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of forty years
of intensive study
by an eminent scholar

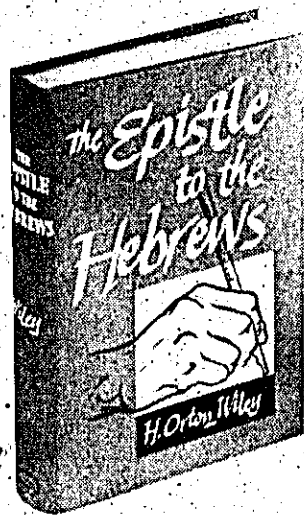
H. Orton Wiley

President Emeritus, Pasadena College
Author of *GOD HAS THE ANSWER*
and the three-volume *CHRISTIAN THEOLOGY*



The Epistle to the HEBREWS

THAT LONG-AWAITED HOPE of all preachers of the Arminian persuasion is NOW a reality. Dr. Wiley, dean of Wesleyan theologians, here gives us the rich benefits of a lifetime of intensive study and deep spiritual insight into Hebrews, this "mountain peak" of New Testament doctrinal teaching.



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THE Preacher's Magazine



**JULY
1959**

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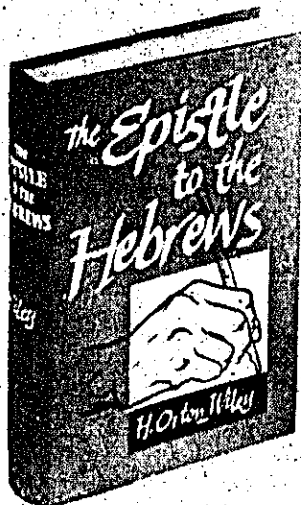
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FROM the EDITOR

Is There Ever a Recess from the Robes?

VACATION TIME at the parsonage is one of the very exciting times of the year. Perhaps this year more extensive plans are being laid than have been possible for several summers. No doubt there has been the usual pressure brought from the kiddies, one wanting to go to Grandma's, one wanting to go to the lake, another holding out for that "trip" about which the family has talked for years. Meanwhile Mom and Dad are trying to figure out just how far they can go (and get back) on what is left of the family budget after the strenuous winter of vitamin pills, shots, extra coats and boots and books.

But secretly the preacher is looking forward to his vacation from the responsibilities of the parish, not caring a great deal whether or not the family ends up at the lake or at the farm (except, of course, that he would like to get in a little fishing). Not only are the pastor's trousers a little threadbare and his shoes a little run over at the heels and his midrift a little soft with the coming of spring and summer, but his ministerial poise is a bit worn also and his nerves a bit frayed. So he looks ahead to vacation time as one that will provide him with that relaxation and re-creation of depleted energies which he so feels he needs. A vacation—that is all, just a vacation!

To be true, every minister must have such a time of relaxation periodically if he is to be at his best for

God and the Kingdom. There is no argument here. The high rate of breakdown among ministers who have not practiced such is evidence enough to see that it is essential.

However, it is important also that we remember that in reality one can never get a recess from his calling. He can never lay aside the robes (using the figurative language pertaining to the ministry) even for a moment. Once a man has entered into this high calling he is in it for life (providing, of course, that he does not forfeit this calling through misconduct).

The point is that being a minister is more than and deeper than being on the job in one's parish. One is a minister wherever he goes and whatever he does. Woodrow Wilson once said that the ministry is the only profession in which a man must be something. In every other profession a man succeeds or fails largely on what he knows and how well he can put that knowledge into effect to solve the problems of his clients. People will have confidence in a doctor, for example, to the degree that he can successfully diagnose and cure their physical ills, regardless of what he may be as a man or what his system of values is. Not so with the minister. The effectiveness of the man of the cloth in healing the ills of the souls of men is inseparably tied up with the kind of man he is and the degree that the spiritual remedies which he rec-

commendations to others are exemplified in his own life. Hence there can never be a recess from the robes. On the job or on vacation, the minister must be a minister in every sense in which he wants his people to believe him as such.

Of course most of us understand this principle as it relates to such areas as moral lapse and the like. We all would agree that a minister must be a Christian on vacation as well as when he is on the job in the parish. However, there are some finer implications of the principle which we perhaps do not see so clearly. Let us notice a few.

1. There is, of course, a certain responsibility to one's parish from which he can never fully get free. The church is anxious that its pastor be as nearly free from the burdens of the people as possible. And in most cases this is possible. However, only in the rarest instance should a minister's location be so completely unknown that he could not be reached in a time of emergency. For when death or tragedy strikes in a home within the parish the pastor should know and should return if at all possible. In any event, he should be in contact with the family by phone to assist them in finding the help they need. A businessman takes this precaution with respect to his affairs; a doctor takes this precaution with respect to his patients. Why should a minister do less? A call to fulfill this responsibility comes only a few times during a lifetime but those are the times when the minister can best serve his people.

2. There is also that intangible something which we call a dedication to a spiritual calling from which we must never expect to have a recess. There is something basically wrong within the heart of a minister who is not constantly, wherever he is,

watching for opportunities to help someone to God. "On vacation," we say, "and we should not be expected to be 'working on someone.'" Perhaps so, and perhaps there is a sense in which the load of ministering to men will lift when we go on a vacation. And yet there is a phase to this matter of soul-concern which we cannot fully get away from, ever. And if we can easily lay it aside for a fishing rod and reel, we need to take another look at ourselves. The witness to the resort owner or fellow fisherman, the careful suggestion to a service station attendant here or a waitress there—these are the opportunities which the soul-winning pastor will see wherever he goes. His eyes and ears are so trained to sense these opportunities that he cannot just shut them off. Nor should he want to.

3. No doubt what has preceded need not have been said, as it is so very obvious. But there is this other area of disposition and mood and Christian expression that perhaps does need to be said. Such pictures as these stand vividly in this writer's mind:

A pastor when out with his people at a Sunday school picnic became so engrossed in the ball game and his side winning that he argued over decisions of the umpire and argued with those who challenged his interpretations of the rules. Needless to say, he took a recess from the robes of his calling—not so much in that he played with the young people and the men of the church, but in that he laid aside the poise and sportsmanship which ought always to characterize the Christian.

A minister, when away from his home city on a business trip, fussed so with the waitress in a café over the food and the poor service which the party was receiving that another member of the group had to apologize

for him. He was guilty of taking a recess from his robes, for no one should be such a victim of "nerves" or "road weariness" that he should be less than a poised, considerate Christian in such a situation.

An able-bodied preacher, when out on a camping trip with a group of men, let the others carry the load of lifting the boat, carrying the motor, cleaning the fish, and generally doing the "dirty work" until the men were more impressed with his shiftlessness than with his stature as a man. Needless to say, he had taken a recess from his robes. Yes, indeed, for clerical robes can be a part of a minister's relationships to other men. They must see the preacher first as a man before they can have much confidence in him as a man of God.

But there are some positive pictures which are retained in the memory also.

There is the picture of the minister whose car inadvertently ran over a little dog as he was traveling through

a town where he was unknown. He stopped, sought out the boy who owned it, explained it was not his fault, showed his concern as the little fellow sobbed out his heart. The boy's grandfather remarked as the minister started back to his car, "You folks are Christians. Most folks would not have stopped." Here was a man who was not on recess from his robes.

And the picture of the minister, who, when hearing that death had recently come to the home of the resort owner where his family was staying, took time to express his sympathy and to talk with the grief-stricken family as he would one of his own families in his parish. Just a passing opportunity, but one which was captured by a preacher who would not take a recess from his calling.

Perhaps these suggest a few areas which should concern us all. May God help us to carry in the warp and woof of our beings the bearing of men of God.

Those Good Old Days

*I sought my Lord for pardon,
Quite some years ago,
When people were old-fashioned—
Not so popular then, you know.*

*In those good old happy days
When we called a spade a spade,
Sin then was exceeding sinful;
We shunned it and we prayed.*

*Now sin no more is sinful,
A morsel sweet I trow
And people say it's different—
A matter of opinion now.*

*"Thus saith the Lord" is out of date;
They've found an easier way.
Somehow they think they will get by
On that great white judgment day.*

*They say we must be modern
To reach our sinner friend.
This good old-fashioned gospel
Does not appeal to men.*

*So hand in hand they travel
Down the dizzy ways of time,
Their snow-white garments spotted,
Bedaubed with worldly slime.*

*They fail to see the danger,
Much less to see the crime,
Of lowering Bible standards
And damning souls in time.*

*Give us back those good old days
When God in power and in glory came
To save the sinner, bless the saint,
And we glorified His name.*

—ANON.

The Preaching of William C. Wilson

By James McGraw*

A PREACHER of marked ability, possessing special evangelistic gifts and with excellent qualities of courage and endurance, he drew men. But better still, he led them to Jesus!

The speaker of these words was Phineas F. Bresee, who as few men have ever been was a competent judge of men and preachers. The man of whom he spoke was one of the unsung heroes in the brilliant history of the early days of the Church of the Nazarene, William C. Wilson. Pastor, evangelist, college regent, soul winner—he served his church twelve years after uniting with Dr. Bresee in Los Angeles in 1903, and was later elected her fifth general superintendent, only to be called home just two months after his election. Not as widely known as some of the other illustrious leaders the church has seen, his life and ministry deserve the attention of all who are interested in the preaching of the Word.

Born in Hopkins County, Kentucky, on December 22, 1866, William Columbus Wilson from earliest childhood had seasons of conviction, religious awakening, and spiritual experiences. He would gladly have committed his life to Christ earlier than he did had it not been for the influence of his Baptist parents, who believed very keenly that baptism was for adults, and by "adults" they did not mean preadolescent children. Later in his teens he was definitely

converted, and with only one brief lapse he lived a Christian life from then on.

His interest in holiness began a few months after his marriage at the age of twenty to a Methodist girl and his decision to unite with her church. A holiness evangelist, when opposed and ridiculed by the local pastor and finally forbidden to continue the evangelistic meeting, displayed such a sweet spirit through it all that young "Lum," as Wilson was called, felt the need for what the preacher had. He and his young wife sought and found the experience of full salvation.

Mallalieu A. Wilson, professor of speech at Northwest Nazarene College, recalls that his father's call to preach did not come in the sense that some people understand the meaning of a call. After his sanctification he began to invite neighbors in for family devotions and was frequently asked to lead prayer meetings and speak at other religious gatherings. "Gradually he came to feel that perhaps the ministry was God's will for him," his son explains, "and as more and more preaching calls came, and his efforts were honored by seekers, he became firmly convinced that he should preach, applied for a license in the Methodist conference, and then sold his farm and made all plans for full-time ministry." Wilson stated later that he had never once doubted that preaching was the will of God for his life. Where most men first decided they were called to preach

and then began to preach, W. C. Wilson was preaching first through the providential leadings of the Lord, then decided that he was called to do so.

Dr. J. B. Chapman reports the first sermon ever preached by William C. Wilson as a holiness message from the text in I Thessalonians 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The author quotes Wilson as saying, "The Lord helped me in a gracious way—blessed me until it seemed my heart could not have had more rest if I had been inside the jasper walls. That night I slept as sweetly as a child, and from that day until this, there has never been the shadow of a doubt in reference to my divine call to the ministry."

One tragedy after another followed Wilson through life. His early attempts to pursue his education were met with frequent frustrations; he studied only a few months each winter in the rural ungraded school when he could be spared from farm work. He finally reached the "fifth reader." After his call to preach, and he had sold his farm, he took his wife and children to a small school in the community where Dr. A. B. Mackey, now president of Trevecca Nazarene College, lived, and there completed the equivalent of three or four years in a few months. But another obstacle arose! Administration troubles led to the closing of the school before the close of the year. This was the last of his formal classroom education.

His father, a Union sympathizer in a community full of Confederates, was persecuted after the Civil War and often feared for his life. Wilson's life consisted of one disappointment after another. His first wife died and left him with four small children. But

these sorrows and disappointments did not dampen his optimism nor lessen his enthusiasm for preaching holiness. Even his own health was impaired during the last years of his ministry, when bronchial troubles and perhaps the strain of preaching without knowledge of proper use of his voice left him with a chronic cough that continued to plague him until his death. But in the face of all this and more, William C. Wilson's preaching was characterized by victorious demonstrations of joy and blessing.

Significant in the evaluation of the ministry of this saintly preacher is the fact that, although his own formal education was very limited, his contribution to the cause of Christian education was notable for its lasting and considerable good. While pastor of a church in southern California he was instrumental in persuading one of his members, Jackson Deets, to buy a \$35,000 campus for the Bible college in Los Angeles, which was thereafter known as Deets Pacific Bible College. Mr. Deets later gave another \$100,000 to the college. Wilson, when pastor at Pasadena, was instrumental in helping to arrange for the sale of the Deets campus in Hollywood and the purchase of a campus in Pasadena, part of which is now the campus of Pasadena College. He served several years as a regent, and for a time as chairman of the college board.

W. C. Wilson prayed intensively, but not extensively. He did not agree with those who felt there was virtue in praying long prayers, but he did believe it necessary to pray earnestly and pray effectively, until he had "prayed through."

Sermon preparation was a continuous process with him as he planned and prayed over the burdens he carried for the church. He read widely,

*Professor, Nazarene Theological Seminary.

not only among the books with whose theology he agreed, but also among those with which he did not agree. He was not swayed in the least by error, but neither was he afraid to read occasionally what the "liberals" had to say.

His outlines were very brief, usually three or four main divisions, and very few complicated subdivisions. He did not write out his manuscripts. He took notes into the pulpit and delivered his sermon extemporaneously, often inserting ideas parenthetically which he had not planned to use in support of his outline. He would say at such times, "I won't charge you for this. It is free."

Wilson never used humor for its own sake, but he knew how to employ his own keen wit to make the truth more vivid. A popular fashion in his day was the wearing of feathers on the ladies' hats, which many preachers saw as a mark of pride and therefore a worthy object of vigorous pulpit opposition. Wilson's wry observation was: "When I hunt wild turkeys, I find the way to get the feathers off is not to shoot them off, but to shoot for the heart, then watch the feathers fly." He often stopped in his delivery to throw back his head with a hearty laugh, which relaxed and amused the audience and made them eager for more.

An example of his unique way of expressing his thought is his explanation of why he believed his work to be more lasting and permanent with the church than it was while he was preaching as an independent evangelist. He told of conducting a revival where there were hundreds of first-time conversions, some professions of holiness, and great demonstrations of joy. When he returned a year later

he found no outward signs of his meeting except, as he put it, "a bone here and there, a few patches of wool on the bushes, and some wolf tracks. The sheep were gone!"

His early style of delivery was typical of the "exhorters" of his day. He could be heard for blocks. As a matter of fact, the members of a congregation some three blocks from Wilson's said they enjoyed listening to his sermons while they sat in their own church while their pastor tried to "compete" with Wilson for attention. His delivery changed somewhat by the time he was forty, however; he adopted the conversational, direct style of delivery, with occasional bursts of volume and inflection for emphasis. He had a great admiration for the grand "oratorical" style of preaching which some of the others of his time employed, but he never tried to imitate it.

Perhaps Emerson's definition of eloquence would have applied to Wilson. He saw eloquence as "the power to translate a truth into language perfectly intelligible to the person to whom you speak." This he did, and his hearers responded.

Just two months before his death in 1915 there appeared these words in the *Herald of Holiness*: "The church made no mistake in choosing this faithful servant in the new relation of general superintendent, and she will hear from his work constantly as time goes on. He has not learned how to go at a 'jogging pace,' but invests his whole time in the work of the Lord." Invest it he did, and the results of his life and ministry challenge the best efforts of those who follow his example of Christ-centered preaching.

Free—Indeed?

By Howard Sayes*

TEXT: John 8:36

As American Independence Day comes around each year, we are reminded of those who have given their lives for freedom. We think about the signing of the Declaration of Independence and how brave men and women fought for the right to live in a free land. We are reminded of the Bill of Rights, which guarantees American citizens many such freedoms and rights as the freedom of speech, freedom of worship, freedom of the press, and many others. We even sing about "the land of the free, and the home of the brave." Yet in the face of this we still have to ask, "Is America really free?"

Let us look at the records a few moments and see. We find that every few seconds of the day a major crime is committed. Suicides are increasing because of entanglements and problems. Drinking and dope using are on the increase. They tell us that there are more girls in America serving liquor in bars and restaurants than there are girls in colleges.

Americans are enslaved by fads and fashions. They are caught in the whirlwind of trying to "keep up with the Joneses." Divorce is common and the broken home is fast becoming a major social problem.

To see all of the facts one must admit that, spiritually, America is not free. She is, as are other nations of the world, enslaved by Satan. It is he who pulls the puppet strings on many

a life. The text says that things can be changed. In it we read: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Let us see:

I. THE EMANCIPATOR: "The Son"

We must look at the source of our freedom. If we are to be free indeed and not alone in name, we must look to the One who will set us free; we must see if He is able to do it. It is foolish to follow a leader who cannot fulfill his promises.

Who is the Son? Our Emancipator is God himself. He is the King of Kings, the Lord of Lords, and the great I Am.

He is the Good Shepherd, the Bread of Life, the Living Water, and the Light of the World. He is the Rock of Ages, the Rose of Sharon, the Lily of the Valley, and the Bright and Morning Star.

He is the Friend of Friends. He is the Friend that sticketh closer than a brother. He is the Healer of the sick, the Cleanser of the leper, and the One who cured the lame. We could go on to speak of His power to open blinded eyes, unstop deaf ears, and raise the dead. He said, "I am the resurrection, and the life . . ." (John 11:25). Because of Him, Paul wrote: "O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55).

He is the Source of our freedom. He is the Forgiver of sins. Jesus Christ, the Son of God, (yea, God himself) is our Emancipator.

*Missionary, Trinidad.

II. THE EMANCIPATION:

"Shall make you free"

With such a one as Christ as our Emancipator, we can look with confidence to the emancipation. The Scriptures use the words "shall make." This shows certainty and determination. It is not only that Christ is willing to set us free, but He is determined and able to do it for those who come to Him.

This cannot be accomplished through man's strength alone. The sinner cannot just turn over a new leaf or make a New Year's resolution. These have been tried and failed.

This cannot be done by the strength of friends or neighbors. Man cannot set another man free. Friends can help; they can pray and plead, but they cannot set us free.

Take the case of N——. She lives in Point Fortin, Trinidad. She comes from a very nice home and family. Many of her family have a good education and she may have one also. She could be looked up to and accepted in many circles, but she has let "rum" or strong drink get the best of her. It has affected her mind and whole being.

One day Mrs. Sayes, returning from New Village, gave a lift to a very nice-looking lady. She was well dressed and looked very well and happy. Mrs. Sayes soon realized that this was N——. But she had so changed that it became a point of interest. Mrs. Sayes inquired and was told about the change. N—— had started living with a man to whom she was not married and he had made her stop drinking. He was taking care of her and she was leaving "rum" alone.

A few days later we saw N—— back in Point Fortin begging for pennies and drinking rum. She had gone to a dance and had tasted the stuff

and was back in her old way again. Man had tried and failed.

Jesus is the One and the only One who can make us free. John wrote: "If we confess our sins, he is faithful and just to forgive us our sins . . ." (I John 1:9). Peter said in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Jesus Christ will make you free and you shall be free indeed.

III. THE EMANCIPATED: "Free indeed"

If we are set free by Christ we are free indeed. This is not halfway freedom, but complete freedom. As Hal-dor Lillenas wrote:

*Glorious freedom, wonderful free-
dom,*

*No more in chains of sin I repine!
Jesus, the glorious Emancipator,
Now and forever He shall be
mine.**

Yes, it is glorious freedom when Christ sets us free. We are free indeed.

Yes, indeed, there is freedom from sin and the sinful nature. We read: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ sets us free. We are free in sin" (I John 1:7). Paul says in Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We have freedom from sin and its guilt and shame.

The second freedom that we have is from fear. We do not need to fear death, for it has no sorrow for us. As has been said: "O death, where is thy sting? O grave, where is thy vic-

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tory?" (I Corinthians 15:55) David wrote: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me" (Psalms 23:4).

We have freedom from the fear of man. Man cannot really hurt our souls. Therefore we have no need to fear him; rather we should obey God.

There is a young lady who is a member of the Point Fortin, Trinidad, Church of the Nazarene. She is a schoolteacher. She was reared as a member of the prominent church of the area. She was converted in another Protestant church but she came to us and was really grounded in her experience and joined the church.

One day the priest came by her school and asked her to sell raffle and dance tickets. She refused and said she could not. He noticed some Christian books on her desk, as she put it, and he asked her who had put this nonsense into her head that raffles and dances were wrong. She told him that it was the Church of the Nazarene and that she was a member of the church.

A few days later he returned and told her that if she did not return to the "true" church he could excommunicate her. She faced him and said, "You cannot do that, for I have already excommunicated myself."

Yes, she has found that freedom from the fear of man. She is living for Jesus now and no doubt will be a strong influence in the years to come.

We also have freedom from want. David wrote: "The Lord is my shepherd; I shall not want" (Psalms 23:1). Paul wrote of the Lord: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness . . ." (II Corinthians 12:9). Also, we read: "But my God shall supply all your need according

to his riches in glory by Christ Jesus" (Philippians 4:19).

We could speak about freedom from disappointment and say with the Apostle Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). If everything that happens to us is for our good, then there is no need to be disappointed. For even the hard places will turn out all right.

If Christ shall make us free, we shall be free indeed. We shall have freedom from sin, shame, habits, fear, judgment, and condemnation. We can talk about freedom; sing about freedom, and can think about freedom, but unless we have true freedom in Christ we are in need. But if Christ shall make us free, we shall be free indeed!

Somebody Prayed

*Somebody prayed, and refreshing rain
Fell on the parching grass and grain,
Cooling, reviving; the drought was stayed
And food was growing—for somebody
prayed.*

*Somebody prayed, and a hospital grew,
With long, cool windows and lovely view,
With clean, white cots for fevered heads,
And white-capped nurses with gentle tread,*

*Somebody prayed, and peaceful rest
Sweetly came to the troubled breast,
Bringing new hope where anguish before
Crushed and darkened life's pathway o'er.*

*Somebody prayed, and across the sea
The old, old story of Calvary,
With its new, sweet meaning of love untold,
To the waiting millions' hearts was told.*

*Somebody prayed! Oh, gift divine!
Linked with service for yours and mine;
Communing each day with the living Lord,
Working and waiting to prove His Word.*

—SELECTED

True Worship

By Leonard J. Deakins*

SCRIPTURE: II Chronicles 7:1-22

Solomon was a great builder. His public works included his own personal palace and the house of the Lord. His father, David, had made advance preparations for the building of the Temple, but because he was a man of war, he was unfit to be the founder of a seat of peaceful worship. Yet in spite of his unfitness he still contributed something like five billion dollars for the construction of the Temple, besides what he gave out of his own private funds.

It took seven years to build the Temple, and it was constructed after the pattern of the Tabernacle, being, in fact, just double the size of the "tent of meeting." It was built without the sound of hammer or ax or other iron tool. The sanctuary proper was inlaid with gold, so that it had the appearance of being made out of one solid piece of gold. By modern standards it was small, but because it was the only temple in all nations to the true God, and because it was the great work of Solomon's lifetime, it was significant.

