 45 per cent of women drink while 55 abstain. Among men 67 per cent drink while 33 per cent abstain. There is no necessity to belabor the point; this is convincing evidence that alcoholism is a problem in the United States and it warrants some consideration.

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**From lecture series, Nazarene Theological Seminary, 1958.

Now we shall turn to a consideration of the nature of the alcoholic. Who is the alcoholic? Not all of these estimated sixty-two million adults in the United States who use alcoholic beverages are alcoholics. Though it may sound trite, it is true that it is from this group that the alcoholic comes. The total abstainers do not become alcoholics. It has been estimated that approximately one in nine social drinkers will become an alcoholic. As yet we have no scientific measurement to tell which of these social drinkers will become alcoholic. In determining whether a person is an alcoholic we must know whether his drinking frequently or continuously interferes with his relationship to other people, in his social relationships, in his role in the family, his job, his finances, and in his health. If it does, then this person is an alcoholic. If a drinker finds that alcohol consumption is interfering with his work, family, or finances, he will reduce his consumption, while the alcoholic usually does not even recognize the casual relationship between his drinking and the difficulty in living. Several people have worked out check lists for those who drink to determine whether or not they are alcoholic. However, I think for our purposes the definition given by Clinebell is sufficient. I quote, "An alcoholic is anyone whose drinking interferes frequently or continuously with any of his important life adjustments and interpersonal relationships."

Dr. E. M. Jellinek, in a study to determine in what order, if any, the symptoms of developing alcoholism occurred, secured histories from ninety-eight members of Alcoholics Anonymous. He found that certain experiences were remarkably common. Clinebell has coupled these into a composite picture. Ninety per cent of the alcoholics began serious drink-

ing on week-end drunks. Three-quarters of those questioned said they had been drunk before their twentieth birthday. In addition to week-end drunkenness, two other symptoms of a warning nature appeared. One of these is the "blackout." The drinker usually has "slept it off" before he discovers he cannot remember what happened after a certain point the night before. Another symptom that usually appears about this time, the drinker begins to "sneak drinks." He will sneak one and take more than the rest of the members of the party. According to Jellinek, these are definite pre-alcoholic symptoms.

The drinker begins to realize that whenever he takes a drink he always winds up drunk. He doesn't intend to go that far, but he does. However, he can still control the occasion of his drinking, but not the amount. Up to this point he has been in no real trouble with his job or with society, but unless there is some circumstance that reveals the nature of what is happening to him, unless he gets some insight to show him that alcohol is becoming an acute menace, he continues. Over the next months he will begin to rationalize about his heavy drinking. He says that he won't get drunk unless he has a reason to, but he always finds reasons. He becomes resentful and may participate in antisocial acts, such as fighting or destructiveness. Still, he is able to explain and rationalize.

Some months or years later, he finds taking a drink in the morning for an "eye-opener" a necessity. He continues to rationalize and says that it is indispensable, so that he can "get going for the day." Perhaps another one or two years will elapse before he begins to go on benders. These drunken episodes last for days without regard to his family, work, social responsibility, or other duties. He has lost control over the occasions of his

drinking as well as over the amounts. Solitary drinking is now the rule. Social isolation becomes pronounced. He loses jobs repeatedly, or does not get advancements and his friends begin to drop him.

About the time he begins to go on benders or before, he often will have a flash of insight that alcohol has obtained a dangerous hold on him and he will make an effort to give up liquor entirely. He says he is "going on the water wagon." Not being successful in this, he will try to change the pattern of his drinking. He will not drink before a certain hour of the day or he will drink only beer, but he doesn't. He is too deeply involved. He begins to experience persistent remorse about his drunkenness; rationalizations are no longer holding up. He will never be without liquor if he can help it and he will protect his source of supply. Indefinable fears grasp him. He is frightened but he doesn't know why. He can't say why.

He develops tremors of his lips and hands. Quite often following this, there are unreasonable resentments towards others, directed toward anybody and everybody who doesn't agree with him. He becomes egocentric and irresponsible. He is in the stages of chronic alcoholism.

At this time, his physical health and anxiety have probably brought him into the doctor's office but he does not stop drinking. If he has sought religious counsel previously, he now will come to the minister or priest for spiritual help. The appeal for religious assistance as a symptom is a later development of the chronic alcoholism, and it may mean that the rationalization system has broken down, and no longer affords adequate support to the alcoholic. He can no longer conceal from himself what others have known and seen for a long time. He finally will admit that alcohol has whipped him. Such is the brief, composite picture of the alcoholic's career.

CALVARY:

I see something more on Calvary's hill than just a man being killed, more than an execution, or a death. I see in it something more than the work of man at its worst. Something more than a crowd of people intent on killing a man. Something more than a throng rejoicing that they "had" Him; at last! Something more than a taunting mob crying, "Why don't you save yourself?" Something more than a pitiful body hanging there between earth and sky.

Calvary? Oh, that is something to sing about! It has given birth to some of our finest music. It pulls at the heart of mankind. From the window of the train that rushes him through life, man sees out there not death and bitter winter, but hope, fellowship, and love. Here is revealed a love that "will not let us go."

Calvary is luminous. It is bright and gleaming. It has something so wonderful about it that it makes me want to walk toward it; and as I walk, I find myself returning home—to the true home of the soul.

Charles Ray Goff, "Anyone for Calvary?"
(The Fleming H. Revell Company)

III. The Reformation

By Ralph Earle*

1. LUTHER

The Protestant Reformation gave to the Bible a new place of importance. Whereas the Roman Catholic church had made it co-authoritative with the church (or tradition), the great reformers made it the supreme and sole authority for faith and morals.

Martin Luther struck this note dramatically at the Diet of Worms (1521) when he declared:

Unless I am convicted by Scripture and plain reason . . . my conscience is captive to the Word of God. I cannot and will not recant anything; for to go against conscience is neither right nor safe. God help me. Amen.¹

Dr. George Croft Cell, of Boston University, under whom I studied the last two years of his life, used to say that by "Scripture or reason" Luther meant "the Scriptures reasonably interpreted." This remained the Reformation point of view.

That Luther did not in this assertion intend to place reason on a plane of equal authority with the Scriptures—as some have claimed—is abundantly proved by this quotation from "The Papacy at Rome":

The teachings of human experience and reason are far below the divine law . . . It is most deplorable that we should attempt with our reason to defend God's Word, whereas the Word of God is rather our defence against our enemies.²

It is sometimes assumed that because of his great emphasis on justification by faith, as over against justification by the Law, Luther held a low view of the Old Testament. But in "The Magnificat" he makes an extremely strong statement to the contrary. He says:

All the fathers in the Old Testament, together with all the holy prophets, had the same faith and Gospel as we have.³

He explains this by saying:

The sole difference is, they believed in the coming and promised Seed; we believe in the Seed that is come and has been given.⁴

Again, in his "Introduction to the Old Testament" he writes:

And what is the New Testament except an open preaching and proclamation of Christ, appointed by the sayings of the Old Testament and fulfilled by Christ?⁵

That the Bible was the supreme authority for Luther is shown by this

statement in "The Babylonian Captivity of the Church":

Those things which have been delivered to us by God in the Sacred Scriptures must be sharply distinguished from those that have been invented by men in the Church, it matters not how eminent they be for saintliness and scholarship.⁶

Again, he says:

The teachings of the fathers are useful only to lead us to the Scriptures, as they were led, and then we must hold to the Scriptures alone.⁷

It cannot be denied that Luther has left us no clearly defined doctrine of inspiration. Within the Lutheran groups both extreme liberals and ultraconservatives have quoted Luther in support of their opposing views.

H. H. Kramm, in his book, *The Theology of Martin Luther*, calls attention to the fact that Luther seems sometimes to take a rather independent, critical attitude toward some parts of the Bible. (However, Luther's well-known disparagement of the Epistle of James is explained as a question of its canonicity rather of the inspiration of canonical scripture.) But Kramm goes on to say:

On the other hand, there are many quotations—I should say by far the great majority—which apparently point in the opposite direction—namely, that Luther treated the whole Bible as the Word of God, as inspired, infallible, and therefore with the greatest reverence.⁸

Whether Luther believed in the verbal inspiration of scripture or not is a contested point. Laird Harris emphatically asserts the affirmative.⁹ He feels that Marcus Reu, in his book, *Luther and the Scriptures*,¹⁰ has

amassed sufficient evidence to carry the point. On the other hand, Kramm writes: "Protestant theology after Luther developed the doctrine of 'verbal inspiration' of all the canonical books of the Bible."¹¹

With this judgment James Mackinnon agrees. He says: In putting the Bible into the hands of the people, Luther thus taught them to discriminate as to the relative value of its various components, and exercise the critical faculty on its contents. This discrimination and criticism are clearly incompatible with the belief in its verbal inspiration, and Luther, in spite of his emphasis on the Bible as the inspired word of God, does not seem to have actually shared this belief . . . The theory of verbal inspiration of Scripture is a product, not of Luther, but of the later Lutheran orthodoxy.¹²

But this assertion is a bit difficult to harmonize with Mackinnon's own summary of Luther's attitude toward the Bible. He writes:

Luther has an unbounded veneration for the Bible as the God-inspired Book. His veneration embraces its language as well as its contents. In the Bible we have the very utterance of God, or the Spirit of God or of Christ.¹³

That this was so can be shown by a quotation from Luther's *Commentary on the Psalms*. Speaking of Psalms 90, which in the heading is attributed to Moses, he says: "We must, therefore, believe that the Holy Spirit Himself composed this Psalm."¹⁴ That sounds very much like verbal inspiration!

What is meant by "verbal inspiration"? Kramm is very fair in his description of it. He writes:

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¹Roland H. Bainton, "Here I Stand" (New York: Abingdon-Cokesbury Press, 1950), p. 185.

²"Works of Martin Luther" (Philadelphia: United Lutheran Publication House, 1915-32), I, 346 f.

³Ibid., III, 196.

⁴Ibid.

⁵Ibid., VI, 367.

⁶Ibid., II, 261.

⁷Ibid., III, 337.

⁸H. H. Kramm (London: James Clarke and Co. Ltd.), p. 108.

⁹R. Laird Harris, "Inspiration and Canonicity of the Bible" (Grand Rapids: Zondervan Publishing House, 1957), p. 75.

¹⁰Columbus, Ohio: Warburg Press, 1944.

¹¹Op. cit., p. 117.

¹²James Mackinnon, "Luther and the Reformation" (London: Longmans, Green & Co., 1930), IV, 303.

¹³Ibid., IV, 303.

¹⁴Luther, Martin, "Works," Ed. J. Pelikan (St. Louis: Concordia Publishing House, 1956), XIII, 81.

This does not necessarily imply a mechanical theory of dictation; the differences in the gifts of the individual authors can be used by the Holy Spirit for His purpose. But it would mean that the authors were inspired to write down these very facts and thoughts. In this case each sentence, thought, and even word of the original texts has its meaning and was inspired by the Holy Ghost.¹⁵

From this brief study of Luther it must be evident that one can hardly make a sweeping generalization about his views on inspiration. Harnack points up this difficulty when he writes:

The third contradiction which Luther left behind to his followers is to be found in his attitude towards Scripture. If he lacked power to free himself entirely from the authority of the letter, the lack was still greater on the part of those who came after him. Besides adhering to the Word of God, which was for him matter and authority, there was an adherence even on his part to the outward authority of the written word, though this was certainly occasionally disregarded by him in his Prefaces to Holy Scriptures and elsewhere as well.¹⁶

Luther never wrote a systematic theology as Calvin did. Dr. Cell called the former a "fragmentist" and the latter a "systematist." But it was Luther's glory that he preached with all his might the truth which gripped him at the time. His seeming contradictions are often to be explained as varying emphases. He was not concerned with constructing a fully organized circle of truth. Rather, he gave himself to the practical need of proclaiming the truth that each occasion required. His was the genius of great insights rather than logical reasoning. This was needed for the

pioneer work he did in blazing the trail of the Protestant Reformation. Later intellectual engineers would have to pave the road which he left broken and rough.

2. CALVIN

With Calvin we come to something quite different. Here was the master logician of the Protestant Reformation. At the age of twenty-seven he published his complete system of theology in the *Institutes of the Christian Religion* (1536).

Calvin's first statement in his *Institutes* as to how the Scriptures came into being is very far removed from any notion of mechanical dictation and hardly suggests any idea of verbal inspiration. He says:

Whether God revealed himself to the patriarchs by oracles and visions, or suggested, by means of the ministry of men, what should be handed down by tradition to their posterity, it is beyond a doubt that their minds were impressed with a firm assurance of the doctrine, so that they were persuaded and convinced that the information they had received came from God. At length, that the truth might remain in the world in a continual course of instruction to all ages, he determined that the same oracles which he had deposited with the patriarchs should be committed to public records.¹⁷

But how are we today to know that the Bible is really the inspired Word of God? Decisions of church councils cannot settle that for us, for they have often erred, as both Luther and Calvin asserted. The answer which Calvin gives is the ultimate authority for us individually in answering this all-important question. It is the inner witness of the Spirit. This is how he states it:

It is necessary, therefore, that the same Spirit, who spake by the mouths of the prophets, should penetrate into our hearts, to convince us that they faithfully delivered the oracles which were divinely intrusted to them.¹⁸

Calvin asserts in definite terms the divine authorship as well as authority of the Scriptures. He says of the Holy Spirit:

He is the author of the Scriptures: he cannot be mutable and inconsistent with himself.¹⁹

Again he writes:

Since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that the Lord hath been pleased to preserve his truth in perpetual remembrance, it obtains the same complete credit and authority with believers, when they are satisfied of its origin, as if they heard the very words pronounced by God himself.²⁰

This certainly sounds like an assertion of verbal inspiration. Most writers agree that Calvin held that theory.

Mitchell Hunter has attempted to explain the way in which Calvin could harmonize this with his independent study of scripture. He says:

Calvin could not help recognizing with a certain timidity and reluctance a human element in the composition of Scripture. The various writings betrayed the qualities and tempera-

ments of their respective authors. The differences were too manifest to be denied, but he held that the idiosyncrasies of the writers were always under such control of the real author of all, the Holy Spirit, that they manifested themselves exactly according to His requirements.²¹

We have already noted the great difference of opinion as to whether or not Luther believed in verbal inspiration. In spite of the fact that Calvin was far more systematic in his doctrinal presentation, his statements on inspiration are not as explicit as one would expect. Brunner considers Calvin's thinking a transitional stage in the Reformation. He writes: "Calvin is already moving away from Luther toward the doctrine of verbal inspiration."²² Apparently he would reserve the latter expression for more recent times when its exponents have adopted it as an official label.

It is interesting to compare this with the opinion of another prominent writer of our day who would also probably be classified as neo-orthodox. In his *Preface to Bible-Study*, Alan Richardson has this to say about verbal inspiration: "From the second century to the eighteenth this theory was generally accepted as true."²³

²¹A. Mitchell Hunter, "The Teaching of Calvin" (2nd ed., Westwood, N.J.: Fleming H. Revell Co., 1950), p. 73.

²²Emil Brunner, "The Christian Doctrine of God," "Dogmatics," Vol. I, Trans. Oliver Wyon (Philadelphia: Westminster Press, 1950), p. 111.

²³Alan Richardson, "Preface to Bible-Study" (Philadelphia: Westminster Press, 1944), p. 25.

¹⁵Ibid., I, vii, 4 (I, 90).

¹⁶Ibid., I, ix, 2 (I, 107).

¹⁷Ibid., I, vii, 1 (I, 85).

¹⁸John Calvin, "Institutes of the Christian Religion," Trans. John Allen (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), I, vi 2 (I, 82).

¹⁹Op. cit., p. 117.
²⁰Adolph Harnack, "History of Dogma," Trans. William McGilchrist (London: Williams & Norgate, 1899), VII, 246.

INSPIRED PREACHING

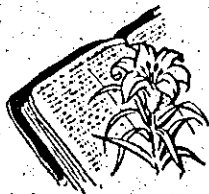
"When a congregation feels the import of a sermon; when the message reaches the spirit as well as the mind of the audience—then the preacher has been successful. He has done more than affect the behavior of his listeners; he has influenced their character."

—J. Winston Jones.

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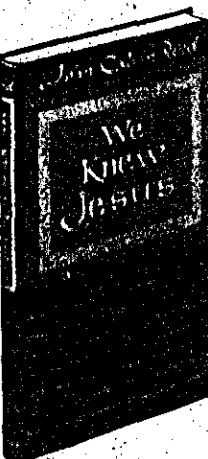
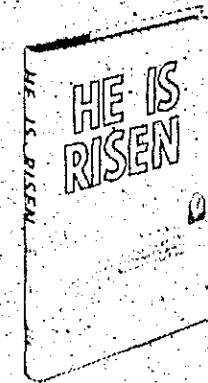
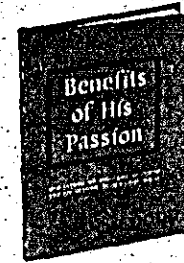
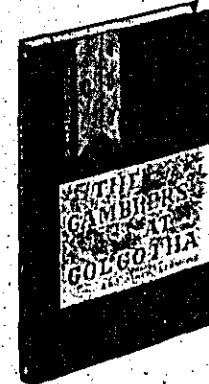
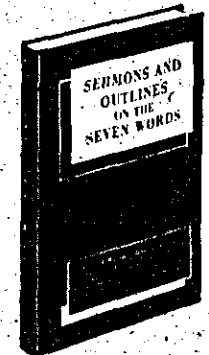
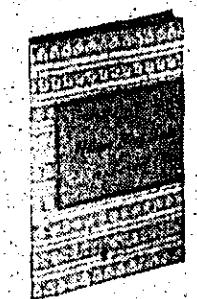
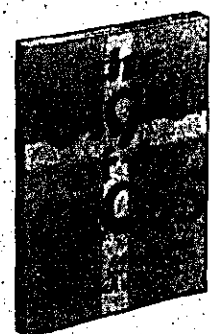
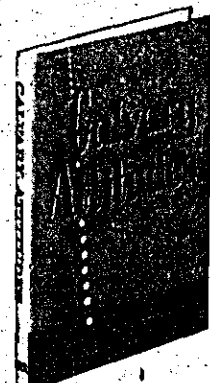
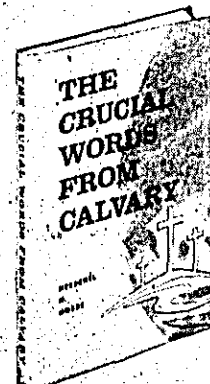
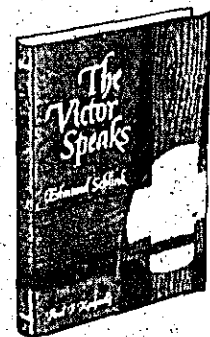
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The Devotional Life of the Evangelist**

By H. G. Purkhiser*

GOD'S METHOD IS MEN," is an oft-repeated truism. In no field of religious endeavor is this more peculiarly true than in the work of evangelism. The first evangelist after Pentecost stated: "Such as I have give I thee." And the mature reflection of the greatest of the New Testament evangelists constrained him to say, "The husbandman that laboreth must be first partaker of the fruits." These pronouncements indicate that Bible evangelism is, in a large measure, the man as well as his message. The evangelist must be more than a man with a message. He must be the incarnation of that message. The truth and spirit of his message must be, at the same time, his captor and his compulsion. Truth must hold him in its sway. It must be his compelling urge. He must be a "man of the book." But he must also be a "man of the altar." He cannot be content to "give." He must "share." And there is a difference.

The evangelist is an individual who lives under constant pressures both from within and from without. The inward pressures of uncertainty and insecurity, of loneliness and frustration, are of themselves herculean in proportion. But add to these the strain of travel, of constant readjustment to

living conditions, and the like, and a man would have to be a robot not in a measure to notice or be swayed by them. But these are a part of the calling, and there is little chance of their being eliminated. Paul, who experienced "contrary winds," did not stop until they had abated. He adjusted to them and reacted accordingly. The evangelist may long for security, for understanding fellowship, for universal success. He may dream of some utopia where working and living conditions are ideal. But such dreams are visionary. The evangelist must learn to adjust—or quit.

And he must accept without complaint. The evangelist will know the "midnight" hours. But though his pillow may be wet with the tears of loneliness, though the sense of futility may sometimes be overwhelming as he thinks back over the seeming failure of the preceding service, "joy cometh in the morning." There is no place in the field for men filled with self-pity. The only way that the evangelist can overcome temptation at this point is to saturate his soul with the spirit of him who writes: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are

not seen are eternal" (II Corinthians 4:17-18). The heavenly impetus that gives such concept is a life of deep, vital, and personal devotion to God, that finds both expression and fulfillment in the appointed means of spiritual grace for the soul. The devotional life of the evangelist is the "lifeline" by which he sustains this divine enablement.

We should like, in this discussion, to consider the devotional life of the evangelist from three aspects: the subjective, the objective, and the directive.

SUBJECTIVE

We cannot stress too insistently our basic premise—that the evangelist must be the incarnation of his message. Of Barnabas it was said, "He was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). That was not only pure and undefiled religion—that was evangelism at its best. To be good, to be spiritual, to be vital—these are the qualifications of a true evangelist. Yes, the evangelist must meet such a test. He must be a man of deep devotion.

Then there are personality traits that share almost equal place in relative importance with these essentially spiritual qualities. For example, one of the greatest factors in the success or failure of the evangelist has to do with moods. Certainly God recognizes, and we should recognize, that all men are creatures of mood or temperament. God's requirement is that we be "holy and without blame . . . in love." "He knoweth our frame; he remembereth that we are dust." But sometimes people fail to know, or remember. The layman may often "speak his mind" and get away with it. The pastor may, upon rare occasion, display a measure of dissatisfaction without being falsely judged by his people. They know him and

have associated with him enough to judge him by the trend of his life. Not so with the evangelist. Time has not permitted understanding or forbearance. The people can judge him only by the single overt act. He too may be weary or have a headache. But the curt turning of a phrase or even the stern look may prompt a completely erroneous snap judgment of his spirit.

He is always on the spot. The bed may be hard and the covers few; the temperature may be a sizzling ninety-five or a freezing thirty-two—but he must not register protest. He must have "built-in thermostats" that can adjust to, if not change, the bodily discomfort. The angels of the parsonage may be conducting a re-enactment of "the shooting of Dan McGrew," with proper sound effects, outside his door as he is preparing a sermon. The pastor could shoo them out of doors when so interrupted, but the evangelist cannot. The evangelist is expected "to take it," you see. He may not have a cast iron digestive apparatus. But he must remember another evangelist who said, "I bear in my body the marks of the Lord Jesus." (Ulcers, maybe??) The good neighbor policy is not always best served by giving turnip greens and corn bread to a Yankee or sea foods to a midwesterner. But, my brother evangelist, it is better to learn to like them, or at least endure them, than to foster a reputation for being hard to entertain.

I know of some men who have not been called back for return meetings who have thought it was because of straight preaching, when actually it was because of personal fussiness. Now being temperamental about food or lodging, church architecture or maintenance, may not be sin. But these are human blunders that will not lightly be erased from the minds

*Evangelist, Canton, Ohio.
**Message at Evangelists' Conference, Kansas City, Missouri, 1956.

of those who listen. And if too pronounced they may decrease the number of those who come to the revival services. For those who lose faith in the evangelist's spirit will not for long maintain interest in the content of his message.

Unfair? Of course, it is unfair. But so were the stones that struck Stephen, and the stripes with which Paul was beaten. Men have always been quick in their judgment of preachers, and sometimes unfair in their appraisals. We cannot change that. But we can and must expect it and adjust to it. To do this, we must be men whose spirits have been touched by God, and that recently.