The Temple was dedicated just prior to the annual observance of the Feast of Tabernacles. Solomon and the people and the priests dedicated it, with Solomon assuming the office of the chief minister. Actually he was taking the place of Moses and Aaron,

but since he was the creator and since it was a house of prayer (the Tabernacle had been a place of sacrifice and ritual), Solomon's actions seem to be justified.

The first act on this day was to bring the ark from the city of David and to place it in the Temple. When the ark had been deposited in the appointed place, the priests came out of the holy place, and the Levitical choirs chanted the well-known refrain of praise to Jehovah, saying: "For he is good; for his mercy endureth for ever" (II Chronicles 7:3). Then the Temple was filled with a cloud, "For the glory of the Lord had filled the house."

King Solomon, kneeling before all the people, lifted up his hands and offered the dedicatory prayer. It was by all standards a prayer worthy of the occasion. Eight times during the prayer he prayed that, if in times of crisis Israel would turn toward this house to pray for deliverance and forgiveness, "then hear thou from heaven thy dwelling place, and forgive . . . and maintain their cause." Then, rising from his knees, he pronounced the benediction upon the assembly. The service was concluded by the offering of the numerous sacrifices which are described in the scripture lesson. If it appears unreasonable that so many animals were sacrificed, we need to remember that the occasion covered a period of our fourteen days, and that the great sacrifices

were in keeping with the magnitude of the occasion.

The fire and cloud were evidence that both the Temple and the sacrifices were accepted by Jehovah. They were God's testimony and seal on Solomon's prayer. More than this, they symbolized God's presence and God's majesty. In fact, it was because of the fire and the cloud that the priests were restrained from entering the Temple for a time. Their feeling must have been comparable to Moses' reaction to the burning bush. They were struck by awe and fear—they knew God was there.

The people responded by bowing their knees and touching their heads on the pavement, in true Oriental style. It was the sight of the cloud descending that caused the people to prostrate themselves in reverence and humility. On the eighth day Solomon sent the people to their tents, "glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people."

The events surrounding the dedication of the first Temple contain some insights into the nature of true worship. God can speak to us today from this chapter out of the history of ancient Israel. Here are four suggestions as to the nature of worship.

WORSHIP AND GROUP PRAYER

First of all, every true service of worship should include united prayer. Solomon's prayer teaches us to pray together, but many Christians are living on the Old Testament level of private prayer. They are cut off from the blessings of fellowship by their isolationism. Except for Solomon's prayer, almost every other in the Old Testament is a private prayer. In this respect Solomon was ahead of his time. He threw open the gates of prayer fellowship and rebuked isola-

tionism by including Israel in his act of supplication.

Today we realize the value of praying together. We have experienced the freedom that comes from laying aside our own needs and praying for the common need. We have seen how united prayer creates an atmosphere of expectancy and readiness before a preaching service. We have felt the influence of prayer on our board meetings, Sunday school staff meetings, and other united efforts in the work of the church.

The prayer meeting is one of the blessings which we owe to the New Testament. We often take it for granted and forget that the leaders of the Protestant Reformation gave their lives for the truth of the priesthood of all believers. Today clergy and laymen can pray together and can find a wonderful fellowship.

In the history of the Early Church as recorded in the Book of Acts, on every occasion when the Spirit was poured forth there was an atmosphere of prayer, of united prayer. The ten days of waiting in the Upper Room was God waiting for the Church to be united at one place and at prayer. In the fourth chapter of Acts, after Peter and John were dismissed they returned to their own company and reported all that the chief priests and elders had said, and then they went to prayer, and Acts 4:31 states: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

A similar result followed when prayer was made without ceasing of the Church unto God for the imprisoned Peter in Acts 12. "But prayer was made without ceasing of the church unto God for him. And when he had considered the thing, he came

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to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:5, 12). The experience of the Early Church in regard to united group praying has been confirmed in modern times. Dr. Billy Graham, for example, has demonstrated the efficacy and usefulness and necessity of prayer meetings to promote revivals.

WORSHIP AND GOD'S PRESENCE

In the second place, every true worship service should include a concern for God's presence. The cloud which filled the interior of the Temple was a symbol of God's presence and majesty. Today we need a greater concern for the presence of the Lord. Even when everything else is in order, if God's presence is lacking, nothing is accomplished. When Dr. Bresee exhorted the people to "get the glory down" he meant that first, last, and altogether we need the presence of God in our public services.

"How do we get God's presence?" someone may ask. For one thing, as we have already suggested, by being genuinely concerned. Dr. Elton Trueblood in one of his books speaks of "the fellowship of the concerned." We don't have enough people today who are genuinely concerned about our services. A survey conducted some Sunday morning prior to the preaching service would no doubt be a startling revelation. How much time did you spend in prayer before you came to church this morning?

Another practical suggestion relates to the matter of being on time when we go to "meeting." Dr. Bresee insisted that his people be on time and that the services be started on time. Our Bible tells us that "God is not the author of confusion." There may be times when anyone may be

detained and may come late to a service, but there is no excuse for anyone's being habitually tardy. It displeases God. It offends the Holy Spirit. If we are genuinely concerned about having God's presence in our services, the least we can do is to be on time.

Dr. Orval J. Nease used to refer to the "power" of Acts 1:8 as being the "spiritual unction" and "atmosphere" which should surround our lives, our work, our homes, and our public services. He said: "When we have lost the presence of God from our services we have lost the power of holiness." In every service we should hear God speaking. In this chapter before us we have the record of God's second appearance to Solomon. The first vision had occurred some twenty-four years before.

The promise which God here made to Solomon was not fulfilled because the conditions were not fulfilled. The Israelites forsook God and after Solomon's death the kingdom was divided. But God did speak to Solomon and to the nation on this occasion.

No service today is complete unless God speaks to us through the spoken Word, through the singing, through the prayers, and through the testimonies. Unless we have heard God speak to our own souls we have not worshiped.

WORSHIP AND REVERENCE

And then, every true worship service should include reverence and humility. According to II Chronicles 7:3 the people responded to the occasion by bowing in deep reverence and humility. Their worship did not consist of thinking of their own needs, but it was objective. As they knelt they revered God; they worshiped Him and praised Him.

One of the most interesting psalms is the 150th. In six verses the Psalm-

ist uses the word "praise" thirteen times. Besides, the closing verse says, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

One time in my early Christian life I became very discouraged. I had been criticized unmercifully, it seemed; and no matter how I prayed, the darkness and heaviness would not depart. And then one day I picked up an article on "Praise." Through reading this article I did something which would certainly appear strange to anyone looking on. Each morning for a week or more I got up before others in the house were awake, and went into the living room and walked up and down that room for most of thirty minutes, with my hands lifted toward the ceiling, just praising the Lord. There was no prayer, no petitions, no formalities, just praise. In a few days the darkness and heaviness lifted and I entered into a fresh experience and a new concept of God and His holiness. I realized as never before what it means to reverence Him, to worship Him with praise and thanksgiving.

Too much of our Protestant worship is subjective. We need to lift our eyes from ourselves and our needs and think of God. We need to worship with deep reverence and humility.

WORSHIP AND JOY

And then, true worship includes anticipation, gladness, joy, and blessing. In verse ten of our scripture lesson we read that Solomon sent the people to their tents "glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people." We are reminded of the words of the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1).

The way we feel about God's house is a pretty good thermometer of our spiritual condition. The Psalmist was glad because others were interested in inviting him to church, but he was also glad for his own sake that he had an inclination toward the house of God.

But our lesson teaches that we should leave God's house with gladness. The people were glad because of what God had done for David. They were glad because the doors of the sanctuary were open. They were glad because God had heard Solomon's prayer. They were glad because God had accepted their sacrifices and the fire of God had fallen. Here is a pattern of worship we well could follow in our churches today.

CHRIST:

It is said that one day Tolstoi came to view a picture of the Last Supper which an artist had painted. After looking at it for a while, Tolstoi's face seemed to show disappointment. The artist anxiously asked the reason, and Tolstoi said, "You don't love the central Figure." "What makes you think I don't?" asked the artist. Tolstoi replied, "If you did, you would have painted Him better."

How are you and I portraying the central Figure in the picture of our lives?

Zula Evelyn Coon in *Worship Services from the Hymns* (Fleming, H. Revell Company)

VII. Present Status of Psychological Medicine**

By Edwin Fair*

IN THE consideration of the present status of psychological medicine we should begin with an understanding of what is meant by the term psychological medicine. Here it is used to include the psychiatrist, the clinical psychologist, and the psychiatric social worker who work together as a team. We shall look at each of these members separately. In some instances the minister is also a member of the team. Psychiatry is that branch of clinical medicine concerned with the diagnosis, treatment, and prevention of personality disorders. It is a specialty of medicine, and a psychiatrist must be a medical doctor who has graduated from medical school and served an internship, after which he has had at least three years' training in an approved center for training psychiatrists.

However, in the minds of many people, psychiatry is separated from medicine. While most people have a clear understanding of physical ill health, they may not consider the confusion and queer behavior of men as being related to health, and in many instances it is not considered to be a medical problem. While this idea is changing very rapidly, there are still

some who consider behavior outside the realm of medicine. Physicians today are realizing the interaction of emotions and physical health. Medical schools are adding courses in psychological medicine.

Psychiatry does differ from other specialities in medicine because the painful symptoms encountered in this specialty are intangible and deal with the individual's feelings, his perceptions, his thinking and behavior.

In describing the evolution and present status of psychiatry, Dr. W. C. Menninger¹ has given a good description of clinical psychology and the psychiatric social worker. Clinical psychology is a specialized division of the general field of psychology. While psychology is concerned with the description, exploration, and the theoretical explanation of behavior in the human being, clinical psychology implies a specific interest in the treatment of illness or maladjustment of the individual. The clinical psychologist works with the psychiatrist on the team and assists him in the diagnosis and treatment of mental maladjustment. He is the one who gives and interprets the battery of psycho-

logical tests which provide valuable information about the individual as we attempt to understand him in his difficulty. In his educational background the clinical psychologist has a sound basis of psychology, psychoanalytical theory, and psychology of the normal as well as the abnormal. In addition he has a one-year internship in a clinical setting where he deals with individuals who are maladjusted.

The third member of the team, the psychiatric social worker, also renders a valuable service to the understanding of the patient. In psychiatry, more than any other branch of medicine, it is important to know about the environment in which a patient lives. As the social worker, who has been especially trained in psychiatric principles contacts the family and others, he is able to supply an objective picture of the environment and organize this information into the social history, which is invaluable in the evaluation of the person who is ill. In addition, the psychiatric social worker is charged with the responsibility of helping the important people in the life of the patient bring about changes in personal relationships in the environment. He assists the patient and the family in meeting the social needs of the individual. In order to prepare himself for this role the psychiatric social worker is a graduate from a school of social work. In addition, he has training in a psychiatric center, in which he is trained to recognize how the person feels and thinks, not only within himself, but in the society in which he lives. The psychiatric team, then, composed of these members is able to study, diagnose, advise, and treat the individual as he lives in his society. At the present time psychological medicine enjoys a great public interest, which will continue to increase.

Since World War II there has been a marked increase in personality disorders. People are becoming increasingly aware of emotional factors in many illnesses. For the sake of clarity let me define personality as used by the psychiatrist. The personality is "all that a person has been, all that he is, and all that he is trying to become."² This is the definition used by Dr. W. C. Menninger. To the psychiatrist, the personality is the total individual: mind, intelligence, emotions, and anatomical organs—all of him, functioning as a total unit in his society. No part is separated from the rest. There is a relationship between each of the several parts in the total function of the individual. This is the holistic concept (the mind and body functioning together) as opposed to the dualistic concept, which taught that the two were separate parts functioning unrelated. In the holistic concept the mind and body function as one, regardless of the action or reaction of the individual. In medicine it is also known as the psychosomatic. The psychological (psyche) and the physiologic (somatic or body) reactions are interrelated. Regardless of the stimulus, whether it is an external or an internal one, such as the love of a parent or the hate of a parent, the action or reaction is always the total response of the total individual to the existing situation. This response will vary, and there are various admixtures of the psychological and the physiological with the chemical component of the body, all interacting.

In order to understand the present-day psychological concepts as we have briefly described them, we must consider the historical evolution of psychiatry. In the study of medical history we find no agreement as to

¹Ibid., p. 4. Used by permission.

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**From lecture series, Nazarene Theological Seminary.

¹William C. Menninger, *Psychiatry, Its Evolution and Present Status* (New York: Cornell University Press, 1948), p. 34. Used by permission.

whether psychiatry preceded other branches of medicine. Mental illness, just as other illness, has always been with man. In tracing the history of psychiatry, Dr. Gregory Zilboorg stated: "The mentally ill patient was not even aware that he was ill. If he had lost his mind he truly had no mind to appreciate the fact that it was lost. He became a person of different mind and temper, different in the opinion of those but not from the point of view of the patient himself. A man afflicted with a mental illness did not know that he was a patient and more frequently than not, violently protested being called sick. Insofar as he had become gradually or suddenly unlike members of the community and yet appeared sound of mind and limb, he was feared, not pitied, and in conformity with the animistic propensities of primitive culture, he was looked upon as a bearer of supernatural power. If it was a benign power or spirit that had taken up residence within him, he was indulged in order to mollify the evil one and to avoid its revengeful scourge."

Mental illness was considered a condition of the spirit and those afflicted were regarded as possessed by demons, devils, and witches. There were only feeble attempts to provide treatment for them. In many instances the dictum of Leviticus 20:27 was carried out: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."⁴ In a few scattered areas these afflicted people were taken in by various religious orders, but generally speak-

ing, those who suffered from "devil sickness" and "witches disease" were often driven from their homes and disowned by their families. Many were burned at the stake, while others were chained in dungeons. As late as 1782 a witch was beheaded in Switzerland.

In the sixteenth century, however, scholars had compiled writings of the symptoms of mental illness and had begun to study human motivation. As scientific knowledge was gained and research methods were pursued, man became the beneficiary of the efforts of such activity.

In the eighteenth century the physicians began to consider treatment of the mentally ill, and there was discussion as to the relationship between mind and body. During this century the so-called insane wandered over the countryside or were locked in enclosures, where for an admission fee various members of the community came to look upon them and laugh at their actions.

Among the pioneers for the plight of the mentally ill, Phillipe Pinel, in France, was the first to free the patients of their chains at the Bicetre in 1793. In England, William Tuke, a Quaker, established the York Retreat in 1796. This became the example for hospitals which were later established in the United States. This was really the first great revolution in the care and the treatment of the mentally ill.

In Philadelphia, the Pennsylvania hospital was the first to take mentally ill patients in the United States. This was in 1752. The first asylum devoted exclusively to the mentally ill was founded in Williamsburg, Virginia, in 1773.

In America, by 1844, thirteen superintendents of hospitals for the insane met to form what is now the American Psychiatric Association, and to

found the *Journal of Insanity*, which is now known as the *American Journal of Psychiatry*. About the same time there appeared on the American scene a schoolteacher whose name will be familiar to you, Dorothea Dix.

Dorothea Dix had been advised to stop teaching school because of illness. She assumed the responsibility of teaching Sunday school in a Boston jail in 1841. It was here that she saw, not only prisoners, but many whose only crime was mental illness. They were in jail because there was no

other place for them to go. Moved by the plight of these ill people, she went from state to state, where she saw the mentally ill in jails and in poorhouses. She urged that the states set up an adequate asylum system for the mentally ill. Largely because of her efforts, approximately thirty state institutions were founded or enlarged and improved. This was the second revolution in psychiatry—the assumption of the responsibility for the care of the mentally ill by the state in hospitals.

Pulpit and Parish Tips

The Evangelist's Offering

By E. E. Wordsworth*

IT IS NOT always the pastor's fault if the evangelist does not receive adequate remuneration. Sometimes church boards are inconsiderate, unfeeling, and downright stingy. Church officials need to be properly informed and educated concerning what is right in this sacred matter of remuneration for services rendered. Many factors should be taken into consideration. The evangelist is not provided a parsonage, does not have wedding and funeral emoluments, nor special love offerings, birthday remembrances, and Christmas gifts. He must travel constantly by car, bus, train, or airplane and this involves heavy expense. He cannot be employed twelve months of the year because of conflicting organizational activities, Christmas season, etc. This reduces his actual time of field services to eight, nine, or ten months for the most part. One pastor said, "We are driving our good evangelists from the field."

Careful planning for the evangelist's offering is needful. Some churches raise at least one-half or two-thirds in advance. Others find it a good plan to have a committee see the members privately for their offering. Some do it by public subscription or passing the offering plates. Many churches provide special envelopes for the evangelist's offering and pass them out nightly. Some churches set a minimum offering in advance by action of the church board, then go beyond such minimum. Some pastors and churches are very careless and neglectful and do nothing until the last Sunday.

An evangelist held a winter meeting including three Sundays. The pastor planned to raise the offering on the last Sunday but a great storm came up Sunday morning and the evangelist went away with a mere pittance instead of a good offering. Hardly anyone was present when the offering plates were passed. This is poor planning. Let's do better.

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⁴Gregory Zilboorg, *A History of Medical Psychology* (New York: W. W. Norton & Co., Inc., 1941), p. 22. Used by permission.
⁵Holy Bible.

Have We Food for the Heart?

By Milton Herrington*

"... it pleased God by the foolishness of preaching to save them that believe." These words from the lips of one of God's masterful preachers come to us with the challenge of the importance of preaching. Men of great minds have swayed nations and changed destinies, but God-anointed preaching by even the humblest has changed the eternal welfare of human souls. The voice of the pulpit has long been the guiding beam of righteousness through the fog of worldly confusion. But the question that faces us as preachers today is, What are our listeners saying about our preaching?

Just how seriously do we prepare for that portion of God-given time we will have to preach? After a busy week cluttered up with time-consuming errands and duties, many of them insignificant, we too frequently approach Saturday night with a frenzied searching of the mind, or sermon files, for something to say on Sunday morning. It is unreasonable even to hope to stand upon that portion of scripture which says, "... take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say." God has given us talents of mind and intellect to be used in diligent and serious preparation for the messages He shall deign to grant. Let us not be content with just getting by with our preparation, but let us challenge

within ourselves all of the abilities available to give our best. The preacher who will not live with his Bible, who will not constantly increase his library and use books he secures, ought not to impose himself upon any congregation.

Of what does our preaching consist? Often the statement comes from the lips of sincere laymen, "We are starving to death spiritually." And what a devastating declaration that is! Probably this is true because there has been a dearth of Biblical preaching with most of us. It is the "word of God" that is "sharper than any two-edged sword," not our ideas. Recently this writer received a letter from one of the outstanding preachers in America today. Here is a statement from his letter: "There is a paucity of high-grade and creative literature written from the Arminian point of view. Contemporary Arminianism is too content with a pamphleteering type of literature. It needs more of the sort of thing that your own Dr. H. O. Wiley has done in his trilogy on *Christian Theology*. Could this also be a gauge of the preaching that is going on in our pulpits?"

Is it possible we are illustrating and storytelling our people to a spiritual shallowness? Of course, it is easier to consume time with stories than with the "word of God." Too many of us have the impression that all one has to do to preach is to take a text, find enough stories to fill up thirty minutes, and he has a sermon. We would not discount the illustration of

the message; Jesus used this profitably. But we would discourage the illustration that is just consuming time because the preacher has not invested time in preparation to have genuine grains of truth. Many illustrations have no freshness about them because they have come from cold pages of print into which the preacher cannot feelingly put himself. Perhaps an analysis of some of our illustrations, their effect, their purpose, their

worth would help us improve our preaching. It is possible that a "Thus saith the Lord" could well take their place in several instances.

Will you read again with me Matthew 4:4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? And then together let us seek to preach those words under the anointing, with conscientious preparation, and with a fear only of failing God.

From Extremity to Plenty

By J. Kenneth Grider*

Somebody's suit, usable but not being used—that is all I sought Him out for.

One could have asked Him for the best new one on the racks downtown, but the Lord could have seen through that kind of prayer so easily! "Only a used suit," I assured Him, There were plenty of them and I did need one.

My one suit was threadbare indeed. The cuffs and sleeves were frayed badly, and it was tissue-paper-thin where suits generally get that way.

On my knees, resting my arms on our big chair, in our bed-sitting room in Hurler Nazarene College, Glasgow, Scotland, I talked with Him about a used suit. Only about that: nothing more, nothing else.

A few weeks later, after we had moved to Pasadena, California, several fine suits were given me.

A Nazarene pastor, scheduled to enter the chaplaincy, phoned and asked if I could use some suits. They seemed to be getting smaller all the time, he suggested, and they would be measurably so after three years—when he would again be wearing civilian clothes.

He brought me three suits: two for winter and one for summer. The prayer had been made in a country where summer suits are not worn, so without thought of such need. It was answered 6,000 miles distant according to the climate in our new location. Besides the three suits there was a sport jacket with trousers, and a raincoat.

A few days later this brother brought another good suit which his uncle could not wear, with some other clothing. This time I told him how I had prayed.

A week or so after that a lady, who collected and distributed clothes through a newspaper column, phoned that she had some articles. They too fit perfectly.

I was well set for teaching and preaching in plenteous-minded America. In my extremity He answered with plenty.

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VII. Wesley and the Methodists

By Ralph Earle*

THAT JOHN WESLEY had a very high view of the Bible no student of his life and writings can deny. In the Preface to his *Explanatory Notes on the New Testament* (first published in 1754) he says of the Scriptures: "Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess."¹

In this same connection he writes: "The language of His messengers, also, is exact in the highest degree: for the words which were given them accurately answered the impressions made upon their minds."²

This could, presumably, be interpreted as an endorsement of verbal inspiration. But it could also be taken as an early but excellent expression of *dynamic* inspiration, in which the writers found words that accurately reflected the impression of truth made upon their minds by the Holy Spirit. The latter is, we feel, the true Wesleyan view.

The Preface to Wesley's two volumes of *Sermons* contains one of the most eloquent passages on the importance of the Bible to be found anywhere in literature. It reads in part, as follows:

I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few months hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safely on that happy shore. God himself has condescended to teach that way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a man of one book).³

It should not be necessary to quote at length from John Wesley to prove that he had a profound respect for the Bible as the Word of God. He calls it the "book of God." In it God has "written down" the way of salvation. It must be remembered, however, that Wesley is not seeking here to speak in terms of scientific exactness, but rather of eloquent appreciation. The man who said, "Here is knowledge enough for me," was one of the most avid readers of his day and wrote or edited a library of two hundred volumes for his preachers.

On one of the two outstanding inspiration passages in the New Testament, II Timothy 3:16, Wesley com-

ments as follows: "The Spirit of God not only once inspired those who wrote it [Scriptures], but continually inspires, supernaturally assists, those that read it with earnest prayer."⁴ This reminds one of Barth's emphasis on the inspiration of readers of the Bible.

For the American Methodists, John Wesley drew up Twenty-five Articles of Religion, which were adopted in 1784. Largely an abridgement of the Thirty-nine Articles of the Church of England, they say nothing about inspiration, in common with the creeds of the day. They simply affirm the typical Protestant emphasis on the Scriptures as containing all things necessary to salvation.⁵

Fitchett writes that "Methodism has produced two great theologians, Richard Watson and William Burt Pope."⁶ Although the former devotes 258 pages in the first of his two volumes to the "Evidences of the Divine Authority of the Holy Scriptures,"⁷ there appears to be nothing at all here on the subject of inspiration. It is apparent that in that period the emphasis was on the authority, rather than the inspiration, of the Bible.

Very different is the case when we turn to the second great Methodist theologian, W. B. Pope. Here are thirty-seven pages dealing definitely with the topic "Inspiration." Here also is the finest statement on the subject that we have found anywhere. Pope writes:

Its plenary inspiration makes Holy Scripture the absolute and final authority, all-sufficient as the supreme Standard of Faith, Directory of Morals, and Charter of Privileges to the

Church of God. Of course, the Book of Divine revelations cannot contain anything untrue; but its infallibility is by itself especially connected with religious truth. . . . It is comparatively silent as to human science; it has its own laws of grammar and rhetoric; it quotes traditions and admits records as testimony without pledging itself to their exactness. It does not profess to be Divine in any such sense as should remove it from human literature: a Bible of that kind would be something very different from what we have. It is, after all, a Divine-human collection of documents; the precise relation of the human to the Divine is a problem which has engaged much attention, and has not yet been; though it may yet be, adequately solved. But in the domain of religious truth, and the kingdom of God among men, its claim to authority and sufficiency is absolute.⁸

The next prominent Methodist theologian is John Miley (1813-95). Among the erroneous theories of inspiration Miley lists "The Mechanical Theory." He then identifies it thus: "This is the theory of verbal inspiration."⁹ The following is his description of it:

The divine agency monergistically determines both the ideas and the words, while the mediate human agency is a mere passive instrument. . . . Such an inspiration must thoroughly dominate the mediate agent and deprive him of all mental self-action. Further, there must be the same determining influence of the Spirit for the whole Bible; the same for the most incidental and familiar facts of history and personal experience as for the profoundest mysteries of revelation.¹⁰

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John Wesley, *Explanatory Notes on the New Testament* (London: Epworth Press, 1941), p. 9.
¹Ibid.

²The Works of the Rev. John Wesley, *Sermons* (Methodist Book Concern, n.d.), I, 6.

³*Explanatory Notes*, p. 794.

⁴Schaff, *Creeds of Christendom*, III, 808.

⁵W. H. Fitchett, *Wesley and His Century* (New York: Eaton & Mains, 1908), p. 432.

⁶Richard Watson, *Theological Institutes* (New York: G. Lane & C. B. Tippet, 1848), I, 5-262.

⁷W. B. Pope, *A Compendium of Christian Theology* (2nd ed.; New York: Phillips & Hunt, 1881), I, 174 f. (italics mine). This work was first published in 1875-76.

⁸John Miley, *Systematic Theology* (New York: Methodist Book Concern, 1894), II, 484.

⁹Ibid.

Miley then proceeds to indicate some of the difficulties that beset such a theory. The first is this:

The theory cannot be reconciled with the manifest human element in the structure of the Scriptures.¹¹

The second difficulty is the one that to our minds is sufficient proof that a theory of verbal inspiration is untenable. It is this:

There are differences of Scripture statement which the mechanical theory can neither account for nor reconcile with itself. Different writers state the same things with verbal differences.¹²

Miley then cites the four accounts of the inscription above the Cross. Which is the correct one? He comments: "Such instances of variation, of which there are many, are quite indifferent to a real and sufficient inspiration, but utterly inexplicable on the verbal theory."¹³

Another fact that is often forgotten is that, if the value of inspiration depends entirely on the exact words, then we can never have the revelation as God intended us to have it. For all the autographs are lost and we shall never be certain of the exact text. But if the meaning is what is essential, then we can believe that we have God's revelation of truth.

Lastly, there is one very prominent phenomenon in the New Testament that can be harmonized with the plenary inspiration of the meaning of the Scriptures, but we do not see how it can possibly be made to agree with verbal inspiration. That is the nature of the Old Testament quotations in the New. Most of these are from the Septuagint, which differs frequently from the Massoretic Hebrew text. If the exact words are all-important, we can never be sure that we have them.

¹¹Ibid.
¹²Ibid.
¹³Ibid.

But this is not all. The most significant fact is that the writers of the New Testament seem to quote the Old Testament rather freely, if not loosely. Many times their quotations agree with neither the Septuagint nor the Massoretic Hebrew text. It should be obvious that this does not support the idea that Jesus and the apostles held to a verbal view of inspiration. To them it was sufficient to quote the meaning of the passage correctly. The exact wording apparently was not of paramount importance.

This same phenomenon is to be found in the Early Church fathers. Those who claim that these men held to verbal inspiration are faced with the problem of explaining why it is that so many of the quotations from the New Testament in the writings of the first few Christian centuries are so loose and inexact. Apparently the only concern and requirement was that the thought of the passage be correctly reproduced.

Some years ago we wrote a paper to be read at the annual meeting of the Evangelical Theological Society in New York in 1950. It was entitled "Verbal Differences in Parallel Passages in the Synoptics and their Implications for a Doctrine of Divine Inspiration." This was later published in the *Asbury Seminarian* (spring-summer, 1954). We still believe as we did then, that these differences cannot be reconciled with a theory of verbal inspiration, but that they do accord with a belief in plenary inspiration; that is, that the truth of what Jesus taught is accurately portrayed in all the accounts.

A. M. Hills reflects exactly the same view, which obviously is the Wesleyan interpretation of inspiration. He writes:

What is the infallibility we claim for the Bible? It is infallible as regards the purpose for which it was written.

It is infallible as a revelation of God's saving love in Christ to a wicked world. It infallibly guides all honest, and willing and seeking souls to Christ, to holiness, and to heaven.¹⁴

In common with other Methodist theologians, A. M. Hills points out the "two outstanding facts" that "are absolutely incompatible with the theory of universal verbal inspiration." These two facts are: first, "the manner in which quotations from the Old Testament are made in the New"; second, "those who record the sayings of our Lord greatly differ in their reports."¹⁵

One word of comment should be made on Hills's expression "universal verbal inspiration." In another connection he says of the claims to verbal inspiration in the Bible:

From these statements of the Bible writers themselves it is evident that very much at least of the Bible is verbally inspired, so that the authors recorded the very words God would have them use. . . . But to say that all the Scripture was so inspired, is to put too great a tax on faith.¹⁶

¹⁴A. M. Hills, *Fundamental Christian Theology* (Pasadena: C. J. Kinne, 1931), I, 134.
¹⁵Ibid., pp. 132 f.
¹⁶Ibid., p. 126.

The leading Arminian theology produced in this generation is without doubt the three-volume *Christian Theology* by H. Orton Wiley. This is Dr. Wiley's definition of inspiration: "By *Inspiration* we mean the acuating energy of the Holy Spirit by which holy men were qualified to receive religious truth and to communicate it to others without error."¹⁷ It should be noted that it is "religious truth" that is received and communicated without error.

Dr. Wiley, in agreement with the *Manual of the Church of the Nazarene*, believes in plenary inspiration. What this involves he explains in these words:

For this reason we conclude that the Scriptures were given by plenary inspiration, embracing throughout the elements of superintendence, elevation and suggestion, in that manner and to that degree that the Bible becomes the infallible word of God, the authoritative Rule of Faith and Practice in the Church.¹⁸

¹⁷H. Orton Wiley, *Christian Theology* (Kansas City: Nazarene Publishing House, 1940), I, 168.
¹⁸Ibid., p. 170.

CHRIST IN OUR PREACHING:

We close our chapel prayer period in the Linner Chapel each night by asking all to be very still. A huge plate-glass window above the altar permits us to look out across the still lake to the spruce-spired hill beyond. As this period begins, I ask the children to form a mental image of Jesus. "Picture Him," I say, "as if He stood right there, as big as life, beckoning to you from over yonder on the hill." Again and again after this period they have come to me, saying, "Pastor, I really saw Jesus out there on the hill." I believe they truly did, for I know that I could not endure a single day without the reality of His promise, ". . . lo, I am with you always, even unto the end of the world."

Reuben K. Youngdahl, in *Turbulent World, Tranquil God* (Fleming H. Revell Company)

SEVENTH ANNUAL "PREACHER'S MAGAZINE" CONTEST

Communion or Funeral Sermon
in Manuscript Form

Deadline:
September 30, 1959

REQUIREMENTS

1. Sermon may be for either communion or funeral service.
2. Manuscript must be within 1,500 and 2,000 words.
3. Manuscript to be typewritten, double-spaced.

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1959. No material postmarked later than this date will be accepted in this contest.

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A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted. The committee will judge the material on its content, forcefulness, clarity, and originality. The decision of the committee will be final.

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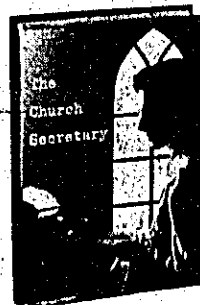
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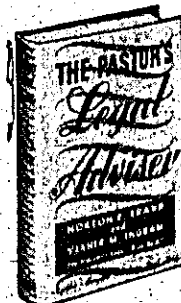
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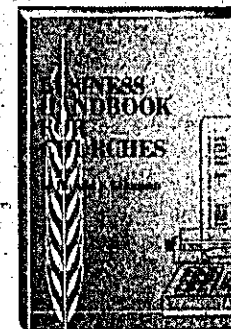
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“QUEEN of the PARSONAGE”

May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.

Supplied by Ruth Vaughn*

Royal Cookbook

It's amazing how many things can be done with hamburger meat. Isn't that a wonderful fact, since that is usually the best meat budgetwise? I came across a recipe for Swedish meatballs which has been a real hit with my family as well as with many guests. It is delicious and economical

1 lb. hamburger Pepper
1 onion (diced) 1 egg
1 15c pkg. Fritos ½ cup milk
(crushed) 1 can mushroom
Salt soup (diluted)

Combine first seven ingredients in mixing bowl. Mix together and make into balls. Brown in hot oil. Add soup. Bring to boil and simmer until done (about twenty minutes).

Over Teacups

My husband and I have been in the pastorate for almost five months. We have three children. In the midst of all of the stress and pull of church work, I have found that we have no time to enjoy our children. I feel sometimes I hardly know them. How can we give proper attention to church duties and still have time for our children?

When my little boy was born, my mother, who has lived in the parsonage many years, said to me, "There will always be a million demands made upon your time and abilities.

*Pastor's wife, Ranger, Texas.

They will be legitimate demands and you need to heed all possible. But make time for your own family. Don't become so taken up with saving someone else's child that you forget to save your own!"

This is something which we all have to face when we attempt to rear a family in the parsonage. It would be interesting to have all of you write and tell us how you have solved this problem. We may publish many of these answers in this column. But we must make time somehow for these precious gifts from God. They are our responsibility in a unique sense. We must see to it that we don't accept so many other responsibilities that we forget the greatest and most wondrous responsibility of them all.

Bookshelf with Lace

Nothing is more important in your life in the parsonage than faith. You cannot have spiritual life without faith. You cannot help others to find spiritual life without it. Get *The Dynamic of Faith* (\$1.25) from the pen of A. Paget Wilkes to give you a greater understanding of faith and how it works.

The King's House

Is your library or record collection bursting its seams? Or perhaps you have been trying to keep a collection of some magazine which makes good reference material. If there just seems to be no place for this material or for

the excess books or records, try this. Build some simple shelves on the doors to your closets. Place expanding curtain rods in position above them to hold your collection of magazines, books, or records firmly in place. Easy made, easy storage, easy concealed, easy reference!

Heart Talk

When the problems of clashing personalities, church or personal finances, fussy children, and unreason-

able board members make you feel that the beauty has gone out of life, remember what Paul said to the church at Philippi: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Your whole life can be changed when you set this up as your creed for life. "Think on these things."

EVANGELISM

Supplied by V. H. Lewis*

QUOTES FROM CHARLES G. FINNEY ON REVIVALS

"I have observed that for the last ten years, revivals have been gradually becoming more and more superficial. Christians are much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly.

"From my own experience and observation, as well as from the Word of God, I am fully convinced that the character of revivals depends very much upon stress that is laid upon the depravity of the heart.

"No revival can be thorough until sinners and backsliders are so searched and humbled that they cannot hold up their heads.

"Now, I have learned that a revival does not take on a desirable and wholesome type any further than the preaching and the means are so directed, and so efficient as to produce

that kind of genuine and deep conviction which breaks unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go to all lengths in justifying God and condemning himself.

"I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of divine influence upon the hearts of Christians and of sinners. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to Himself, He has withheld His influences.

"Again, it is a dangerous thing in revivals to address too exclusively the hopes and fears of men; for the plain reason that, selfish as man is, addressing his hopes and fears almost exclusively tends to beget in him a selfish submission to God—a selfish religion to which he is moved, on the one hand by fear of punishment, and, on the other, by hope of reward.

*Secretary, Department of Evangelism.

July, 1959

"There can be no doubt that when sinners are careless, addressing their hopes and fears is the readiest and perhaps the only way of arousing them, and getting their attention to the subject of salvation; but it should be forever remembered that when their attention is thus secured, they should, as far as possible, be kept from taking a selfish view of the subject."

SUCCESSFUL SOUL WINNING DEPENDS ON—

1. The joy you have in your soul. If you are thrilled to be a Christian, you won't have any difficulty convincing lost people of the value of accepting Christ as Saviour.

2. The purity of your own life. If your own life is right with God, lost people will listen to what you have to say. If your life is tainted with sin, your testimony for Christ will be weak.

3. Your ability to use the Scriptures. The successful soul winner has to know his Bible. Without a working knowledge of God's Word you will be at a loss to answer the questions and excuses thrown at you by the unsaved.

4. Your willingness to try. You can't win lost souls if you don't make an effort. Catch the vision! Go after the lost! Talk about Jesus to all you see. If you win one man to Christ, you will get the greatest thrill next to your own salvation.

5. Your ability to get the name on the line. Many people can present the way of salvation to a sinner but fall when it comes to getting a decision. Deal with people with a sense of urgency. They may die; they may be caught unprepared for the second coming of Christ. Press for a decision on the spot.

—WARREN WALKER'S News Release

PERSONAL EVANGELISM

1. It was the method Jesus used.
2. It is the method Jesus taught.
3. It is His most important command.
4. It is the method used so successfully by early Christians.
5. It is the method used by successful churches today.
6. The doom of the lost demands it.
7. Your brother's blood not on your hands at judgment. (See Ezekiel 3:17-18.)
8. Man's method, public preaching, takes twenty years to win one (takes twenty to one).
9. Every individual conversion record in New Testament shows a human agent.
10. The appeal of the Cross.

WHAT IS EVANGELISM?

It is the sob of God.
It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Evangelism is the heart-wringing plea of Moses, "Oh, this people have sinned . . . Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the prayer of Billy Sunday, "Make me a giant for God."

It is the sob of parents in the night, weeping over a prodigal child.

It is the secret of a great church,

It is the secret of a great preacher and a great Christian.

—WILLIAM T. HALL

Paul's Concept of the Pastorate

VII. Pastoral Use of the Scriptures

By Roscoe Pershall*

LAST MONTH we considered Paul's use of the Scriptures; let us look at the advice he gave a young pastor on his relationship to the old record.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 3:15-17; 4:1-4).

PAUL'S ADVICE

Pastors are to treat the Scriptures as inspired. "All scripture is given by inspiration of God . . ." They are the message of God to man. Men penned them and mirrored their personalities in them, but God spoke through them.

*Director of evangelism, Oregon Pacific District.

And notice the first word, "All." Timothy need not weary himself trying to sort out the inspired from the uninspired. What is truth and what is untruth? What is the result of accumulating tradition and what is the Word of God? They were all the revelation of God for his use.

The pastor is to use the Scriptures as a Guide to his own life. They were able to make him—Timothy, the pastor—wise unto salvation. He was not above needing their instruction. He must consistently apply them to his own life. St. Paul seemed to say that if you are to be a leader you must privately have learned the lessons therein. Apply them to your own life that you may demonstrate what you preach.

It would seem to be needless to suggest that pastors of today apply this thought to themselves. Surely they are aware of the fact—but are they as much aware of it as they ought to be? Is there not the temptation to neglect spiritual culture in the endless round of administration, counseling, and preaching?

The pastor is to use the Scriptures as a means of developing the "perfect man." All that Timothy needed to develop the sanctified and mature man, he could find in the Scriptures. Did a man need doctrine? He could find it in the Scriptures. Did a man need rebuke? God had furnished the rebuke. Did a man slouch spiritually?

Timothy could find reproof and exhortation in the Word. Did some have blind spots? There was instruction in the Scriptures. Did he wish to develop his people in the finer things of the Spirit? There was everything for instruction in righteousness. Timothy did not need to use his own wisdom nor stand on his own authority in developing the perfect man. He was to find divine wisdom and authority in the revealed will of God. God had given him all the tools necessary to shape the man of God after the image of Him who created him.

The pastor is to use the Scriptures as a safeguard against heresy and apostasy. St. Paul predicted the day of heresy and apostasy when he warned: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Timothy 4:3). But he, no doubt, had this thought in mind also, for they go hand in hand: "Preach the word . . . for if you don't, the time will come when they won't endure sound doctrine, as they do now." Subsequent church history furnishes thorough evidence that when a doctrine is neglected for a time it is lost for all time in that church, the shift to neo-orthodoxy notwithstanding.

But a doctrine is not lost only by failure to preach it; it is sometimes lost by failure to preach supporting truths. When the life does not measure up to the doctrine, it is easy to modify the doctrine to fit the life. St. Paul must have written with the hand of God heavily upon him when he listed reproof, correction, instruction, exhortation with doctrine. The proper use of them all would make doctrine and experience match and thus produce the man "thoroughly furnished unto all good works," a perfect bulwark against heresy and apostasy.

THE MODERN-DAY PASTOR AND THE SCRIPTURES

His store of scriptures. The pastor has the divine messages that St. Paul used to hew out the kingdom of God in a heathen world. He has the same mighty arguments against doubt, skepticism, worldliness, sophistry that Paul used. He can mount the same towering arguments from God's Word that he did.

But he has more. He has the New Testament scriptures that were only in the making while Paul fought with "wild beasts" and wrestled against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The new balances and counterbalances, fulfills and fills full, completes and consummates. In the old is type; in the new is reality. In the old is prophecy; in the new is revelation. In the old is expectancy; in the new is visitation.

His use of the Scriptures. The pastor's ministry is molded by his evaluation and use of the Scriptures. If he doesn't believe in the inspiration of the Scriptures, his preaching takes the form of lecture, book review, speculation *ad absurdum*, as was seen in a recent magazine article on depth in religion, the imagination of a brilliant mind gone rampant without the restraint and direction of the "thus saith the Lord." And it finally ended in a note of futility, a fact the author should have recognized at the beginning had he believed the Scriptures he professes to expound. ". . . the world by wisdom knew not God" (I Corinthians 1:21).

Man's experience is too limited and narrow, and the major premises are too wide and deep for the little mind of man to reason to valid spiritual conclusions unaided. He must follow the signposts of divine revelation or he must surely err.

Even the ministry of an orthodox man is flimsy and superficial if he does not lean heavily on the Word of God.

Use of the Scriptures makes for a strong ministry. If a man would be the messenger of God, let him use His message. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). The live, powerful, piercing Word of God cuts to the secret sin, the hidden deceit, the self-will of the heart. Many a well-meaning pastor might have saved himself misunderstanding and the loss of precious souls

if he had allowed the Word to do the probing rather than doing it himself. The question arises, Why do we think we can improve on the message of God?

The outstanding ministry of Dr. G. B. Williamson, general superintendent of the Church of the Nazarene, at least in a great part, can be attributed to the depth, authority, and power gained through Bible-centered preaching. God speaks through his ministry because he uses God's message. If a man wishes to express the mind of Christ, let him use that which is the expression of that mind. Actually the preacher has no authority but the Word of God. Every message and all of the ministry ought to reflect the thought of God.

A Pastoral Hospital Call Can Be a Blessing

(Anonymous)

IT'S EASY to see how others might improve their methods of work, whereas we personally might not do half as well as the person we are criticizing. But, lo, all these years I have remembered a pastoral call which was not the ideal type. What "not to do when we call upon the sick" seems important to some of us.

I'd been through surgery, and was feeling pretty low for a few days. One morning a minister (whom I had never met) dropped in—presumably just because I happened to be on his "beat." In my weakened condition, a little undivided attention and words of encouragement would have meant much. But what did my caller do? He sat

down leisurely, and, with an envelope opener, tore open his morning's mail. He didn't just glance at the letters; he read them through "from cover to cover." Of course I felt I understood, for, to some of us, just nothing can compete with the mail in importance and interest.

However, when he reached the end of his reading, the time when he might have taken a proper interest in the patient he came to visit, he took his departure. I forgot whether he even said good-bye or not. I had thought that, of course, he would offer prayer before leaving, and say a few cheerful words, but self-centeredness didn't leave time for such matters. I admit

I felt let down, for the days at the hospital were long, and I would have cherished something helpful and interesting. No, I'm not one with the proverbial chip on her shoulder, but I felt low-spirited for days after that.

It seems to me that when a minister calls he should consider the patient as someone who should have his undivided attention, as an "extra-special" person—for the moment at least. Adopting such a method, his pastoral calling could be very vital and appreciated. I always have wished ministers could know a laywoman whose friendship we especially cherished. When she was visiting with you, you felt you were almost the only person in the whole wide world. One of her friends said, smilingly, "When Miss E. talks to me I like myself so much—because she always sees the best in me! It really helps me to live up to what she thinks." And the light of the Lord shone in her countenance. Although dead, she still speaks!

Along this line, I recall our "old family doctor," a devout Christian worker, by the way. When he was interviewing a patient, said patient seemed to feel: I'm just the only person on the crest of his attention. It

gives me confidence, and he is in a position to offer real medical—and spiritual—aid. And the long list of patients he served was evidence of his genuine interest and of the ideal service he rendered.

But, going back to hospital visitations, I don't want to end this report on a sour note, for when my own pastor called at the hospital, during the same siege mentioned, his pastoral visit was a real blessing—and one to be remembered. (He talked, prayed, and read the Bible.) Likewise was the call of another neighborhood pastor. Incidentally, the latter received many calls for conducting funerals and for visiting the sick, among people not of his own denomination; for this gracious spirit and real helpfulness when visiting on such occasions, were of the humble, heartening type. It seems that Christ-centeredness is the key to successful visitations, and ministers as well as the laity should study to compare that with self-centeredness. Ministers who regard the words, "I was sick, and ye visited me," and who call on the sick in the spirit of Jesus will find that their regular work is enhanced wonderfully too.

ORTHODOX, YET SPIRITUAL:

One may be straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, ". . . though we, or an angel from heaven, preach any other gospel . . . let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

Vance Havner in *Repent or Else!*
(Fleming H. Revell Company)

The Preacher's Magazine

The Parable of the Prince and the Pauper (The Old Story in a New Dress)

By R. G. Fitz*

THE PRINCE CAME to the king, his father, with the announcement that he was in love. The king already knew all about it. Love cannot be hidden, you know. So he merely said:

"Indeed, I suppose she is noble and rich and beautiful."

"Far from it; on the contrary she is poor and blind and lame. Not only so, but she is ugly and hateful and unclean."

"That is unfortunate. How about her family and social standing and color?"