My first district superintendent, Rev. N. B. Herrell, was fond of using the term "apostolic optimism." Certainly this is a term that should be used in proper setting when speaking of the evangelist. He must be more than a man with magnetic personality. He must possess a radiance that is not of himself, a radiance that finds its origin in the secret closet. He must not be a "gloomy Gus." Rather, from his personality there should emanate a sense of holy optimism and faith that will make the most difficult place, limited in opportunity, become an area of challenge to the best there is in the hearts of men. Many pastors and struggling congregations already stand on the brink of the slough of discouragement. They do not need an evangelist to come and push them over into the mires of despair. There is nothing quite so contagious as the contagion of example. God give us evangelists who have saturated their souls with courage, with confidence, and with assurance while sitting at the feet of Jesus. God give us evangelists who have touched the throne and have been touched by the fire.

OBJECTIVE

The second aspect of the devotional life of the evangelist is the objective. This relates to the consequences as they find expression in the lives of others. The work of the evangelist is more than proclamation; it is propagation. One may be a herald of truth without unction, though he will be a far more effective preacher with it. But, if the seeds of truth are to spring into life, there must be a spiritual climate that makes germination possible. Sheer mechanics and evangelistic techniques can never supplant the warmth and vitality of proper soul climate. The cold ashes of yesterday's fires can never produce the flaming passion for propagation that must characterize the heart of the true evangelist. And to propagate truth without this passion is well-nigh impossible. Somehow the evangelist must warm his soul before the flaming altar, listening intently until he captures the rhythm of the heartbeat of God; and then, arising to the trumpet call of divine commission, march on to the cadence of the drums of heaven.

Dr. R. T. Williams used to tell the story of a Japanese candidate for minister's license. When questioned concerning the duties of a general superintendent, the young man replied: "The first duty of a general superintendent is to save his own soul." These words may be well paraphrased with reference to the evangelist. Much has been written and spoken concerning the dangers of professionalism in the work of evangelism. Certainly every evangelist must be aware of this danger. Stereotyped sermons, polished and perfected through frequent use and revision, may develop a certain precision and appeal, even power on the creature level. But if they stop there (at the creature level), theirs will be only the beauty of cold marble, the appeal of human accomplishment.

We cannot settle for that. Precision must not supplant spontaneity. A precision instrument has no capacity to reproduce itself. It may be beautiful, but sterile. Finesse cannot take the place of fire. No substitute has been found for the flaming spirit. We must be spiritual to save ourselves. We must be spiritual to save the church. We must be spiritual to save the lost.

The fact is that the great "drives" of Pentecostal evangelism must find avenue of expression through personality. And the personality of the evangelist himself is not the least of those channels through which release must come. It has been said that "the day for stars is over in the holiness movement." And it may well be that we would advance faster if we ceased looking for a Wesley or a Moody, and began to focus our faith on that vast army of men of lesser stature that we now have for the accomplishing of divine purpose in the earth. But, whether it be a "five-star general" or the "GI's of the Cross," God can use only the man who prays. Ezekiel's God is still looking for men who will "make up the hedge, and stand in the gap," that the land may not be destroyed.

DIRECTIVE

We come now to that final aspect of the devotional life of the evangelist that falls within the scope of this discussion: the directive aspect. We all clearly recognize the importance of a life of deep devotion in the areas of the subjective and the objective. But it should be as clearly evident that devotion and dedication are just as mandatory in the realm of divine guidance. It is well to recognize that providential guidance is not to be despised. Paul once said that "the things which happened unto me have fallen out rather unto the furtherance of the gospel." But he also reminds us that

it was as the church at Antioch ministered to the Lord, and fasted, that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And on another occasion he tells of being "forbidden of the Holy Ghost" to continue the preaching of the word in Asia. Paul and Silas had made their plans, which seemed logical and providential. Their judgment said, "Bithynia." "But the Spirit suffered them not" (see Acts 16:6-7).

These instances are mentioned to remind that spiritual sensitivity to the voice of the Lord should enter into our plans. It may well be that God can use that sermon which has been so blessed on the hundred or so occasions that it has been used. But there is also a possibility that something else could be more effective under the anointing of the Holy Ghost. Do not ignore the call of "Sugar Stick Number One" and its potential. But, on the other hand, do not depend on that alone. God can use the weak to confound the mighty, as He may choose. Then, as you pray between the alternatives and that call to First Church with its one hundred and seventy-five, give God a chance to speak. It may well be that He would have you at First Church. But you will feel better and so will He if you allow Him to make the decision. And He still does that, when given opportunity. God still directs us when we pray.

When God called the first evangelist, subsequent to Pentecost, He called a man named Barnabas, of whom the record speaks: "He was a good man, and full of the Holy Ghost and of faith." And the record adds significantly: "And much people was added unto the Lord" (Acts 11:24). Has God changed in these past centuries, or has the world so changed that these basic requirements have

become outdated? I think not. The need then, and now, was good and Spirit-filled men who had tarried before the fiery altar until their own souls were filled with faith; as they preached with hearts aglow, their

message carried conviction and brought conviction. "Much people was added unto the Lord." Like causes will produce like consequences. The question is not, Will it happen? Rather, it is: Will it happen through us?

QUEEN of the PARSONAGE

It's Fun Being a Preacher's Wife

By Pauline E. Spray*

THAT IS the lot of the preachers' poor children," a lady sighed to me not long ago. Well, I will have to admit that our youngsters sometimes have their problems. But whose children do not?

Naturally, the P.K.'s (preacher's kids) are often set on a pedestal. Some people may criticize them for acting like normal human beings—which they are, by the way—but these comprise the minority. The majority of people lovingly show the minister's children much fond attention.

Because of his low wage scale the minister's family often does not possess as much of this world's goods as many of their neighbors do. But happiness does not consist of what one possesses. The sooner children learn this, the quicker they are on the way to becoming happy and mature adults.

Then too, as parents the minister and his wife may have less time to

spend with their children than they should. However, with proper example and the establishing of wholesome attitudes, their boys and girls can be taught invaluable lessons in self-reliance and the shouldering of responsibilities.

For a time Sue was troubled when a playmate chided her, "You can't do a lot of things because your daddy is a preacher."

This bothered her until we pointed out that the things she "couldn't do" were not because of her father's profession. Our moral principles would not allow her certain indulgences even if Daddy were engaged in other work. And an enumeration of many of our advantages helped persuade her that her lot as a P.K. is much fuller than the lives of most of her friends.

Everywhere we go, people are wonderful to us. Life in the parsonage can be very exciting. I am as eager as the children to see "what they brought us" when a member of our

parish drops in with a sack of groceries or some freshly baked goody.

At Christmas time we stand before the altar or on the platform of our little church. At this thrilling moment the gift from the congregation is presented to us, the pastor and his family. In spite of my thankfulness and inward glow, at this time I feel extremely humble and unworthy. I am made aware of the things I could have done throughout the past year but failed to do.

And there, right in front of us, sits a little, wrinkled widow lady who has given of her scanty allowance to help make our Christmas pleasant. Her shining eyes give telltale evidence that it is better to give than to receive.

Gratitude wells up within my heart. I want to throw my arms about all "our brood" and tell them how much we love and appreciate each one. We consider every member and friend as a part of our "big family."

One of the greatest privileges which the ministry enjoys is that of sharing people's homes and lives, their joys and sorrows. When we take Sunday dinner with a church family, my how we enjoy it! They put out their best for us, including their love and affection. What other profession so closely shares the heartthrob of humanity?

No doubt there are degrees of satisfaction to be enjoyed by any profession. I will consider it my greatest joy if my life as the wife of a

clergyman results in the inspiring of those about me to nobler deeds.

A mink stole or robe of ermine can never replace the thrill one receives when through her encouragement a shy and retiring youth is motivated to develop his potential talents.

It is a rewarding, but humbling, experience to have a little girl fasten her idyllic gaze upon "the minister's wife." One cannot help asking: Will she carry my memory throughout her lifetime? Is the effect of my character making a lasting impression upon her mind and future life? Will the influence which causes this child to look upon me today with awe and admiration ever be marred? Will I be worthy of her admiration and trust—always?

Naturally, ministers' wives have their secret heartaches at times. But again, doesn't everyone?

Sometimes we are criticized and misunderstood. But I firmly believe that if I sincerely love each member of my husband's flock that affection will be generously returned.

As we knelt before the altar during the ceremony in which my husband was ordained, these wise words of advice were spoken: "There is no defense against love." Many have proved this true. It is my greatest consolation.

His intentions were good when my doctor said, "It is the last thing in the world I would want to be." But I still disagree. I think "it's fun being a preacher's wife."

HYPOCRITES

If some used the excuses on the job that they use toward the church, they would be telling the boss too many hypocrites are working for him, so they think they will quit.

—HOWARD HILL

*Lansing, Michigan.

I. The Pastor and His Four Major Concerns

By Roscoe Pershall*

FOUR MAJOR CONCERNS claimed the attention of the Apostle Paul when he wrote the churches—doctrine, experience, order, and life. These constitute the most of his instruction to the believers.

DOCTRINE

He was concerned with doctrine. In all his Epistles doctrinal statements are the bony structure upon which he laid the flesh, vitality, life of the rest of his teaching. The structure is not the finished product, but it gives the shape and allows for the graces that are added later.

We get an idea of how important doctrine was to him when we discover how great a part of our Biblical theology comes from his teaching. He started his Roman letter by declaring in these words the divinity of Christ: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:3-4). He taught the doctrine of sin and carnality in Romans one, two, three, and five, but preceded it with a declaration of man's accountability by saying, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

and Godhead; so that they are without excuse" (Romans 1:20).

He declared the doctrine of faith in Romans four and five and showed in Galatians that faith is absolutely necessary to salvation: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11).

Christ's death for sin and the consequent reconciliation occupied his thoughts. Romans 5:10-11 is a typical reference: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

At Athens he presented the doctrine of repentance, resurrection, and judgment: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

The reference, "And you hath he quickened, who were dead in trespasses and sins," (Ephesians 2:1) is illustrative of his doctrine of regeneration. Galatians 4:4-5, "But when the fulness of the time was come, God

sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," illustrates his belief in adoption.

He set forth the doctrine of sanctification as the commandment of God; ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; for God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:2-4, 7).

The second coming of Christ was a doctrine always in his mind, the second Thessalonian letter dealing much with this doctrine. He established the doctrine of baptism by performing the sacrament himself and gave us our most explicit instruction concerning the sacrament of the Lord's Supper in I Corinthians 11:23-34. He forever established his belief in the Trinity by his benediction found in II Corinthians 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

There is recurring reference to doctrine in the letters to Timothy. Paul had besought this young preacher to abide still at Ephesus, when he himself went into Macedonia, "that thou mightest charge some that they teach no other doctrine" (I Timothy 1:3c). Reference is made to doctrine in I Timothy 1:10; Timothy was commanded to repeat the doctrines (I Timothy 4:6). I Timothy 4:13 is in the same vein: "Till I come, give attendance to reading, to exhortation, to doctrine." Attendance to doctrine was an essential part of that which would save the pastor and his people. "If thou put the brethren in remem-

brance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (I Timothy 4:6). II Timothy, Titus, and Ephesians hold comments on doctrine.

Paul indicates a conviction that if a man was to be right he had to think right. A man had to believe in the atonement or he wouldn't appropriate it. He must recognize sin and believe in its forgiveness or he would not pray for forgiveness. He must believe in regeneration or he wouldn't seek it. He must believe in heart purity or he wouldn't be made pure. And he must believe in purity of life or he would do violence to both the doctrine and his experience. And so it is with all the major doctrines Paul taught; they had a vital relationship to the salvation of the believer; they were the outline that experience should follow.

EXPERIENCE

St. Paul was not content, however, that men believed right; he demanded that they have an experience of salvation—that they be right.

He led the Romans through the foundational doctrines of universal sin and human depravity, personal responsibility and culpability, the failure of the law to save either gentile or Jew, the antiquity of faith, justification through faith in Jesus Christ—through all these to the demands of God and of reason that the believer be holy; and turned to face his crowd with the necessity of a personal experience. He exhorted: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as in-

*Director of Evangelism, Oregon-Pacific District.

struments of righteousness unto God" (Romans 6:12-13).

He launched out into doctrinal discussion again in the seventh, eighth, ninth, tenth, and eleventh chapters of *Romans* and then abruptly turned to face his readers with their own obligations to experience what has been taught. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

He seemed to say, "I have told you all the heavenly truths that pertain to your salvation. They are the foundational truths of God's Word, the support of all other teaching. They show you what a saved and sanctified person can be—and what you must be."

But he did not deal thus with only the Romans. He never missed an opportunity to hammer home the need of filling up experience to the measure of doctrine. He was disturbed by the carnality of the Corinthians and exhorted: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians 5:7-8).

He assured the Ephesians of his prayers: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with

all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:16-19).

He was supremely interested that the people not only believe the doctrines about salvation, but that they believe in them, that they enjoy what the doctrines professed. To him the experience of the believer was the evidence of the doctrines, and the lack of the experience a denial of the doctrines. It was a paradox to have a "believer" who didn't believe enough to be transformed by that faith. To him the doctrines were not pretty platitudes, but a statement of reality, the outlines of human experience, the valid expectancy of the believer.

ORDER

He was concerned with the worship—that they worship right. He had very definite ideas as to the order of the whole church. Careful instructions were given Timothy and Titus as to choosing and the qualifications of the early local church leaders.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil (I Timothy 3:1-7).

For this cause left I thee in Crete, that thou shouldest set in order the

things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:5-9).

The choice looked to a well ordered worship. Paul was much exercised over the disorder which arose over the use of tongues at Corinth. Taking much time to deal with this problem, he compressed his opinion into one sentence; "For God is not the author of confusion, but of peace, as in all churches of the saints," (I Corinthians 14:33) and closed the matter with the injunction, "Let all things be done decently and in order" (I Corinthians 14:40).

Though Paul sharply reproved the Corinthians for license, the manner in which he did it indicated that he believed in audience participation. He decried confusion, yet he did not forbid the layman a part in the service.

Add to this his belief in a happy, joyous, vital experience of salvation, and out of it is formed the church that Paul envisioned—liberty without license, respectability without regimentation, happiness without hysteria, inspiration without insipidity. It was a church that would quench wildfire but would feed holy fire. In it the worshiper would feel free, at ease, a part of the meeting, rather than an onlooker. His soul would be fed both by the message of the pastor and by the spirit of the worshipers.

LIFE

He was equally concerned with the life of the believer, the Christian discipline and spiritual fruit. He cautioned Titus: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:13-16). That portion of the reference that reads, "They profess that they know God; but in works they deny him," could well be considered the key to Paul's convictions on Christian living. Mental assent and profession are nullified by an inconsistent walk.

Never can he be judged a man who made faith alone the measure of a Christian. He would be quick to acknowledge that faith is the connecting link between a holy God and a sinful man and that the sinful man must be born again by the power of Christ's atonement, but he would be just as quick to declare that that faith and experience are denied by an unholy life. In the letter to Titus, the second chapter, he pointed out some of the ways the believer should walk. These are some of them: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (Titus 2:2-3).

Approaching the subject from the positive side, we see that Paul had some definite ideas concerning the life of the believer. He asked the

question: "... Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2) Ephesians 1:4 answers the question emphatically: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

In his mind the branch grafted into the vine must bring forth fruit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:22-25).

He points out that discretion, gravity, sincerity, sound speech adorn the gospel of God. And he clinches his insistence on good works with these words: "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).

BALANCE OF EMPHASIS

The great Christian leader, Paul, proved himself by his balance of emphasis. Succeeding church history has shown his wisdom. True to human nature, spiritual leaders of the past have emphasized one of the four at the expense of the others. Overemphasis on doctrine has developed a coldly intellectual approach. The mind is filled with statements about God, but the heart is empty of His presence. The sin that dwelleth in their unregenerate hearts leads them in the course of this world; and even their understanding is darkened, for by wisdom man knows not God. As a natural concomitant, the fruits of holiness that should show in any be-

liever's life are lacking, for grapes do not grow on thorns, nor figs on thistles.

Mahatma Gandhi voiced the cry of many who have observed Christianity and turned it down when he declared that the life didn't measure up to the teaching. And this lack on the part of the Church is largely the reason why Christianity has not progressed as it should have. The world and even many theologians of the day may scoff at theology of holiness; but what the world has always expected in the believer is holiness of life, and the lack of it has revolted it. "I am just as good as the Christian," is an oft-repeated objection, and too often right. Had the Church always balanced doctrine with the other three, the Church would have wielded vastly more power, and thus her history and that of the world would have been spared many a sordid chapter.

Though this is true, experience must not be overemphasized. With little or no consideration of the other three, experience soon runs into orgies of emotion and erratic actions and seldom leads to saintly living. The rigid quality of doctrine, the cultural influence of order, and the polishing action of right living are needed to give distinct lines and attractive graces to the Christian character.

To lift order out of proper relationship to the others develops liturgy and priestcraft. The duly ordained authorities go through the prescribed order of service with clocklike precision. The service is beautiful—but so are some sepulchers. The spiritual experience of both the layman and the preacher becomes increasingly of less importance in the towering shadow of liturgy. The experience and life of the man in the pew gradually wither for lack of nourishment.

The Roman Catholic church developed along liturgical, authoritarian

lines. Experience was sacrificed for the ordinances of baptism and Mass. Spiritual experience in both the clergy and the layman was not so important when the service, the liturgy, was of prime importance. So down through the centuries countless millions have sought the house of God that their soul hunger might be satisfied and have gone away stuffed with the chaff of ritualism.

When living has claimed the central place, then the social gospel has had

its day, a degeneration into self-righteousness, a sad substitute for a vital experience of salvation. An insipid profession developed that made a mockery of the vital faith of the Bible.

If Paul were here he would tell us that each one is good—doctrine, experience, order, life—but no one good enough alone to meet the demands of God. Each must have its part in the development of a well-balanced, vital, useful Christian experience.

SERMON WORKSHOP

By Nelson G. Mink*

MODERN CHURCH

The pastor requested that the new church should be so built that all the worshipers would be seated down front. Came the day for the new, modern, nothing-like-it-before sanctuary to be in use. A couple came in and sat down—as usual, in the rear, but a button pushed by the pastor brought them down to the front. Presently, another family came in; same results. The preacher got so excited over the situation that he preached overtime, and at twelve noon a trap door opened behind the pulpit desk and he disappeared from view.

—HEARD ABOUT TOWN

THAT'S US

"Americans are the world's greatest travelers, but there are two places most of them seldom go: (1) to the rear of a bus, (2) to the front seats of a church."

*Pastor, Waco, Texas.

INTERNATIONAL CO-OPERATION

It might do us good to remember that there were many different nations represented in the beautiful hymns we all love so well.

An Englishman wrote "Jesus, Lover of My Soul."

An American wrote "Jesus, Saviour, Pilot Me."

An Irishman wrote "There Is a Green Hill Far Away."

A Canadian wrote "What a Friend We Have in Jesus."

A German wrote "Away in a Manger."

A Scotchman wrote "Unto the Hills Around."

A Jew wrote "The Lord Is My Shepherd."

An Austrian wrote "Silent Night."

And a Welshman wrote "Guide Me, O Thou Great Jehovah."

If nations can enjoy singing one another's songs, they should be able to cooperate together in other ways as well.

—E. R. S. in Gospel Banner

SENTENCE SERMONS

More folk get crooked by dodging hard work than become bent by honest toil. He who can bottle up his temper is a corker.

The difference between a conviction and a prejudice is that you can explain a conviction without getting angry.

Jesus can take the charred wreckage of the blackest heart and build a palace of His own indwelling.

A member in the pew is worth two on the roll.

—Selected

WORDS THAT HINDER THE REVIVAL

"I heard . . ."

"They say . . ."

"Somebody said . . ."

"Isn't it awful?"

"Have you heard?"

"I'm not talking, but . . ."

"Now, if I were pastor . . ."

"The pastor's wife, she . . ."

"Just between you and me . . ."

"I don't mean to criticize, but . . ."

—Alabama City Nazarene

LET OUR CHURCH BE

A Live Church—Activity, progressiveness, growth.

A Warm Church—Sympathy, cordiality, friendliness.

A Hopeful Church—Optimism, confidence, courage.

A Serving Church—Doing for others at home and abroad.

A Spiritual Church—Filled with the Spirit of God.

—Anonymous

STRIKING SCRIPTURES

"There he proved them . . ." (Exod. 15:25).

"The Lord bath his way in the whirlwind and in the storm" (Nah. 1:3).

" . . . I believe God, that it shall be even as it was told me" (Acts 27:25).

"Thou remainest" (Heb. 1:11).

THE FIRST SIN OF THE EARLY CHURCH

"And in those days there arose a murmuring . . ." (Acts 6:1).

GOD'S MINORITIES

During the time Noah was building the ark he was very much in the minority but he won!

When Joseph was sold into Egypt by his brothers he was in a decided minority but he won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame he was a notable minority—but he won!

When Gideon and his three hundred followers put the Midianites to flight, they were in an insignificant minority—but they won!

When Jesus Christ was crucified by the Roman soldiers He was a conspicuous minority—but He won!

—Alliance Weekly

SPRING PLANTING

Spring will soon be here. It is almost planting time again. If you would have a successful spiritual garden, here are some suggestions:

Five rows of peas:

Preparedness

Promptness

Perseverance

Politeness

Patience

Three rows of squash next:

Squash idle gossip

Squash faultfinding

Squash indifference

Five rows of lettuce:

Let us be industrious

Let us be generous

Let us be co-operative

Let us be enthusiastic

No garden is complete without turnips:

Turn up for meetings

Turn up with a smile

Turn up with ideas

Turn up with real determination

—Anonymous

PREACHERS AND POWER

"Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing, but in answer to prayer."

—JOHN WESLEY

The Preacher's Magazine

SERMON AMMUNITION

THEME: "Saddest Words in the Bible"

TEXT: *He came unto his own, and his own received him not* (John 1:11). The Greek reading: "His own did not take him to their side [heart]."

A. One reason they did not receive Him, they did not really know Him.

B. Another reason, they did not want to be disturbed.

C. A third reason, they did not want to change masters.

1. They had been in the darkness so long.

2. They never knew what a good master He would be.

—NELSON G. MINK

THEME: "Zacchaeus"

TEXT: *And he sought to see Jesus who he was; and could not for the press, because he was little of stature* (Luke 19:3).

A. Jesus is passing by. So many things happened when Jesus passed by.

1. Woman at the well believed.

2. Man at Bethesda's pool healed.

3. Blind man in John 9 healed.

4. Peter, Andrew, James, John, Levi, all followed as He passed by and called.

B. Zacchaeus overcame obstacles.

1. You will find difficulties when you try to come to Christ.

2. You will find difficulties in keeping Christ first too.

3. Zacchaeus overcame people.

C. A personal call.

1. Jesus spoke his name.

2. The call was clear and distinct.

3. The demands were not difficult.

D. Zacchaeus is noted for his immediate response.

1. "He made haste." Did not stay up there and argue.

2. His joy was immediate and full.

3. He made a fourfold restitution. It may have cleaned him out financially, but he was ready to be set up right in a new business.

—NELSON G. MINK

THEME: "Jesus' Last Visit to Nazareth"

TEXT: *But he passing through the midst of them went his way* (Luke 4:30).

A. Jesus is passing by with His message of love.

B. His very own "received him not." Rejected Him.

C. We make our choices our own selves.

D. Jesus went out from Nazareth for the last time.

(Picture Jesus turning and looking back. It is His last look at them, as of now.)

—NELSON G. MINK

THEME: "The Deeper Meaning of Worship"

TEXT: *. . . then they bowed their heads and worshipped* (Exodus 4:31).

A. Real worship calls for perfect submission.

B. Real worship calls for reverence.

C. Real worship calls for fellowship with God.

D. Real worship calls for overcoming of obstacles.

E. Real worship calls for faithfulness.

F. Real worship calls for co-operation.

—NELSON G. MINK

**ONCE DEAD—YET ALIVE
FOREVERMORE
(Pre-Easter)**

SCRIPTURE: Luke 24:1-8

TEXT: *Why seek ye the living among the dead? He is not here, but is risen* (Luke 24:5b-6).

INTRODUCTION:

- A. Women make way to tomb.
- B. Robbed by fate of One in whom trusted.
- C. Sad of countenance, hearts depressed.
- D. Minds filled with questions. Who will roll the stone away?
- E. Desire to anoint body of Lord.
- F. Surprised by—
 - 1. Stone rolled away.
 - 2. Presence of heavenly beings.

I. A STRANGE QUESTION.

- A. "Why seek ye the living among the dead?"
- B. The burying place considered unclean and was not frequented by the living.
- C. Why such an inquiry?
 - 1. Reality of Christ's suffering and death. They had;
 - a. Seen crown of thorns.
 - b. Seen Him fall beneath weight of Cross.
 - c. Seen Him hang on the Cross.
 - d. Heard His agonized cry, "My God, my God, why hast thou forsaken me?"
 - e. Seen Him placed in the tomb.
 - (1) Their hopes gone.
 - (2) Their dreams shattered
 - 2. Tomb sealed their hopes of a kingdom.
 - 3. Where else could they seek Him?

II. A STARTLING ANNOUNCEMENT: "He is not here, but is risen."

- A. On this fact rests our hope.
- B. Final proof of His deity.
- C. Proofs of the Resurrection.
 - 1. Testimony of the angels.

- 2. Appearance on various occasions.
- 3. Testimony of Christian experience.

III. THE RESURRECTION HAS A SIGNIFICANT MEANING.

- A. To the Church.
 - 1. The Great Commission.
 - 2. The evangelistic program.
- B. To the sinner.
 - 1. Power of sin broken.
 - 2. Salvation through Christ.
- C. To the individual Christian.
 - 1. Immortal life.
 - 2. Because He lives, I too shall live.

CONCLUSION:

- A. Death could not hold Him.
 - 1. The stone.
 - 2. The Roman seal.
 - 3. The soldier guard.
- B. He broke the bonds of death. He is alive forevermore.

—G. D. CRAKER
Goldendale, Washington

**REVERBERATIONS OF THE
RESURRECTION
(Pre-Easter).**

INTRODUCTION: The resurrection of the Lord Jesus resulted in the following reverberations (which are still felt throughout the world):

- I. DOUBT LOST THE VICTORY (John 20:24-29).
 - A. When the grave lost the victory. "He is not here; for he is risen, as he said" (Matthew 28:6).
 - B. When the scoffers lost the victory (Matthew 27:39-43).
 - 1. Paul's answer to the scoffers (I Corinthians 15:20).
 - 2. Peter's answer to the scoffers (I Peter 1:3).
 - 3. The Lord's answer to the scoffers (Revelation 1:18).

II. THE POWER OF SIN LOST THE VICTORY.

- A. The dominion of sin is broken in regeneration.

- B. The principle of sin is eradicated in entire sanctification.
- III. HEAVEN WON THE VICTORY.**

- A. Jesus glorified, returns to heaven.
- B. The way is now open for all who will follow.
 - 1. By seeking pardon (for sins committed).
 - 2. By seeking purity (cleansing from carnality).

—A. D. MARTELL
Beebe, Arkansas

**THE EVIDENCE OF
EASTER REVEALED
(Pre-Easter)**

SCRIPTURE: John 20:1-16

TEXT: John 20:16

INTRODUCTION: After a session of dormant, lifeless nature we have come to this glad Eastertide, when all nature seems to be vibrating with new life and pushing forward to the revelation of the goodness of a loving God, the Master of nature.

To those who have sought and found the peace which can come only from the hand of a loving Saviour's care, we need no proof of Easter. The Resurrection and a new life abundant on yonder shore are already a reality in our hearts and minds since our faith is stayed on the Christ of the empty tomb.

I. THE MIND OF MAN IS FILLED WITH MANY QUESTIONS.

Some are not easily convinced of the genuine reality of Easter or of a risen Lord. Because of this fact we are surrounded by many infallible proofs concerning the resurrection of Jesus Christ from the tomb.

- A. The historical facts of His death and burial.
- B. The hasty burial in the borrowed tomb. The prophecy of Isaiah completely fulfilled.
- C. The Roman guard or sentry placed at the tomb.
- D. The great seal of the Roman Empire, which could be broken

- only under the penalty of death.
- E. The great stone placed at the tomb which was not easily removed and could not be rolled away without arousing even a sleeping guard.

II. THE BODY OF JESUS WAS NOT PROPERLY PREPARED FOR BURIAL.

- A. The usual preparation of the body for burial in Christ's day.
- B. A sleepless, restless night was spent by those who loved and cared for our Master, awaiting the dawn.
- C. Early in the morning Mary came to the tomb.
- D. Mary found the stone rolled away.
- E. Mary ran to the two disciples telling them of the disappearance of the Lord's body.
- F. An infallible proof which cannot be denied. Peter finds the linen graveclothes placed in such a manner as to prove definitely that Christ could not have rolled the stone away.

CONCLUSION: If there is doubt or fear within your hearts and lives concerning the resurrection of Jesus Christ, seek Him early in the morning with an open heart, open mind, and a sincere heart that will be so positive and real that all other questions will fade into nothingness.

Let Him speak but a word, as He did in love to Mary, and may it be your name.

—VERNON H. WILLARD
Fort Clark, North Dakota

**THE BLESSINGS OF BELIEVING
IN CHRIST'S RESURRECTION
(Pre-Easter)**

TEXT: Mark 16:14

INTRODUCTION: Because Christ arose we know that:

- I. WE HAVE HOPE OF OUR RESURRECTION (I Corinthians 15).
 - A. Hope extends beyond this life (v. 19).

- B. We shall arise as Christ did (v. 20).
- C. Every man in his own order (v. 22).
- II. WE HAVE HOPE OF CHRIST'S SECOND COMING (I Thessalonians 4).
 - A. Sorrow not as those who have no hope (v. 13).
 - B. Those who believed will arise if sleeping in Christ (v. 14).
 - C. We shall ever be with the Lord (v. 17).
- III. WE HAVE HOPE OF AN HEAVENLY HOME (John 14).
 - A. Let not your heart be troubled (v. 1).
 - B. He has prepared a place for us (v. 2).
 - C. We shall dwell there with Him (v. 3).

—ELMER SCHIRAG
Kansas City, Missouri

FACES ABOUT THE CROSS (Pre-Easter)

SCRIPTURE: Psalms 22:13-18; Isaiah 53:2b-5

INTRODUCTION:

- A. The trial scene of our Saviour was terrible to behold.
- B. As Jesus hung upon the Cross there were many faces about that scene of suffering.
- C. One face was missing—the face of betrayal (Judas).
 - 1. A short distance away from the brow of Golgotha's hill there was a bloody splotch on the rocks underneath a bluff.
 - 2. The broken body of Judas had been carried away to become the first one to occupy the potter's field which his thirty pieces of silver had purchased.
- D. Of those faces around the Cross at Calvary we name ten:
 - I. THERE WAS THE FACE OF SACRIFICE—God! (John 3:16)
 - II. THE FACE OF AUTHORITY—THE ROMAN SOLDIERS (Matthew 27:33-34; John 19:16b-18)
 - III. THE FACE OF GREED—THE FOUR WHO GAMBLER (John 19:23-24)

- IV. THE FACE OF INDIFFERENCE—THE INDIFFERENT MOB (Matthew 27:36-49)
- V. THE FACE OF RELIGIOUS BIGOTRY AND HATE—THE RELIGIOUS LEADERS (Matthew 27:39-43; Mark 15:29-32a)
- VI. THE FACE OF MOCKERY AND DERISION—THE THIEF ON THE CROSS (Matthew 27:44; Luke 23:39)
- VII. THE FACE OF PENITENCE—THE REPENTANT THIEF (Luke 23:39-43)
- VIII. THE FACE OF RESPECT—THE CENTURION (Matthew 27:54; Mark 15:39)
- IX. THE FACE OF APPRECIATION—THE TWO WHO SERVED HIM SECRETLY AND PROVIDED BURIAL FOR JESUS (John 19:38-42; Matthew 27:57-60; Mark 15:42-46)
- X. THE FACE OF LOVE AND COMPASSION—HIS OWN FOLLOWERS (Matthew 27:56)

CONCLUSION:

- A. Of all those who looked upon that scene, we are among them.
- B. Which one are we?

—L. P. JACK DURHAM
Houston, Texas

CRUCIFYING CHRIST IN "OUR" CITY

(Pre-Easter)

TEXT: And they crucified him (Matthew 27:35).

INTRODUCTION: Show three ways in which Christ is crucified in our city, with a view to motivating repentance.

- I. CARNAL CHRISTIANS WHO DENY JESUS BECOME PARTNERS WITH SATAN IN CRUCIFYING JESUS.
 - A. Peter at this point was not in sympathy with the doctrine of crucifixion. This is why he went to sleep in the Garden.
 - B. Carnal Christians today.
- II. APOSTATES WHO BETRAY JESUS ARE PARTNERS WITH SATAN IN CRUCIFYING JESUS.
 - A. If Judas had pointed out the Saviour with a stick and striking Him, it would have been

far more suited to the occasion and hurt Jesus less.

- B. It is sin that crucified Jesus.
- III. NEUTRALS WHO WASH THEIR HANDS OF MORAL RESPONSIBILITY CRUCIFY JESUS.
 - A. All the water in the world can never wash away the guilt and stain of sin.
 - B. Pilate did not want to crucify Jesus but he lacked character to do otherwise.

—A. D. CANN
Seal Cove, N.B., Canada

"IT IS FINISHED" (Pre-Easter)

TEXT: John 19:30

INTRODUCTION: Amid the noise about the Cross, the voice of Jesus rings forth, not in defeat, but as a Conqueror. Let us notice three outstanding things included in this statement—the sixth saying on the Cross.

- I. THE CEREMONIAL LAWS WERE FINISHED.
 - A. The veil of the Temple was rent in twain.
 - B. No more shedding of the blood of animals and doves.
 - C. Jesus was the Lamb slain from the foundation of the world (Revelation 13:8).
- II. HIS SUFFERINGS WERE FINISHED.
 - A. "He came unto his own, and his own received him not."
 - B. "He is despised and rejected of men."
 - C. Scribes, Pharisees, and high churchmen tried to entangle Him with their questions. His agony in the Garden.
 - D. He was scourged, spit upon, crown of thorns placed upon His head.
 - E. Nailed to the Cross, suffering the humility and shame, as well as physical sufferings.
 - F. It is all finished.
- III. THE GREAT PLAN OF REDEMPTION WAS FINISHED.
 - A. "By one man's disobedience many were made sinners, so by

the obedience of one shall many made righteous" (Romans 5:19).

- B. The sacrificial death in a moment will be complete.
- C. Mercy's door open wide, heaven's gate swings ajar on golden hinges of love.
- D. In a moment His side would be pierced.
- E. Fountain opened in the house of David for sin and uncleanness.
- F. The price has been paid. Whosoever will may drink of the water of life freely.

—ELSIE G. MARTIN
Patricksburg, Indiana

BEAUTY OF RESURRECTION

TEXT: Romans 6:4

- I. ATTAINMENT OF THIS NEW LIFE
 - A. Be obedient unto righteousness (v. 17).
 - B. Let not sin reign in your mortal body (v. 12).
 - C. Be dead unto sin (v. 7).
 - D. Have old man crucified with Him (v. 6).
 - E. Be made free from sin (v. 18).
 - F. Have fruit unto holiness (v. 22).
- II. "AS CHRIST WAS RAISED FROM THE DEAD..." (v. 4)
 - A. New surrounding.
 - 1. Heavenly atmosphere.
 - 2. Tree of life, river of life, etc.
 - B. Different company—before: doubting, quarreling, envy, etc.
 - 1. Immediate presence of the Father.
 - 2. Divine company of angels.
 - 3. Enjoyed the fellowship that He had before.
- III. "WE SHOULD WALK IN NEWNESS OF LIFE"
 - As Christ made a change when He was raised, we change when He sets up His abode in our hearts.
 - A. As those that are alive from the dead (v. 13).
 - B. Yielded unto God (v. 13).

1. Members as instruments of, righteousness.
2. Become servants of righteousness (v. 18).

C. There is no condemnation (8: 1).

1. In Christ Jesus.
2. Walk not after flesh.
3. Follow after the Spirit.

—K. M. LUTHER
Peniel, Texas

THE RENT VEIL

TEXT: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . through the veil . . . let us draw near* (Hebrews 10:19-22).

INTRODUCTION:

- A. Note the four great historical sanctuaries of the Jews—the Tabernacle, Solomon's Temple, the Temple as restored by Ezra and Nehemiah, and the Temple of Christ's day, built by Herod. In many respects they differed, yet were alike in others. And one feature was found in all of them, the great curtain called a veil that hung between the holy place and the most holy place.
- B. Describe the veil—sixty feet long, thirty feet wide, and four inches thick. Typified Christ:
 1. In its colors—blue, white, scarlet, purple.
 2. In its location—between the most holy place, where shone the Shekinah that represented a holy God, and the holy place, where sinful men came to worship.
 3. In its supporting hangings—wood representing Christ's humanity and gold representing His deity.
- C. Describe the rending of the veil when Christ was crucified. Not through weakness—it was four inches thick. Nor because of age—it was comparatively new. Because of its strength, yet flexibility, no earthquake could tear it. The

rending was a miracle and regarded as such by the priests. It was a miracle with the divine purpose of revealing to us divine truths, such as the text suggests.

I. IT REVEALS A GRACE-GIVEN PROVISION—THAT WE MAY ENTER "INTO THE HOLIEST BY A NEW AND LIVING WAY."

- A. The rent veil speaks of divine satisfaction. The rending of the veil at the moment of Christ's death is the token to us that Christ's suffering has made a way acceptable to God for our entering into His realm of holiness.
- B. It speaks of reconciliation. No longer is there a barrier between God and man. The rent veil is a token that through the cleansing Blood we may be made free from sin, so as to be fitted for a life in His favor.
- C. It speaks of sin put away—not covered up, nor ignored. Christ on the Cross "put away sin" (Hebrews 9:26)—sin's penalty, sin's burden, sin's power, sin's pollution, sin's curse. Hence it speaks of holiness. Whatever the holiest of all in the Temple typified, the rent veil gives us access to it. In the holy place the blood was sprinkled for perfect purity. The light there was not of earth's dim candles but of the Divine Presence in the blazing Shekinah. Shut out from the world in holy separation (Psalms 4:13).

II. A GRACE-GIVEN OPPORTUNITY—TO ENTER.

- A. The privilege of entering into the holiest with God is something from which we shrink. By every natural reasoning it is an impossibility. But through the grace of God by the death of Christ, such a privilege is ours.
- B. We may come boldly. In spite of sinfulness—the Blood takes care of that. In spite of weakness—the High Priest takes care of that. In spite of the logic that says it is impossible—the rent veil takes care of that.

- C. We are to enter preparedly (v. 22). As the priest had to leave behind his old garments and come with body and garments clean and white, so we must come, washed of every sinful habit, every doubtful practice, every contaminating influence. Come with a heart that is "true—sincere and transparent. Come with a believing heart "in full assurance of faith," that God can and will. Come with "hearts sprinkled from an evil conscience," forgiven, born again. Only the Blood-sprinkled enter the presence of God.

III. GOD PLEADS WITH US TO ENTER—"LET US DRAW NEAR."

- A. Every provision has been made because He desires us to enter into this closeness of fellowship and character with Him. If we do not, we will not only deprive ourselves of the greatest privilege in life, but we will disappoint Him.
- B. He is waiting to greet us inside the holiest of all.

—W. W. CLAY

GOD'S CURE FOR SNAKE BITE

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up* (John 3:14).

INTRODUCTION: We are reminded here of the New Testament cure for sin. The displeasure of God had been incurred by the complaining of the people and He had allowed a plague of snakes to come upon them. The fiery serpents descended upon the camp with deadly and terrifying results, and thousands of the people reaped the consequences of their wrongdoing. The bite of the fiery serpent produced a condition of intense thirst, raging fever, and an inner burning and inflamed condition. Death soon resulted.

I. A REMEDY PROVIDED

- A. In the face of this judgment the people turned to Moses and to God for help. They confessed their sin, and of course it takes a confession

of our sin to make possible salvation from above.

- B. God proposed a strange but wonderful cure for their snake bites. Moses was to make a serpent of brass in the image of the fiery serpents. He was to put this on the top of a pole where all could see. The man that seemed doomed to die could look up to the brazen serpent and live.
- C. It is well to notice that the power of choice still remained with the individual. The victim could choose to remain with the individual. The victim could choose to remain in his tent and ridicule the idea of such a cure. Or he could postpone the seeking of the cure till death had come. He could, if he would spurn the invitation of the messenger to look up and live.

II. THE SERPENT-SAVIOUR

- A. The serpent is a strange type of the Saviour. By its very nature one wonders how it could ever save. But God chose this crude means to make clear some wonderful truths.
- B. As the brazen serpent was in the likeness of the fiery serpent, just so Jesus coming in the likeness of sinful flesh condemned sin in the flesh and brought salvation to man.
- C. And as Moses lifted up the serpent in the wilderness, even so Christ was lifted upon the Cross that He might bring salvation to man. Christ too is to be lifted up in the lives of Christians everywhere, that men might see Christ and live.

III. A FATHER HEART

- A. God the Father desires that men everywhere should be saved (John 3:16).
 - B. God the Son does not want anyone to be lost, for in "due time Christ died for the ungodly" and "gave his life a ransom for many."
- Illus:** Pfc Shockly of one of our church families won the Congressional Medal of Honor during the last war because of what he did for others.

He was in the Thirty-second Infantry division on Luzon. He was manning a light machine gun on Hill 504. The enemy was attacking in overwhelming numbers and it was necessary to retreat. But Private Shockly told his buddies to make their way to safety while he stayed by his machine gun to protect them. His buddies were saved but it cost the life of their brave friend that day on Hill 504. And on another hill called Calvary, Jesus died some centuries ago that you and I might have life everlasting. He died that we might live.

- C. The bite of sin is far more deadly today than that of the fiery serpent in the wilderness. The choice still rests with men to accept or reject the cure. But none need die, for the Christ of Calvary provided a wonderful salvation.

—CLARENCE KILLION
Pastor, Hanford, California

COMMUNION MEDITATION

INTRODUCTION: We receive the greatest blessing when the Lord's Supper is received in the same spirit in which Christ gave it.

I. LET US RECEIVE IT IN THE SPIRIT OF HUMILITY.

- A. Jesus so emptied and humiliated himself as not to have a house of His own to eat the last Passover with His disciples. He needed to borrow a room, though He had created worlds.
- B. It is not through any merit of our own that we may partake of these Christian blessings.

II. LET US RECEIVE IT IN THE SPIRIT OF SINCERITY.

Leaven was not to be used. This was observed with such strictness that all leaven was to be purged away. St. Paul says, "Let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

- A. Involving our relationship with God. God sees and knows all about us.

- B. Involving our relationship with each other.

1. Not in envy and strife
2. But peacefully, entreating one another.

III. LET US RECEIVE IT IN THE SPIRIT OF SERVING.

- A. Serving rather than being served characterizes the life of Christ. Christ giving himself for us sets this example. The paschal lamb and the sprinkling of blood represented the sacrifice of Christ until His actual sacrifice had been made; the bread and wine of the Lord's Supper shall represent His body and blood throughout all future ages; therefore, "This do in remembrance of me."

- B. Serving rather than being served should characterize Christianity today.

—VIRGIL SPRUNGER, Pastor
Brookfield, Illinois

THE SEALING OF THE SPIRIT

Read: Ephesians 4:25-32; II Corinthians 1:22. "Who hath also sealed us . . ."

1. Sealing is a mark of ownership (I Corinthians 6:19-20).
2. Sealing is a mark of approbation (Matthew 3:17).
3. Sealing is a mark of value. Intrinsic value of coins.
4. Sealing is a mark of royalty "So send I you."
5. Sealing is a mark of protection. Railway cars sealed, etc.
6. The broken seal. The Spirit can be grieved, etc.

THREE BOYS AND FAITH

Each gave his definition as to the meaning of faith.

The first said: "Faith is taking hold of God."

The second said: "Faith is holding on to God."

The third said: "Faith is not letting go."

—RAYMONDVILLE, TEXAS
Nazarene Bulletin

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, January, 1959

THROUGH TEMPTATION

James H. Hanson (Augsburg, \$1.50)

Seven studies of temptation based on Genesis 3 and Matthew 4. This is splendid preaching material for the pre-Easter season. While not specifically related to His passion, yet His temptation was most certainly part of His preparation for the great event. No one ever becomes too familiar with the dramatic episodes which took place, as Hanson says, "In the Garden of Paradise and the wilderness of temptation."

These sermons show more polish of expression than the average. The author does well with illustration. We wish he had omitted the rather casual and certainly unnecessary reference to objective standards of Christian life on page 43.

But insights into the deeper aspects of temptation make this volume a helpful study. When a preacher sermonizes in the area of temptation, every ear is alert; for no man is far removed, even for a short hour, from the bitter battle against a satanic foe.

SPEAKING IN PUBLIC

Arthur Stevens Phelps (Baker Book House, \$3.50)

This is the finest book that I have ever read dealing with this subject and it is written primarily to the minister.

It is a book that could be used as a textbook in college and is thoroughly substantial. Perhaps the one spot where we might have some hesitation is on page 130 where the author speaks of restraint. The fact is, too many ministers in the evangelical field are too quiet already.

V. H. LEWIS

DISTANT DRUMS

L. Alline Swann (Christopher, \$2.50)

A doff of the hat to the author for a top-quality volume, of devotional and inspirational material. Any minister would find it extremely useful as a source of quotable, sparkling, illustrative "icing" for his sermons. The author is on the staff of Northwest Nazarene College and this school can be justifiably proud of her. The illustrations are done by the art department of the same college.

THE BRIDGE IS LOVE

Hans A. DeBoer (Eerdmans, \$4.50)

A firsthand account of travels in Africa. A commercial traveler with a religious instinct would point out the fact that love alone can bridge the chasm between the light of Christendom and the darkness of heathendom.

But his measurement of vital Christianity is so diluted that it fairly shocks even ordinary evangelical standards of conduct. Perhaps his Christian position is "par" on the European scene, but we trust not. It does not merit acceptance in best evangelical circles.

HE IS LORD OF ALL

Eugene Carson Blake (Westminster, \$1.00)

What might have been a worthwhile investment for your bookshelf is seriously impaired by an implicit acceptance of evolution as an explanation of beginnings, also a rejection of the traditional view of literal everlasting punishment.

THE TORCH OF FAITH

Freda Dunlop White (Winston, \$4.50)

For one looking for a book that brings the Bible people off the pages onto the stage—here is a volume worthy of consideration.

Has value for Sunday school teachers, giving them a model of Biblical storytelling with imaginary side lights. Also will be of distinct value for parents to read at family altar or bedtime to older children. It does make the Bible people live.

SECT, CULT AND CHURCH IN ALBERTA

William E. Mann (University of Toronto Press, \$4.00)

It may seem strange to you that I am reviewing a book of such localized concern in this column. But here is why: First, it will be of special significance to all Nazarenes in any part of Canada. For it documents the rise of the Church of the Nazarene in Alberta and tells the story thoroughly and objectively.

The second reason for listing this book of distinctly local flavoring is that it is the first time I have seen a scholarly, thoroughly documented story of how sects deteriorate into formal, ecclesiastical life in the mere passing of time unless a definite and determined program is adopted to avoid that very thing. Here will be shown the slow undermining of convictions, fervency, and influence, as liturgy, formalism, and a desire for acceptability dominate in church life.