"Her family is the worst there is! Its life stream has been poisoned from the beginning and they are totally depraved. Among her relatives may be found cutthroats, and murderers, and gangsters, and criminals of the deepest dye. The prisons are full of them, and many that are free should be in prison. As to social standing, she has none. Her acquaintances will hardly speak. As to color, her soul is stained crimson with sin and her heart is black. But worse than all else, she is the abject slave of our enemy, the Prince of the Dark Domain. He has deceived her and robbed her of her inheritance. He holds her in chains of darkness; she is hopeless and helpless. But I love her, and I want to go and win her for myself."

"I suppose your love is returned?"

"It is not. Her mind has been poisoned against me by her evil master; but when she knows what I will

pay for her ransom, her heart will be broken, and when she learns to love me she will be transformed to instant vision and fadeless beauty. I will present her to myself as a pure virgin, without spot or wrinkle, or any such thing."

"But how will you deliver her from the bond of the tyrant? He holds his captives at high ransom, and never releases them even when the ransom is paid. None have ever been delivered out of his hand without violence."

"I will visit his country in disguise. He will soon discover my presence and seek to destroy me. Failing in that, he will heap on me the greatest indignities and reproach; but I will offer the greatest ransom that has ever been offered or paid by any prince or ruler or kingdom since the world began. It will not be honored by release of the bride, but I will effect the engagement and come home. Later I will return and force acceptance of the ransom and recovery of the bride's inheritance at the point of the sword. We expect vicious and bitter resistance and no surrender. The utter destruction of the kingdom will be necessary."

"Go, my son, and prosper. Be assured of our heartiest approval and backing. All the resources and power of our great kingdom are at your disposal. The destruction of that evil kingdom has been too long delayed. And when at last you return with your bride, we shall prepare a wedding feast beyond the wildest dreams of angels or men" (Revelation 19:9).

*Retired missionary, Nampa, Idaho.

The Pastor in the Total Church Program

By L. A. Ogden*

A MAN called by God to represent Him in those sacred things pertaining to the kingdom of God has the highest honor known among men. He is the bearer of "good tidings"; he is the dispenser of a "healing balm"; he is the revealer of truths both new and old, and in a very peculiar sense is God's mouthpiece to a world which is bent in establishing its own code of ethics, and which delights in dishonoring and rebelling against the divine pattern. When Charles Spurgeon informed his father of God's call upon him for the ministry, his father said, "Charles, if God has called you to the Christian ministry, then stoop not to be the king." This is the emphasis which has lifted the ministry above all other professions and continually challenges all God-called men to beware of any pitfalls which would make of the ministry an avocation.

In the framework of the church the position of the pastor is at the top in importance. He has a place of responsibility wherever he goes to represent the church and to make its influence felt. He has a real place among other ministers in the community to represent his own denomination. He is expected to reflect his particular faith, standards, and spirit. He owes it to the community to be an example of what his church is and what it teaches. The appraisal of the church is made from evaluations after

others have watched ministers of the church. Hence a minister dare not be slothful in his business dealings in the community; he is obligated to pay his bills on time, and if he leaves by transfer and still has unpaid obligations, he must by all means clear with his creditors and make arrangements for payments to be made on time and by mail if necessary. Anything less than this is unbecoming to the ministry.

Furthermore, he must be above reproach in all his contacts. Much of the time he will be thrown among people who do not have his high moral standards, and always he must be an example of purity of intent as well as action. To fail here places not only the local church in jeopardy but also the entire denomination around the world, for all are judged by one man who failed. The minister cannot be too careful, for the eyes of all men are upon him. The minister has an important place in his community. And this place of importance, if rightly accepted, will give him unlimited opportunity to do good in worthwhile community projects. The minister should be a leader of righteousness and religious activities. While some community enterprises cannot be engaged in because of moral implications, where possible the minister should be in the front lines battling for God, for holiness, and for what is right. A minister of the Church of the Nazarene owes this type of influence to his church.

And again, the responsibility of a minister is highlighted by the office he holds as a pastor called by a local congregation. Accepting that responsibility obligates him to represent the entire church program. The solidarity of our church is unique; it is not loosely tied with a few opinions of men, but by the strong cords of elected representatives acting under God in general assembly. The directives of this body become the guide for all of us as representatives of the church. And at the same time we accept the pulpit of the church, live under its blessings and assignments, receive our remuneration from its treasury, we are obligated to see that all of the principles and policies of the church are faithfully presented to our people and carried out to the best of our abilities. To the degree that we fail here, to that degree we are traitors to a cause which is sponsored for the good of men.

While thinking of this obligation, we are reminded that repeatedly it is said that the pastor is the key man in the local church. What do we mean by this statement? Usually it means that he is the man upon whom district and general superintendents depend to reach our people in the local church with the burden of our task and the presentation of ways to do that task. The pastor is the one to challenge their highest participation, to call for their deepest loyalties, and to lead them in vast areas of soul winning through personal participation and abundant giving. Unless the pastor faithfully fulfills this responsibility there will be much lost motion and a frightening spinning of our wheels. The pastor must take the lead if he expects his people to accept the entire program of the church. He dare not be critical, disloyal either by implication or by deceit.

A pastor can by faithful preaching condition his congregation to receive his suggestions. It may require weeks or months of careful planning in careful presentation. Negative reactions must be avoided, and when a person insists on being negative, the pastor with kindness and a deep sense of loyalty can present the positive phase, showing what has been accomplished when efforts or dollars properly utilized get into the right channels. Conditioning is necessary for the presentation of any program. Prejudice can be broken down; stubborn wills can be melted; near defeat can be turned into glorious victory. As long as there are needs, there will be the necessity of offerings and drives. We are to proclaim the gospel to all men, everywhere, and in our day it costs more to do everything than it did when this writer started more than thirty years ago. Keep optimistic! Bathe every appeal in prayer and tears; do what is legitimate without apology; boost home and foreign missions; pay budgets cheerfully; lead in the Crusade for Souls with a burdened heart; shout the victory in the face of the devil; and watch God give the increase!

Another area in which the minister has grave responsibility is that of personal or public relations with his superiors. We must not question man's motives but give the utmost respect and loyalty to our leaders as they are appointed under God. Our district and general men are good men; they love God and souls. But they are human and may err in judgment. We do not claim for them the "absolute infallibility" of the Roman church, and we may not always concur with their decisions, but we do owe them the respect of the office to which they have been elected, and loyalty to follow the leadership which they give.

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Our people do not always concur with our desires as pastors and do not always appreciate or approve our decisions, but we do want them to be Christian in their attitudes and refrain from "spreading surmises" or from gossiping about what they do not like. Our people know that we are human, and we see evidences that they are human too, but we have a spirit of wholesome pastor-people relationship which is most enjoyable. We should hold that same feeling toward the district and general church, and I believe that is the way it should be. This type of loyalty may draw a certain amount of criticism; one may be labeled as a "policy man," a "fence straddler," a "compromiser," or he may be known as an "opportunist" or as being "ambitious." Yet in this task of being a minister of the church, none of these things should move him as long as he is aware of a right motive, and that motive is the advancement of the kingdom of God.

A final responsibility of a minister in our church is, to use the words of Paul, "Preach the word." None of us who knew Dr. Roy T. Williams will ever forget his ordination challenge, "Honor the Holy Ghost; honor the Blood." But neither will we forget the dynamic challenge of his "Preach the Word." Some of the bad taste that some people have for the church is due to the poor way in which we have proclaimed the good news. Some preachers have been so busy peddling their "dry goods and notions" that the Word of God has been neglected. There are negatives and they must be presented; there are positives and they must be presented. Both the negative and positive, the "Thou shalt

not" and the "Thou shalt," must be proclaimed as "Thus saith the Lord."

To be a preacher of the Word means that one must be a student of the Word and live close to the heart of its author. He must be a companion of Moses and the prophets; he must travel the roads of human needs with the man from Bozrah; he must be an itinerant visitor with Paul; and perhaps for a time find exile on some Patmos with John the Beloved. Our day and time calls for Bible preaching. People want sermons, not sermonettes. They are asking for the old truths and are demanding the gospel without apology, yet with the power of God sent down from heaven. They are not asking for an easy way, but they do want peace of mind and soul. We can guide them through Bible preaching. We must saturate our minds and souls with the Word, pray ourselves aflame with a passionate desire to get the truth out, then enter our pulpits with confidence that God will give the increase.

Yes, my brethren, we have a great task. It is really too much for us; we can never understand why God called us. The responsibilities are heavy and often we are tempted to resign. When I have felt the most ready to resign, when I have felt so helpless and insufficient, the Master has come to me with a new contract and placing it before me has said, "Re-sign." I am glad today that I am a preacher. I am glad that I am a holiness preacher, and I am pleased to be a Nazarene preacher. I am thrilled with the association of my Nazarene brethren and accept with you and with all our clan the responsibilities to which we are challenged by our wonderful church.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

So live that, after the minister has ended his remarks, those present will not think they have attended the wrong funeral.

—Belton, Texas, Bulletin

THE HEAVIEST LOAD

A wise old Negro once said: "A chip on the shoulder is about the heaviest load a body ever carries."

—Pentecostal Evangel

WHAT TO DO WHEN DOWN

"While trying my luck in ice-skating I fell—many times. Each time it seemed more difficult to get up, until someone yelled, 'Get up on your knees first.' I tried it and it worked."

"Later I thought, There are so many ways in which we fall and fail; what better advice than to 'get on your knees first,' then pull yourself up? This works too."

—ROBERTA LASH
"Guideposts," from Louisville
First Bulletin

BITS OF WISDOM

"Many persons are wondering if the golden rule, too, has been buried at Fort Knox."

"Some of the busiest people in the world are only picking up the beans they spilled themselves."

"Here are ten things to do that will make your life better . . . Go out among people and perform one kind act ten times."

"Lord Rochester said: 'Before I got married, I had six theories about bringing up children. Now I have six children and no theories.'"

—Copied from Belton, Texas,
Bulletin

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July, 1959

A TEACHER'S CREED

Some will not seek, they must be sought!

Some will not come, they must be brought!

Some will not study, they must be taught!

—SELECTED

Columbus, Georgia, First Church

FOR SAINTS ONLY

1. Keep your private devotional life up to date.
2. Join a spiritual church and attend every service.
3. Pay your tithes into your local church and give offerings.
4. Train yourself to be an effective servant of the church.
5. Witness daily to someone of Christ's saving grace.
6. Avoid critical "Christians"; they are wolves in sheep's clothing.
7. Beware of feelings, impulses, and impressions which are not Bible-founded.
8. Never yield to temptations great or small.
9. If you should stumble and fall, go to Jesus immediately for restoration.
10. Go on and get sanctified.
11. Control your thoughts lest they control you.
12. Don't wait to get elected—get busy.

—FLETCHER SPRUCE

PUZZLING

*It's very strange that rain on Sunday
Seems so much wetter than on Monday,*

*And weekday pains, that we ignore,
On Sundays seems to hurt much more,
Till we decide to stay in bed
When we should go to church instead.*

—ALFRED I. TOOKE

FANCY SUCCESS

Two frogs fell into a bucket of cream, and paddled to keep afloat, but one soon tired, and sank to rest with a gurgling sigh in his throat. The other paddled away all night, and not a croak did he utter, and with the coming of morning light, he rode on an island of butter. The flies came thick to his island home, and made him a breakfast snappy; the milkmaid shrieked and upset the pail, and froggy hopped away happy.

A moral that a man finds in this rhyme, and hastens at once to apply: success will come in the most difficult way, if we paddle and never say die!

—North American Union News

GOOD ADVICE

The first step from the street level into the saloon was broken, so the saloonkeeper put up a sign, "Mind the first step." Anyone should be able to get the idea—with the warning in such a place!

—The Free Methodist

FOUR WAYS

"There are four ways in which you can appeal to a boy: his sense of honor, his conscience, his pride, and his hide."

REALLY?

One pastor said one time, "I abandoned my prayer meeting long ago." A visiting pastor asked, "How did your church officers like that?" The first replied, "They didn't find it out for more than a year."

—Louisville First Bulletin

RICH OR POOR?

William Feather once asked: "If someone were to pay you 10 cents for every kind word you said about people, and collected 5 cents for every unkind word, would you be rich or poor?"

TRAFFIC THOUGHTS

"The glare that bothers auto drivers the least is the pedestrian's.

"Today, the pace that kills is a leisurely walk across the highway.

"The sensible father of a teen-ager looks for the car before he searches for the keys."

—Selected

THE HOLY GHOST

Four chapters tell us all we need to know about the Holy Spirit.

1. In John, chapter fourteen, we have the promise of the Spirit.

2. In John, chapter sixteen, we have the purpose of the Spirit.

3. In Acts, chapter two, we have the performance of the Spirit.

4. In Romans, chapter eight, we have the power of the Spirit.

—Source unknown

"FEAR NOT'S" IN ISALAH

"Fear not; I am with thee . . ." (41:10).

"Fear not; I will hold thy hand . . ." (41:13).

"Fear not; I will help thee . . ." (41:14).

"Fear not; I have redeemed thee . . ." (43:1).

"Fear not; I will gather thee . . ." (43:5).

"Fear not; I have chosen thee . . ." (44:2).

"Fear not; there is no God beside Me" (44:8).

—N. G. M.

ONE-SECOND SERMONS

"The world's shortest sermon is preached by the traffic sign: Keep Right."

"Prayer meetings are like peace conferences; those who need the influence most don't attend."

"Many of the same fellows who want to be in the front row at the ball game prefer the back row at church."

"If the world is ever again to get on its feet, the church will have to again get on her knees."—Sel.

PREACHING PROGRAM

for July

Shameful Absence (1)

SCRIPTURE: Genesis 3:1-10

INTRODUCTION: Adam was ashamed. Ashamed to meet with the Lord in the customary place of fellowship. Ashamed because of what he had done—fearful for what might be the consequences. How often man does something in the heat of a passionate moment of which he is afterwards ashamed! Many a young person with sin glittering enticingly before him has yielded, only to have a lifetime of shameful regret. David framed the proper prayer: "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness" (Psalms 31:1). The church has noted the history of many and thus has erected the best barriers it can to help you refrain from the places and things that would throw you off guard in a weak moment and bring you shame. For Adam this was a shameful absence.

I. ABSENT FROM THE TRUTH—BELIEVED A DEVIL'S LIE!

A. When God's Word and man's word do not coincide—there should be no question as to the truth.

1. The devil is a master in the art of persuasion. With God's glaring truth facing them, Adam and Eve were persuaded it wasn't as glaring as it seemed.

2. Agrippa: "Almost thou persuadest me to be a Christian." Why wasn't he persuaded? Because there was another persuasion pounding upon his mind.

B. Before Pilate, Jesus said, "Every one that is of the truth heareth my voice" (John 18:37).

1. Why did Pilate go without an answer?

2. Was it because he was afraid of the answer? He was absent from the truth. If he didn't hear the answer he might be guiltless—or so he might have thought.

C. There is power to help you believe the truth and reject the temptation of the devil's lie. David found it and wrote: ". . . his truth shall be thy shield and buckler" (Psalms 91:4).

1. The temptation of Jesus in the wilderness.

2. The victory came from His truth as a shield and buckler.

D. Satan's insidious program against God; he has caused the force of many words to be lost upon us. Satan has even played himself up in such a way that he has become in modern thinking a legendary character who is a horned and tailed, fire-eating guardian of a burning hell. The truth of a personal devil today is out of the question and falsified.

II. ABSENT FROM BLINDNESS—The eyes of them both were opened . . . (v. 7).

A. Blindness can be a blessing. Fanny Crosby and her beautiful hymns—physical blindness. The blindness of simple childhood—eyes have not been opened to the great sins of life. The blindness of simple trust—complete confidence in the truth of God.

1. Samson was blinding to the Philistines.

2. When their eyes were opened, his were closed.

B. The opening of their eyes presented to Adam and Eve the knowledge that they could do evil as well as good. Blindness to evil had presented them with

good, with every need taken care of, with God to fellowship with.

1. The devil wanted them to see the glitter of evil.
2. He wanted them to crucify love. "He that loveth not knoweth not God; for God is love" (I John 4:8).

C. Before the opening of their eyes they lived in purity and wholesomeness. The man and his wife were both naked and not ashamed. Now "they knew that they were naked; and they sewed fig leaves together."

1. Their eyes were opened to the stirrings of the lust of the flesh.
2. This has developed until Paul declares, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . ." (Romans 1:25).

D. Intellectual progress came when their eyes were opened. "Knowledge puffeth up, but charity edifieth" (I Corinthians 8:1-2).

III. ABSENT FROM FELLOWSHIP—THE PLACE OF MEETING WITH GOD:

A. The same time, the same place, but someone is missing. God walking in the wind of the day calls the roll. "Adam . . . Where art thou?" There had been nothing in past meetings but blessed fellowship. "Adam . . . Where art thou?"

1. There is a solemn quietness as the voice calls out, for all the Garden knows the tragedy.
2. The fig tree is torn; the others touched in some way.

B. Sin tears a man from his meeting place with God. Sin changes the attitude of God. Instead of the blessedness of the closet of prayer, instead of walking with God and being the friend of God, one becomes the enemy of God.

C. The prophet tells us to "prepare to meet thy God." The voice that called out through the Garden for Adam will someday be calling out your name. (See Revelation 6:15-16.)

D. John writes: ". . . truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3). Part company with God and Paul as did Demas and you will realize the absence of fellowship.

IV. ABSENT FROM PEACE—I heard thy voice . . . and I was afraid" (v. 10).

A. This is man's answer to God's question, "Where art thou?" I am in the valley of fear.

1. The Lord returned for his talents and one servant answered, ". . . I was afraid . . ." (Matthew 25:25).
2. This is a proper fear. "Fear him which is able to destroy both soul and body in hell."

B. The two dying thieves—"Dost thou not fear God?" "But if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation . . ." (Hebrews 10:26-27). "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). We should be vessels full of fear if we are going opposite to God.

C. Peace is denied to the one without God in their life. "And the way of peace have they not known" (Romans 3:17).

1. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation" (John 16:33).
2. Where man and God had enjoyed blessed peace—now there were strife, enmity, and judgment. There was separation. "Men's hearts

[are] failing them for fear" because they have no peace.

- D. "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9). Those who make their peace with God sign the peace treaty, lay down their implements of war, toss away their sin and shame.

CONCLUSION: Will you be a peacemaker and become the child of God?

—MILTON HARRINGTON
Pastor, Reno, Nevada

The Crying Blood (2)

SCRIPTURE: Genesis 4:1-15

INTRODUCTION: Paradoxical as it may seem, Cain instituted a bloodless and at the same time a bloody religion. He was the first modernist to deny the Blood in the religion of the Lord God of heaven. He was also the first one to shed another's blood in the interest of his religion. This was a prefulfillment of the prophecy of Jesus: ". . . the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). This is not the only mention of "crying blood," for in Revelation you will find, ". . . I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:9-10) The "crying blood" was a testimony.

I. TESTIMONY OF A LIE!

A. ". . . Where is Abel? . . . I know not." A tentacle of the devil that fastens upon every life is that of straying from the truth.

1. Jesus said: "Ye are of your father the devil, and the lusts

of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

2. Every lie man speaks to God delights the devil.

B. Will man never learn that God knows the answers before He asks the questions? He gives to man the opportunity to be a man and keep himself clear with God or to incriminate himself.

1. We have been told of God that ". . . my ways are higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8).
2. Then a man dares to stand before God and say, "I know not."

C. Jesus has warned us, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

1. If every idle word is to be accounted for, what about the lies told to God?
2. No wonder Paul said, "Knowing therefore the terror of the Lord, we persuade men . . ." (II Corinthians 5:11).

D. David declares: "Their poison is like the poison of a serpent . . . Break their teeth, O God, in their mouth . . . Let them melt away as waters . . ." (Psalms 58:4, 6-7).

1. Think of the situation of Cain ". . . that they should believe a lie: that they all might be damned . . ." (II Thessalonians 2:11-12).
2. If believing a lie causes damnation, what is the curse of one who lies—not to man, but to God?

II. TESTIMONY OF SIN LYING AT THE DOOR!

- A. "... if thou doest not well, sin lieth at the door" (v. 7). The attitude of the heart toward God is important. God warned Cain before he killed Abel the two ways he could go. He could do well and be accepted—or otherwise sin would lie at his door. This is the decision that faces us.
- B. Cain chose the latter with the thought in his mind that is in every sinner's darkened mind, that sin can be hid. God warned that sin would lie at the door, the entrance to his life.
- C. In the exodus from Egypt, blood on the door saved them. Here there is no blood at the door but sin, and a man's blood crying from the ground pointing to the sin at the door.

III. TESTIMONY OF DESTRUCTION OF SACRED LIFE!

- A. Life is sacred.
1. Within the Ten Commandments rests the command, "Thou shalt not kill." Man cannot give life—neither should he be the destruction of that sacred possession.
 2. The blood left a man's veins, dampened the ground, and cried to God, who gave it its life.
- B. In the list given in Revelation of those assigned to the lake of fire and brimstone, the murderer is mentioned. One of the clauses to the rich young ruler was, "Thou shalt do no murder." One of the works listed of the flesh is "murder" (Galatians 5:21). Paul tells Timothy the law was made for murderers (I Timothy 1:9). Galatians says these shall not inherit the kingdom of God.
- C. Before Cain ever committed the act, he had murdered Abel in his heart. Cain hated his brother. (See Matthew 5:21-22.) Not the blessing of judgment—but the danger.

- D. Cain attempted two murders and completed one. His conscience was not dead. He too heard that voice from the ground. Perhaps he hoped within him would be the testimony that his conscience was dead while he liveth.

IV. TESTIMONY OF PUNISHMENT!

- A. "My punishment is greater than I can bear." The answer of man to the question of God. He was cursed to be a vagabond in the earth. To wander to and fro seeking deliverance from his punishment. No man was to touch him—he was to suffer. Peter admonished the Christians: "... let none of you suffer as a murderer..." (I Peter 4:15). Suffering here, suffering forever.
- B. Justice has a Friend in God. Cain received just punishment. You have the promise of justice at the hand of God. "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 4:8). Man may make errors in his judgments but not God.
- C. "And the Lord set a mark upon Cain." This man is a fugitive from God—touch him not. Wherever he went little children would run from him, men would lock their doors against him. The man with the curse of God upon him. (See Philipians 3:17.)
- D. The testimony of hell is, "My punishment is greater than I can bear." More than a person can bear; and yet he must bear it. No snapping of the nerves, no giving way of the flesh, no hiding place in a double or triple personality.

CONCLUSION: Going on without being right with God is spiritual suicide.

—MILTON HARRINGTON
Pastor, Reno, Nevada

Handful of Something (3)

SCRIPTURE: Exodus 4:1-9

INTRODUCTION: To lose the use of one's hands would be something not many of us would want to experience. In the New Testament we are told of the man who was born with a withered hand. This put him in circumstances where he must beg alms to support himself. If we were to lose the use of our hands for a season we would certainly appreciate them when we gained back their use. In the spiritual sense we have something in our hands. We shall not, nor do we now, stand empty-handed. God's question to Moses rings in our own souls: "What is that in thine hand?" What is your answer?