PROOFS OF HIS PRESENCE

Grace Noll Crowell (Abingdon, \$1.50)

This loved and God-used writer offers a series of devotionals warm and spiritually stimulating. Her insight inside the depths of the soul are equally worthy in their expression. The world owes a still greater debt to Grace Noll Crowell because of this book.

THE WORLD IS LEARNING COMPASSION

Frank C. Laubach (Revell, \$3.50)

The world-renowned author of this book cites striking examples from various humanitarian movements that the world is learning compassion.

A work very ably done with immensity and vast scope, written by a truly great soul in the interest of Christian compassion. I wish every preacher and layman could and would read it. It is informative and enlightening.

E. E. WORDSWORTH

TEACHING IN THE SUNDAY SCHOOL

Theo. J. C. Kuehnert (Concordia)

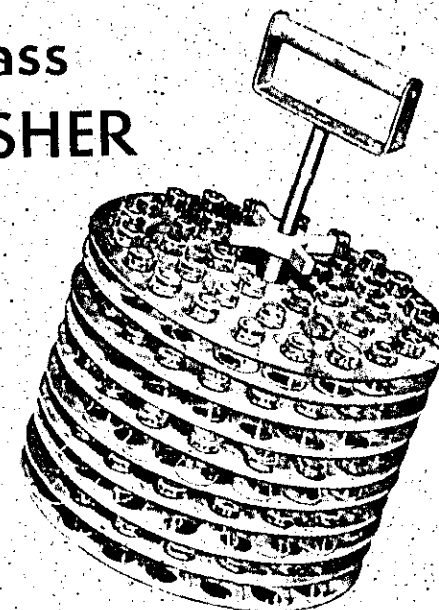
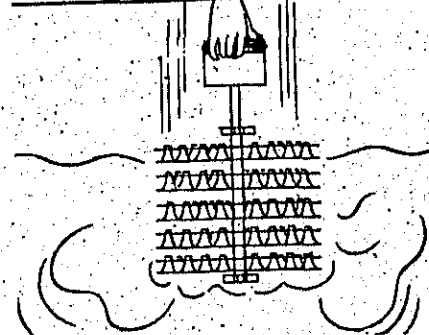
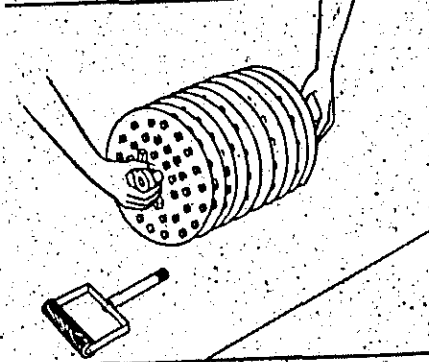
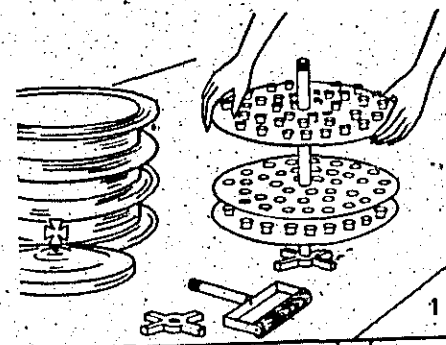
Would be found helpful at many practical points but it is strongly denominational (Lutheran) and is weak at the point of evangelism in the Sunday school, a bad place indeed for any evangelistic shortcoming.

To Assist You in Taking Care of
That "Other Side" to Communion

Communion Glass WASHER

A NEW and Easy
Method to Clean Your
Communion Glasses

- LESS BREAKAGE
- COMPLETELY SANITARY



How It Works

1. Stand communion glass washer on its base. Place one metal ring on the shaft. Remove center glass from top layer of communion tray. Lift entire cup-holder disk and place on shaft. Place white ring on shaft, then an empty keeper disk from the washer set. Repeat process until five trays of glasses and five keeper disks are on shaft. Then screw X-nut onto shaft securely.
2. Invert entire assembly so that glasses are upside down. Screw handle securely into shaft.
3. Place glasses and washer in basin of hot water and detergent. Plunge assembly up and down to clean. Next place assembly in scalding water. Remove and stand up on its base. Glasses will air dry in a few seconds hygienically clean. By reversing the assembly process they can be returned to trays ready for use. (KX)

No. E-150 REGULAR MODEL \$15.00
No. E-190 TEN-DISK MODELS \$19.00

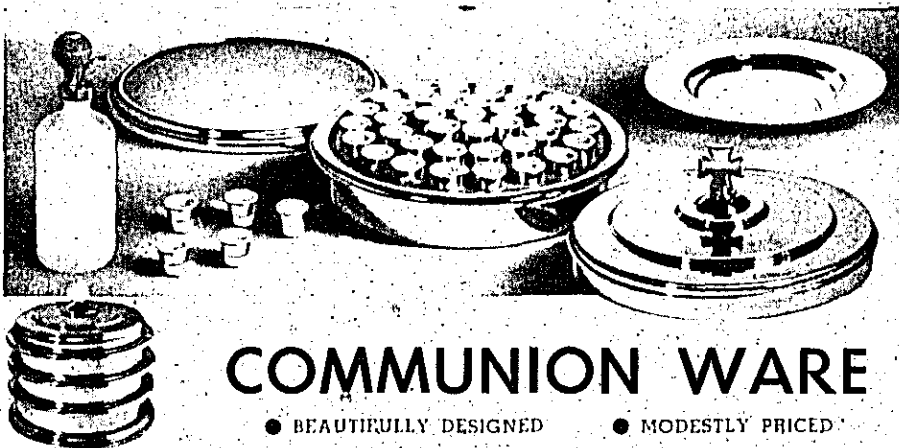
*With trays which slope or do not have a center hole, glasses may be quickly transferred to cup-holder disks in the special ten-disk model for washing.

For Additional Information
Write for Descriptive Folder

NAZARENE PUBLISHING HOUSE

Worth Considering and Ordering for Your Next Communion

*Does Your Church Have an Adequate
and Attractive Communion Set?*



COMMUNION WARE

● BEAUTIFULLY DESIGNED

● MODESTLY PRICED

Here are two high-quality, tarnish-resistant communion sets, either of which would add greatly to your communion service. Each forty-glass tray is lightweight, can be quickly and safely stacked to desired height, and will fit any standard tray. Specially designed three-level tray for easy access to glasses. No dirt-catching crevices to hamper cleaning. (SB)

	POLISHED ALUMINUM		CHROME	
TRAY	No. E-1601	\$9.00	No. E-1631	\$27.50
COVER	No. E-1602	6.00	No. E-1632	20.00
BASE	No. E-1603	5.00	No. E-1633	18.00
BREAD PLATE	No. E-1605	3.00	No. E-1635	12.00
COVER	No. E-1605C	5.00	No. E-1635C	18.00
STACK-RING	No. E-1605S	3.00	No. E-1635S	12.00

Glasses not included

Makes a Fitting Memorial Gift at Easter Time

INDIVIDUAL COMMUNION SET

Pocket-size, four-glass set with small flagon and water box all neatly compacted in simulated leather case. Popular with all pastors when visiting the sick and shut-ins. An excellent gift for a young preacher. (SB)

No. MS-125

\$7.50

COMMUNION SUPPLIES

GLASSES

Plain, clear glass, rounded inside, heavy bottom. Will fit any standard tray. (HG)

No. E-66—1 7/16 inches high 12 for \$1.00

No. E-44—1 1/4 inches high 12 for \$1.00

PLASTIC GLASSES

Here is an unbreakable communion cup that is lighter weight than glass and noise-free, yet has the appearance of glass. Will fit any standard tray. Most practical. (SB)

No. E-169—1 5/8" high 12 for \$1.25

No. E-163—1 1/4" high 12 for \$1.25

PAPER CUPS

A convenient, sanitary, practical article. (SB)

No. U-168 Package of 250 cups, \$1.50

WAFERS

Thin, round, unleavened wheat wafers, wrapped 125 wafers to a roll, four rolls to a box. (MD)

No. U-125 250 for \$1.50;

500 for \$3.00; 1,000 for \$5.00

CUP FILLER

An inexpensive but useful communion cup filler. This one-quart container has frosted glass and nickel-plated metal parts, all replaceable. (SB)

No. E-100 \$5.00

PAPER CUP HOLDER

These cup holders shown in illustration above are made of highly polished aluminum. With these holders the use of the sanitary paper cup is easy and safe. (SB)

No. E-166 12 for \$1.80

NAZARENE PUBLISHING HOUSE

Plan NOW for the Easter Season—Order RIGHT AWAY

's
zine



The Preacher's Magazine

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April, 1959

Number 4

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GUEST EDITORIAL

"We Are Staying"

By Adalbert R. Kretzmann

IT COMES as a strange request to justify a decision which was not ours to make. When we announced, "We are staying," we were indulging in no mock heroics or looking for any recognition. It was the natural, God-willed thing to do—as natural as the lighthouse keeper staying with his light in the midst of the storm—as natural as a sentry staying at his post with the enemy near at hand—as natural as a mother at the bedside of her child in the critical fever.

Asked by the curious, "Why are you staying?" our first and obvious answer is, "We are here." Behind that lies the long history of how we got here—by what accident of gift and immigration this place was singled out. God made the history of this church by trusting man, and our history is but a record of His trust. Behind all secondary causes, and working through them all, was the will of God to trust man from time to time with new thoughts and new things and new chances. The Holy Ghost makes no wrong guesses in His guidance and He makes no short plans for His people.

"We are staying" because we are thoroughly convinced that we belong to these people, not they to us. Where they are, under the plan of God, there we must be.

The shock which lingers in the voice of so many as they see our teeming area (more than 42,000 people per square mile) and say, "But so many people!" is good. We agree that there

are many people, and we recognize that we are the people of "the multitudes." This was the new thing that Christ brought—"Seeing the multitudes." He was the first to study in the streets with the constant streams of people about Him. He listened for the voices of children and the murmur of labor and the rattle of its wagons. Before He came, the toilers worked on without hope, and the sufferers had no reason for their patience, and the dying no hope in their last hour. Then Jesus came—the sign that God cannot forget us! "We are the people of his pasture, and the sheep of his hand."

We honestly confess, we are here, and we are staying, because we are

Presented at the request of the Board of Missions, the Lutheran Church-Missouri Synod, at the Institute for Urban Church Work at Valparaiso, Indiana, July 24-26, 1957, by Rev. Adalbert R. Kretzmann, Litt.D., pastor of the Evangelical Lutheran Church of St. Luke, Chicago, Illinois. Dr. Kretzmann has been pastor of the Church of St. Luke, in one of the busiest metropolitan areas of the world, for thirty years. The congregation still numbers over 2,000 communicant members and over 4,000 baptized members. It has a full-time staff of 17 pastors, teachers, secretaries, etc.

This address was prepared at the request of the Institute for Urban Church Work because the congregation, which had in 1952 completed a half million dollar improvement project, primarily concerned with education, youth, and parish facilities, is now embarking on a new campaign to erect the first new church built in the Lakeview Community in fifty years. The church project is expected to be completed in two years, for the seventy-fifth anniversary of the congregation, and is to cost in the neighborhood of \$500,000.

afraid to move. No man turns his back when God extends His hand with gifts and blessing; no man turns his back when God comes bringing in His people—the lame, the halt, the blind, the fearful, and the distressed. No man turns his back when God whips out His challenges to service, love, and faith, made real and come alive. No man turns his back when God lays down the opportunities, like carpets for our feet, and asks us, "Please come in." No man turns his back when children by the hundreds throng his door to take the Bread of Life in school and Sunday school and make it over into strength and wealth and glory for new lives. No man turns his back on love when God comes asking for the gratitude and answer to the love of Christ. No man turns his back on the babel of languages, which are our melting pot, unless he has gone deaf to what men say about their beaten, broken, selfish lives in all the tongues that man has ever used.

"*Neminem Spermes*," ("Despise no one") has had to be written down in all our planning and in all our hopes. Sad facts become companions on the way. People think in terms of economics, and of opportunity, and of "their kind." Every time we have essayed to do anything significant, it was contrary to "good" advice from church fathers and church elders. But it was a necessity of the spirit. No one knows about that except the pastor who, in his lonely leadership, has lost more friends and alienated more people outside because of what God and the Spirit insisted had to be done inside.

Shall we say our people are not yet ready? Do we dare to say it after two thousand years of gospel preaching in all the world to every creature? Dare we despise anyone for whom Christ died? Or shall we say at last,

"We will despise no man!" His need is our only challenge! God's will is our only command!

"We are staying," because here you can minister to a "whole church"—out of all nations, and kindreds, and people, and tongues. This is a congregation made up like the fellowship of heaven. They are all gathered here as one day they will all be gathered there. Here are the rainbow of color, and the babel of tongues, and the league of nations. This is different from the plush suburbs, and the rivalrous one-class congregations, and the lush living which tempts a man to try the uneasy balance of serving both God and mammon. Here is the constant reminder of the apostolic ministry to the urban centers of the ancient world. Here are Corinth and Ephesus, Rome and Alexandria, Jerusalem and Byzantium, Antioch and Athens, all rolled into one. This is the hard core of the American city, and here is the answer to the Saviour's question, "But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses" (Matthew 11:8). "... A prophet? yea, I say unto you, and more than a prophet. ... Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Matthew 11:9-10).

Here all of the Saviour's address in St. Matthew twenty-five can come true.

—Here you can bring food, for the people are starving.

—Here you can bring drink, for they are thirsting.

—Here you can bring clothing, for they are naked.

—Here you can touch the sick and the prisoner, for they are all around: the old, the disappointed, the pensioner, the outcast, the hideaway, the young, the vigorous, the strong, the

proud, and the humble. Who will meet them with the gospel glory save those who know what Christ meant, and what He still wants, as He speaks to us in St. Matthew twenty-five?

—Here you can pile up the assurances of the peace of God.

—Here you can talk about love and the listeners will know their need of it.

—Here you can talk about forgiveness and their tears will betray their hearts' desire.

—Here you can talk about guidance and the lost souls know what you mean.

—Here you can talk about companionship, and the lonely grow eager to know Him.

—Here you can talk about power, and the oppressed, the beaten, and the broken will have hope again.

—Here you can talk about resurrection and eternal life, and the people who live in the valley of the shadow of death will know what you mean.

—Here you can let a service be drama and pageantry and the melodies of heaven, because these people are hungry for drama and romance and music.

—Here you can preach blood, and sweat, and toil, and tears, and they walk beside you, step by step, for these are the sons and daughters of affliction—these are the lost sheep of the house of Israel—these are the ones for whom Christ died.

A RICH PREACHER:

An old German preacher had undeservedly got famed for being rich, because he lived like most preachers of all denominations and was temperate in all things and economical, living on a small salary. (This story took place a good while ago.)

One day out in the country he met the assessor, who at once began to examine him.

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much are you worth?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife that is worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven, and the Spirit gives me assurance in my heart that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Source unknown

(Contributed by Nelson G. Mink)

The Minister's Love for People

A GENUINE LOVE for people is a minister's greatest surety of success. There is no adequate substitute for it. There is no possible counterfeit for it. God's love for man started the whole chain reaction which we know as the gospel, and it must be man's love for man which relays that gospel on and on to the stricken hearts of men. Love will succeed where talent fails; love will find inroads when schemes fall apart; love will capture people where promotion breaks down. In fact, there is just no way to get by in the ministry without a genuine love for people. There is no other virtue or grace or ability which will compensate if love is lacking.

We are hearing and reading much these days from the pens of noted clergymen and theologians about this concept of love. They are pointing out that love is indeed the highest expression of man to God and that to be genuinely Christian we must love. They speak in awesome tones of *agape*, that divine love which asks no return affection, that full love expressed to God and to one's fellow men without filtration, without adulteration—this love which is "self-giving," which is "God's free gift," which is "unselfish love and freely spends itself," which "seeketh not its own," which is "God's own love, for God is *agape*." Indeed, no higher concept of love can be described than these and related terms which describe it.

Many who thus identify the Christian religion with this sort of love response to God are unaware (and certainly some would disclaim it if so accused) that they are describing the perfect love which is so closely identified with the holiness movement. This is the sort of love about which the holiness people have been speaking since John Wesley's day and about which devout Christians have spoken all down through the history of the Church.

The problem lies today (as in every day) not so much with the formal definitions of divine love or our verbal explanations of the place that love should have in the Christian religion, but rather in our moral application of it in everyday life. It is annoying (and alarming) to hear one speak of this *agape* which he either claims to possess or for which he is diligently questing and at the same time reveal that within him lie prejudices, dislikes, indications of selfishness and self-centeredness which are apparently a vital part of his mind and heart. One's declarations under such circumstances become so much theological verbiage which means exactly nothing to the carnal bystander. We probably can find adequate expressions in words of this love about which so many of us (yes, we should be included) are speaking. It is not so easy to interpret that love in action, so that it becomes meaningful to the day and generation in which we live.

This is a problem for all Christians. Probably it is the greatest single Christian problem of the day, far greater than some issues over which some of us are spending a lot of thought and energy. But it is even a far greater problem for the Christian minister, for to him the validity of his love for men is tied up, not only with his life as a Christian, but also to his success in his profession—that of a servant of God.

And so frequently we see those in the ministry who are trying to substitute something else for this basic weapon of God—love for our people.

Promotion has taken the limelight of late until even in ecclesiastical circles the "business administrators" are pointed out as the brilliant successes. But wherever promotion is deified, given more attention than it warrants, people become secondary, falling to the level of mere statistics. They become noses to count, pocket-books to tap, seekers to be recorded, church members to be added. Reports become more important than true progress, and a pastor's unfeigned love for his people sits in the shadows while the bands play. Of course, promotion is important. But it is not to become a master; it is to be always a servant. It cannot be in the long run and in the economy of heaven a worthy substitute for love.

"Personality" in the minds of others has displaced the deeper and more genuine love for people. The world is flooded with sales psychology and a "win friends and influence people" propaganda. So much so that it is probably inevitable that some of this should seep into the Church. But personality, a glad hand, a Pepsodent smile, and the clever art of manipulating people can never take the place of genuine, heartfelt concern for people for what they are and not who they are. It is far better that we be

known as men of God than as clever or gifted or pleasant or approachable.

Other ministers have never learned to look at their job other than as a profession and their work among the people as a professional occupation. They fret because their people are not perfect, because they have problems, because they take up the minister's time, because they are hard to move, etc. etc. To such men people are looked upon, not as poor souls who are savable by God's grace, but as the merchandise without which the preacher would be out of a job. But professionalism and the idea that the ministry is a push-button job will never succeed, while just a little ration of love would.

We could mention other attitudes which have crowded out the scriptural pattern of a shepherd's love, but these will suffice to illustrate the point.

Too many of us (may I include myself?) have not fully caught the spirit of a "poured out" love for the people who make up our lives. We say, "But I do love people; I love their souls!" In reality this is but saying, "I love souls, I do not like people!" But we cannot make such a distinction. Souls do not come detached from the persons they are. Some speak of being "evangelistic" or "missionary" with a "red-hot" passion for souls, while all the while they cannot tolerate people even sufficiently to be courteous and kind to them. With others this concern for people is evident as long as that "soul" is a "prospect" for the Sunday school or the church; but beyond that—to the waitress at the cafe, the attendant at the service station, or the confirmed parishioner of somebody else's church they are cold and indifferent. These ministers (hirelings?) do not really love people; they love "prospects" which will contribute to their success.

Or we might point out the common trait of loving the lovable, the winsome, the well-to-do, the nice folks—so much so that on the surface and to the casual eye a minister has a real concern for people. But his role switches when he confronts the unlovely, the commoner, the wicked and the vile, the derelict who can be nothing but a burden and a care. And so the minister is unmasked by his selective concern and we see his "love" for what it is, a disguised form of selfishness, with directional antenna set to pick up signals only from certain predetermined sources.

Or there may be that expression of sentimental "love" which says, "Oh, yes, I love everyone; I love the whole world!" But in reality it is but a subjective feeling which never is put into operation touching the lives of people. It is one thing to "feel" some sort of emotion which is described as love and it is yet another thing to find that deeper, inner moral strength which moves us out among people with a concern and an unselfish devotion. The Scriptures have it right when they suggest that we cannot really love God, whom we have not seen, when we do not demonstrate love for our fellow man whom we have seen. We do not show our love by sentimental mouthings but rather by acts and deeds.

PREACHING:

Percy Buck tells of a mining town in Bolivia where a small church was constructed from the odds and ends of crating boxes shipped in by several large firms. The pulpit desk was made of a packing crate that remained unpainted. As the minister stepped up to preach the first sermon, he noted the words, stenciled on the boards of the stand, "Explosivos Peligrosos"—"Dangerous Explosives." So it is! There is enough explosive potential in the Word of God that, if preached in clarion certainty, it would blast away all that divides, hurts, and grieves.

Roy O. McClain, "This Way, Please"
(The Fleming H. Revell Company)

Of course it is not easy to be sure always that our motives are pure as we deal with people. There are so many minor motives, some of which may be ever so good, which get in our way. The task of the minister, then, is largely one of constantly re-viewing his motives, of putting them daily under the X ray of the Holy Spirit. It is not that we shall never be tempted to replace a secondary motive for a primary one or that we shall never lose track of the highest motives in our busy whirl of building the kingdom of God. It is rather that we must be conscious of the problem and exert a positive pressure through our own devotional lives upon these inclinations if we are to successfully offset them.

Perhaps it might be well for every minister to begin each day by praying, "O God, help me to genuinely love people today, all kinds of people, all ages of people, all classes of people, all races of people. Lead me to opportunities whereby I can show that love, and help me that I might love them for themselves alone. Help me look on people as Jesus did and see true value in them as He saw it. May I see that if I will but love as I love myself I will have a formula which will keep my motives pure and will give me a working basis for true pastoral service. Amen."

The Preaching of John Henry Jowett

By James McGraw*

WITH ALL MY HEART do I believe that this gospel of redeeming grace is the cardinal necessity of our time."

The words of John Henry Jowett, quoted by Arthur Porrit in his excellent biography of one of England's greatest pastors, contain the heart and soul of the energizing force that characterized the man and his message. He was a preacher of the gospel of redeeming grace, and he preached like one who believed with all his heart that his message was the only hope of his time.

John Henry Jowett was born August 25, 1863, in Yorkshire, England, into the home of devoted and godly parents, whose lives provided the tremendous influence that helped to mold him into the man of God he became. He once said of his mother, whose two supreme interests seem to have been found in her home and in her church, that from her he gained his "sweetest inspirations"; and he is reported to have said, "Whenever I wish to think of a Christian man, I think of my father."

Jowett had planned to enter the practice of law, but he made his decision to preach after his Sunday school teacher, J. W. Dewhirst, shocked him one day with the abrupt assertion, "I had always hoped that you would go into the ministry." The words stayed with him, and he realized that God was speaking to his

heart by means of the saintly teacher. He describes his experience thus: "It was the result of no urgent argument, nor the issue of any calculation of profit and loss: it was shaped by a gracious constraint, an inclination born of love, a decision shaped by the worship of Jesus Christ." He saw in his own case a genius which he considered vital in the call of every minister, as he expressed it in his *Lectures on Preaching* to the students at Yale: "It is of momentous importance how a man enters the ministry . . . He must be imperatively constrained by the eternal God."

At the age of twenty-five, after completing his formal education at Edinburgh, he accepted the call to pastor the St. James Congregational Church in Newcastle on Tyne. Here Jowett's case was unique, since most young preachers begin their pastoral ministry in a small church and preach to larger congregations as they gain more experience. His first pastorate, however, was an influential church with a seating capacity of more than a thousand, and from the very first he preached to large crowds. Gerald Kennedy points out in *The Best of John Henry Jowett* that from his first Sunday until his last, as a pastor, "he never knew what it was like to preach to small crowds."

He remained as pastor here for seven years, during which time he met and married Lissie A. Winpenny. Upon the death of R. W. Dale in Carr's Lane, Birmingham, Jowett was called

*Professor, Nazarene Theological Seminary.

to fill this pulpit, which was one of the greatest Free Churches in England. It is believed by many that he reached his prime as he rose to the challenge of this pastorate. Elmer Homrighausen writes in *Great Pulpit Masters* that John Henry Jowett "reached the zenith of his pulpit power in Carr's Lane."

In 1911 Jowett accepted a call to the Fifth Avenue Presbyterian Church in New York City, and while there for seven fruitful years he preached in a sanctuary that was filled to capacity each Sunday, with many hundreds turned away unable to find seats in the church. But he never did feel completely "at home" in New York, and in 1918 he returned to his beloved England to pastor at Westminster Chapel until his retirement a year before his death.

John Henry Jowett enjoyed preaching. His biographer describes the zeal and enthusiasm of his ministry: "All his energies, spiritual, mental, nervous, and physical, were concentrated on preaching and preparation for preaching. He read, observed, thought, meditated, and brooded with a single eye to the pulpit; and he scorned delights and lived laborious days to perfect himself for his high calling."

His own account of his study habits, in his book *The Preacher, His Life and Work*, illustrates the intensity with which he prepared and the seriousness with which he viewed his task of preaching. He writes: "I used to hear the factory operatives passing my house on the way to the mills, where work began at six o'clock. The sound of their iron clogs ringing through the street fetched me to my work. . . . I can no longer hear the Yorkshire clogs, but I see and hear my business men as they start off early to earn their daily bread, and shall their minister be behind them

in his quest for the Bread of Life?"

Jowett believed in preaching on great themes and mighty texts. He urged ministers to preach on the weighty texts, great texts, "whose vastness almost terrify us as we approach them." His idea of great themes would include such as "the holiness of God, the love of God, the grace of God, the solemn wonders of the cross, the ministry of divine forgiveness, the fellowship of His sufferings, the power of the resurrection, the blessedness of divine communion, the heavenly places in Christ Jesus, the mystical indwelling of the Holy Ghost, the abolition of death, the ageless life, our Father's house, the liberty and glory of the children of God."

Gerald Kennedy expresses the heart of Jowett's preaching when he writes: "If I were to describe the deepest impression Jowett's sermons have had on me, however, it would be his sense of the Gospel of Good News." Indeed he did preach the good news; good news about God, about the Son of God, about the vanquishing of guilt and the forgiveness of sins. He preached the good news that Christ is Master of the world, the flesh, and the devil. It is good news, as Porritt puts it, "about the transfiguration of sorrow and the withering of a thousand bitter roots of anxiety and care. It is to be good news about the stingless death and the spoiled and beaten grave."

When Jowett preached, the "whole man preached." People who heard him said his voice preached, and so did "his hands, his lips, his face, his gestures, his life!" He read his sermons from a manuscript, but his words were so meaningful and his spirit so fervent that little if any of the impact of his message was lost through this method of delivery. Homrighausen, writing of his style,

declares: "One gets the impression that he wrestled with the English language to make it subservient to the message he had experienced in his own soul." His hobby seemed to be the study of words, and he always seemed to be able to find the exact word which made his carefully chosen sentences an example of artistry in English prose.

Jowett's Source Book was the Bible. The scripture with him was not seen as a springboard from which to leap out in any direction which a preacher's mind may send him, but a form for the very body and soul of his sermon. He was never far away from the Biblical word. He decried topical preaching. Much of his preaching was expository in nature, and all of it was Biblical. In addition to the Bible as his first source, *Pilgrim's Progress* was a second and frequent source book for Jowett's sermon material. When speaking of a human experience, he almost always quoted Bunyan's story of what Christian did under similar circumstances on his journey to the Celestial City.

Jowett used very little humor in the pulpit, and that which was employed was in good taste, serving a purpose, never for its own sake or as an end in itself. He quoted poetry frequently—usually at least once or twice in each sermon—and his illustrations were varied and meaningful. Illustrations were somewhat lengthy in Jowett's sermons, but they always made the point clear.

A glance at some of his sermon titles, or some of the titles of his books, reveals something of the heart and soul of John Henry Jowett's preaching. "God, Our Contemporary" makes us want to hear more of what the preacher has to say in this message. "The Transfigured Church" is a portrayal of the possibilities within the church, and offers a striking topic for a preacher's theme. "The High Calling" is the title given to Jowett's meditations on Paul's letter to the Philippians, and "The Silver Lining" is the title of his message of hope and cheer for the troubled and tried.

Joe Williamson, in an unpublished paper, "The Pastoral Ministry of John Henry Jowett," saw running through all the preaching of this man "an emphasis on the gospel as comfort." Jowett often quoted Dr. Parker's words, "Preach to broken hearts," and in his lectures he is quoted by Williamson as pleading: "One thing is perfectly clear, the merely dictatorial will never heal the broken in heart, or bind up their bleeding wounds. . . . The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we have ceased to bleed, we have ceased to bless."

John Henry Jowett never ceased to "bleed." With bleeding heart he preached comfort to the afflicted, redemption to the lost, forgiveness to the guilty, communion to the lonely, and the indwelling of the Holy Ghost to the believer. His was the ministry of a bleeding heart, and his is a worthy ideal in pastoral preaching.

TODAY

Every tomorrow has two handles; we can take hold by the handle of anxiety or by the handle of faith.—HENRY WARD BEECHER, clergyman. (1813-87).

Chosen of God

By John Wagner*

TEXT: *Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?* (Jeremiah 49:19)

CO-TEXT: *For many be called, but few chosen* (Matthew 20:16).

The words of our co-text give us "called" people of God, a startling truth: "Many be called, but few chosen." Therefore many of the called are not chosen.

Jesus calls us of His own will (it is not ours)—but He calls us because we have the potential to be chosen. It is God's design in calling us; it is our duty to act upon that call. Our being called is the work of God's hands; our being chosen is primarily up to us. Many of the called are not chosen!

God is looking for called men whom He can choose. God today is looking upon this group, longing for choice men—men whom He can choose to appoint over segments of His Church.

"Who is a chosen man?" This is God's longing question. Oh, might each of us catch the searching cry of God in the words of our text: "Who is a chosen man, that I may appoint over her?"

Immediately after asking this question, God gives the qualifications of the chosen man in the form of three piercing questions:

I. "Who is like me?" To be chosen of God we must be like God—holy.

There are three major states through which we must pass before we enter the highway of holiness. These are the states of conviction, conversion, and consecration.

There are also three choice words which we use to clearly describe our spiritual nature and condition: "self," "will," and "heart." In each of these states we see pictures of our spiritual condition.

In the state of conviction, the picture of self is seen as self-worship; in the state of conversion, self-survival; in the state of consecration, self-crucifixion.

In the state of conviction, the will is a satanic king. In conversion, the will is a sabotaging rebel. In consecration and holiness, the will is a sanctified servant.

In the state of conviction, the heart is burdened. In conversion, the heart is broken. In consecration and holiness, the heart is burning.

"Who is like me?" The consecrated person. The person whose self is crucified with Christ. The person whose will is a sanctified servant. The person who has a heart which is burning. The person who is entirely sanctified. The person who is holy. Holiness is God's standard.

"Who is like me?" Are you? It is as E. Stanley Jones has said: "If we take God's program we can have God's power—not otherwise."

Only after we have entered this highway of holiness can we realize God's call upon our lives. It is true that some feel called before conversion, some feel called after conversion

and before entire sanctification, and some after beginning the life of holiness. But only after "my stubborn will at last has yielded" can I fully realize God's call upon my life.

But after holiness is begun, not only is a call necessary, but also confession, before one is qualified to be chosen of God. Confession of failures, humility, and growth is necessary. To keep in good standing with God we must kneel.

Our call is characterized by grace; our confession is characterized by growth. Call implies position; confession implies disposition. And let us remember that being chosen of God depends not so much upon position as upon disposition! It takes both grace and growth to make greatness for God! Ability plus humility equals utility.

II. "Who will appoint me the time?"

To be chosen of God we must give God all of our time—wholly.

One great reason why God has relatively few chosen people today is that so many people, even some who feel God's call upon them, consider their time their own to spend rather than God's time to use.

We would say that our whole lives are in the hands of God—is our entire time in the hands of God?

Duration of time has to do with the number of hours we give God during a period of time—day, week, month. How many hours of each day do we devote to God's work—in the study or in the pastoral work? How many hours do we waste in a day—in our average week?

Dr. G. B. Williamson recently said that twelve hours of work daily (four plus four plus four) would not overwork any minister. He also said he knows of no minister who has died because of overwork.

To be outstanding for God, for His glory, we are going to have to be outstanding in the length of hours we work for Him. It will not be "done in a corner."

We are going to have to spend more time praying, meditating, studying, calling, working.

Martin Luther said, "If I rest, I rust."

God asks, "Who will appoint me the time?"

Depth of time has to do with the intensity or quality of the hours we give to God. It is easy to get side-tracked in our hours. We welcome interruptions. We gladly do the less important. We look for more coffee breaks. These things ought not to be. "More success-bound people are side-tracked by their own delaying tactics than by any other cause."

Abraham Lincoln, who was the only poor boy to work himself up to be president of the United States, had both duration and depth in his hours of hard work. He entered the Illinois legislature at twenty-five and Congress at thirty-eight. Hard work, long and intensive hours did it.

One qualification before God will choose a called person is that this person must answer, "Lord, I will," to God's question, "Who will appoint me the time?"

Duration plus depth of time equals the destiny we will have for God.

"There isn't any use trying to shine unless you take time to fill your lamp." "Who will appoint me the time?"

*No time to be chosen of God?
How foolish we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of Life's desire for us—
"Chosen of God."*

*Pastor, Westminster, Maryland.

No time to be chosen of God:
As soon to say no time
To eat or sleep or love or die.
Take time to pray, to work, to plod,
Time to realize God's design for
you—
"Chosen of God."

III. "Who is that shepherd that will stand before me?" To be chosen of God we must be blameless shepherds.

To be blameless shepherds we must:
Work—work with the flock (blameless work with the flock). "Blameless" is the long way of spelling "hard" in reference to work.

To be chosen we must do extraordinary work as shepherds.

"Extraordinary work is usually done by ordinary people with extraordinary zeal."

Someone has said that the lions did not devour Daniel because he was "all grit and backbone." God give us more old-fashioned grit and bone.

Our Father has a multitude of talkative sons—but the laborers are few. God help us to do what we say.

"Do not pray for rain if you're going to complain of mud." God help us to mean what we pray.

"Keep your shoulder to the wheel and it is not likely your back will be to the wall." God help us to work every day.

Our work with the flock must be blameless.

"Who is that shepherd that will stand before me?"

To be blameless shepherds we must not only work with the flock, but

Witness—blameless witnessing to the flock.

Our witnessing to the flock must be twofold: in winning them, and also in inspiring them. Even some called men find personal witnessing hard.

"The world has an overplus of men who could if they would, but won't."

And our witnessing is not to wait for that professional opportunity.

"In fishing for men there is no closed season."

Judging by our witnessing, do you think we would qualify to be chosen of God? Could He choose us? What about you, called one?

Not only must we work and witness, but also we must be

Willing—blameless in willingness to do anything for the flock.

Are we blameless in our intercession? God help us be so burdened that we realize the truth that it is intercession or transgression.

Are we willing to pay the price to have unction in our preaching?

One has said that "some types of personalities can counterfeit fire." We must be dedicated to the proposition that we are going to be Holy Spirit-filled and Holy Spirit-used preachers! In our training one might say we are getting fuel. But, brother, fuel is no good without fire. We must have the fire. We must "get the glory down" (Bresee).

Are we blameless in our work, our witness, and our willingness?

"While the church is looking for better methods, God is looking for better men."

"Who is that shepherd that will stand before me?"

Two men were gazing at roaring Niagara Falls. They looked in awe at the American Falls, 165 feet high, and 1,000 feet wide. Then their glances passed over Goat Island, and in amazement and wonder they beheld the Canadian or Horseshoe Falls. As the roar and mist arose from the 2,500 foot-wide span of water falling 155 feet, one of the men exclaimed, "The greatest unused power in the world is the Holy Spirit of the living God."

The Holy Spirit wants to use and to be used through you. He has called

you. But so many of the called are not chosen.

God is longing for a chosen man to appoint over the area of His Church which you are and which you will be serving. Can you not hear Him pleading with you? Can you not hear Him asking you;

ing with you? Can you not hear Him asking you;

"Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?"

Kindness to the Old Minister

By S. L. Morgan, Sr.*

A PASTOR one hundred miles away called me up to ask me to preach for him one Sunday during his vacation. I was pastor of the church thirty-five years ago. I can guess the motives that prompted him. A few old friends, he knew, would be pleased, and he was sure I'd give his people a message worthwhile, maybe some nuggets of garnered wisdom out of my long experience.

But he knew well I'm an "old preacher," and that some of his people would prefer to hear a younger man. For youth does attract and inspire.

But I cannot doubt that the invitation was due largely to fine feeling in this pastor, and a conviction that the churches owe to the discarded old minister an occasional gesture of recognition and kindness. He was sure that the "old war horse" needs for his drooping morale the thrill now and then of the pulpit, which in earlier days was more than a throne to him.

I testify in the interest of hundreds of old ministers, who need this thrill even more than I, that to preach occasionally, if merely to be recognized and used—maybe once in six months—is more than a tonic; it is morale-

building; it is life-giving; it even prolongs life.

I testify that in the sixty-five years since I first became a pastor life has had no thrill, no delight, equal to that of preaching—the thrill of representing God and passing on His message to men. No matter how old he is, the true preacher longs for that thrill as for nothing else on earth. To provide him that thrill now and then is sheer kindness and mercy. Food and money are as dross in comparison. Believe me as one who knows out of experience.

A college chum, one of the truest, most dedicated men I've ever known, who for nearly forty years was the popular pastor of a growing city church in New York state, forced by failing health to retire at near eighty, always in every letter to me wrote, "Preaching and being a shepherd to my people was life to me. If only I had something to do! If only I could preach now and then!"

Then he would tell of the thrill he felt when opportunity came—a sermon, a talk, even a marriage or a funeral. Even once in some months! Don't neglect to give the old minister such a gesture of kindness—if only once or twice a year.

*Wake Forest, North Carolina.

IV. Rehabilitation of the Alcoholic**

By Edwin Fair, M.D.*

WHY DO MEN DRINK? This is a difficult question to answer. Research findings indicate quite strikingly that alcoholism is a complex disease in which there are a variety of factors playing a role. Of all the human disorders, truly alcoholism is one with multiple causes. The factors which seem to be involved in alcoholism are physiological, psychological, cultural, philosophical, and religious. In many instances, one factor will operate at a different level from another, and in other instances there are combinations of several of these factors which make the individual more vulnerable to alcoholism, or which determine his selection of alcohol, or which causes alcoholism to be self-perpetuating once it reaches the point at which it is difficult to turn back.

We shall consider briefly the physiological factors. While the use of endocrine drugs is being extended as a means of treating potentially fatal conditions arising out of the extreme and excessive use of alcohol, and medical treatment of the alcoholic is effective for the physiological decompensation, there are few who will accept alcoholism as a physiological

illness. However, there are some investigators, including Dr. Smith at the Bellview Medical Center and Dr. Williams at the University of Texas, who feel that alcoholism is a physiological disease with a disturbance in the body chemistry.

Time does not permit an exploration of the cultural and philosophical factors at this time. There is increasing opinion that the individual is psychologically inadequate before he begins to use alcohol and that the real cause of alcoholism lies in the unconscious mechanism of the person. In psychological studies of alcoholics, several characteristics have repeatedly been found. Among them are a high level of anxiety in interpersonal relationships, difficulty with people and authority, a low tolerance of frustration, emotional immaturity, grandiose ideas, feelings of isolation, compulsiveness, and perfectionism. These persons hold themselves in low esteem and they have deep feelings of guilt. Most of them have evidence of continuous inner conflict. Dr. Karl Menninger¹ has written on the guilt which the alcoholic has, and he considers this in the same category as suicide, alcoholism being a form of self-

punishment. This is exemplified by perfectionism, which will result in inevitable failure because of the perfectionistic goals. This, in turn, is followed by feelings of extreme guilt.

The difficulty the alcoholic has in handling authority is of importance when one considers the religious attitude in rehabilitation. In his failure to grow up emotionally, that is, the continuation of his childhood or adolescent pattern, the alcoholic will be resentful of authority, yet he wants it as a stabilizing force in his life. This is evident often in his marriage, where he will marry a dominant woman who will protect him, but he in turn will resent his dependency upon her. While many papers have been written concerning the psychological aspects of alcoholism and more could be said, we shall pass on now and give brief consideration to why people refrain from drinking.

Religious sanctions appear to play a major role in the decision to abstain from the use of alcohol. In a study done by Strauss and Bacon² among college students, factors of religion, such as contrary to religious training, immoral, or pledge not to drink, were listed as the most important causes for abstaining. In this study, 52 per cent of the men and 57 per cent of the women listed these factors as either first or second most important reasons why they abstain. The next most common reason both groups gave for abstaining was that parents or friends disapprove, and next, they observed bad effects in someone else. It seems that on the basis of this study, in the prevention of alcoholism, the educator and the various religious groups are standing on a firm foundation.

Before considering the methods of

treatment of the alcoholic, I want to give a few excerpts from a study done by Dr. Lemere,³ entitled "What Happens to Alcoholics." This was a study of 500 alcoholics. About 28 per cent of the alcoholics drink themselves to death. They consume increasing amounts of alcohol until death results directly or indirectly through illness or violence. In another 20 per cent the drinking remains essentially the same throughout life. Ten per cent drink with greater moderation. Twenty-two per cent abstain during terminal illness, and 11 per cent stop drinking alcohol permanently, exclusive of terminal illness. Among the 11 per cent who stop drinking, 68 per cent stop without outside assistance. Spiritual conversion as in Alcoholics Anonymous accounts for 24 per cent of those who quit; and psychotherapy and aversion treatment, 8 per cent. Stated in another way, of the 500 cases Dr. Lemere studied, 55 stopped drinking. Thirty-seven of these 55 stopped without outside assistance; 13 had a spiritual conversion such as Alcoholics Anonymous; and medical treatment, whether aversion treatment or psychotherapy, accounted for a little over 4 of them.

I will make only a few remarks concerning the medical treatment of alcoholism, and these remarks are not related to the treatment of an acute alcoholic state; rather it is treatment aimed at helping the alcoholic overcome his difficulty. One method is to attempt to create a reactive aversion to alcohol by the condition reflex technique. For example, a person is given a medication which makes him vomit soon after he has ingested liquor. A modification of this method of treatment is the use of Antabuse,

*Psychiatric Clinic, Ponca City, Oklahoma.
**From Lecture Series, Nazarene Theological Seminary, 1958.

¹Karl Menninger, "Man Against Himself." New York: Harcourt, Brace and Company, 1938, pp. 167-68.

²Robert Strauss and Seldon Bacon, "Drinking in College." New Haven: Yale University Press, 1953, p. 64.

³Frederick Lemere, "What Happens to Alcoholics." "American J. Psychiatry," 109:674, 1953.

which is a drug that the individual takes daily and which remains in the body for a period of a few days. While this drug is being taken, the consumption of alcohol will cause flushing, nausea, headache, and even dangerous prostration.

Reports vary as to the effectiveness of this method of treatment and most who use this drug advise that the patient have psychotherapy as well, because the neurotic anxieties and conflicts from which the alcoholic tries to escape by drinking must be resolved by personal readjustment. Psychiatry and psychoanalytic psychotherapy attempt to explore the alcoholic's attitudes and feelings and his misconceptions and lead him to adopt a more reasonable and satisfactory behavior pattern. In so doing he will abandon his drinking because he finds it no longer necessary. In addition to psychotherapy, to aid in this reorientation, there must be a correction of the unsatisfactory living conditions in the family or in his environment. Also, as the individual is undergoing a reorientation, he must find a satisfactory recreational and cultural approach to life. It is my feeling that this can be assisted greatly as he finds a meaningful religious faith.

When one considers the religious approach to alcoholism, it is evident that in many instances, especially with those people who remain sober through the efforts of Alcoholics Anonymous, religion is a spiritual substitute for the alcohol. This, in part at least, accounts for the fact that religious approaches have had a relatively greater success when compared to other approaches in treating the alcoholic. To the person who has feelings of isolation, who is lonely, weary, anxious, and who holds himself in low esteem, religion has something to offer. It has some genuine answers to

the spiritual problems which the alcoholic has. The act of surrender to a Power outside of one's self, which is often preceded by the individual's willingness to admit that alcohol has the upper hand of him, makes him receptive to the experience of acceptance of the Supreme; and when one feels accepted by God, he then feels, as Tillich has said, "that he accepts himself as being accepted."

While it is true that many alcoholics are remaining sober by using religion as a spiritual substitute for alcohol, it seems to me that in this instance the individual continues to have his underlying personality difficulties, but he is able to find a more acceptable manifestation of his anxiety through his religion. In my opinion, a more satisfactory method is the combined use of religious faith and psychotherapy. In treatment the person can gain an understanding of the reasons which underlie his anxiety, why he has difficulty dealing with people in positions of authority, a better understanding of guilt, and gain insight into the nature of the compulsiveness of his personality. While utilizing his new-found religious faith, he can grow emotionally more mature, gain in self-esteem, lose his feelings of isolation, and find a purpose in life. The accomplishment of these aims is a difficult task for most alcoholics, and as we have shown in our statistical report, relatively few attain this goal.

Now, a few comments concerning pastoral counseling of alcoholics. As Rev. Otis Rice⁴ has pointed out, there are many approaches with quite varied attitudes toward the problem of alcohol. Some ministers are afraid of the problem. They will avoid the alcoholic whenever possible. Other

⁴Otis Rice, "Pastoral Counseling of Inebriates," Lecture 28, Alcohol, Science and Society, New Haven: Journal of Studies on Alcohol Inc., 1945.

clergymen are quite "judgmental." When they are consulted by the alcoholic they give him a lecture on the sinfulness of his condition, and berate his lack of character and will power. Others feel that he can be healed if he is brought to the particular attention of a prayer group. Other ministers refer the alcoholic to a psychiatrist for professional assistance or to Alcoholics Anonymous. Then there is another group who feel that under given circumstances some alcoholics are to be dealt with directly by the minister.

Rev. Otis Rice has listed six dangers and limitations which the minister must face as he deals with the alcoholic. They hold true also for other forms of counseling which the minister attempts. Mr. Rice warns, first of all, that traditionally the minister is thought of by people as having a "holier than thou" attitude. Often back of this expression has been the overcritical clergyman who is quick to make judgments. When it comes to offering services to the alcoholic, this is a distinct liability that the minister must face. Whether or not he is correct, the alcoholic is afraid of the minister because of this attitude.

The second limitation Mr. Rice mentions is that most ministers are not trained for this work. They are handicapped because of their limited knowledge of the subject and because of limited experience.

A third drawback is that the counseling of alcoholics takes a great deal of time. Usually an alcoholic must be seen three or four times a week for several weeks, then perhaps two times a week for several more weeks, and once a week for a considerable length of time. Mr. Rice raises the question as to whether or not the minister will have the right to give

so much opportunity to alcoholics who consult him.

The fourth danger is the fact that the minister may become emotionally involved with the people whom he counsels. As the alcoholic comes to the minister and pours out his innermost secrets of heart, confesses his weakness, something happens between the minister and his alcoholic parishioner. If the minister is understanding and desirous of helping him, then a rather dangerous emotional involvement may be set up which the minister will find it difficult to break.