I. HANDFUL OF A ROD!

- A. Simplicity. Just a tree limb that he possibly carried around for any number of reasons. To a boy it might have been used to make a whistle or an arrow or any number of things.
1. To think that God would ask about a simple thing—a rod!
 2. God was interested to show a man He could use simple things.
- B. Dedication. When God questioned—it was then Moses' rod. Later on, "And Moses took the rod of God in his hand." What had seemed so insignificant—now was dedicated to God.
1. Is there anything so insignificant in our lives but that we should dedicate it to God? The lad with five loaves and two fishes.
 2. Even the small drops of rain are dedicated to God. "For he maketh small the drops of water" (Job 36:27).
- C. Usability. How could God use a little rod? Only God could see the use in that rod.
1. It seems so much of our lives are barren wastes because

God does not have the consecrated use of something.

2. This "little thing" became the smashing power of victory over great mountains.

- D. Personal responsibility is shown here. It was the rod of Moses, not someone else. When he laid it down, it became a serpent. Shrug off serving God with all; see your abilities, your possessions, your all become a serpent to you. (See Luke 11:26.)

II. HANDFUL OF PURPOSE! And let fall also some of the handfuls of purpose for her... (Ruth 2:16).

- A. Ruth was to receive a blessing because of Boaz' giving handfuls of purpose. It was deliberate—no accident. Is it possible some of our service to the Lord could be just accident?
1. Boaz wanted Ruth to have these. Everything about the life of Ruth was following a purpose—that purpose was Christ.
 2. Our lives should be thus.
- B. When Barnabas went to Antioch he "... exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23). The man without a purpose is to be pitied. He has no determination in his heart to "cleave" unto the Lord. This was the first message Barnabas preached to this church—purpose to cleave unto the Lord.
- C. How blessed when God questions us, "What is that in thine hand?" We can answer back, "Purpose" to serve God. When one will purpose to serve God he has eternity with him.
1. Paul says: "... I am made a minister... according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:7, 11).
 2. With handfuls of purpose we will not fail.
- D. Ruth is the human example of Romans 8:28. "We know that

all things work together for good to them that love God, to them who are the called according to his purpose." Paul put it in another place like this: "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). Any odd stones or sizes are rejected. The building is built according to His purpose.

III. **HANDFUL OF BETRAYAL!** *But, behold, the hand of him that betrayeth me is with me on the table* (Luke 22:21).

- A. Betrayal is not a pleasant word. The Master felt impelled to use it. The hand upon the table—of a betrayer. One who purged from his conscience all feeling of respect and decency. Moses laid down his rod and it became a serpent. A betrayer!
- B. Handful of betrayal in many lives. In the marriage vows, in citizenship vows, in church vows, in business vows. What is it that causes one to betray? Some feel they have been wronged and thus take the way of betrayal.
- C. Demas was a forsaker—but we have no record that he was a betrayer. You may forsake man and not betray him, but this is impossible with God.
 - 1. Jesus warned the disciples that they would be betrayed. (See Luke 21:16.)
 - 2. What a curse to follow one all through life and eternity—branded a betrayer!
- D. As God calls out to Judas, "What is that in thine hand?" he answers back, "I have betrayed the innocent blood" (Matthew 27:4). All he could see as he looked at his hands was betrayal.
 - 1. The children of Benjamin and Judah came to meet David and he told them they came to betray, but God

would rebuke. (See I Chronicles 12:17.)

IV. **HANDFUL OF UNCLEANNESS!** *Cleanse your hands, ye sinners . . .* (James 4:8).

- A. To the Pharisees, "whited sepulchres."
 - 1. "Cleanse your hands," "Bring forth . . . fruits meet for repentance."
 - 2. One of the greatest sources of uncleanness is pleasure. "But she that liveth in pleasure is dead while she liveth" (I Timothy 5:6).
- B. Uncleanness belongs to the hypocrite and sinner (see Ephesians 5:3).
 - 1. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags . . ." (Isaiah 65:6).
 - 2. Spreading our garments in His way—filthy and torn, expecting Him to honor them.
- C. The mariner who puts out to sea without either chart or compass is not more at the mercy of the elements than is a godless soul at the mercy of the forces which make for his spiritual and eternal undoing.
 - 1. "Godless soul"—causes one to shudder. A soul will live on as long as God lives.
 - 2. "What is that in thine hand?" Uncleanness, sin, godlessness. What is the fate?
- D. What is the hope? Zechariah says, "In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zechariah 13:1). The leper cried, "Unclean, unclean," until Jesus came.

CONCLUSION: "Lay aside those garments that are stained with sin, and be washed in the blood of the Lamb." Then, as one other cried, "The cleansing stream I see, I see. I plunge and, oh, it cleanseth me!"

—MILTON HARRINGTON

Going Somewhere? (4)

SCRIPTURE: Isaiah 6:1-8

INTRODUCTION: Vacation time is always an exciting time for most people because it means a change from the daily routine that is followed day after day and month after month. The enticement of "faraway places with strange-sounding names" is almost more than we can bear, and thus when possible we go somewhere on vacation. In reality man is going somewhere continually. The distance is not measured by miles but by time. It was the thought of Solomon that the bearings for this journey should be set in youth: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Isaiah came face to face with going somewhere!

I. **THE OPPORTUNITY TO GO—Whom shall we send?**

- A. Man has been provided with many opportunities. This particular opportunity is not limited to a select few. The theme of the gospel has been, "Whosoever will," and here it is displayed, "Whom shall we send?" The opportunities of youth are the opportunities of preparation for the field of vocation. God has the opportunity, for those prepared:
 - B. The Trinity of God will place responsibility upon this "whom." Great responsibility—the one to go must be responsible.
 - 1. Isaiah saw this great and grave responsibility.
 - 2. Responsibility is man's response to God's ability.
 - C. Paul, who himself recognized this opportunity, spoke of other opportunities that are presented with this "go." (See Galatians 6:10.)
 - 1. "As we have therefore opportunity, let us do good . . ."

2. There is more than enough of evil-doing in the world. We need good doing.

D. The selection of the "whom" for this door of opportunity by God depends a great deal upon prayer by others. "Pray ye therefore the Lord . . . that he will send forth . . ." (Matthew 9:38). Recommend that lost one to God through prayer.

II. **THE INCENTIVE TO GO—Who will go?**

- A. The opportunity is presented, but the applicants are few. God is constantly saying, "Who will go?" but man cannot hear. Isaiah said, "I heard the voice of the Lord . . ."
- B. The question facing the God-head was, "Whom shall we send?" The question ringing out through earth is, "Who will go?" Heaven cannot make the Kingdom successful in itself; this creature created in the image of God must put its hand in God's to do the work. Man is challenged to go.
- C. Men are going somewhere—God calls for me to go His direction.
 - 1. God called to Abraham, "Get thee out of thy country . . ." (Genesis 12:1)
 - 2. Jesus spoke to Matthew saying: "Follow me."
 - 3. The message to Paul as he hurried toward Damascus was: "It is hard for thee to kick against the pricks" (Acts 9:5).
- D. The incentive is that of a personal choice to go. ". . . for many be called, but few chosen" (Matthew 20:16). To every man is presented the hope of eternal life—but few will choose it:
 - 1. "And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38).
 - 2. God wants men to go because they want to go—otherwise they will just be hirelings.

III. THE URGE TO GO—Here am I.

A. Why does a man offer himself to God? Because of an inner urging?

1. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Holy Spirit is the Employment Agent in this world.
2. It took the work of the seraphim to cause Isaiah to answer like this; it takes the Holy Spirit to bring us. (See John 6:44.)

B. Isaiah heard the voice of the Lord and it urged him to say, "Here am I." Adam heard the voice of the Lord and was afraid and hid himself. Perhaps Paul was thinking of Isaiah when he preached of personal sacrifice. (See Romans 12:1.)

C. Paul testified to Agrippa that he had not been disobedient to the heavenly vision. (See Acts 26:19.)

D. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door; I will come in to him, and will sup with him, and he with me" (Revelation 3:20). "And the Spirit and the bride say, Come" (Revelation 22:17).

1. Faithfully the urge comes for you to know Christ—to serve God. You are not without the urge; but you are without the courage to say, "Here am I."
2. God give the courage and the urge.

IV. THE PROMISE TO GO—Send me.

A. Man does not stand still when he comes to God. When Isaiah promised to go, God replied: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not" (v. 9). Jesus answered them, "My Father worketh hitherto, and I work" (John 5:17).

B. The desire of Isaiah was not to be idle, not to just sit down in a rocking chair and rock off to heaven. "Send me." Not on works of his own would he go—"Send me in Thy work."

C. The promise had no stipulations on Isaiah's part—just "Send me."

1. After all God has done for us, dare we lay down any stipulations?
2. Men Jesus called to follow Him had stipulations: "Let me first bury my father," "Let me first bid my home folks farewell" (Luke 9:59, 61). Their stipulation was, "Let me," instead of, "Send me."

D. Complete surrender to God for His will. The confession and repentance of sin. Not knowing what going for God might bring to pass but knowing this: "Lo, I am with you always, even unto the end of the world."

CONCLUSION: Going for God, you cannot fail; you have not made a mistake; you will have an eternity of reward.

—MILTON HARRINGTON

SENTENCE SERMONS

Budgets are not taxes; they are the blood banks of the church.

What a grand world this would be if we forgot our troubles as easily as we forget our blessings!

The grace of God still enables men to live straight in a crooked world.

The man who is interested in blowing his own horn is seldom interested in harmony.

We make a living by what we get; we make a life by what we give.

CONTRIBUTED BY NELSON MINK

—Selected

BOOK BRIEFS

Book of the Month Selection, May, 1959

THE ADEQUATE MAN

Paul Rees (Marshall, Morgan, & Scott, \$2.00)

Paul Rees is a world-renowned author and pulpiteer. For many years he was pastor of First Covenant Church, Minneapolis, Minnesota, and now is a world evangelist.

In *The Adequate Man*, Paul Rees becomes a thrilling exegete and the Epistle to the Philippians sings, bubbles, and splashes over under the magic of his pen.

This will be more than another book experience. I venture it will be a soul event. The author gives Philippians the full treatment without being bookish. The best of commentaries, versions, yea, and the poets come hurrying, each bringing his choicest contribution. And the Epistle is thus laden with fragrance.

You will want to preach oftener from Philippians (having read this); more, you will yearn to live more like the Master.

FIRE IN MY BONES

Fred M. Wood (Broadman Press, \$3.25)

As might be expected from the title, this is an exposition of the Book of Jeremiah. It was that burning prophet who spoke because he felt "fire" in his "bones."

This book is thoroughly enjoyable, thoroughly worthwhile, warmly evangelical, and conservative. The author studies the Book of Jeremiah carefully, fits it together into an understandable whole, and gives an introduction to Jeremiah that will make him a much more appreciated friend from the Old Testament galaxy of worthies. There is a great deal of expositional merit and sermon fodder in this book.

ETERNAL SECURITY AND THE BIBLE

Samuel R. Harding (Christian Service Foundation, \$2.50)

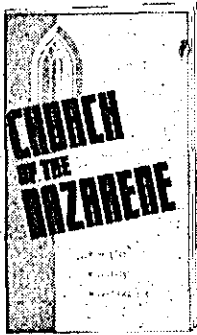
This is a rather distinctive book in one respect, though the subject matter is not novel. It is written by a professor on the faculty at Iowa State University. He writes as a thoughtful layman and in definitely nontechnical terms.

The material in the book is certainly sound and acceptable, but the publisher is asking an exorbitant price for a book of only ninety pages.

YOU CAN PREACH, Building and Delivering the Sermon.

C. Ray Jordan (Revell, \$1.75)

This is a paper-bound reprint of a book originally produced in 1948. It is evangelical, practical, sound, and contains a wealth of valuable material for the beginning preacher. In fact there is insight here that will help preachers at any stage of their ministry. For the man who does not have the original on his shelf, here is a lot of helpful information in an inexpensive format.



Church of the Nazarene Booklet

Colorfully and attractively designed, this thirty-nine-page, pocket-size booklet contains information about the Church of the Nazarene—its history, doctrines and beliefs, method of government, departmental functions, and growth. Most appropriate for the pastor to distribute when calling.

No. BL-514 10c each
12 for 90c; 100 for \$6.00

Constitution and Special Rules

This specially prepared twenty-four-page booklet is made up of that part of the *Manual* of the Church of the Nazarene which is stipulated to be read or distributed once each year to the members.

15c; 12 for \$1.50; 100 for \$10.00

Prospective Membership Folder

An index paper folder, containing "A Brief Statement of Beliefs and Excerpts from the General Rules" of the church. Page 4 provides a place for the name and address of one wishing the pastor to confer with him regarding church membership. 3 x 5"

No. R-20 12 for 30c; 50 for \$1.00

Membership Application Folder

In a brief but direct manner, this card folder covers a "Statement of Belief," "General Rules," "Things to Avoid," "Things to Do," and "Admonition." On the back is a form to be completed dealing with vital points of church membership. 6 x 3 1/2"

No. R-30 12 for 35c; 50 for \$1.25

Transfer of Membership

A form consisting of two parts. The upper section is to be filled out by the pastor of the church from which the member is transferred; the lower is an acknowledgment to be filled out upon receipt by the pastor accepting the member, and returned to the former pastor.

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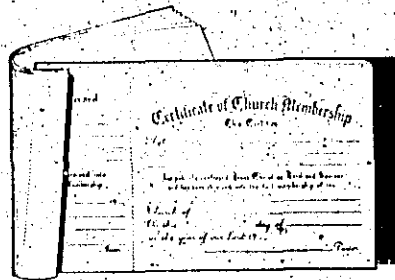
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No. CT-55G 25c; 12 for \$2.75



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GENERAL SECRETARY

Steven D. Cooley
Director of Archives

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Ext. 437

THE NAZARENE ARCHIVES

Since 1936, the General Secretary of the Church of the Nazarene has been mandated by the General Assembly to maintain the denominational archives. As of 1984, the archives maintains approximately 1000 cubic feet of materials spanning from the 1870s to the present. The collection documents the rise, development, and movement of the Church of the Nazarene through photographs, correspondence, audio recordings, periodicals, minutes, sermons, personal papers, etc. The archives generally does not collect library or book format materials, theses, or dissertations. These are available to researchers at the the library of the Nazarene Theological Seminary in Kansas City, Missouri. The archives also does not collect materials broadly related to religious history or the holiness movement unless these materials would have a definite connection to the Church of the Nazarene.

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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ACCESS TO THE NAZARENE ARCHIVES

Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

Certain collections in the Nazarene Archives may be closed or restricted from access or use. These materials may be restricted due to (1) preservation considerations, (2) copyright considerations, (3) confidentiality of morals cases, and (4) office files less than 15 years old.

The Nazarene Archives is generally open by appointment during business hours. Copying services for documents, photographs, and audio recordings are provided for a fee. The archives has no research staff, but will respond to questions which can be answered in a brief letter. Larger requests may require either a visit by the researcher or the hiring of an assistant. The archives will be glad to recommend someone as a research assistant.



Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene, and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

Preacher's Magazine



The Preacher's Magazine

Volume 34 August, 1959 Number 8

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Photo: Baker Book House

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GUEST EDITORIAL

Professionalism: Bane or Blessing

By D. R. Gish*

LIKE OTHER terms in our language, professionalism has acquired at least one meaning in practice that differs from its primary meaning. So much is said of this acquired meaning that sight is almost lost of the initial and basic meaning of the word. Especially in the profession of the ministry there is good reason to fear the consequences of a perfunctory performance of one's duties, following out the routines, establishing habit patterns from which one does not vary and in which he is quite expert and self-assured. Habit is a marvelous timesaving mechanism in various areas of our lives. Yet the minister, probably more than others, needs to watch his habits. Mechanical performance of his ministrations to the people, isolated from any existential, emotional, thoughtful participation in their individual joys and sorrows, is a type of professionalism which will destroy or at least minify his usefulness.

The antidote for this poison of professionalism is, of course, a purposeful and thoughtful identification of oneself with persons in one's parish. "Thy people shall be my people," must be the pastor's word to God, to the community, to the church. There is a great difference between just "people" and "my people." A distinct change of attitude is involved in the movement from impersonal recognition of others to alerted, positive iden-

tification of the preacher's interests with theirs.

But note that we are already considering the basic and constructive aspect of professionalism. It means, as opposed to amateurism, to do things in an efficient and expert manner, in the best possible way. One must not blunder in his work or he may do great damage. He is properly professional if he seeks to know every means, every sound advice, every secret that will make him a more efficient pastor. There is no reason to neglect—nay, rather, there is every good reason to cultivate—the arts of the successful minister. But the great omission which baneful professionalism suffers is of that warm and loving spirit which identifies the minister with those to whom he ministers. This is least easy to acquire, almost, if not, impossible, to reduce to habit, and consequently is the first commodity to go when the minister's activities become merely performances of habit.

Professionalism that is to be a blessing involves a code of fair play and loyalty to one's associates or fellow ministers. This code, in the last analysis, is simply an expression of the Biblical exhortations to right conduct among men, with special reference to one's own profession. It is never right to deal with any fellow minister in such a way that his influence for good is hindered, so that he is looked on as suspect, without his having the chance to defend himself. It cannot be right

*Professor, Nazarene Theological Seminary,

to create or do anything which might create rifts and dissensions among one's fellow workmen by bearing tales, by making implicative remarks detrimental to the dignity or the happiness of those whose tasks are similar to one's own. Here, too, the true professionalism is identification of one's own task and calling with that of his brethren. "We are all in this together."

These matters have been discussed frequently, but as long as the problems remain they should continue to be put before us. True professionalism calls for us to look out after our neighbor's interest as well as our own—to be more ambitious for the common cause than for our own personal rise to the top—in short, in the realm of the spirit, to act like professionals.

FROM the EDITOR

The Works of John Wesley

INTEREST in the thought and work of John Wesley is growing with the passing years. On the current theological and ecclesiastical scene there is an increasing appreciation for him and for the great contribution which he made to Protestant theology and to the mood of the Protestant movement.

One of the very significant moves in the publishing field which reflects this interest in Wesley was the publishing of the full set of *The Works of John Wesley* by the Zondervan Publishing House with the cooperation of the Nazarene Publishing House. This is the first publication of the complete and unabridged edition (originally authorized by the Wesleyan Conference Office in London, England, in 1872) in nearly one hundred years. By the time that this is read, the last of the fourteen volumes will be in the hands of those who ordered the set, prepublication.

Dr. W. E. Sangster, of the Methodist Church Home Mission Department in London, says: "John Wesley grows in stature with every passing decade,

but there is too much quotation of quotation from him. Serious scholars need to go to Wesley himself."

Dr. Samuel Young, general superintendent of the Church of the Nazarene, himself a recognized student of Wesley, says in effect, "I have seen the growing sets on a great number of library shelves but I have not seen too many evidences that they are being read."

The great value, of course, of any such publication as this is not that it should merely be printed to grace the libraries of ministers across the country. It is a handsome set and its very appearance will give an impression that its owner is a follower of Wesley. But this is not enough. It is the hope of the publishers that the books will open the door to Wesley's thought and spirit to many thousands of ministers who have not in the recent past had ready access to these originals. In short, the volumes must be used to be of benefit.

Your editor received a letter from Al Ramquist, sales manager of the Nazarene Publishing House, (see the

reproduction) in which just this concern is registered. It is our judgment that something ought to be done to encourage preachers to read Wesley's *Works* and to glean from them those quotations which they can profitably incorporate into their own ministry.

Hence we want in the immediate future to have short contributions from the users of this set, telling how you are going about gleaning what you want from the wealth of material which is given. For each published contribution of not less than fifty and not more than one hundred words we will pay (on publication) one dollar. This will come under the heading "How I Use Wesley's *Works*."

In addition we want to inaugurate another feature in the *Preacher's Magazine*, which will run indefinitely, which will be headed "My Best from

John Wesley." We want these quotes to come from those who are currently reading *Works*. We will also pay (on publication) one dollar for each published quotation. The quotation should not be less than six lines and not more than fifteen, should carry a topic heading, and should be documented, exact volume, page on which it appears, as well as the occasion, year, etc. in which it was given. The name and address of the contributor should accompany it also. We invite our readers to take part in this. The purpose is not to receive sheafs of Wesley (we have a set here also) but to receive those "choice" quotations which you have found and have used in one way or another in your ministry.

Below is an example of the type of thing we have in mind for the quotations.

MY BEST FROM JOHN WESLEY

Witness of the Spirit

"By the testimony of the Spirit, I mean, an inward impression of the soul, whereby, the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. . . . I do not mean hereby, that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose, that he always applies to the heart (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence; and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven, and his sins covered."

John Wesley, *Works* (Kansas City: Nazarene Publishing House, 1958), Vol. V, Sermon XI, "The Witness of the Spirit" (Discourse II), pp. 124-25. Contributed by L. J. Du Bois, Kansas City, Missouri.

From the desk of:

Al Ramquist

Rejoice and Sing!

July 1, 1959

Dear Dr. Du Bois:

An idea just hit me! First, let me say that the clergy of our church should be congratulated upon the purchase of over 1,000 sets of the WORKS OF JOHN WESLEY. But the thought struck me that selling these classic sets does not really complete our job.

In order to emphasize the unique and practical features of John Wesley's works in sermon building, why don't you invite actual users to send in to you "How I Use" statements suggesting portions and methods drawn from Wesley which have proved especially helpful? Other ministers might then profit by these suggestions.

Then print these statements, not over 100 words each, in the PREACHER'S MAGAZINE from time to time. Does the idea have any merit?

Yours in HIM,



National Church Musicians Institute

Indian Lake Campground, Vicksburg, Michigan

July 7-10, 1959

The Preaching of T. De Witt Talmage

By James McGraw*

WHEN the multitudes flocked to his great tabernacle Sunday after Sunday, they were not served with commonplace, insipid pabulum, but always with something virile and courageous."

This was the observation of C. F. Wimberly, in his book *Modern Apostles of Faith*, concerning the secret of the success of one of America's great pulpitiereers, Thomas De Witt Talmage, whose preaching in the Brooklyn Tabernacle attracted the largest protestant congregation of his time in the entire nation.

"Not pabulum but . . . something virile." A study of the life and ministry of this saintly pastor supports Wimberly's assertion as being as accurate an estimate of Talmage's appeal as any description of his ministry could be. There is indeed nothing of the insipid, the weak, watered-down, softhearted, compromised version of the gospel in the sermons which were heard by those great crowds who attended Brooklyn Tabernacle. They were meaningful, they were scriptural, they were doctrinal, they were scholarly; and they were imaginative, interesting—and down to earth!

The youngest of a family of twelve children, Thomas De Witt Talmage was born in Bound Brook, New Jersey, January 7, 1832. He said of his father that he was "a religious, hard-working, honest man." Eloquent description of a man who must cer-

tainly have been a godly citizen of this time, and fitting companion for Talmage's mother, who is described as being characterized by an aura of "benignity, kindness, keen humor, broad common sense, and industry"! With such parents De Witt relates that "every day began and closed with family worship, led by my father, or, in case of his absence, by mother." Such was the atmosphere in the Talmage home.