A fifth limitation is that some of the ministers are so completely divorced from any medical or psychiatric assistance that they have no one who can guide them in their work. The minister realizes that there are frequently medical problems as well as psychological and religious problems with the alcoholic, and if one is so situated that he cannot have medical assistance, this is a definite handicap in dealing with the alcoholic as the minister tries to counsel him.

The sixth and final limitation that Mr. Rice mentions, and one that I do not feel competent to discuss, is that there is very obvious danger of being guilty of malpractice on human souls. It is Mr. Rice's feeling that the minister may become so involved with the individual that his interpretations will be erroneous, that he will do more harm to the man's soul than he will do good. He feels this is a real danger because the minister may not have aptitude for this work, he may not know the facts, and his training may have been faulty.

In the rehabilitation of the alcoholic, both the psychiatrist and the minister have a role to play. The psychiatrist can help the alcoholic heal his mind and body through the techniques of modern scientific medicine. While the minister is primarily interested in

the religious and spiritual life of the individual, he can be a good counselor and can acquaint himself with modern psychological concepts. To the alcoholic, he can be an intelligent, understanding friend. He is more than that. He represents a religious fellowship. He can help the alcoholic

find acceptance in the fellowship of the church. As the official representative of the church, he can assist the alcoholic in his search for a meaningful, dynamic faith.

With the combined medical and religious approach, more alcoholics can and will be rehabilitated.

What Type of Sermons Are You Preaching?

By A. S. London*

HENRY WARD BEECHER SAID: "Nine-ty-nine times out of a hundred, sermons are nuisances. They are like steeples without any bells in them; things stuck high up in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody." Each preacher should take time ever and again to examine the type of sermons that he ordinarily preaches today. Revivals go on, but so does the rate of crime increase. While churches are on the increase, morals are at a low ebb across the nation.

Someone has said that "crime is flourishing where church steeples are thickest." Billy Graham says, "Very few of us know anything about the message of the Bible." The sermons this writer hears as he travels over the nation seem to fall into at least three different types.

First, there is the sermon on current events. A theological professor has made the statement that, where churches are filled, it is doubtful if

the people are hearing anything that they have not heard over the radio or read in the morning paper.

"This is the time," said a news report, "for clergymen to teach Christianity, and not become sinners themselves in the unmoral precincts of present-day current news." Local and international news offers an abundance of subject matter about which to preach. But this is not what a God-called preacher is called to do. Current news will not satisfy a hungry heart or lift the burdens of a struggling people.

The second type of sermons could easily fall into the category of entertainment rather than instruction. In such, scriptures are used, and the Bible is neglected. Out of the vast ocean of Biblical knowledge, the average sermon imparts only a few drops. A religious magazine, discussing the subject "The Decline of Bible Preaching," said: "The modern eclipse of Biblical preaching does not mean merely that preachers are not using Bible texts, but so often they are torn

out of context and violently forced to give some assemblance of Biblical authority to ideas and sentiments which are quasi-Biblical. A great deal of preaching is a mosaic of interesting stories or personal anecdotes. This preaching aims to please, to keep people coming. In our day, Biblical preaching has suffered."

One writer of a few years ago said: "The method of sermon preparation seems to be in search of three anecdotes, setting them down like three islands, in a homiletical sea. Many sermons more closely resemble the flossy cotton candy sold at amusement parks to children than they do the solid food of God's Word for Christians."

The third type of sermons that are often heard have to do with having faith in yourself. There is much preaching now on the state of your mind, having confidence in yourself, and rising above your present mental attitudes toward things. There is good in some of these messages. With one-half of the hospital beds across the nation filled with people who are mentally disturbed, it would seem timely to preach on such subjects.

But may I ask, "Are we getting at the bottom of our problems?" Are we preaching the Word of God? One has said, "It is largely because of the clergy's faithfulness to the prophetic task that most Christians in our time do not know what God demands or Christ teaches." Does the average

sermon teach what Christ reveals about man, why civilizations decay and drop into anarchy? Are sermons telling us why we get into a state of frustration? Why has lawlessness taken control? Why is a crime committed every twelve and a half seconds, a murder every forty minutes? Why the vanity of material pursuits?

It seems that a sermon should stir the congregation to a higher and nobler aim of Christian living. It should probe around the heartstrings and cause the listeners to leave the church building resolved to live pure and holy lives.

A sermon ought to cause us to hate sin but love the sinner. It should make us feel that we are our brother's keeper.

In the words of Dr. Albert Schweitzer we would say, "Religion has not only to explain the world; it has also to respond to the need I feel of giving my life a purpose."

A seminary professor commented some time ago about a lady who said that she left the church because it seemed to have too little contact with either the first century or the twentieth century.

The sermon should be in reality somewhere. Is the sermon you hear typical of the preaching of the first century? Is it Bible preaching? Is the message you hear meeting the needs of the twentieth century?

Are the sermons you preach doing this for your people?

COMMITTEES

It has been said that one reason why the Ten Commandments are so short and to the point is that they were given direct and didn't come out of committees.—*Gazette*, Augusta, Kansas.

*Oklahoma City, Oklahoma.

III. The Reformed Views

By Ralph Earle*

1. The Creeds

The theological thinking of the reformers was finally fixed in creeds. The great Lutheran document was the Augsburg Confession, written in 1530. It has no article about the Bible. But it does claim (Article XII) that there is nothing in it "which is discrepant with the Scriptures."¹

The French Confession of Faith (1559) lists the books in the Old and New Testaments (Article III), and states that their canonicity is certified "not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit" (Article IV).² It then goes on to say (Article V): "We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men."³

The Belgic Confession (1561) is more full and explicit in its statements concerning the Scriptures. Its third article reads thus:

We confess that this Word of God was not sent nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the Apostle Peter saith. And that afterwards God;

from a special care which he has for us and our salvation, commanded his servants, the Prophets and Apostles, to commit his revealed Word to writing; and he himself wrote with his own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.⁴

Altogether the Belgic Confession devotes five articles to the Bible. After listing the sixty-six canonical books it distinguishes them from the apocryphal books and then declares (Article VII): "We believe that these Holy Scriptures fully contain the will of God."⁵

The Thirty-nine Articles of the Church of England (1571) also list the canonical books, but contain no statement about inspiration. However this affirmation, found in many creeds, is included: "Holy Scripture containeth all things necessary to salvation."⁶

The Irish Articles of Religion (1615) constitute the first creed, as far as we have discovered, that uses the word "inspiration." These articles begin by stating: "The ground of our religion and the rule of faith and all saving truth is the Word of God, contained in the holy Scripture."⁷ After

listing the canonical books, the articles add: "All which we acknowledge to be given by the inspiration of God, and in that regard to be of most certain credit and highest authority."⁸

The fullest creedal statement about the Scriptures is to be found in The Westminster Confession of Faith (1647). Chapter I, consisting of ten articles, is devoted wholly to it.

The canonical books are listed, as in most of the creeds of this period. Then comes the statement: "All which are given by inspiration of God, to be the rule of faith and life."⁹

The apocryphal books are declared not to be of divine inspiration, but merely "human writings." The authority of the holy Scriptures depends "wholly upon God . . . the author thereof; and therefore it is to be received, because it is the Word of God."¹⁰

Article V has a beautiful passage, often quoted, which deserves reproduction here. It reads:

The heavenliness of the manner, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God.¹¹

Article VIII declares that the Old Testament in Hebrew and the New Testament in Greek, "being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic."¹² The claim that these have been kept pure in all ages must of

course be taken somewhat relatively, in view of the textual variations in the manuscripts. Nevertheless it should be asserted emphatically that the very high degree of accuracy in the transmission of the Hebrew and Greek texts constitutes nothing less than a miracle of divine providence.

The last article of this chapter states that "the Supreme Judge . . . can be no other but the Holy Spirit speaking in the Scripture."¹³ In other words, the Holy Spirit speaking through the Bible is the highest Authority in all matters affecting religion.

In concluding this brief study of the creeds it might be noted that there is surprisingly little mention in them of the inspiration of the Scriptures. Only two creeds appear to have any specific reference to that topic. There is no doubt that these early Protestant confessions of faith assumed the full and final authority of the Bible. But it apparently did not seem necessary to state the fact of inspiration, to say nothing of seeking to explain the manner in which it took place. The nearest approach to what would be expected nowadays is found in the Westminster Confession of Faith. Yet even here there is no attempt to describe the manner of inspiration. It ought to be obvious that any clear statement of a theory of verbal inspiration is definitely lacking in the early Protestant creeds. This does not deny that such a view may have been held by the authors of these confessions.

2. The Reformed View

Quite different is the situation when we come to the Calvinistic theological compends of more recent years. Perhaps the most widely acknowledged

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¹Philip Schaff, "The Creeds of Christendom" (New York: Harper & Brothers, 1878), III, p. 26.
²Ibid., III, 361.
³Ibid., III, 362.

⁴Ibid., III, 384 f.
⁵Ibid., III, 387.
⁶Ibid., III, 489.
⁷Ibid., III, 526.

⁸Ibid., III, 527.
⁹Ibid., III, 602.
¹⁰Ibid., III, 603.
¹¹Ibid., III, 604.

¹²Ibid., III, 605 f.

standard work in this field is the three-volume *Systematic Theology* by Charles Hodge, who was for fifty years a professor at Princeton Theological Seminary. Here one finds a clear-cut statement of inspiration that is both sane and definite.

Hodge introduces the subject with this general observation: "The infallibility and divine authority of the Scriptures are due to the fact that they are the word of God; and they are the word of God because they were given by the inspiration of the Holy Ghost."¹⁴

But how did the Holy Spirit inspire men? It is here that Hodge gives a clearer answer than anything we have discovered written before it. For that reason we quote it at considerable length. Here is what he says:

The sacred writers were the organs of God, so that what they taught, God taught. It is to be remembered, however, that when God uses any of his creatures as his instruments, He uses them according to their nature. . . . The sacred writers were not made unconscious or irrational. . . . The church has never held what has been stigmatized as the mechanical theory of inspiration. The sacred writers were not machines. Their self-consciousness was not suspended; nor were their intellectual powers superseded. It was . . . living, thinking, willing minds, whom the Spirit used as his organs. . . . The sacred writers impressed their peculiarities on their several productions as plainly as though they were the subjects of no extraordinary influence. . . . Nevertheless, and none the less, they spoke as they were moved by the Holy Ghost, and their words were his words.¹⁵

But one of the arguments that Dr. Hodge uses as a proof of verbal inspiration seems to us to be poorly taken. He writes as follows:

According to all antiquity, an inspired man was one who was the organ of God in what he said, so that his words were the words of the god of which he was the organ. When, therefore, the sacred writers use the same words and forms of expression which the ancients used to convey that idea, they must in all honesty be assumed to mean the same thing.¹⁶

It would seem to us that the opposite deduction might be made. To assume that the Christian view of inspiration must have been taken over from superstitious heathen sounds very questionable. One should seek a higher conception than the heathen had. In actual fact, the heathen were entirely wrong. What is the truly Christian view is what we wish to seek in this study.

It should be noted that Hodge, after emphasizing the idea that the inspiration extends to the very words, says: "The view presented above is known as the doctrine of plenary inspiration."¹⁷ But today this view is called "verbal inspiration" by Fundamentalists in America. Whether or not "plenary" implies "verbal" will be discussed in the last article.

One of the outstanding defenders of verbal inspiration from the past generation was Benjamin B. Warfield, a giant intellect who taught at Princeton for a third of a century. Some of his articles have been collected in a weighty tome entitled *The Inspiration and Authority of the Bible*.¹⁸ One

finds here an exhaustive study of the problem and a thoroughgoing defense of the doctrine of verbal inspiration. With all due respect to Warfield's massive scholarship, we feel that he has overstated the matter. Although he makes a very strong case for this theory, it seems to us that he fails to come to grips with the problem of accounting for verbal differences in the records of the same sayings of Jesus uttered in the same setting. This one phenomenon alone would appear to be an insuperable barrier to a belief in verbal inspiration.

Perhaps the most scholarly recent presentation of the view of verbal inspiration is found in *Inspiration and Canonicity of the Bible*, by Laird Harris. He evidences a good grasp of the relevant literature.

One is a little surprised to read his definition of verbal inspiration. He writes: "By verbal inspiration we merely mean that God superintended the process of writing so that the whole is true—the historical, the doctrinal, the mundane, the minor, and

the major."¹⁹ This sounds much more like a statement of *plenary* than of *verbal inspiration*. Nothing is said about the exact words being inspired. But in his discussion of the subject Dr. Harris goes beyond the boundaries of this definition.

As might be expected, the theological works of the last one hundred years are much more specific than the utterances and writings of earlier centuries. It is doubtless in reaction to the growing disparagement of the authority of the Scriptures and the denial of their divine inspiration that the conservative wing of the Church has become more emphatic and exact in its statement of verbal infallibility. But it is not always true that the swing of the pendulum from one extreme to the other leaves one at the center of truth. What we want, and must have, is a divinely inspired revelation of God's truth of salvation for man. That, we believe, the Bible is.

¹⁹R. Laird Harris, "Inspiration and Canonicity of the Bible" (Grand Rapids: Zondervan Publishing House, 1957), pp. 83 f.

God's Love:

A little girl, playing on the seashore, made a hole in the sand with her little toy shovel, and then with the bright tin pail her mother had bought her for her birthday, she tried to fill the hole with ocean water. As fast as her little legs could carry her, she worked, filling up the pail from the ocean and emptying it in the sand hole, back and forth, as fast as she could run, until her mother found her crying, worn out, utterly frustrated with her first experience in a failure familiar to all humankind. Some things cannot be done. We cannot measure the immeasurable; we cannot empty the ocean of illimitable love with our little tin buckets. There is no church, there is no creed, there is no mind created big enough to grasp the length and width and depth of the love of God revealed in Christ. It is a love that passeth knowledge.

J. Wallace Hamilton, "Who Goes There?"
(The Fleming H. Revell Company)

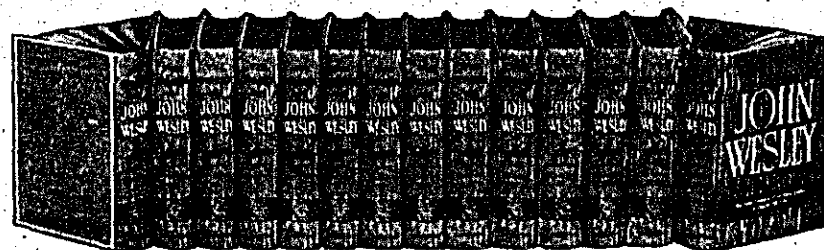
¹⁴Charles Hodge, "Systematic Theology" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1940 [first published 1871]), I, 153.
¹⁵*Ibid.*, I, 156 f.

¹⁶*Ibid.*, II, 158.

¹⁷*Ibid.*, I, 165.

¹⁸Benjamin B. Warfield, "The Inspiration and Authority of the Bible", ed. Samuel G. Craig (Presbyterian and Reformed Publishing Co., 1948).

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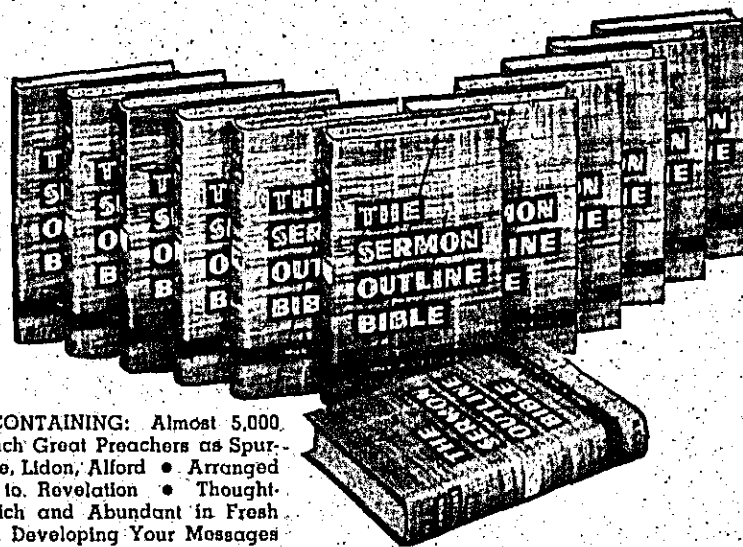


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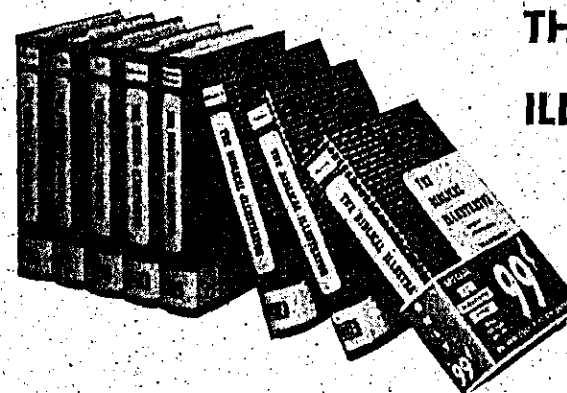
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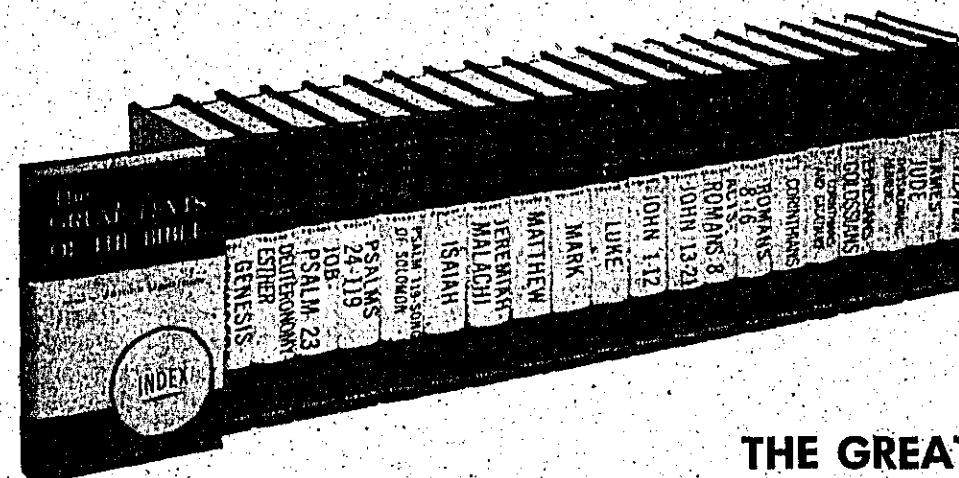
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Is Our Prayer Preparation for Revivals Adequate?

By Ross W. Hayslip*

CHARLES H. PAYNE, D.D., LL.D., in an address delivered at the Centennial Celebration of Ohio Methodism at Delaware, Ohio, June 23, 1898, made this classic statement regarding the early days of Methodist evangelism in that great area of our nation:

"The spirit of Methodism, quite as much as its doctrines and its polity, has been a potent cause of its marvelous success. Methodism through all its early years was strongly marked by a passion for saving men. It possessed what has aptly been termed the 'enthusiasm of humanity.' The weapons by which it has won its mighty victories are prayer and appeal. It besieged heaven and laid siege to the souls of men. Its greatest victories have been won in the closet and at the altar of devotion. That was a significant act when Kobler (the only Methodist minister in the Northwest Territory in 1798 when the total membership in that area was 99 Methodists) landing on the banks of the Ohio River dropped upon his knees and offered a fervent prayer to heaven. That act consecrated to Methodism Ohio's soil and presaged the glorious victories that have followed."

The weapons of prayer and appeal are mentioned as the means of the mighty victory. No great spiritual

awakening can come among God's people unless it first be prefaced with sincere, fervent prayer. Matthew Henry has well said, "When God intends great mercy for His people, He first of all sets them praying."

As I have studied the various great revival campaigns conducted by Dr. Billy Graham, I cannot help but be impressed by the intensive prayer program that undergirds the spiritual activity. In the first great Los Angeles campaign, prayer meetings were started eighteen months prior to the campaign. Nine months before the opening service, regular periods of prayer were conducted. Several all-day and all-night prayer meetings were held just prior to its opening. Prayer has been a vital part of every Graham meeting.

Are we making adequate prayer preparation for our local church revivals? Prayer is hard work and we are living in a lazy age. Prayer means sacrifice of many of life's legitimate pleasures in the midst of a selfish generation. Prayer will lead to spiritual deepening in spite of the down drag of a secular spirit that pervades this present age. God has given us many great prayer promises that we can claim for revival awakenings. Shall we not claim them?

There must be definite time devoted to prayer for our revivals. There is a

discipline about this adherence to a specified pattern of intercession that will be a blessing to us. Too often when the appointed hour for prayer arrives we are not inclined to pray, or chance circumstances would lead us to postpone the privilege of talking with God. Unless we rigidly adhere to our regular period of prayer we shall soon have a habit of following our own inclinations and our prayers will be regulated by mere taste and impulse.

If we look upon this time interval of prayer as a space of time especially consecrated to God, we should be very careful not to shorten it, or give ourselves any dispensations to rob Him of time that should be rightfully His.

We are well aware of the distractions that hinder real prayer. We must be constantly upon our guard against wandering thoughts. If we will really pray, we must keep a watch over our natural senses. The pleasant sights of the world and the idle gossip of those around us will keep us from seeking the face of our beloved Heavenly Father. When times of prayer are called, we must decide fully that we will adhere to them.

Again I repeat that prayer is a real task. When in spite of an earnest desire and effort to pray, the soul remains in a barren state, unable to touch God, too often the cause of this is that we are unwilling to remain in God's presence until we effect a real union in prayer. We are too often like an impatient man who dials a phone number and hangs up the phone before the person called has time to answer. "Wait on the Lord," is an admonition worth our heeding.

Nothing takes the place of prayer in revival preparation. Advertising is important, calling is essential, but prayer is irreplaceable.

Dr. Payne in the address cited relates an incident concerning James Caughey, who led thousands to Christ. When but a lad beginning to preach the gospel, Dr. Payne walked ten miles for the purpose of talking with James Caughey. His statement was, "Mr. Caughey, I have walked ten miles in order that I might learn from you the secret of success in winning men to Christ." He turned his beneficent face toward the boy preacher and with intense seriousness replied, "My young brother, it is knee work, knee work, knee work!"

James B. Chapman in his historic address "All Out for Souls," given in Kansas City on January 9, 1946, said: "Some of our large local churches have shown no growth in membership within a period of years. Some of our strongest districts make a very poor showing in terms of souls saved and members gained. And yet there is not much to criticize and correct in the technique of the churches and districts involved. It is not that. The fault is deeper and more fundamental—there is not enough heartbreak, groaning, and weeping and fasting and crying. Moreover and as a consequence, there is not enough deep and genuine conviction for sin among the unsaved of our families and friends."

We all, as pastors, evangelists, and laymen of the Church of the Nazarene, must awaken to the necessity of real prayer in revival preparations or revivals as we have known them will become a thing of the past.

The door of truth never opens to the key of prejudice.—Emmanuel.

*Pastor, Whittier, California.

How Much Money Does an Evangelist Need?

By D. F. Steininger*

THIS QUESTION is a topic of considerable discussion on the church board. The laymen are at liberty to discuss their views about it freely. Pastors' discussion about an evangelist is seldom finished without consideration of his remuneration. In fact it is a subject of considerable liberty to all but the evangelist himself. To him it is a forbidden subject if he does not want to be labeled as a "money grabber" or a "nest builder," regardless of the anxiety he may be suffering over how he is going to pay the bills and make ends meet at home.

The natural reply to the above, of course, is, "Let him pray the money in and live by faith when he comes up short." Be it known to all that almost every evangelist who has continued in the field very long has at times done exactly that. But for him to mention it would be a little short of the unpardonable sin.

Cynicism? Not at all, for it is a fact. It is the way it has always been among us, and no doubt that is the way it ought to be.

Some time past I was asked the question, "How much money do you have?" I was not at all clear as to the full meaning of the question until I received my pay at the close of the revival. Now did he mean, "How much do you need?" or, "How much must you have to get by on?" Most evangelists have learned that there

could be quite a difference, depending upon what is meant by "getting by." One can get by without paying his bills. He doesn't have to leave enough money for his family to live on. He could hitchhike to meetings or drive a Model T. Yes, he could get by with nothing for a little while, but we will hope the brother meant, "How much money must you have to supply all of your needs?" The remainder of this article is the essence of my reply, and the position I believe every evangelist, pastor, and layman should take relative to the amount of money the evangelist needs.

I replied, "It would be impossible for me to state the exact amount of money I need, and if I could, I would make it known to no one but my Heavenly Father. While He and I do talk these things over now and then, I seldom specify the total of my exact needs, for I realize He knows them much better than I. Furthermore, He has given me two blanket promises that cover all of my needs and I have discovered that His method of fulfilling these promises work perfectly and there is no reason for anxiety so long as I fully believe them."

The first promise I refer to is Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Second, Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What more can I ask?

Now this is God's perfect plan of operation. Since He knows all of my need that I know about, plus all that I do not know about, and my desires that are not really needs and are out of His will, He has a complete knowledge of my exact need. And since there is no money in heaven or hanging on trees, but only in the pockets of the people, He (not the pastor or a committee) apportions the entire amount severally to people according to their ability and willingness to give freely, and then He whispers to each of them the exact amount He wants them to give. Many times He touches the unsaved and unsanctified purse strings as well as the fully consecrated. But when all have given as the Lord directed and the money finds its way to the cause for which it was given, there is always enough to supply the need.

There is, however, the ever-existing problem of those who refuse to comply with divine directions. This causes embarrassment and anxiety to the church and the pastor, even though many have done all they know to do. The evangelist may, for the time, find it necessary to make some adjustments if he can think of any more possible to make. He may have to "rob Peter to pay Paul" if Peter hasn't already been robbed to death. If he has, Paul will just have to wait until other provisions can be made. The evangelist's faith may be sorely tried, but if he will lift up his head and talk it over with no one but his Heavenly Father, He will in due time put it on the hearts of others to make

up for those who failed, and in the end all of his needs will be supplied.

No evangelist would have need for a regular weekly income of the amount of his largest offerings, but they are only God's way of making up to him for the lack on the part of those who have ignored the voice of God and have let His servants down, or for the smaller churches whose very best is inadequate to meet the evangelist's needs.

Surely the evangelist as well as the pastor and all others should have the right to incorporate in his needs some considerations of his welfare when his traveling days must come to an end and he can minister in the field of his calling no more. If others have need for vacations and a "few little extras" along the way, the evangelist does also. But God help us to always remember that we have been called and ordained to a life of sacrificial service to the people who often deny themselves to the limit to supply our needs, and not a life of luxury and ease at their sacrificial expense.

Truly this way of securing a livelihood is different from the normal, and often in his trial of faith the evangelist humanly wishes it were different. But when he passes through the gate into the field of evangelism he must take into account, this is the way it is. But for all of the sacrifice that may be allotted to him and for all of the misunderstanding about his needs and situation, even among his very best friends, the evangelist must rest his case in the hands of Him who knows his needs and how to supply them.

DISCIPLINE

The idea that some bestowal of grace will work automatically, and that we have no further need of care and restraint and the purposeful practice of temperance, has, I think, caused much spiritual disaster.

—J. B. CHAPMAN

*Evangelist, Nashville, Indiana.

IV. The Pastor and His Message

By Roscoe Pershall*

THE MESSAGE of the pastor is of utmost importance. Stripped of his message, he is nothing; clothed with it, he speaks for God. But his success as a messenger depends upon his attitude toward that message and how he presents it. Paul, again, shows the way.

A CONSUMMATE FAITH IN HIS MESSAGE

Paul had a consummate faith in his message. Hoping to preach to the Roman Christians soon, he declared: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:15-16).

His confidence in the gospel lay in three areas. He had faith in its divine authority; he had faith in its power; he had faith in its universality.

He had faith in its divine authority. He called it, "... the ministry, which I have received of the Lord Jesus. . ." (Acts 20:24). He wrote to the Galatians: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:11-12). Also to the Ephesians he wrote: "If ye have heard of the dispensation of the grace of God which is given me

to youward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Ephesians 3:2-4).

Never did he harbor the slightest doubt of the divine origin of his message. God had spoken to him; he might have had other problems, but this was not one of them.

In this day he would not be debating the doctrines of God; he would be declaring them. He would not be exploring religious thought; he would be declaring the counsel of God. His convictions would not be afloat, as is the case with many religious leaders; they would be anchored in the revelation of God. Paul would not have been guilty of some of the great displays of mental gymnastics which have been spread over the pages of religious writings and been sent forth from pulpits to sin-sick souls. He would not have sent them home confused, dumbly aware that something was wrong, that somehow there was no assurance and no authority. If he were speaking today there would be a ringing, "Thus saith the Lord."

He had faith in its power. He had faith in its power to save. That confidence can be seen rising, first, from his own experience. Read his testimony: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18). He knew better than anyone else—Paul, the chief of sinners, the

blasphemer, the persecutor; and he knew how God had saved him from his sin. After preaching to multitudes he had abundant evidence that it works for all. Wrote he: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Corinthians 1:23-24). He preached to Greek, Hebrew, Scythian and boasted: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

He had faith in its transforming power, as indicated by II Corinthians 10:4-5: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." He prayed for the sanctification of the Thessalonians and assured them: "Faithful is he that calleth you, who also will do it" (I Thessalonians 5:24). He never doubted that when the believers fulfilled conditions they would be transformed by the power of God into holy and exemplary Christians.

He had faith in its keeping power. He promised the Corinthians: "... God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). Confidence was given the Thessalonians by their former pastor when he wrote: "... the Lord is faithful, who shall stablish you, and keep you from evil" (II Thessalonians 3:3). The Philippians must have taken new courage when he wrote them: "Being

confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). He was aware of the opposition that his people must suffer, the persecution that they must endure, the waves of discouragement that must surely engulf them, the unnerving influence of doubt, the exhaustion of continued difficulty—he knew all these things, but promised them victorious living until the "day of Jesus Christ." His conception of God's care of the believer was not one of repeated recovery of a habitual sinner, but the continuous triumph of a cleansed believer. He united belief with experience for himself and his people when he testified: "Now thanks be unto God, which *always* causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Corinthians 2:14, emphasis our own).

He had faith in its ultimate power. He saw in his gospel, his message, the power to present the believer unashamed before the throne of God. He saw Christ cleansing the Church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). He assured the Roman Christians: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him; that we may be also glorified together" (Romans 8:17). He promised the Colossians: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

To Paul, the message had life, force, power. It was not an anemic, impotent teaching, but a vibrant, able, and glorious cure for sin to the perfecting of a body of believers prepared to be the bride of Christ.

*Director of Evangelism, Oregon-Pacific District.

He had faith in its universality. He was not hindered in his ministry by a belief that only a certain few could be saved, but declared: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12). Again he said: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:3-4).

As he ministered to the fallen and the heathen, he could give an unqualified invitation to all who heard. To him any man was a prospect; every man could receive the gospel.

This consummate faith in his message accounts for some of his success as a pastor. He never consumed his energies by inner debates. He never dulled the edge of his message by qualifying judgments of it. He presented it as the message of God, able to save, keep, and present the believer faultless before the throne. To him it was universally timely, effective, adequate, appropriate. We, in our day, must imbibe the same spirit if we would minister effectively. If we cannot, the ministry is no place for us. We too must have a consummate faith in the message.

A PURPOSEFUL MESSAGE

Paul preached and ministered with purpose—unrelenting purpose. He never lost sight of his goal for a moment. He knew why he ministered, and thus he wasted no motion. Every activity was brought into subjection to one driving ambition.

He expressed his purpose when he wrote to Timothy: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (I Timothy 1:5). He ministered that he might, by the help of the Spirit, affect this

condition in those who were the object of his care, that he might "present every man perfect in Christ Jesus" (Colossians 1:28c). He saw pagan men and women as believers. He saw believers as "... the man of God ... perfect, thoroughly furnished unto all good works" (II Timothy 3:17). He saw the perfect man as joining him in his own testimony: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ..." (II Timothy 4:6-8). In short, his goal was to lead all, in whatever state he found them, to the very portals of heaven.

To accomplish this general purpose he bent all his efforts. All other considerations must fall casualties or be made allies in the great march with his people to the City of God. And to reach this general goal he brought into play a number of special purposes—special purposes that supported the one great goal.

His purpose was to *instruct*. He was careful to give out the doctrines and practices of the Christian faith. Paul and Barnabas were at Antioch when legalists came from Judea teaching that the gentiles should be circumcised. These two disputed with the false teachers to no avail until they and others had gone to Jerusalem to get the mind of the apostles. Although their position was confirmed by the Jerusalem Council, they, with Silas, "... continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35). It is evident that Paul felt these Christians needed more instruction in the doctrines and practices of the faith.

In Colossians 1:28 he professed his

practice to be, "... teaching every man in all wisdom ..." His matchless doctrinal letters to the Romans and Galatians, as well as the record of the Acts, prove his allegation.

He expected the same practice from Timothy, for he bluntly told him: "These things command and teach" (I Timothy 4:11).

It was necessary for the layman to be enlightened if he was to be a light, think right if he was to be right, be informed if he was to be transformed, guided if he was to be a guide, taught if he was to be a teacher.

His purpose was to *correct*. When he wrote the first Corinthian letter his purpose was different—it was to correct some bad attitudes and corrupt practices. He found defilement of various kinds and did not spare in his effort to dig out the infection. He knew why he was writing the letter, and before he was through the Corinthians did also.

His purpose was to *encourage*. In retracing their steps, Paul and his missionary companions returned through Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). He, who had helped lead them to the Lord, remembered his converts and returned to take them by the hand and to say a word of encouragement—a word that might have meant the difference between defeat and success, a word that lifted the burden enough that it was not too much to bear, a word that let the sun shine through the shadows. He was a wise preacher to realize the need of encouragement as well as correction.

His purpose was to *exhort*. When a congregation was broken up, he "persuaded them to continue in the grace of God" (Acts 13:43c). Leav-

ing the uproar of Ephesus, he made his way to Greece and Macedonia. The record says, "And when he had gone over those parts, and had given them much exhortation, he came into Greece" (Acts 20:2). He went about to those he had won, stirring them up, pleading with them that they continue in the faith and live true to their convictions.

His purpose was to *establish*. "And he went through Syria and Cilicia, confirming the churches" (Acts 15:41). In Acts 18:23 is the record that he "... went over all the country of Galatia and Phrygia in order, strengthening all the disciples." Wherever he saw a need he took care of it. He had spent much time; prayer, and sacrifice on these people. They were dear to him. He determined to keep them strong if there was any way to do it.

His purpose was to *warn*. Paul tried to win and keep his people with the positive approach to the gospel. He held out enticing prospects, glorified their Lord in the minds of the people, mentioned the joy and peace that come from obedience and the indwelling Spirit. But he was not averse to the use of the negative. He exhorted the Ephesian elders: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). His practice was "... warning every man ..." (Colossians 1:28). He led, but he also used the prod. He warned of the danger and death that are in the path of the disobedient and unbelieving.

Others might preach for fame, some for approval, still others with no apparent purpose but to fill in time—but not Paul. Every message, every letter, every conversation had a definite purpose. There was some change to be wrought in the life of each to

which he ministered. What did he care whether men approved or disapproved, liked or disliked his preaching? He had work to accomplish in the souls of men. May his kind increase in the ministry of today!

A CHRIST-CENTERED MESSAGE

The message of Paul was Christ-centered. In his Epistles he mentions the name of the Lord on the average of about once every five verses, besides the times he refers to Him as Lord or uses a pronoun to designate the Master. Every Epistle has the name of Christ in the first Verse.

Christ was the central theme of every Epistle. The profession of the immortal preacher to the Corinthians characterizes his message to all: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2).

He wrote to the Romans: "Concerning his Son Jesus Christ our Lord" (Romans 1:3a). He used all of the Galatian letter to turn the readers to a Christ-centered faith: "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). Paul taught the Ephesians that God ordained before the world was rocked by sin that the believer would be saved through Jesus. He said that God had chosen us, "that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:4b-5).

He revealed to the Philippians that his supreme interest was that Christ be preached. Even when some preached out of a wrong motive, he said, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18). He localized the

source of all wisdom and knowledge when he pointed to the Father and Son and said: "In whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3).

He pointed out to the Thessalonians and to Timothy in both letters that grace, mercy, and peace come from God the Father and Jesus Christ our Lord (I Thessalonians 1:1; I Timothy 1:2; II Timothy 1:2). He reminded Titus that salvation comes through Jesus Christ (Titus 2:11-15). The benediction of Paul, the aged, upon Philemon, whose faith and love of the Lord Jesus was known to Paul, was: "The grace of our Lord Jesus Christ be with your spirit. Amen" (Philemon 25). Christ is the hub about which all Paul's Epistles turn.

To Paul, Christ was the fulfillment of all things. He was the fulfillment of prophecy: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus" (Acts 13:23). He was the one mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5). He was the Justifier of the believer: "... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). In Him there was peace with God: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). He was the Purifier of the believers: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

To Christ all were to bow and confess. "That at the name of Jesus every knee should bow, of things in

heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). To Paul such worship was only natural, for Christ was the fullness of all things: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it

pleased the Father that in him should all fulness dwell" (Colossians 1:15-19). And believing children are made heirs through Him. "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

All of Paul's message clustered around Christ. It breathed with His presence. For every human need Christ was pointed out as the answer. Paul had no other purpose in preaching than to present Christ. There was no thought of glory to himself, of gain, of advantage. Never did he speak for any other purpose than to lift Him up that men, seeing, might believe; and that, believing, they might be brought into the most intimate relationship with the glorious Christ.

Thought for the Thoughtful

Her Quaint Confession

By E. Wayne Stahl*

Since, as Mr. Webster informs us in his big book of definitions, "quaint" means, "strange, especially old-fashioned but pleasing in character," it describes what a lady once said to me some years ago. I was going from house to house selling religious literature.

In response to my knock at a certain door a middle-aged woman appeared. She was a complete stranger to me; after the lapse of years I cannot remember just how she looked. But I was handling something that had to do with what the Bible teaches.

Earnestly and sincerely she said, "I believe in this God business."

I do not remember whether I made a

sale at that house. I rather think that I did not, and that the kindhearted "prospect," realizing her inability to purchase, said what she did to encourage me in the good work she felt I was doing.

Though she expressed herself somewhat crudely or inelegantly, yet those six words have been stored among my treasures of memory. They roll over my heart like a sweet melody of the long ago.

"I believe in this God business." Then, if I really do, I shall "shew thee my faith by my works." I shall do my uttermost to make my church a "going concern." In Luke 2:49 we read that Jesus said, "I must be about my Father's business."

*Lowell, Massachusetts.

Multiplying Our Ministry**

By O. Joe Olson*

OUR GENERAL LEADERS continually personalize our church goals. The reminder is: "There are souls in those goals!" And this is as it should be, for the primary mission of the Church remains to win lost men and women to Christ.

In this concern for human personality, there is an important truth that bears on the relationship between the Church and the newspaper. It is basic and every pastor should know it.

When we go to the editor with a story and it gets in, the newspaper gives us much more than space. In the first place, when newspapers open their columns to our news, they give the Nazarene church and denomination a standing and equality among the larger churches and denominations.

EVER PREACH TO BENCHES?

But the most important thing the newspapers do is to introduce us to their friends. They loan us their audience. They put our story in the living rooms of the subscribers they have won over the years at considerable effort and expense.

Every pastor who has preached to three or four persons or a handful really appreciates an audience, and the greatest value of the Nazarene story to us is the audience whom we are allowed to address.

The circulation of newspapers varies greatly, from the small town weekly to the metropolitan dailies. But whatever the circulation of the newspaper, it will multiply the ministry of the pastor. In Kansas City,

for example, it would require ten years of preaching to 2,000 people a Sunday to reach 1,000,000 persons, or the readership of a single edition of the *Kansas City Star*.

This may be described as the newspaper approach to the question of news evaluation; but if pastors will think a little more in these terms, it will make their press relationship happier and more fruitful.

PRESS ASKS CO-OPERATION

Some may ask: "Why is a newspaper justified in expecting a high level of co-operation from the pastor?"

A part of the answer is that every good newspaper places the emphasis upon quality. It must do so, in fact, to hold its subscribers and add new ones in the intense competition for people's time.

A good newspaper would no sooner be guilty of imposing poor journalistic fare upon its audience than a Nazarene pastor, for example, would lightly surrender his pulpit to any preacher of any denomination. His congregation is a sacred trust to be guarded, and the editor regards his news columns in a somewhat similar light.

However, writing church news for newspapers carries a dividend all out of measure to the time and effort involved. It's fun, once you are in the groove. It's a thrill to see your stuff in print. It's even more of a thrill to have people tell you they read it.

Someone has summarized successful church publicity as the right story to the right person at the right time! Sound simple? Honestly, it is.

*Director, Nazarene Information Service.
**From "Nazarene Pastor."

SERMON WORKSHOP

Contributed by Nelson G. Mink

SUPPORTING THE CHURCH

A businessman in the South who writes for a number of newspapers summed it up this way: "If I allow my payments to the church to lapse for four or more Sundays I begin to question the sincerity of the men in the front pews. If I permit my payments to get three months in arrears, I find fault with the preacher. It all brings to mind the saying of an old deacon, 'Preaching that ain't paid for don't sound good.'"

—Pinehurst Baptist Church News

"One who ignores the church is like a man who builds a house without windows and then blames God because he has to live in the dark."

—Columbus, Georgia, First Bulletin

THOUGHT PROVOKERS

"Remember, it was the ringing of the church bell that made possible the ringing of the Liberty Bell.

"The optimist is as often wrong as the pessimist, but is far happier.

"The noblest revenge is forgiveness.

"You have your machinery in reverse when you try to raise yourself by lowering somebody else.

"The first grade teacher is one who knows how to make little things count."

—SELECTED

Going to church is like going shopping: You get just about what you go for. A shopper will go into a store with a hundred-thousand-dollar stock, then buy a pack of pins and walk out—that's all she came for. What do you expect when you go to church?

—Bethlehem, Pa., First Bulletin

STORY OF LIFE

Life is a story in volumes three:

The past, the present, the yet-to-be.

The first is finished and laid away.

The second we're reading day by day.

The third and last—volume three—

Is locked from sight; God keeps the key.

—SELECTED

GREAT CHURCHES

Great churches aren't built of stone and steel,

Of mortar brick and sand;

They rise from human hearts that feel

And love and understand.

Their greatest treasures are not kept

In guarded banks or vaults,

But in the will that never slept

Until it cured its faults.

Great churches don't happen; they are built

By people large and small

Who press their fortunes to the hilt,

Respond to duty's call.

—Corpus Christi First Bulletin

ANONYMOUS

PRAYER

Prayer is so simple. It is like
Quietly opening the door and slipping
Into the very presence of God;
There in the stillness

To listen to His voice;

Perhaps to petition,

Or only to listen;

It matters not.

Just to be there

In His presence

Is prayer.

—ANONYMOUS

HEALTH AND WEALTH

There was a man in our town, and he had a wondrous health, but recklessly he squandered it, accumulating wealth. When he saw his health was gone, with all his might and main, he squandered all the wealth he'd won to get his health again.

—Sunshine

TODAY'S SINS

Seven deadly sins: politics without principle; wealth without work; pleasure without character; business without morality; science without humanity; and worship without sacrifice.

—E. STANLEY JONES

DESTINATION

A denizen of the hills of east Tennessee, who was appearing as a witness in a lawsuit, was being questioned as to his educational qualifications by the plaintiff's lawyer.

"Can you write?" asked the lawyer.

"Nope."

"Can you read?"

"Wa'al, I kind o' read figgers pretty well, but I don't do so good with writin'."

"How is that?"

"Wa'al, take these here signs along the road when I want to go somewheres; I kin read how fur, but not where to."

—Sunshine

FAMILY ALTAR

The family altar would alter many a family.

—Chicago Crusader

AFFLICTION

"God never puts us to any pain save unwillingly; His fatherly Heart does not desire to grieve us, but He cuts to the quick that He may heal the ulcers of our spiritual being."—FRANCOIS FENELON.

A MINUTE

I have only just a minute, only sixty seconds in it; didn't seek it, didn't choose it, thrust upon me, can't refuse it, but it's up to me to use it.

—UNKNOWN

THOUGHT

He who will not reason is a bigot; he who cannot is a fool; he who dares not is a slave.

—WILLIAM DRUMMOND

WORDS

I'm careful of the words I say to keep them soft and sweet. I never know from day to day which ones I'll have to eat.

—Lay o' the Land

VISION

Only he who can see the invisible can do the impossible.

—FRANK GAINES

MISSIONS

The best remedy for a sick church is to put it on a missionary diet.

—Chicago Crusader

DR. SHELDON'S VERSE

A bunch of golden keys is mine
To make each day with gladness shine.
"Good Morning" is the golden key
That unlocks every day for me.
When evening comes, "Good Night," I say,
And close the door of each glad day.
When at the table, "If You Please"
I'll take from off my bunch of keys.
When friends give anything to me,
I'll use the little "Thank You" key.
I'll often use each golden key,
And so a happy child I'll be.

—Cady Hodge

The Preacher's Magazine

Foreigners and Pilgrims

TEXT: I Peter 2:11

INTRODUCTION: God's children are aliens and sojourners in the present world order. Cf. Hebrews 11:13.

I. FOREIGNERS TO THIS WORLD

A. Our homeland is heaven (Philippians 3:20).

1. Citizens of another country.

2. Subjects of another king. (John 17:16)

3. With natures that are heaven-born (born from above) (John 3:3).

B. We refuse to become naturalized to sin.

1. Living detached from worldliness.

2. Exhibiting manners and customs of the heavenly Jerusalem.

3. Speaking with heaven's accent and dialect.

II. PILGRIMS PASSING THROUGH

A. Sojourners only for a time.

1. Refusing a permanent abode. Sojourners are not "settlers."

2. Seeking a better country (Hebrews 11:16).

3. Looking beyond the present and the passing. Abandoning the past; abstaining in the present; looking to the future. The Greek term is *parepidemoi*.

B. En route upon the King's highway (Isaiah 35:8; Deuteronomy 2:27-28).

1. Questing for pathways eternal.

2. Pointing the way to a blessed realm.

3. Travelers; not tourists, nor souvenir collectors.

CONCLUSION:

A. Then let not tomorrow find us camping around the burnt-out embers of today's campfires.

B. Song: "The King's Business," by E. T. and F. H. Cassel.

C. Let the tent be our dwelling, the truth our delight, and the Father's house our destination.

D. We hear the songs of angelic hosts, "Singing to welcome the pilgrims of the night."

—ROSS E. PRICE

Pasadena, California

Christian Conduct

TEXT: I Peter 2:11-12

INTRODUCTION: Peter's exhortation to Christian living covers both its negative and its positive aspects.

I. "ABSTAIN." "Hold oneself apart from" (verse 11).

A. Fleshly lusts:

1. The body is a good instrument but a tyrannical master (I Corinthians 9:27).

2. Healthy, normal desires may become occasions for sin.

3. Evil passions are more than human; they are harmful.

B. They carry on a warfare against the soul (James 4:1).

1. The mind cannot keep pure when the body is allowed unbridled desire (I John 2:15-17).

2. Unclean physical lusts corrupt the imagination.

3. We are to live as pure, holy animals as well as dedicated, consecrated persons.

II. MAINTAIN. "Having" (verse 12). Maintain good deportment among the heathen.

A. Let your works contradict false accusations.

1. If men speak evil of you, let your life be such that none will believe it (I Peter 3:16).

2. What men see in you must contradict the slanders they have heard about you (Romans 12:17b; II Corinthians

8:21; Philippians 2:15; Titus 2:8).