Converted at an early age, called to preach before he had ever seriously planned any other vocation, De Witt Talmage prepared himself for his lifework at the sacrifice of his devoted parents and even of his brothers and sisters. The family denied themselves of many luxuries to see their preacher son and brother through college. Talmage describes his father's intensive devotion to the cause, and his vision of the value of having adequate preparation, in these graphic words: "Father swung the heavy cradle through the wheat, the sweat rolling from his chin, bedewing every step of the way, and then sitting down under the cherry tree at noon thinking to himself: 'I am fearfully tired, but it will pay if I can once see that boy through college, and if I can know that he will be preaching the gospel after I am dead.'"

His education included some study in New York City University and a degree from New Brunswick Seminary. The former conferred an honorary M.A. upon its distinguished former

*Professor, Nazarene Theological Seminary.

student, and the University of Tennessee conferred the doctor of divinity degree upon him in 1874.

Ordained in the Dutch Reformed church, he began his first pastorate in Syracuse at the age of twenty-seven. His next term of pastoral service, in Philadelphia, was shortened by his entry into the Union Army as a chaplain. C. F. Wimberly points out that his real career began in 1869 when he was called to the Central Presbyterian Church in Brooklyn, New York. By the time he had served this great church one year the building had to be enlarged into a semi-circular, tabernacle-style edifice to accommodate the large crowds which came to hear him preach. This building had a seating capacity of thirty-four hundred, but within a year it had to be enlarged to take care of an additional five hundred people. "This institution," writes Wimberly, "became known as the Brooklyn Tabernacle, and was America's biggest religious forum. The name of T. De Witt Talmage was broadcast, as it were, nation-wide and world-wide."

This building burned to the ground just a year after it was completed, but another sprang up to take its place. Just two years later it burned, and a third, larger and more commodious, took its place.

While pastor at Brooklyn Tabernacle, De Witt Talmage founded Lay College, a training school for Christian workers, and lectured to this group at least once each week. His lectures also included Chautauqua tours which took him all over America.

In addition to his pastoral work and lectures to the students in Lay College and the other speaking engagements, he was a prolific writer. Editor of *Christian at Work* and the *Advance*, and for ten years head of the editorial staff of *Frank Leslie's Sunday Maga-*

zine, he also managed to contribute regularly and frequently for many years his timely articles in *Christian Herald* magazine. One wonders when he found the time to do it all, but it must be added that besides all this, at least five hundred of his sermons found their way into publication during his pastoral ministry! And after seventy-five years have passed, they are still in print and in demand.

There must be some explanation for the popularity of such a preacher of the gospel of Jesus Christ. Daniel A. Poling, in *A Book of Sermons—Great Pulpit Masters*, observes that the critics "found fault with his methods, but they could not deny his mastery, nor could they successfully indict his crystal-clear loyalty to Jesus Christ as Saviour and Lord." Perhaps this is the secret: loyalty none could deny, loyalty in and out of the pulpit, loyalty from the first to the last—loyalty to Jesus Christ as the Son of God, the Redeemer of Adam's race.

His method of preparing sermons is unique among preachers, although a few have been fortunate enough to be able to use it. One remembers that Charles Haddon Spurgeon followed a similar plan in preparing sermons. Talmage retained expert librarians who gathered for him detailed data and scientific treatment of any particular subject he wished to know about. This impressed his millions of readers and thousands of listeners with the idea that his knowledge of almost any subject must virtually be unlimited. But this in itself would not have been sufficient; the genius of the man is pointed out by one of his biographers as being the fact that he could so assimilate the facts gathered by others "and run them through his gristmill in, such a manner as to come forth with the insignia of 'T. De Witt Talmage.'"

A tireless and energetic man, his

study habits were so regular his friends often remarked they could tell the time of day by his activities. He had breakfast at seven-thirty, and it was exactly one o'clock when he sat down to dinner. His supper was before him at exactly six-thirty. Every day of his life except on week ends he walked five miles. "In bad weather he went out muffled and booted like a sailor on a stormy sea," his widow declares. Fridays and Saturdays he dictated his sermons, walking back and forth the length of his study, composing and expounding the sermon of the week, sometimes in a loud voice.

His exactness of habit is illustrated by an incident concerning one of his articles in a New York newspaper. He wired the publisher from Cincinnati to change a comma to a semicolon! He had discovered the error while proof-reading the galley on the train.

As to his style of delivery, Louis Albert Banks describes him as combining the daring of youth with "his own original and brilliant and often exuberant language. It was all novel and unique; the people never heard anything like it . . . it was fresh and unhackneyed, it was picturesque; it challenged attention; nobody went to sleep, and hearing him once, the listener wanted to hear him again."

John Rush, another of his biographers, says of his delivery: "When at his best he could be likened to nothing else as well as a locomotive of flesh and blood, nerves and sinews . . . From text to peroration he was always master of his audience . . . vigorous if not startling in manner and gesture, and, like the skillful playwright, possessed the power of leading his hearers step by step to tableaux of crucial intensity." Talmage himself once said of his delivery, "My positive mode of preaching seems to stir the hostilities of all earth and hell."

De Witt Talmage was primarily a

topical preacher. He took subjects that he considered to be interesting to the people around him, and jotted down notes in a little book he always carried with him. He is quoted as saying, "I suppose I have preached more sermons than anyone living on texts that are overlooked by other preachers . . . I've found my subjects in out-of-the-way places, in a locomotive train, on a hotel piazza, in a patent office report, in a rainstorm." A vivid example of this style of topical preaching is his sermon "The God of Pleiades and Orion," in which he draws from a comparison of these two constellations of stars the simple lessons that God is a God of order, a God of light, that He is a God of both mercy and wrath, and that He is eternally unchanging.

Talmage preached without notes, or with very sparse notes. Usually a sketch of the sermon outline, to which he very seldom actually referred, was pinned to the page of his Bible as he delivered his message.

Raymond Hantla observes that Talmage's success is found perhaps in his ability as an orator. Unbounded energy, unusual originality combined with an earnestness and power of eloquence carried everything before him. In his sermon on "The Snow" from the text, "Hast thou entered into the treasures of the snow?" (Job 38: 22) he uses such expressions as "falling blossoms," "frozen veils of vapor," "the white angels of the atmosphere," and "the poems of the storm." He eloquently introduces his subject in this sermon by declaring: "Whether through magnifying instrument or with unaided eye, I cannot say, but I am sure Job somehow went through the galleries of the snowflake and counted its pillars and found wonders, raptures, mysteries, theologies, majesties, infinities walking up and down

its corridors, as a result of the question the Lord had asked him—"Hast thou entered into the treasures of the snow? . . ." His three divisions in this sermon are:

1. The snowflake reveals God's concern for man.
2. The snowflake reveals the power of God.
3. Man, like the snow, is valuable to the plan of God.

His was indeed an everyday religion, full of the sunshine and the flowers, the music and the hope, the

shadows and the encouragements that men meet. His was a nineteenth century forerunner of what men today call "life situation preaching," and although he was no Bible expositor as one remembers G. Campbell Morgan or F. B. Meyer, he knew how to appeal to his listeners by means of simply preaching with their needs and their interests in mind. Above all, it must be added, he preached, as Daniel A. Poling observes, "against sin, but with tender regard and yearning for the sinner. He exalted Jesus Christ."

That Impulse from Calvary

By Hal Glover*

SCRIPTURE: Daniel 2:1-5, 16-19, 25-35
TEXT: . . . *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* (I John 3:8).

In his dream, King Nebuchadnezzar saw a terrifying sight. A great, fearful giant stood before him. His monstrous head was of glittering gold. The chest and arms were of bright silver, with mid-section and thighs of glinting brass. Powerfully muscled legs of iron tapered to feet described as miry clay. His baleful and sinister countenance struck terror into the superstitious heart of the heathen king. Who was this mysterious figure, and what did it mean?

Daniel's explanation revealed that Nebuchadnezzar's great domain would divide into various kingdoms, which were represented by the different elements composing the image. Leaving the prophetic interpretation, let's look

at a symbolic thought against the background of the dream.

I. LET'S IDENTIFY THE SYMBOLISM.

The symbolism of the giant is the sin of the world. Sin's approach is outlined by the order of the elements named. It begins with the lure, the appearance of "pure gold." In addition, sin's progress is charted by the order in which the elements were listed. Starting with the appearance of something worthwhile, there is a constant decrease from gold to silver, from silver to brass, from brass to iron, and eventually—miry clay. The prospects of a life of sin diminish steadily.

Around the "stone" gathers the fascination of mystery. Absolutely unique, with nothing like it in all God's creation—what does it symbolize? The Gospels reveal the story of a virgin who gave birth to a Son, who became the Saviour of the world. His birth was unique in that He was begotten by the Holy Spirit before His

mother had known the touch of a husband. Jesus is the Stone cut out without hands!

At another point in the sequence of events, the symbolism of the "stone" represents the Church. This is indicated by the growth of the "stone" after the giant was destroyed. In the light of this background, let's see just what we are taught by all this.

II. HERE ARE REVEALED GOD'S UTTER WRATH AND ANTAGONISM AGAINST SIN.

Satan struck first by luring Adam and Eve into disobedience. He struck hard, and the force of his blow set the entire chain of humanity—generation after generation—reeling down the road to destruction. But God struck back with the measureless power of the everlasting arms and the matchless grace of a universal atonement, providing a way for "whosoever will" to recover from sin's direction and pollution.

Nebuchadnezzar saw this mighty arm in action as he watched the "stone" flatten the giant. What an impact! There was no resisting such power!

Some time ago while I was visiting a meteor crater in Arizona, the curator of the museum told me the fascinating story of the great meteor. Many centuries ago this great 8.7 million ton missile of boiler plate steel whistled its way into our atmosphere from the northwestern sky and struck with an impact that shook the earth. It dug its way 1,500 feet underground, leaving a crater 600 feet deep and 3 miles in circumference. What a jar that must have been!

But I know of a greater impact than that, for 2,000 years ago the Stone cut out without hands flew with deliberate aim from the throne of God to deal a deathblow to the giant of sin. The point of collision was Calvary. There

the Son of God defeated Satan so completely that his kingdom was destroyed and his captives were liberated! It was the impact of infinite love against evil, the power of absolute light to destroy darkness, God's uplifting stream reversing the downdraft of the devil! It shook the world from the beginning of time to its end.

Its shock wave vibrated back to Abel and confirmed his faith. It rolled back to Abraham's dust with the fulfillment of the promises made to him. It shook Paul from his Phariseeism, and set him to blazing a bright gospel path across the world of his day. It shook Martin Luther from his monastery; his writing and preaching set Europe so on fire that she burned herself out of the Dark Ages! It shook John Wesley from his high church pulpit, and "God's horseman" began a fifty-three-year gallop with the message of holiness!

The shock waves reached our shores, and Jonathan Edwards, Dwight L. Moody, Billy Sunday, and others were stirred into action. P. F. Bresee responded—and the Church of the Nazarene was born. This impulse from Calvary caught my life and yours and we were brought face to face with the One who can break sin's fetters and set men free.

Calvary's impulse rolls on today. Radiating from thousands of pulpits, it tingles in the message of the missionary and vibrates in the testimony of every Christian layman. Its note is heard in our gospel hymns, and its tone is in our prayers as they ascend to God. It is not lessening in intensity, for it is still the power of God unto salvation. The sword of the Lord remains unsheathed against sin. He is ready to strike at its pollution, strike at its guilt, strike at its roots, strike at its tyranny and bondage. And no matter how well entrenched the strong-

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hold of Satan may be, God's shock wave can hurl it down.

III. HERE ARE ILLUSTRATED THE POWER AND PURPOSE OF GOD TO COMPLETELY DESTROY SIN.

This is indicated by the symbolism of the destroyed giant in the light of the text:

"... For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

The Word says "destroy"—not suppress, nor counteract, but "destroy" Satan's works! His "works" are that he has made every man a sinner. Christ's work is to make every man a saint by "destroying" the damaging force which Satan has injected into his soul, and infusing life into his spiritual being. Again, let's look through the mind of Daniel and see what he saw:

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: ..." (Daniel 2:35).

What more graphic picture of complete destruction and utter demolition can be imagined? More than knocked down and broken to pieces; instead, actually ground to particles so fine that they could not revive and come together again. Can words express any stronger than this the total breaking of sin's power? Further, the complete removal of sin is indicated by the words, "... and the wind carried them away ..." Doesn't carried away mean removal? Not only were the particles removed—they ceased to exist, for the Word says, "... no place was found for them ..."

Friend, have you known the sweetness of an hour when Christ called and you answered? What a day—when your name is written down in the

Lamb's Book of Life! Even so, Christ wants to lead you deeper into His grace. The Bible teaches a second crisis experience of grace, in which the sin principle is "carried away" by the infilling of the Holy Spirit, so that "No place" is found for it in your heart.

Once I watched the brightness of the sunrise destroy the night. A shadow lingered in the canyon, but the sun filled the deep recesses with its glorious, penetrating brilliance, and eliminated every vestige of darkness. Like this, when the Holy Spirit comes into a heart and it is filled with His presence, purity, and love—"no place" remains for the sin that has dwelt there. It is destroyed by being thrust out!

IV. HERE ARE SYMBOLIZED THE FOUNDATION AND GROWTH OF THE CHURCH.

With the overthrow and complete destruction of the power of sin, the Stone occupies the place once occupied by the giant. As such, it represents the Foundation Stone of the Church as indicated by Isaiah:

"... thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: ..." (Isaiah 28:16).

The words of Christ indicate the same.

"... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24).

Then Paul speaks up, to inform all mankind that this is the only solid place in all the world upon which to build. He says:

"... other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11).

Next in his dream, Nebuchadnezzar saw the "stone" become a great mountain and fill the whole earth. Progress

has been made toward the fulfillment of this prophecy, but we haven't reached it yet. We must continue to build on this foundation—but how? Jesus set the pattern by taking a rude fisherman and forgiving his sins. Then at Pentecost He sanctified him entirely, with the result that his unstable character was made steady as a rock. To this gruff fisherman He said:

"... Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42).

So also He looks at every man. Oh, marvelous truth—that Jesus can wash away sins and transform the wicked into sons of God!

As this fisherman was added to the foundation, the "stone" grew! As other disciples were converted—the "stone" grew! On the Day of Pentecost—

"... they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

And the "stone" grew! And again, "... the Lord added to the church daily such as should be saved" (Acts 2:47).

Meanwhile the "stone" grew! The "stone" grows by personal evangelism and soul winning, and it is our prime responsibility to expand the Kingdom into every land, every home, and every life.

Quality should be mentioned. The "stone" only grows by adding others of exactly the same quality on the foundation. The Scriptures make it clear that if we are not Christlike we are not Christian.

"... if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

Simon Peter further substantiates this by saying:

"Ye also, as lively stones, are built up a spiritual house ..." (I Peter 2:5).

Those whom God has transformed are lively stones. They have life and spark and react to the things of the Spirit, for the impulse from Calvary is stirring in their souls. In such a crowd, something is usually going on! Serving God is not a boring thing but an exciting adventure.

Further, they are described as building stones. God's kingdom can be built on such people. Tell me, can the Church be built on you? If everyone prays for the lost as you do, will anyone ever be saved? If everyone tithes and gives as you do, can the Church meet its financial obligations? Would there be a prayer meeting if everyone should attend it as you do? Would there be a choir? A missionary society?

God's will is that the Kingdom shall fill the whole earth. The great commission resounds at this point.

"... ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Oh, for the spirit of a Schmelzenbach, or a Sidney Knox! Dear Lord, let a double portion of their spirit so fall upon us that we shall be fired with the glow and passion and burning desire to win lost men to God.

OLD AGE

I am fully aware that my youth has been spent, that my *get up and go* has got up and went. But I really don't mind when I think, with a grin, of all the grand places my *get up* has been.—*Sunshine*.

The Romance of the Ministry

By W. S. Muir*

WHEN in college a few years ago I was jolted by the words of my professor as he said, "Some men enter the ministry because of the romance of the ministry." I have never forgotten that phrase till this day.

According to Webster the word romance means "picturesque, a dreamy imaginative habit of mind tending to dwell on the picturesquely unusual." Can this be related to the ministry?

Yes, the ministry does indeed have these qualifications. Let us be honest! What pastor does not like to enjoy the picturesque that is in the ministry? What pastor does not enjoy the honor of being called "Reverend"? (Being careful, however, never to bestow it upon himself!) What a thrill it is to be in front of people continually by means of public speaking; the honor received by being invited into the homes of the families in the congregation, receiving the place of honor at the table, partaking of the best meal that they can produce; the happiness received by being able to join a young couple in the state of matrimony; the joy of dedicating or baptizing that precious baby; even the privilege of comforting the relatives of a departed loved one! Yes, indeed, there is a romance in the ministry!

But wait a minute, prospective preacher. There is another side to this story. It is not all picturesque. There will be lots of hard work ahead, and problems that may never rise to the glamour of the visible.

First of all, there must be that definite call to be God's man. No half-way, perhaps, or maybe, but a definite

call! There will come times when that will be all one will have to rely on, when the bottom has dropped out of all one's plans or the best members have let one down. But there is still the call, no mistaking that. The call indeed is a must in the ministry.

An education is also necessary—if at the very least, the Home Study Course in order that you may meet the requirements for ordination. It will perhaps mean going to college and on to seminary. In addition, there may be many hours of study along with the hard hours of work that you may have to put in to finance that education.

Then in that first church somewhere, no doubt a small one, you may have to continue to work to supplement the salary. The long hours of working, studying, calling, and the many duties that a pastor has to attend to, will make the word romance seem rather out of place. In that first church the salary will be small (if you get it).

There will be many long hours, yes, at all hours, to be put in. That hospital call late at night, that one that wants your prayers right away—yes, all this, too, is part of the "romance of the ministry."

Beyond all of this is that which is still more important. There is the thrill of seeing men and women, boys and girls, bowing at an altar of prayer seeking and finding God. There is a joy in seeing their lives change, and in watching young men and women dedicating their lives to the service of the Master. Yes, there is a "romance of the ministry" everywhere we look.

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The Man Who Claimed to Be Elijah

The Mystery of John Alexander Dowie

By Maynard James*

JOHAN ALEXANDER DOWIE was known to millions of people throughout the world at the beginning of this century. Today he is almost a forgotten figure.

My friend, the late George Holmes, of Goole, told me that he saw Dr. Dowie when he came to Leeds and aroused the fury of the medical students in that city. Recently I read Gordon Lindsey's book about this remarkable man who, by his miraculous and controversial ministry in Australia and the U.S.A., made religious history.

John Alexander Dowie was a Scotsman, born in Edinburgh in 1847. When thirteen years old he emigrated with his parents to Australia. In his early twenties he returned to Scotland and studied for three years at Edinburgh University.

A cablegram from his father recalled him to Australia, and it was in that country that he commenced his ministry as a Congregational minister.

When he was in charge of a church in Newton, a suburb of Sydney, a terrible plague swept that part of Australia. People died in such numbers that the young minister officiated at more than forty funerals in a few weeks.

Appalled by such tragedy, Dr. Dowie wept before God on behalf of the stricken people. As he did so,

there came to him the burning conviction that the Christ of Acts 10:38 still lived to "heal all who were oppressed of the devil."

The plague then raging in Sydney was the work of Satan; but what medical science was unable to do, the risen Christ could accomplish. Borne along by this conviction, Dr. Dowie went to see a young lady who was dying of the plague. The agony of her conflict with death was terrible to behold.

Sweeping aside the pious sentiments of the doctor in attendance (a good man, who regarded the plague as the mysterious ordering of God), Dowie laid hold of the throne of grace in importunate prayer. Pleading the promises of scripture, he claimed deliverance for the dying girl. In answer to his prayer a miracle was wrought and the girl was instantly healed.

Commenting on this striking incident, Dr. Dowie wrote: "This is how I came to preach the Gospel of healing through faith in Jesus."

In due course, in spite of fierce opposition, Dr. Dowie built and organized an independent church in the city of Melbourne. There his ministry of healing gave the work a phenomenal growth. The miraculous cure of a totally blind lady, Mrs. Lucy Parker, and the instant deliverance of a boy who was dying of tuberculosis of the bones and could not walk—these

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miracles were the forerunners of a series of wonders that astonished Melbourne and other parts of Australia.

It would seem that in 1886 John Alexander Dowie entered into a deeper spiritual experience, possibly the blessing of entire sanctification. With this further endowment of grace there came the vision of a much wider ministry. Thus, in June, 1888, Dr. Dowie and his family set foot in San Francisco, U.S.A. Soon the carriages of the wealthy rolled up to the hotel of the newcomer in Market Street. They came seeking healing of the body; but Alexander Dowie, with the humility and boldness of a Spirit-filled man, rebuked them for their sins and told them to get salvation before seeking for bodily healing. A series of healing campaigns in various parts of the States attracted large crowds and great enthusiasm. Miracles of healing were wrought and lives were transformed through Dr. Dowie's ministry. Of course he did not escape the envy of ecclesiastical authorities nor the persecution of the doctors and brewers. But undaunted by opposition, Dowie went from one triumph to another.

In 1890 he made his home in Evanston, Chicago, and it was during his sojourn in that city that he was arrested one hundred times in a single year for preaching the message of divine healing through faith in Jesus Christ!

Dr. Dowie presented to the superior court one hundred affidavits to healing, among which were testimonies of the cures of prominent citizens like Amanda Hicks, a first cousin of Abraham Lincoln, and Miss Jean Harrison, a niece of President Harrison. These affidavits were a revelation to the people of Chicago and a bombshell to the opposition parties.

Later, Sadie Cody, niece of the famous "Buffalo Bill" (Colonel W. F.

Cody), was miraculously raised up from the bed on which she lay, a helpless cripple.

Even Robert G. Ingersoll, the notorious infidel, fled from Chicago rather than accept Dowie's challenge to a debate on Ingersoll's blasphemous charge that "God must perish, because He is useless and never answers prayer."

In John Alexander Dowie had arisen a man who, by his irrefutable evidence that God answers prayer, called the atheist's bluff.

In 1896 Dr. Dowie organized what was known as the Christian Catholic church. (This, of course, had nothing to do with Roman Catholicism.) He secured a building known as St. Paul's, on Michigan Avenue, Chicago, and completely renovated and refitted it so that it would seat over 3,000 persons. Branch churches were started in other parts of the city and also in many other cities and towns of the U.S.A. In fact, this organization spread to Europe, Australia, South Africa, England, and Scotland.

An outstanding feature of Dowie's work in Chicago was the sending out of the "Zion Seventies." They consisted of various groups of devoted Christian workers, seventy members in each group, who went forth into the homes of Chicago. The city was divided into districts, and millions of tracts were distributed by the "Seventies," who grew to a force of 3,000 men and women.

To these devoted bands of workers Dr. Dowie gave a solemn charge. It was "to lead those who are unsaved to repentance through faith, to hope, to love, by the grace of God, to their Father, that they may receive the blessing of eternal life . . . to carry to the sick the message: 'I am the Lord that healeth thee' . . . to carry the message of Him who is the Resurrection and the Life, and to bid men

to know that in Him there is salvation, healing, and holiness and everlasting life."

Dr. Dowie also published a weekly periodical called the *Leaves of Healing*, through which his sermons and writings contacted readers all over the world.

It seems clear that up to 1896 John Alexander Dowie was a humble, holy man of God. When, on February 5, 1896, a certain Mr. Calverly, at a General Conference, referred to Dr. Dowie as the chief of modern apostles, Dr. Dowie replied, "I am less than the least of all the saints, and not worthy to be called an apostle. But if my good Lord should ever get me low enough, and deep enough in self-abasement and self-effacement to be truly what I want to be, and hope in a measure, I am, 'a servant of the servants of the Lord,' why then I should become an apostle by really becoming a servant of all." On another occasion certain unnamed persons told him, in confidence, that they had received a direct revelation from God that John Alexander Dowie was none other than Elijah the Restorer, whose return to earth before the second advent of Christ was prophesied in the Book of Malachi.

Dr. Dowie immediately rebuked in stern measure these self-appointed prophets, and abruptly dismissed them from his presence. Yet by 1901 Dr. Dowie was obsessed with the notion that he was verily Elijah, the prophet, and that his task was to "restore all things" before the great day of the Lord came. To the astonishment of the Christian world and the misgivings of many of his devoted followers, he publicly announced that he was the promised Elijah. He went even further in his delusion by claiming to be "the messenger of the covenant" and the prophet foretold by Moses.

Secretly he purchased over 6,000 acres of land on the shores of Lake

Michigan, some forty miles north of Chicago. There he launched his fabulous project of Zion City. His scheme was to build a city in which only Christians would live, and in which no tobacco, liquor, and swine's flesh would be used. No gambling dens, theaters, or dance halls were ever to receive license to operate within that community. And no drugstore or doctor's surgery was to be located there!

People from various parts of the world flocked to be enrolled as citizens of Zion City, and tens of thousands of dollars poured into Zion bank by investors who believed in Dowie. Under the specious argument that "Zion is to be a theocracy, not a democracy," Dr. Dowie assumed personal control over the smallest details of the city's existence. Not content with one Zion City on Lake Michigan, he planned to establish other Zions in different parts of the world!

His grandiose schemes and his dictatorial methods brought him down to ruin. At last his own people turned against him, and he was deposed from his office as general overseer. The deeds of the property of Zion City were taken out of his hands.

On March 9, 1907, John Alexander Dowie died, a broken and a disappointed man, his mind clouded by disease and his own wife estranged from him.

In this interesting and factual document, *The Life of John Alexander Dowie*, Gordon Lindsey seems to have put his finger on the causes of Dowie's downfall.

The man who in the hour of adversity depended absolutely upon God was lifted up with pride when dazzling success was his, and the adulation of thousands of people savored almost of idolatry. Carried away by the multifarious duties of a large organization, he became too busy and neglected the

secret place of prayer. A detailed picture of his activities during the latter phase of his ministry show him as a man driven by ceaseless toil. "Often he laboured all night to finish work he had laid out for himself. We search in vain for scenes such as had occurred in Australia, when he spent those hours alone with God under the starry canopy of the heavens."

As long as John Alexander Dowie lived the life of a true prayer warrior, the hosts of hell were powerless to thwart his amazing exploits for the kingdom of God. But when he became a despot, self-confident and exclusive, and living luxuriously in a costly

executive mansion, he became an easy prey to seducing spirits.

Had he retained his former simplicity of life and his habits of secret prayer; had he been willing to delegate many of the onerous tasks in a rapidly multiplying organization, to men of integrity and ability, then John Alexander Dowie might have gone down in religious history as a modern apostle. Certainly we must pay him the homage of being a man whose faith in the promises of God brought back to the Church in no little measure, the message of Jesus Christ as "Jehovah-Rapha"—the Lord who healeth.

Pulpit and Parish Tips

The Preacher's Vacation

By E. E. Wordsworth*

The Master wisely said to His beloved disciples, "Come . . . apart . . . and rest a while." The old adage, "All work and no play makes Jack a dull boy," is applicable to the minister. Wesley, the Methodist, the methodical man if you please, declared, "I have more leisure than any man in England." He also said, "Never be unemployed; never be triflingly employed." It must be recalled that the great Wesley spent hours daily in the saddle or his chaise riding to his appointments. And he was an open-air preacher for the most part. Therefore, he was relaxed from riding and preaching in God's great outdoors.

Many a minister becomes physically exhausted because of strain and the grinding monotony of week-by-week church life and demands. Even prayer,

meditation, reading, sermonizing, and visitation are exhaustive employment. The Book says, "Much study is a weariness to the flesh." And Adam Clarke said he knew the accuracy of this Bible truth.

The wise preacher will find suitable recreation and an avocation. An annual vacation of at least two weeks is indispensable, and a day each week for rest, relaxation, and change is necessary for the hard-working minister. By religiously taking time for wholesome, re-creating pleasure in fishing, hunting, golfing, or other athletic sports he will return to his great task and commission with more zest and vitality. Dr. H. V. Miller took Saturday as his rest day. Some take Mondays. And I know a Presbyterian pastor who takes Thursdays. He told me the middle of the week suited him best.

*Evangelist, Redmond, Washington.

The Minister and the Psychiatrist

VIII. The Present Status of Psychological Medicine (contd.)**

By Edwin Fair*

AS THE various medical men became more sophisticated about the causes of mental illness, vehement arguments arose among the various psychiatrists about this problem. In America the psychiatrists were of the opinion, predominantly, that mental illness was somehow based on organic brain disease, and many presumed it to be hereditary illness. This hereditary concept prevailed for many years, and with it mental illness was looked upon with a marked degree of pessimism. There were a few who thought much could be done for the vast majority who suffered from illness of this type.

Perhaps the most creative period in the history of psychiatry were the years 1849 to 1926. During these years the advancing psychiatric revolution was pioneered by the work of Kajal, Pavlov, Sherrington, Kraepelin, Bleuler, Freud, Adler, Jung, Meyer, and Charchot. These were the men who did physiological and anatomic studies, relating the two to human behavior. It was also during this period that there was a systematized description of psychiatric illness. A psychological analysis of mental illness was devel-

oped and psychological motivations related with human behavior were discovered. The concept of disease as a chapter in biological evolution and the integration of environment into the study of mental disease were brought about. Also the extension of psychiatry to the study of normal individuals was introduced.

However, few of these revolutionary ideas penetrated the state hospitals in the United States at this time. More buildings were built, and existing buildings were enlarged to house the increasing number of patients. The state hospital system became the whim of politicians; patients were exploited and staffs were destroyed by political pressures. Treatment programs were constricted by a lack of finance. Hospitals became the forgotten child of American medicine. This condition existed essentially until the beginning of World War II.

During the second world war, because state hospitals were understaffed, a number of conscientious objectors—those men who were members of the historic peace churches, such as the Mennonites and Quakers—were assigned as hospital attendants. Many of these men were observant. They began to describe to the public some of their experiences. They told of the patients in the hospitals who

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**From Lecture Series, Nazarene Theological Seminary.

were naked most of the days because there were not enough clothes, of patients who were chained to the bed because there were not enough people or a treatment program geared to treat them in another method to ease their disturbance. They told of patients whose food was unfit for human consumption, of patients who had had no visitors for many years, patients for whom there was no hope. Newspapers began to take up the complaints of some of the conscientious objectors. In 1946, *Life* magazine did a story on the state hospital system. Other magazines did likewise. As the public became informed, they began to prevail upon state government to do something about the problem. In this more enlightened age, with the psychiatric revolution and increased attention to the confined patients, we are now living in the third revolution of psychiatry. The patient is studied as a human being who lives uncomfortably in his environment.

As Dr. William C. Menninger¹ has pointed out, present-day psychiatry is concerned with the social relationships which influence the personality. Consequently the field of influence extends and in some cases overlaps to the fields of various social sciences, such as sociology and anthropology, as well as those of law, religion, and education. The cultural anthropologist and the present-day dynamic psychiatrist believe that the personality and culture are derived from the interplay between the needs of the human being and the environment in which he lives. As the anthropologists have studied ancient cultures and primitive societies, they help the psychiatrist to understand the immensely important roles of culturally conditioned

behavior. There is an increasingly close working relationship between the psychiatrist and the anthropologist.

Likewise, there is an increasing interchange of ideas between the sociologist and the psychiatrist; while the studies are made from different points of view, the interest of the two are the same. Sociology regards the institution as establishing the statutes and regulating the relations of the persons to one another. Psychiatry, however, regards the institution as a creation of the individual to satisfy his particular needs. So while sociology is interested in groups of people, psychiatry is interested in the individual, but both are vitally concerned with the social problems in which human beings live.

Regardless of the belief that the person holds, the psychiatrist must deal with the religious experience as a significant part of the life of man. And its role in one's life must be considered by the psychiatrist in the treatment of the patient. There have been some religious leaders who have tried to show that psychiatry is anti-religious and seeks to destroy religious faith. While it is true that some psychiatrists are atheists, there are others who are strongly religious, just as are other doctors, lawyers, business people, skilled laborers, and unskilled laborers. One cannot single out the remarks of individuals within psychiatry and consider them to be the generally accepted idea of all psychiatry. It was primarily because of this misunderstanding that a group of psychiatrists, approximately ten years ago, made a statement which was unique in the history of psychiatry. It is significant that many psychiatrists agreed to release this statement in order to clarify the thinking of people concerning the relationship between these two disciplines. This statement

of the Group for the Advancement of Psychiatry was as follows:²

"For centuries religion and medicine have been closely related. Psychiatry as a branch of medicine has been so closely related to religion that at times the two were almost inseparable. As science developed however, medicine and religion assumed distinctive roles in society, but they continued to share the common aim of human betterment. This also holds true for that method of psychiatry known as psychoanalysis.

"We, as members of the group for the advancement of psychiatry, believe in the dignity and integrity of the individual. We believe that a major goal of treatment is the progressive attainment of social responsibility. We recognize as of crucial significance, the influence of the home upon the individual and the importance of ethical training in the home. We also recognize the important role religion can play in bringing about an improved emotional and moral state.

"The methods of psychiatry aimed to help patients achieve health in their emotional lives so that they may live in harmony with society and with its standards. We believe that there is no conflict between psychiatry and religion. In the practice of his profession, the competent psychiatrist will therefore always be guided by this belief."

Both psychiatry and religion recognize the worth of the individual; they are concerned with the solution of conflicts which he encounters as he lives in society. Their goals are similar and in many areas overlap. There are increasing numbers of theological students in clinical pastoral training in various state hospitals, and more schools of theology are establishing departments of pastoral care which work closely with the discipline of psychiatry. In mental hospitals the chaplain

is a member of the psychiatric team. In our hospitals in Topeka the chaplain has regular ward duties with the patient, sits in on our conferences, and tells us how he sees the patient. He makes recommendations concerning the religious life of the patient. He has other duties also, and in the Menninger Foundation School of Psychiatry there is a course in religion in which the psychiatrists and the ministers sit down and discuss common problems. There is a course of psychiatry taught at the Catholic University of America, and the Federal Council of Churches has taken an active leadership in helping the clergymen understand mental illness. Recently there has been established an Academy of Religion and Mental Health, which includes in its founders a group of outstanding men of these two fields.

We should make a brief statement concerning the relationship of psychiatry to criminology and law. The psychiatrist frequently encounters types of misbehavior. Oftentimes they are classified legally as crime, misdemeanors, or delinquency, while medically they are spoken of as neurotic, psychopathic, or psychotic behavior. Regardless of the caption given, the lawyer and physician find their common interest in human beings overlapping. As the lawyer or judge becomes interested in justice and fair treatment, there is increasing interest in rehabilitation instead of punishment. The American Psychiatric Association has a medical-legal committee charged with the responsibility of working in a closer co-operative effort with the lawyers. I believe at this time it will be sufficient to say that these two disciplines are becoming increasingly aware of the need for closer co-operative effort. Although seemingly slow in coming about, there is progress in this relationship.

¹William C. Menninger, *Psychiatry, Its Evolution and Present Status* (Ithaca, New York: Cornell University Press, 1948), pp. 34-47. Used by permission.

²*Ibid.*, p. 42. Used by permission.

In considering the present status of psychological medicine, one must make some comment on the present status of drugs and the treatment of emotional disorders. There are some who would say this may be the fourth revolution in psychiatry. This has re-created an interest in the organistic approach to mental illness, and as the psychiatrists march in company with the biologists and biochemists, there are those who believe we are moving down a new road which may lead to a golden age of psychiatry. Most of the biological research being done concerns itself with the chemistry of the brain and nervous tissue and the action of the various tranquilizing drugs. There is also a considerable amount of experimental work done on drugs that produce hallucinations and self-induced psychotic reactions. The basic theory in this biochemical approach to mental disease is that there is some substance (or substances) in the body which disrupts communication within the central nervous system, that is, the brain, and the responses of the human being in behavior and thinking.

Perhaps the important key to the present-day research is the action of the various tranquilizing drugs and patients who suffer from psychotic illness. While the actions are not yet clearly established clinically, there have been some remarkable responses. Although these are not consistent, perhaps the prevailing feeling of the effect of these tranquilizing drugs can be summarized as stated by Dr. Paul Feldman of Topeka State Hospital:¹

"None of these drugs is inert and while we do not know their mode of operation or even their fate in the body, we must be aware of their

toxic effect. They diminish tension and anxiety and make the individual more tranquil. They do not change the basic personality pattern. While the patient is made more tranquil, hence more amenable to other forms of treatment, the disorder which caused the illness in the first place is not changed. Clinically it has been observed that symptoms recur when the drug is discontinued in many instances.

"Even so these drugs have been of great help. In the hospital it has reduced greatly the need to restrain the acutely disturbed patient and the discharge rate has increased remarkably."

Generally speaking, the best results of each of these drugs has been obtained in the more disturbed patients. Many who were serious ward problems for years have been able to integrate into the hospital routine. The patients have been able to communicate better with the psychiatrist. It seems that while the population of mental hospitals may decline with the use of drugs, there will be a need for increased outpatient services. It also seems that it will challenge us to more effective methods of psychotherapy. Since there is no alteration of basic personality patterns, we must utilize the means that we have at our disposal, psychotherapy, to bring about an understanding and a change in personality patterns. It seems that in the present-day approach of psychiatry there are primarily three goals. One is to reduce the severity of symptoms through the use of drugs or any other therapeutic method. Second is to establish communication between the psychiatrist and the patient across the barrier that exists between the patient and the world about him in mental illness. Third: increased research into the physiologic and biochemical factors that may cause or affect the symptoms that a patient has.

¹Personal communication, Dr. Paul Feldman, Topeka State Hospital, Topeka, Kansas.

The Arminian View of Inspiration

VIII. The True Arminian View

By Ralph Earle*

FOR SOME years it has been our conviction that the theory of verbal inspiration as held by the Calvinistic fundamentalists of our day is not the true Arminian view. Recently we found some support for this in a little booklet on *Verbal Inspiration*, by Dr. Gordon H. Clark, of Butler University. In it he makes this very significant statement:

"Verbal inspiration is integral with the doctrines of providence and predestination. When the liberals surreptitiously deny predestination in picturing God as dictating to stenographers, they so misrepresent verbal inspiration that their objections do not apply to the Calvinistic viewpoint."¹

The main distinctive difference between Calvinism and Arminianism is that the former holds to *monergistic* grace, while the latter believes in *synergistic* grace. It is our feeling that the theory of verbal inspiration fits into the Calvinistic doctrine of the *monergistic* activity of God, while the true Arminian view holds that the inspiration of the Scriptures was a synergistic process—God and men cooperating together to produce a divine-human Book that is truly the Word of God. This we believe to be the

key to understanding the correct Wesleyan theory of inspiration.

That plenary, not verbal, inspiration is the true Arminian view is indicated by the quotations already given from the outstanding Arminian theologians. It is also supported by Adam Clarke, who is universally recognized as the leading Wesleyan commentator on the Scriptures. He writes:

"I contend only for such an inspiration, or Divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies that even their words were dictated, or their phrases suggested to them by the *Holy Ghost*."²

It will be noted that Adam Clarke definitely rejects the idea that the Holy Spirit suggested to the sacred writers the actual words or phrases which they wrote. Rather, He inspired their minds with divine truth, and they chose the words with which to express it.

A. H. Strong, the noted Baptist theologian, has given an excellent definition of inspiration. He says:

"Inspiration is that influence of the Spirit of God upon the minds of the Scripture writers which made their

*Professor, Nazarene Theological Seminary.

¹Gordon H. Clark, "Verbal Inspiration: Yesterday and Today." Reprint of article published in the September 12, 1956, issue of the *Southern Presbyterian Journal*. Used by permission.

²Adam Clarke, *The New Testament of Our Lord and Saviour Christ . . . with Commentary and Critical Notes* (New York: Methodist Book Concern, n.d.), I, 10.

writings the record of a progressive divine revelation, sufficient, when taken together and interpreted by the same Spirit who inspired them, to lead every honest inquirer to Christ and to salvation."¹

Strong also goes on to point out that for some parts of scripture inspiration involved "the direct communication from God of truth to which man could not attain by his unaided powers."² Sometimes it just included illumination, or the quickening of the writer's natural faculties. At other times it involved nothing more than superintendence in the recording of data or reporting of what the writer had seen or heard. In other words, some parts of the Bible are verbally inspired, when God spoke definite words to a prophet or apostle. In other cases there was a great illumination of his mental faculties to understand profound spiritual truths. But sometimes the writers were simply guided to record material which was available to their natural resources.

This point of view is expressed very clearly in Samuel Cartledge's *Conservative Introduction to the New Testament*. He also makes this observation: "All Conservatives should realize that a belief in verbal inerrancy is not essential to a high view of inspiration."³ He sums up the correct Conservative view on infallibility in these words: "The Conservative believes that inspiration guarantees the infallible accuracy of the Scriptures in matters of faith and practice."⁴ That is, the Bible fulfills perfectly the purpose for which it was written—to provide man with the plain way of

salvation and godly living. More than that is not required.

In the first issue of *Christianity Today* the lead editorial expressed the point of view of the editors of this new, significant, conservative journal. Here is what it says: "It is their conviction that the Scriptures teach the doctrine of plenary inspiration."⁵ The editor also says: "To state the biblical concept of inspiration will be one of the aims of this magazine."⁶ Later on another reference is made to "the plenary inspiration of the Bible."⁷ But nowhere do we find the phrase "verbal inspiration." In the first fourteen issues of *Christianity Today* we have not discovered any defense of verbal inspiration. We happily take our stand with Dr. Carl Henry and his associates in their assertion of a belief in plenary inspiration. We believe that that would be the common ground of all true conservatives and that the term "verbal" should be avoided. In spite of all denials, the word suggests something mechanical.

CONCLUSION

This last chapter of our study has already grown to undue proportions. But so much more material clamors for expression that it is difficult to close. Perhaps it would be safest to limit ourselves to one inquiry in conclusion.

How can we know that the Bible is inspired? That is a very relevant and a very crucial question. Without a belief in the inspiration of an authoritative Scripture we have no certain foundation for our faith. We began our study with this assertion and we come back to it in closing.

Perhaps the best answer that can be given to that question is the one found in the Westminster Confession of Faith: "Our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."⁸

Only the Holy Spirit can certify to us by an inner conviction that the Bible is truly the Word of God, and only He can help us rightly to understand it. May we always seek His guidance and illumination.

⁸Schaff, *Creeds of Christendom*, III, 603.

Preaching Without Notes

By James H. Whitworth*

THE MOST effective preaching is done without notes. To say this does not imply rambling extemporization that betrays failure to make adequate preparation, for true eloquence is inspired by the occasion of delivery only when a thorough groundwork has been laid. First the preacher makes himself ready, and then he lets himself go.

Dr. Charles William Koller ventures to suggest the proportion of ingredients in preaching without notes. In his classroom lectures he estimates that 50 per cent is saturation of the mind with the subject, 40 per cent is organization of the outline, and only 10 per cent is memorization. While I have no way to confirm his exact estimate, I do know that his idea is correct. When my preparation is somewhere near perfect, I find comparatively little difficulty in memorizing the essential points. If, however, there remain flaws in the logic of the sermon structure, my mind finds dif-

ficulty in retaining the outline. Visual and psychological aids contribute a little to facilitate memory, but they cannot compare with the advantage of being full of the subject and having a logical sequence of thought.

After I have done all that I can to prepare God's message, I must release my personality to the influence of the Spirit. The best place for the prepared outline is in a convenient pocket or in another part of the Bible. When it lies before me, I am tempted to use it. In preaching expository sermons, frequently I have important details that I want to mention at specific points in the sermon. To get the sequence of scriptural quotation correct, I sometimes place the numerical order of my outline in the margin of my Bible. However, whenever I have to resort to helps for memory, I feel that my preparation is inadequate or my sermon is too weighty. Even though I find it hard to take the chance of omitting choice bits of truth, I enjoy the greatest liberty when I part company with my notes.

*Pastor, Normal, Illinois.

August, 1959

¹Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: Judson Press, 1907), I, 196.

²Ibid.

³Samuel A. Cartledge, *A Conservative Introduction to the New Testament* (Grand Rapids: Zondervan Publishing House, 1938), p. 191.

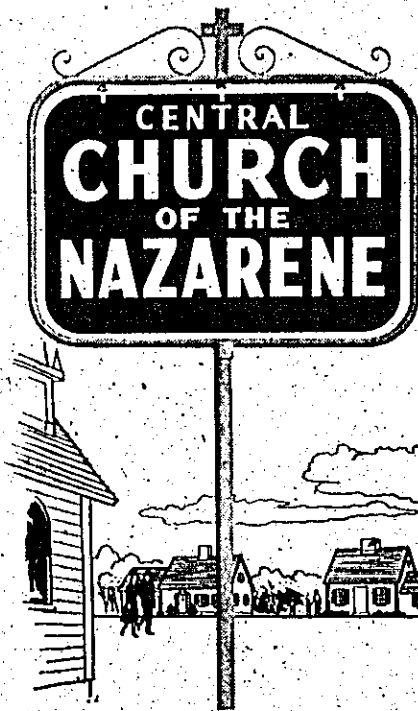
⁴Ibid., p. 193.

⁵*Christianity Today*, I, 1 (October 15, 1956), p. 20. Used by permission.

⁶Ibid.

⁷Ibid., p. 23.

Which one will best identify your church?



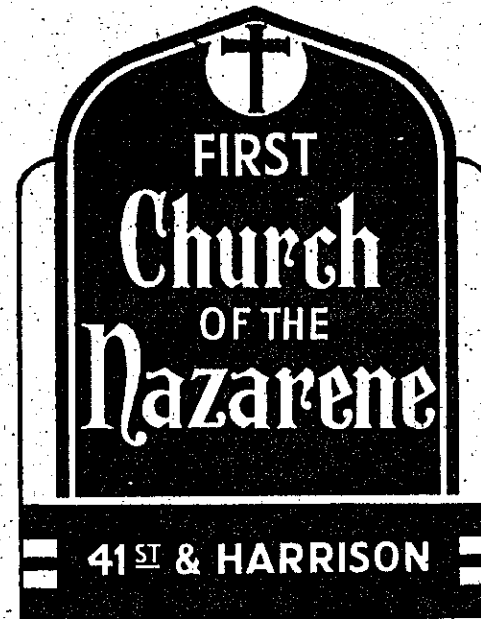
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Visitation Evangelism—

PARAPHRASE OF HEBREWS 13: 1-16.