B. Let your works glorify God in the day of inspection (Matthew 5:16).

1. Investigation must mean vindication.
2. Ye are God's showcases.
3. Thus may doxologies ascend to God whenever your conduct is "looked over."

—ROSS E. PRICE
Pasadena, California

The Security of Trust

SCRIPTURE: Psalms 91

TEXT: 91:2

INTRODUCTION:

A. The subject of this psalm is the security of the man who thoroughly trusts in God.

B. The subject is worked out in speeches. (Verses 1-2, first speaker; verses 3-4, second speaker; verses 5-8, first responding; verses 9-13, second responding; verses 14-16, a third speaker shows the blessings God bestows upon those who are faithful to Him.)

C. Verse 2 begins with a sacred resolve: "I will say of the Lord . . ."

I. A PLACE OF SAFETY. "He is my refuge . . ."

A. A Refuge from the penalty of sin.

1. Every man is faced with this problem.
2. The Lord is the only place of safety from the penalty of sin.

B. A Refuge from peril and danger.

1. The cities of refuge (illustration).
2. Verses 1 and 4.
3. Charles Wesley's "Jesus, Lover of My Soul" (illustration).

C. A Refuge in the hour of death.

1. Death is certain.
2. The Lord is the only safe Refuge in death.

3. To have Him in death we must have Him in life.

4. With Him death is swallowed up in victory.

5. Stephen—Acts 7:54-60.

6. Paul—II Timothy 4:6-8.

7. Early Church—persecuted but triumphant.

D. A Refuge at the judgment.

1. The judgment is certain.
2. John declares, ". . . that we may have boldness in the day of judgment . . ."
3. In Him we can stand unashamed. He will plead our case.

II. A PLACE OF STRENGTH. "And my fortress . . ."

A. He is our Stronghold—our Fortress.

B. He will be a Fortress in temptation. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

C. He will not fail. He is a mighty Fortress.

D. In order to be victorious in the battles of life we must submit ourselves to His protection and care.

III. A PLACE OF SUFFICIENCY. "My God; in him will I trust."

A. The Lord is all we need (all-sufficient.)

B. "For he shall give his angels charge over thee . . ." (v. 11).

C. Romans 8:31-39.

D. From Genesis to Revelation men have cried out, "He is my God."

1. Jacob at Bethel—"Then God shall be my God."

2. Three Hebrew children—"Our God . . . is able . . ."

3. Paul to the Philippians—"My God shall supply all your need . . ."

4. In Revelation we read: "Him that overcometh . . . I will write upon him the name of my God."

—LOWELL D. FOSTER, Pastor
Bainbridge, Georgia

Four Steps Back to God

SCRIPTURE: Isaiah 55:6-7

INTRODUCTION: Many today do not understand the hatefulness of sin. It is considered lightly if at all. The error is compounded by glib "confessions" from the pulpit and in public prayer. The Israelites were not in gross darkness as were the heathen. They were surrounded by scenes and memories which recalled the goodness of God. In spite of these they continued to sin. Still faithful, God set His men in the gap to point out the four steps back to safety.

I. SEEK. "Seek ye the Lord . . ."

A. We are a nation of restless, seeking people.

1. Miners seek uranium.
2. Actors try for Broadway.
3. Politicians run for office.
4. The rewards fade away.

B. How different with the person who seeks God!

1. Reaches for great pearl.
2. Eternal life, the prize.
3. Success is assured the seekers after God. "Seek . . . while he may be found." "My spirit shall not always strive . . ."

II. CALL. "Call ye upon him . . ."

A. Life consists of many calls.

1. Many bidders for time.
2. Many call for alcoholic release, theater fantasy, or worldly fashions.
3. Continuing desires by devotees, proof of lack.

B. All good is ours after we make the most important call.

1. A drowning man cries out in such a way as to be heard.
2. Jesus recognized the sincerity in Zaccheus. "Call . . . while he is near." All opportunities are eventually withdrawn.

III. FORSAKE. "Forsake his way . . ."

A. Life for the sinner is pleasant enough at first.

1. Sin considered a "lark."

2. Jaunt becomes sorrowful.

3. Life without God is like a runaway truck in mountains.

B. We are urged to forsake the way that leads to destruction.

1. Forsake presumption, procrastination, and self-righteousness.

2. Forsake habits, desires, and opinions.

3. Self cannot save.

4. At foot of Raton Pass in New Mexico there is an escape road for runaways. "Forsake thoughts . . ." God has provided escape.

IV. RETURN: "Return unto the Lord."

A. Now is the day of opportunity.

1. Prodigal son.
2. The father was looking for him.
3. Have you wandered long in a weary land?

B. Say with the prodigal, "I will arise and go to my father."

1. God watches for wayward spiritual children.
2. Now is the day of salvation. God "will abundantly, pardon."

—JARD DEVILLE, Pastor
Marksville, Louisiana

Pleasing God

TEXT: John 5:26-27; Revelation 1:12-16; 22:11

INTRODUCTION: Tell background of God's displeasure with man.

A. Man's fall and subsequent acts.

1. Man's nature as compared with God's (God is just and holy).
2. God's wrath at decline of His highest creation.

B. Man unable to propitiate because there is no sacrifice acceptable in God's sight.

I. GOD SATISFIED (John 5:27)

A. Man's disobedience leads to wretchedness.

1. Broken homes, alcoholism.
 2. Majority of mental disorders (Adler said majority of his adult patients suffered because of guilt feeling).
 - B. Obedience required by God.
 1. Anything less merits His disapproval.
 2. Comparable to human law (visit to a prison).
 - C. Old Testament law given as a guide until the "fulness of time" (schoolmaster).
 1. Law rejected and perverted.
 2. Christ fulfilled God's requirement.
 3. Perfect obedience.
 4. Perfect sacrifice.
 - D. God satisfied with sacrifice of Son; this became the provision for the entire race ("whosoever will").
- II. CHRIST GLORIFIED (Revelation 1: 12-16)
- A. Resurrection was fulfillment of His glory. It gave power over sin, Satan, and death.
 - B. In glorification He received His own nature to himself. Power over natural forces (draught of fishes, door to room).
 - C. Received inheritance.
 1. Returned to Father and given keys to creation.
 2. Full authority to deal with man and fit him for celestial citizenship.
- III. MAN SANCTIFIED (Revelation 22: 11)
- A. Saviour's work potentially finished (cry on Cross, "It is finished"). Holy Spirit, Sanctifier, to carry out consummation.
 - B. Must be appropriated individually.
 1. "Thou art the man."
 2. "Wash me, and I shall . . ."
 - C. Not merely intellectual acknowledgment of past action.
 1. Individual, deliberate, personal.
 2. Requires confession of need, often restitution, always consecration.
 - D. Selfishness basic cause of sin.

Holiness will so change self that it becomes secondary to God.

CONCLUSION: A satisfied God and a glorified Christ will restore to man the lost image of the Father.

—JARD DEVILLE, Pastor
Marksville, Louisiana

Holiness: The Provision of God

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

INTRODUCTION: For every basic need of man, God has provided a legitimate and satisfactory provision. He has also made provision for fallen man's great spiritual needs.

I. THE METHOD OF THE PROVISION

- A. Provision of man's physical needs required no sacrifice from the Godhead.
- B. Provision for man's spiritual needs wounded the Godhead deeply.
- C. The suffering of Christ, His death, etc. are the basis for the provision of holiness (Hebrews 13: 12; Ephesians 5: 25-26; 1 John 1: 7).

II. THE REASON FOR THE PROVISION

- A. God is holy. He cannot condone sin nor fellowship with sinful beings. He provides holiness so that He may fellowship with man (1 Peter 1: 16; Isaiah 6: 3).
- B. Heaven is a holy place (Revelation 21: 2).
 1. God wills all to reach heaven, so He provides the means whereby all may enter heaven. This is by holiness.
 2. Illustration: Ill woman and Rev. Ed Burnham, concerning holiness required to enter heaven.
- C. Man's need of holiness.
 1. Sin destroys will power, personality, spiritual nature.

Makes man lower than animals.

2. Holiness elevates man spiritually; builds character; beautifies personality. Holiness is needed in this life.

III. THE EXTENT OF THE PROVISION

- A. Cleanses the repentant person from all sins.
 1. 1 John 1: 9.
 2. Hebrews 7: 25.
- B. Cleanses the believer from all carnality.
 1. Acts 15: 8-9.
 2. Romans 6: 6.
- C. The provision avails for all people of all ages.
 1. 1 Thessalonians 4: 3; 1 Thessalonians 5: 24.
 2. John 17: 20.

CONCLUSION: Holiness is a basic spiritual need of man. God has provided the fulfillment of that need through the atonement that is in Christ. He can fully satisfy your need today.

—BOB BREEDLOVE, Pastor
Rocky Ford, Colorado

Baptized with the Spirit

TEXT: *For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence* (Acts 1: 5).

INTRODUCTION: The negative part of entire sanctification is the cleansing of the heart from carnality. The positive aspect is the baptism with the Holy Spirit. This latter is the theme of this message today.

I. BORN OF THE SPIRIT

- A. One is born of the Spirit in regeneration. " . . . that which is born of the Spirit is spirit . . . ye must be born again" (John 3: 6-7).
 1. The sinner is spiritually dead; he does not have the Spirit in any measure. "You hath he quickened, who were dead in trespasses and sins" (Ephesians 2: 1).

2. The converted person receives spiritual life from Christ; he is "born" spiritually. " . . . so is every one that is born of the Spirit" (John 3: 8).

B. The nature of this presence of the Holy Spirit.

1. The regenerate has the presence of the Holy Spirit only in a partial measure. He does not fill the heart. " . . . for he dwelleth with you, and shall be in you" (John 14: 17).
2. The regenerate also has carnality in his heart. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Corinthians 3: 1).
3. This double presence—carnality and the Spirit—is not an amalgamated presence. The two are not merged. They dwell separately in the one individual. "Because the carnal mind is enmity against God . . ." (Romans 8: 7). "A double minded man is unstable in all his ways" (James 1: 8).

II. BAPTIZED WITH THE SPIRIT

- A. Whereas the regenerate person is born of the Spirit, the one who is sanctified is baptized with the Spirit. It is the same Spirit, but different degrees. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5). "But he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire" (Matthew 3: 11).

B. The nature of baptism with the Holy Ghost.

1. It cleanses the heart from carnality. "And God . . . giving them the Holy Ghost

... purifying their hearts by faith" (Acts 15:8-9).

2. The Spirit reigns in the heart without a rival. His presence completely fills the heart.

CONCLUSION: The baptism with the Holy Spirit cleanses out the dross in the heart and purifies it for the indwelling of the Spirit. He has come in His fullness! Hallelujah! The Spirit reigns!

—BOB BREEDLOVE, Pastor
Rocky Ford, Colorado

Holiness Commanded

SCRIPTURE: Leviticus 19:2b; I Thessalonians 4:3a

INTRODUCTION: God has always demanded that His people be a separated people.

I. REASON FOR THE COMMAND

- A. Character of God.
 1. He possesses personal holiness (Leviticus 1:2).
 2. He thus requires it of His followers (Matthew 5:8).
- B. Nature of man.
 1. Man is born in sin (Romans 5:12-14, 17-18).
 2. He must have an inner cleansing (Mark 7:20-23).
 3. He must be born of the Spirit to gain heaven (John 3:5-6).

II. RESULT OF THE COMMAND

- A. He sent His Son (John 3:16).
- B. Christ suffered that holiness might be obtained (Hebrews 13:12).
- C. He prays the Father to make it a reality (John 17:17).

III. REQUIREMENTS TO THE COMMAND

- A. One must have a saving knowledge of Jesus Christ.
- B. He must desire the experience till he can say, "Search me, O God"; "Thy will be done."
- C. He must exercise the faith that what God hath promised He will do.

—BILL YOUNGMAN, Pastor
Hugoton, Kansas

The Command of God: Holiness

TEXT:

INTRODUCTION: There are standards of life, society, and God. God's lowest and highest standard is one—holiness.

I. HOLINESS IS REQUIRED.

- A. To destroy the enmity between God and man.
- B. To fill the void left vacant by sin.
- C. For victorious living.

II. HOLINESS IS REASONABLE (Isaiah 1:18).

- A. Reasonable because God has made the provision.
- B. Reasonable because God has called you unto holiness.
- C. Reasonable because God is holy.

III. HOLINESS IS REACHABLE.

- A. For everyone, by faith, in this life.
 1. The little boy reaching for the cookie jar.
 2. The teen-ager reaching for adulthood.
 3. The Christian reaching for the higher life.
- B. Reachable because God has promised.
- C. Reachable as a second definite crisis experience.

—GEORGE FERGUSON, Pastor
London, England

A Constant Companion

SCRIPTURE: John 14:15-21

TEXT: Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).

INTRODUCTION: Etymology of the word *paraclete*. Illustration: It was the custom, before the ancient tribunals, for the parties to appear in court, attended by one or more of their most powerful and influential friends. Such a person was called a *paraclete* or an advocate.

- I. HE IS AN ABIDING GUEST. *That he may abide with you for ever* (John 14:16).

- A. To give companionship (John 14:17).
- B. To give aid (John 15:5).

- II. HE IS AN ENLIGHTENING TEACHER. *He shall teach you all things* (John 14:26).

- A. He will lead out of error (James 5:19).
- B. He will lead into all truth (John 16:13).

- III. HE IS AN ASSURING WITNESS. *He shall testify of me* (John 15:26).

- A. He shall witness to them (Romans 8:16).
- B. He shall witness through them (John 15:27).

- IV. HE IS A CONVINCING REPROVER. *He will reprove the world* (John 16:7).

- A. Of sin (John 16:8).
- B. Of righteousness (John 16:8).

—GEORGE E. RENCH
Missionary, Formosa

The Promise of the Father

SCRIPTURE: Acts 1:1-8

TEXT: Wait for the promise of the Father (Acts 1:4c).

INTRODUCTION: Word about the need of spiritual help after conversion; about the gap between the desire to serve and the ability to serve. But the Father has made provision for closing said gap.

I. THE PROMISE IS GIVEN (v. 5).

- A. The disciples had but to wait and prepare their hearts.
- B. The promise would surely come. "Not many days hence."

II. THE POWER PROCLAIMED.

- A. Power for overcoming.
- B. Power for witness to others (John 20:19).

III. THE SPIRIT POSSESSED.

- A. Cleansing comes (tongues of fire).
- B. Sacrificial service is begun.
- C. Grace is given for eternity.

CONCLUSION: The promise has been given, to each of us. Provision has been made for our cleansing and empowerment for service. Let us avail ourselves of our opportunity that we may redeem the time, for "the night cometh" and we must be prepared as the five wise virgins with the oil of the Holy Spirit within. Illustration from the disciples' lives and the difference that Pentecost made in their lives.

—ROBERT SHAFTO, Pastor
Kamiah, Idaho

MIDWINTER

Paul's Personal Experience

TEXT: II Timothy 1:11-12

- I. "I am appointed."
- II. "I suffer."
- III. "I am not ashamed."
- IV. "I know whom I have believed."
- V. "I am persuaded."
- VI. "I have committed unto him."

—VERNON WILCOX, Pastor
Portland, Oregon

Why Not Try God?

TEXT: Psalms 34:1-8

I. GOD IS OFTEN THOUGHT OF AS LAST RESORT—A WAY OUT. When things are going our way, we think we can get on without Him. In trouble we call on Him, make vows, then too often break them later.

II. THE RELIGION OF CHRIST—not only a refuge from the storm, but a way of life for every day. Serving Him is not an insurance policy collectible only by death—but an endowment policy which grows with the years. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

III. GOD IS NOT A MAGICIAN—whom we call in when troubled, but an experienced Pilot to whom we turn the controls of life.

—VERNON WILCOX

The Maid of Israel as a Witness

TEXT: II Kings 5:1-15

- I. SHE HAD TO OVERCOME SENSE OF SOCIAL INFERIORITY.
- II. SHE HAD TO OVERCOME NATURAL SHYNESS AS A GIRL IN A MAN'S WORLD.
- III. SHE HAD TO OVERCOME BACKWARDNESS DUE TO HER MASTER'S GREATNESS.
- IV. SHE HAD TO OVERCOME HIS TOUCHINESS REGARDING HIS DISEASE OF LEPROSY.
- V. SHE HAD TO OVERCOME RELIGIOUS PREJUDICE (his and hers).
- VI. BUT THE RESULT WAS WORTH THE EFFORT.
 - A. He was healed, his need met.
 - B. God was glorified (verse 15).
 - C. Not recorded: the joy which must have come to the maid's heart. Her witness probably meant an easing of her load as a slave, and possibly her freedom as a by-product.

—VERNON WILCOX

It Pays to Serve Jesus

TEXT: Mark 10:28-31

INTRODUCTION: Popular notion: religion good for next life only—"pie in the sky by and by."

- I. BUT IT DOES PAY TO SERVE THE LORD HERE AND NOW.
 - A. In personal satisfaction.
 - B. In the joy of salvation.
 - C. In the joy of seeing others born into the Kingdom.
- II. OUR PAY INCREASES WITH OUR INVESTMENT.
 - A. The more we put in, the more we get out of it.
 - B. Those who grumble about the demands of the Kingdom are those who haven't yet fully responded.
- III. OUR PAY INCREASES WITH THE PASSING OF TIME.
 - A. Influence broadens, touches more lives. We reap on the investment of other years, as well as on the present.
 - B. As years pass, the flimsy struc-

ture of worldly living appears. Here is when living for Christ "really pays off" in true happiness.

—VERNON WILCOX

Gold Strike in Souls

TEXT: Matthew 5

INTRODUCTION: Friends are golden prospects.

- I. GOLD MINING STARTS WITH VISITATION.
- II. GET THE GOLD FEVER.
 - A. Holy enthusiasm.
 - B. Genuine interest.
- III. GRUBSTAKE MAY COST SOMETHING.
 - A. Effort.
 - B. Time.
 - C. Money.
- IV. STAKE YOUR CLAIM.
 - A. Prayer list.
 - B. Have faith and pray.
 - C. Claim your city for God.
- V. GOLD STRIKE AT ALTAR DURING REVIVAL.

—Submitted without name

GIVING

INTRODUCTION: Giving is the heart of Christianity.

- I. THANKS
 - A. As a basis in praying
 - B. As an offering unto God
- II. TREASURE
 - A. Center of heart devotion
 - B. Reward in heaven
- III. TALENTS
 - A. God-given
 - B. Can be developed
- IV. THYSELF
 - A. A full consecration
 - B. Death to self
- V. TIME
 - A. Limited
 - B. Must be budgeted carefully
- VI. TEARS
 - A. Pour out the soul in prayer
 - B. Weep over the lost

—SADIE WRIGHT
Shreveport, La.

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, February, 1959

BEYOND CONFORMITY

W. Curry Mavis (Light and Life Press, \$2.75).

The premise of this book is St. Paul's statement, "Be not conformed to this world." Christianity has always faced the two contrasting ways of life: transformation through grace or conformation by adjustment.

Here is a thorough study of the evangelical position today, relative to three mighty forces that are important in the Christian Church: one, secularism; two, ecclesiasticism; three, ecumenicity. With all these the thoughtful evangelical must become acquainted and, in each case, he must determine his own directions.

Perhaps the most powerful word in modern Protestantism is the word ecumenicity. It will affect the thinking of evangelicals; laymen in the local church, pastors, district superintendents, or general leaders. We will maintain the initiative and the individual fervency of our evangelistic past only by thinking accurately at the point of ecumenicity.

Your book man urges all of you to take this book and spend a few hours of underlining and prayerful consideration. After you have read it, it should remain on your shelf within easy reach. It is worthy of repeated study.

BREAKING BREAD TOGETHER

Elaine Rich (Herald, \$3.00)

A compilation of 365 devotional and inspirational meditations, designed for women but just as appealing to men.

This book could be a source of illustrations for S.S. teachers, ministers, N.F.M.S. leaders, N.Y.P.S. leaders. Also it makes an ideal source of stories with real purpose to be read at family altars. And for personal devotional reading it is very much worthwhile.

P. H. LUNN

A CHRISTIAN'S WORKSHOP

Brooks Hays (Broadman, \$2.50)

The author of this book has come into national prominence in recent months because of the international spotlight playing upon political affairs in the state of Arkansas.

The book opens with a brief biography. It consists of excerpts from various addresses and from unpublished materials which trace his political history, express his viewpoints on racial and political problems, and, by the way, also review his work as a prominent Southern Baptist layman. This book is interesting as the revelation of the interrelationship of church and state, faith and politics, which comes to expression in the life and mind of a prominent American legislator. It is ably written and very readable; it discusses a southern moderate's viewpoint of some of the most vexing social problems facing our nation and world. It is intensely objective and will be extensively praised and criticized.

WM. E. McCUMBER

SERMONS ON GENESIS

Harold A. Bosley (Harper, \$3.75)

Bosley is a gifted speaker and writer, but equally outstanding as a liberal, and this volume reveals his liberal attitude toward the Bible. His reference to Old Testament materials as "legends of uncertain and un-inspired origins" lets you know something of the atmosphere of the book.

WM. E. McCUMBER

TIME'S NOBLEST NAME

Charles J. Rolls (Zondervan, \$2.95)

In this volume the author gives significant meanings to the names and titles of our Lord Jesus Christ. Deep spiritual insight is shown on every page. This volume deserves the highest commendation. It is decidedly unusual in quality and comes from the pen of one of Christ's highly gifted servants. A worthwhile and very readable book for preachers and Sunday school teachers.

E. E. WORDSWORTH

MINISTER'S LIBRARY HANDBOOK

Jay J. Smith (Wilde, \$2.50)

Here is a book that would have to be given quick clearance as a very acceptable item. However, it is a bit casual and preliminary in its treatment of library science for a minister who has had very many years of handling his own books. This would be helpful for someone who had not yet made even a beginning in organizing his library.

BILLY GRAHAM TALKS TO TEEN-AGERS

Billy Graham (Miracle, Zondervan, \$1.00)

A wholesome discussion for teen-agers approached with teen-age language and teen-age thinking. Evangelical throughout and written with appeal and interest.

PRAYER THAT PREVAILS

G. Ray Jordan (MacMillan, \$3.00)

This is a broad study of prayer dealing with the "why, how, when, what, and for whom?" The author seeks the deepening of the Christian's prayer life, the development of spiritual capacities, the tapping of spiritual resources. The book is enriched by apt illustrations from human life and from literature.

E. E. WORDSWORTH

ALL THINGS ARE POSSIBLE THROUGH PRAYER

Charles L. Allen (Revell, \$2.00)

A worthy book but hardly superior in either insight or illustration. The author's view that both sinner and Christian alike receive answers to their prayers is open to serious difference of opinion.

TRUTH FOR OUR TIME

Jeffrey R. King (Eerdmans, \$2.00)

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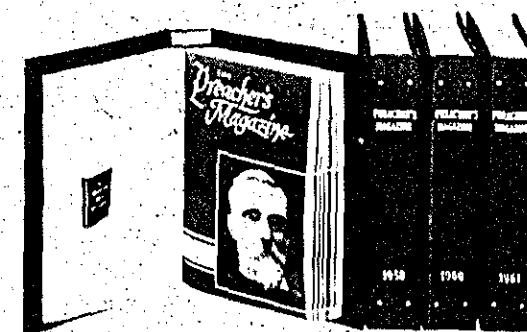
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