1. Let visitation evangelism continue.
2. Be not forgetful to call on the visitor: for thereby some have gained new members.
3. Remember to call upon them that are bound by sin, as once you were; and them which are having troubles, as you sometimes have them.
4. Visitation evangelism is honorable in all churches, and the visitor is blessed; but those who fail to visit, God will judge.
5. Let your visitation be without argument, and be content with whatever results you obtain; for He hath said, I will never leave thee, nor forsake thee.
6. So that we may boldly say, The Lord is my helper, and I will carry on the visitation program in spite of what men shall do unto me.
7. Remember also them which visited you, who spoke unto you of the Word of God: whose example follow, considering the fact that you too might win a soul.
8. Visitation evangelism was a good tool yesterday, it is such a tool today, and will be forever.
9. Be not disappointed with excuses, many and weak. But it is a good thing if your visitation be carried on after prayer, not with foolish talking and watching TV, which scarcely profit very much.
10. We have a visitation program whereof they have no right to criticize which do not participate therein.
11. For the person of this kind, who comes to church only to escape hell, and not to help someone else, ought to be punished with excommunication.
12. Wherefore Jesus also, that He might win souls, carried out a visitation program of His own, and witnessed to many people.
13. Let us go forth therefore and do visitation work, striving to win souls.
14. For here we have no guarantee of a full house, but we must seek one through visitation evangelism.
15. By this method, then, let us bring men to God continually, the fruit of our labors, being thankful that we have won them.
16. But the Crusade for Souls and visitation evangelism forget not, for with such programs God is well pleased.

—JACK C. FISCHER
Pastor, Wapello, Iowa

Tears are lenses through which our dim eyes see more deeply into heaven and look more fully upon God's face than in any other way.—J. R. MILLER.

COMMUNITY GREETING CAMPAIGN

How about an annual Christian community greeting campaign from your church?

Greeting cards are used at special seasons of the year such as Christmas and Easter. They are also given to individuals for special occasions such as birthdays, etc.

Once each year (and preferably some other season than a greeting card time, the church could have special Christian greeting cards printed. These cards could carry a message to the community as well as an invitation. The card could offer the services of the church and pastor.

This Christian greeting campaign could become an annual affair. It could tell the people that the church was glad they lived in this community. The card could be a witness for Christ. Such a campaign would promote good will and offer an annual contact with the parish.

The cards could be mailed, but it would be so much better if they were handed out personally by the church members.

A PASTOR'S CLASS

Rev. Harold Davis is the fine pastor of Amarillo, Texas, First Church of the Nazarene. Some time ago he sent in the following plan. We pass it on to our readers in his words:

"In order to get some new couples to coming with whom we had acquaintance, I started a 'pastor's class' on Sunday mornings. None already enrolled in our Sunday school could come to the class. They had to be new to our church. It has been going on only a few weeks but has averaged fifteen per Sunday. Best of all, two of the new couples have already been saved, one of the couples already in the church and the other coming. This has encouraged some of the other folk to try harder."

August, 1959

Mr. Davis received thirty-one members by profession of faith last year, so his plan must have yielded results.

Brain Washing—American Style

Soviet Russia has taught Red China, and Red China has taught North Korea, and North Korea has used it on our boys, but the art of brain washing is not new. American brain washing, that is, is not new. It is at least twenty-five years old.

First we taught the women that smoking was all right if they didn't get caught at it. Then soon they could do it in public if they didn't mind the disgrace. Later the disgrace was eliminated and it became popular. Today teen-age girls in junior high and high school must smoke to be popular. And they do.

Liquor came the same way. Twenty years ago Washington society told the nation to learn to drink . . . in moderation . . . both men and women . . . and young people. We learned to drink but we forgot the moderation part. The liquor and beer industry feed it to us on every page and in every commercial until our brains are washed. But instead of washed clean they are washed dirty.

Also came the divorce. It was disgraceful. Now it is so ordinary that even the divorce jokes are stale. Our brains have been made to accept it. Also came gambling, promiscuous sex relationships, dope addiction, crime on the teen-age level, and a flood of Hollywood filth and sorry literature.

It makes old-fashioned decency look like the model T. Our only hope is in going back . . . not to the model T, but to the Ten Commandments and the Sermon on the Mount and First Corinthians 13.

—FLETCHER SPRUCE
Pastor, Canton, Ohio

Should We Allow Irreverence?

By Eleanore Reasoner*

IRREVERENCE is a sin and it should not be allowed in the services of the church. It is unreasonable that we should pray, study, preach, and sing and then allow irreverence in the form of talking, laughing, love making, gum chewing, and running to defeat all that might be accomplished. I have never fully approved the cry, "Give us the good old days," but certainly that characteristic of the entire family sitting together could well be captured today.

Some parents pride themselves on having their children in church every Sunday. But are they really? While present in the flesh they may be absent as far as their attitudes while they are in church.

The testimony of a parent can sound awfully empty in service if his children are irreverent even to the point that the congregation and those on the platform have failed to get the message.

If we could write a book on experiences we have had and things we have seen because of irreverence in our church the past twelve years, it would be a large one.

An Illinois pastor told us how he had prayed for a young couple and called on them many times. Finally

*Evangelist, Norwood, Ohio.

GREETING VISITORS

As an evangelist I have been recognizing visitors in the revival services and giving them a copy of the special issue of the *Herald of Holiness*. Visitors seem to like this gesture.

ALVIN D. RICHARDS

The Preacher's Magazine

"QUEEN of the PARSONAGE"

May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.

Contributed by Ruth Vaughn*

PORTRAIT OF A QUEEN

Mrs. D. I. Vanderpool, wife of one of our general superintendents, was born Harriet Emmalyn Whittington in a humble farm home in Phillips County, Kansas. Her only brother, Andrew, was born eight years before.

Emmalyn's mother passed away after major surgery when Emmalyn was only five and one-half years of age. The young girl assumed household responsibilities as soon as she was old enough. She cooked her first meal, unassisted, when she was eight years of age.

At the age of eighteen Emmalyn secured teaching credentials and began teaching in a country school with twenty-eight pupils and all grades except one. After teaching two years she went to Washburn College in Topeka, Kansas, where she worked in a home just across the street from the church pastored by Dr. Charles M. Sheldon, author of *In His Steps*.

During this time a young evangelist came to hold a revival at the schoolhouse near the farm where her father and brother lived. When she came home from college, Emmalyn noted a very gratifying change had come over the community. There had been only a Sunday school, but now a church had been organized with forty-seven charter members. The evangelist who

*Pastor's wife, Amarillo, Texas.

was used of God to bring about this revival was D. I. Vanderpool.

Andrew, unlike the one of Biblical fame, had no brother, but he persuaded his sister to espouse the cause of holiness; so she became a Nazarene. Emmalyn felt that the Lord was calling her to the mission field, but felt that He would not be pleased with less than thorough preparation. She applied for appointment and was accepted by the Board of Foreign Missions. As a part of this preparation she attended Pasadena College.

The following year Andrew was married, and Mr. Whittington and Emmalyn bought a small acreage near Norton, Kansas. Emmalyn taught in the community until her father decided to remarry. Then she returned to Pasadena College, where she obtained a bachelor of arts degree.

What about her call? After much praying and applying these tests about impressions: (1) Is it right? (2) Is it reasonable? (3) Is it scriptural? (4) Is it providential? she decided she was not called as a missionary. The answer to the first three was "yes" but the answer to the fourth was "no."

In the meantime the above-mentioned Evangelist D. I. Vanderpool, his wife, and four children had located in Denver, Colorado, where he had accepted the pastorate of First Church. Mrs. Vanderpool, in ill health

for a number of years, had major surgery, from which she never recovered. After her death in 1928, D. I. Vanderpool and the children went to Pasadena, California, where he was called as pastor of Bresee Avenue Church.

Two years later the paths of D. I. and Emmalyn crossed again and he says he persuaded her to do two things: "to give up her position and take a job and to exchange her good old English name of Whittington for a Holland-Dutch name." They were married in 1932.

Then came Emmalyn's first experiences as a mother and as a pastor's wife.

There were new lessons to be learned; depression was on and many church members were out of work; there were responsibilities in connection with the college; and there was no parsonage. But God was present and He answered prayer above all that one could ask or think.

Later the Vanderpools pastored at Walla Walla, Washington, where they had a rich and fruitful ministry. Dr. Vanderpool was elected district superintendent of Northwest District and later was elected to the office of general superintendent.

Throughout these varied experiences and responsibilities Emmalyn gave unstintingly of her energies and talents to the work of the church. Ever a faithful helpmate to her husband in his work, she found time to make an active contribution to the church and the district. As a teacher she kept her interest in young people and was ever zealous—in the local church, at youth camps, and in the home—that those under her influence should learn to live nobly for Christ.

The lives of the children have reflected the true caliber and training of Dr. and Mrs. Vanderpool. All three of the sons are ministers, and the

daughter has a Christian family and is active in the church.

Through life's situations, Emmalyn could see as life unfolded that some of the rugged experiences of childhood were preparations for the greater tasks ahead. Throughout her life she has realized the unequaled privilege of being a co-worker with God. The glowing radiance of her life and her commitment to the idea that Christians should be at their best are a shining example for all of us to follow.

Truly this is a portrait of a queen!

ROYAL COOKBOOK

In those sweltering days we look for c-o-o-l cooking! My "mother-in-law gave this recipe to me, which is the quickest, coolest, and best cooky recipe I have ever run across.

3 cups quick oatmeal	½ cup pecans
½ cup coconut	2 cups white sugar
3 tbsp. cocoa	½ cup milk
1 stick of butter	1 tsp. vanilla

Combine oatmeal, coconut, cocoa, and nuts in bowl. In saucepan, place sugar, milk, butter, and vanilla. Cook to a full rolling boil for one minute. Pour into dry ingredients. Spoon onto greased pan. Cool for firmness.

OVER TEACUPS

"Before we entered the ministry, I lived an up-and-down life. I wasn't really bad, but I just couldn't be consistent in my experience. Now that we have entered the ministry, this has stopped. But the devil keeps hounding me with the thought that I am not in a position to tell others how to be a Christian when I couldn't keep an experience before I entered the parsonage. How can I defeat the devil on this point before he defeats me?"

I believe that the Apostle Paul answered the devil in the best possible

way when attacked on this point when he said, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

BOOKSHELF WITH LACE

Arthur Wentworth Hewitt did the minister's wife a great service when he wrote the book entitled *The Shepherdess*. He delves into the various phases of the life of a pastor's wife such as helpmeet, a practical economist, a teacher, a presiding officer, a hostess, etc. This will be one of the most beneficial books in your library. (\$2.00, Nazarene Publishing House)

THE KING'S HOUSE

Need some book ends for your miscellaneous books? Flatirons make delightful ones. You can obtain the irons at any junk yard. Secure a pair the same size and clean thoroughly. Give them three coats of flat paint. When that is dry, add any color touches to match your color scheme, and a spray of flowers on the inset part will correspond nicely.

HEART TALK

When asked about suggestions for guidance for the minister's wife, Mrs. D. I. Vanderpool submitted those she had written as guideposts for herself.

1. Make God first . . . always have a time for family devotions and make this an interesting time for children. Let them participate in various ways.

2. Be a unit as a family . . . work together, pray together, play together, have fun as a family.

3. The family's dress should be neat, but not extreme, and above all, steer clear of anything that might cause criticism or friction in the church.

4. Never discuss problems in front of the children.

5. Let love and cheerfulness dominate your home.

6. Keep good reading material in a convenient place and keep abreast of current events.

7. Keep within your budget and avoid debts.

8. Never divulge anything told you in confidence.

9. See that the pastor has ample time for study without interruption from the family and as far as possible from the telephone.

10. Keep files of material that will be helpful to the pastor . . . clippings, illustrations, poems . . . material that might help to make a sermon appealing, interesting, and extol the One who said, "And I, if I be lifted up from the earth, will draw all men unto me."



It is said that eight pounds of steel will make an ax, but eight pounds of steel is not an ax. It requires three things: shape, edge, and polish. This is what training does for the Christian to prepare him for service.

I. The Importance of Musicians

By Andrew F. Cone*

THE CHRISTIAN religion has always been a singing religion, although it is only fair to say that there has not always been perfect agreement as to what constitutes allowable music for church services.

The holiness people especially have been noted for their enthusiastic, wholehearted, spontaneous singing. In fact, this has been so evident that some, sensing a lack of the old-time glory, have been guilty of putting the cart before the horse. They have attempted, by stepping up the tempo and volume of the song service, to compensate for that lack. More accurately probably, they have tried to create a spiritual service by the use of that which can only be a vehicle for the expression of an already existing spirituality, or else be a flat, tasteless, imitation, or an exhausting marathon.

Theoretically we know that it is impossible to regulate the responses of people by a set of rules and to manipulate their emotions with a push button program. Nevertheless, in speaking of music in the church, we are in eminent danger of implying that if you use my mechanics and run by my rules you will be able to create the atmosphere you desire. Actually, outside the classroom, psychologically planned services are seldom satisfactory. Nothing can surpass spontaneity, directed by the Holy Spirit. This represents the ideal.

*Pastor, Gardner, Maine.

We recognize, however, that in most of our local situations we have less than the ideal. A poor pianist, a lack of natural leadership, a fear of uncontrolled impulse, an excessive adherence to an ironclad program, or an unwise choice on the part of leaders—any of these can suppress or nullify the spontaneity of the singing.

With this thought in mind, and at the risk of contradicting myself, allow me to say that there are certain principles which, observed in a general way, will stimulate interest and make it possible for the spirituality which exists already in the heart of the worshiper to express itself in a way more satisfactory to both preacher and people.

A really complete presentation of the problem, of course, would not ignore the part played by the acoustics of the building, the arrangement of furnishings, and the temperature and ventilation of the room, which can either make or break the service. In these articles we shall content ourselves with this brief indication of their importance in order to concentrate upon the more immediate elements of personalities and program.

If you are fortunate enough to have a good, spiritual, co-operative song leader, whether hired or volunteer, by all means use him or her. However, make sure that he is in sympathy with your general views and is not running a separate and competing church service. In many cases the pastor will

of necessity be his own song leader, and this is not always an unmitigated evil. There are advantages to having one man at the helm of the service. In any case never be guilty of riding the load. If you sit on the platform as a spectator, your example will have a cooling effect on the spirit of the service. On the other hand, even though you have very little musical talent, your wholehearted co-operation adds to the service. And remember, most members of the congregation are far from being outstanding singers too. Again, if your voice range does not allow you to sing the melody, you can still throw everything you have into singing a harmony part, and get blessed doing it.

For convenience, our subject may be divided into three categories: first, the congregational singing; second, special music, including instrumental music and special singing; and third, the invitation, which, while primarily congregational, should have separate consideration. As an introduction we shall briefly consider the roles of pianists and song leaders.

Basic to all the music program of the church is a good pianist. If you have one of those versatile, all-around, well-trained, natural musicians who can carry a congregation, follow a soloist, support a group, and catch choruses on the fly, be thankful and pray for your less fortunate brethren—their name is legion. There is no need, however, to give up in despair because your pianist cannot measure up to this high standard. If she recognizes her limitations and will cooperate in compensating for them, an adequate and satisfactory music program can still be maintained.

A great deal has been said about the qualifications of a good pianist. And certainly natural talent plus technical skill makes a pleasant contribution to the service. Nevertheless, who

has not discovered to his sorrow, along the checkered career of the pastorate or evangelistic field, that these do not necessarily constitute a good accompanist for congregation or special singer?

The first of these additional requirements is spirituality, for no amount of research, training, or projection can put an unsaved pianist into the proper worshipful mood which marks the distinction between spiritual music and just music.

Next comes what we might call flexibility, or the ability to follow the lead of the song leader instead of assuming that prerogative for themselves as if by divine right. Even when he is wrong, the leader must receive the support of his accompanist to the full extent of her ability. If he is away off the beam musically, do as the wise preacher's wife does. Tell him about it—in a kind way—on Tuesday.

There must be understanding and sympathy between the leader and the pianist in order to obtain the best results from the team. The tempo and style of singing are the direct responsibility of the leader, although a good pianist is quick to recognize weak or hesitant leadership and will provide firm and definite assistance, in order that the congregation may know where they are going and have a clear idea of when they have arrived.

The goal of the church pianist should be, not too little too late, nor too much too soon, but rather a "feelable" support and, if necessary, a gentle leadership. Let the singers lead but don't leave them to flounder in impotent hesitancy. I have sung with accompanists when I have been tempted to sit down and allow them to finish their solos without hindrance from me. On the other hand, I have gripped the seat in agonized sympathy

Contributed by Nelson G. Mink*

as some poor singer blindly reached for the "bread" of a distinct melody while the pianist handed him a "stone" of beautiful, harmonizing chords. They would have been perfect for a strong, experienced voice, but were as useless to that poor, forsaken novice as a road map to a man who needs a Seeing Eye dog. A safe guide for the accompanist is: Study your singer; then lead the followers and follow the leaders.

Next, in order to a good song service, is a leader. Strange to say, the ability to sing well is not the primary requisite of a song leader, although a degree of ability is much to be preferred. Since, however, the real purpose of a song leader is to get the people to sing, his over-all personality is of the utmost importance. He must have a clear, understandable voice, loud enough to be heard by all the congregation. The people may as well have no books as not know what num-

ber is being sung. Furthermore, it is difficult to have a satisfactory service without 100 per cent co-operation in the singing. If as pastor, you do your own announcing, use your preaching voice. If you must save your voice, do it on the singing, never on the announcing.

It is not necessary nor even advisable that song leaders, any more than preachers, should be cast in a rigid mold of similarity. The leader must be free and natural, but clowning and spectacular stunts should be avoided. Seldom is it wise for the song leader to tell stories or jokes as a preliminary to beginning the service. These are useful to a preacher starting cold, as a means of establishing rapport with his crowd; but the song leader has at his command the best possible means for accomplishing this, simply by doing his job. People who sing together wholeheartedly are seldom reserved and distant from the leader.

LEAN CHRISTIANS

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to it.

They pray that the kingdom of Heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

—SELECTED

"Don't insult the Lord by D-R-A-G-G-I-N-G into church services always late. If you just try a little, you can be on time!"

—Bethlehem, Pennsylvania, Bulletin

THINK THESE OVER

"If you are a Christian, you can expect folk to criticize you. But you can live so no one will believe them.

"If all would speak as kindly of the living as they do of the dead, slander would disappear from the earth.

"Be careful what you say about your church, for remember that your church is you!"

—SELECTED

THOUGHTS ON ADVERSITY

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but the circumstances were quite different."

"God is not only a Present help in time of trouble but a great help in keeping us out of trouble."

"There's not enough darkness in the whole world to put out the light of a single candle."

Dr. H. F. Reynolds once said: "If we would consecrate like Grandfather did, and pray like Grandfather did, and give like Grandfather did, and attend meetings as faithfully as Grandfather did, we would get blessed like Grandfather did."

—Copied from
Bunola, Pennsylvania, Bulletin

THE BIBLE

"A book that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me One who meets my every need—such a book carries its own credentials with it. It craves not, and needs not, letters of commendation from man. It stands in no need of his favor, in no dread of his wrath."

—AUTHOR UNKNOWN

THERE IS NO GOD

Nikita S. Krushchev has reaffirmed his personal belief that "there is no God." Interviewed in Moscow just before he was elected by the Supreme Soviet to be premier of the U.S.S.R., he declared that religious conviction is "a private matter for each person." He bluntly presented his own position in these words: "I think that there is no God, and for a long time I have had such an idea. I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together."

—SELECTED

CHOICE SAYINGS

"Happy is the man that renounces anything that places a strain upon his conscience.

"Better to have clean hands and a pure heart than to have clever hands and a smooth tongue.

"Man's best Friend, Jesus, has conquered man's worst enemy, death!

"The straight road may sometimes be a hard one, but nobody ever got lost on it."

—North Wildwood, New Jersey
Baptist Bulletin

SENTENCE SERMONS

"Friendship is the art of overlooking the shortcomings of others.

"The man who does his best today will be hard to best tomorrow.

"How to say 'no' in eight words: 'I'll think it over and let you know.'

"It is when we forget ourselves that we do things that are remembered.

"Some folk remind us of blisters; they never show up until the work is almost done.

SHOWERS OF BLESSING

For seven long, dry years, the 15,000 inhabitants of suburban Westchester, Chicago, suffered a water shortage. Now they have plenty. Someone discovered at long last that three water main valves were partly closed. A few simple turns—and the water shortage was over.

Commented one minister: "Perhaps there is a good lesson here. Maybe we have been asking God for showers of blessing, when all we needed to do was to turn a few valves in our own lives."

—"Wiley Mission News" (N.J.)

*Pastor, Connell, Washington.

The Preaching of John the Baptist

By Ira E. Fowler*

SCRIPTURE: *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight* (Luke 3:4).

For over three hundred years God's people had been without a true prophet. Malachi brought the last message from God to Israel; and in John the Baptist, God seems to have gathered up three hundred years of burning, searing truth, pent-up power and rebuke, and bestowed them upon this greatest prophet of all, the forerunner of Christ, John the Baptist.

See the humble prophet, clothed in his camel's hair girdle and anointed by the Holy Ghost. Yes, John was anointed to preach. John had no fear. His was no "please the people" doctrine of traditions. His was no white-washing prattle to please old Herod, the king. No, John let the chips fall where they would. His was a message of repentance, of forsaking sin, of restitution, of clean and holy living.

The mighty Baptist had a God-given message. His message was not given to please the people but to save them. His was no message of reformation but of salvation. John did not waste his time prattling about "little" details of the law—he thundered repentance. He had a mission, a calling, a duty, and with all of his God-given powers he sought to stir a sleeping nation and awaken a slumbering conscience to the awful fact of sin.

Hear the prophet speak "I am the voice of one crying in the wilderness,"—"Repent ye." Just a voice, but God

himself is the Speaker through that voice. It is always thus with every true prophet. This preacher was no glory seeker. He had no selfish ambitions. His mission was not to seek a name and a throne for himself. John was not seeking a kingdom over which to rule; rather he was preaching the kingdom of God. No throne for John—he was seeking to enthrone Christ in the hearts of men.

John the Baptist was no "soft-soaper." He had learned obedience to God; he was filled with the Holy Ghost. He had a message that the world needed then and that it needs today. John declared war on sin. He had no cheap, fancy little sermonettes and highbrowed lectures, served with a dainty china cup of warm tea and a well-baked cookie. No, for John knew that these could never take the place of a thundering, burning message of truth from God's Word. This Spirit-filled prophet made all-out war on sin. Worldliness, hypocrisy, lukewarmness, spiritual deadness had to go.

John lost his head for preaching like that. The executioner's ax stilled his powerful voice, but his message thunders on. Somehow I feel that his voice is still active today, for among that Blood-washed army of God's redeemed, who stand before the Lamb upon the throne, blending with the prophets Samuel, Isaiah, Jeremiah, and others in their praise to the risen Christ, is the voice of the great prophet John the Baptist, son of Zacharias, the priest.

O God, let the mantle of John fall upon me. Take away my small thoughts, desires, and ambitions.

*Pastor, Parkersburg, West Virginia.

SERMON STARTERS

THERE HAS been a call from some of our readers for more "sermon starters," brief ideas or texts and subjects which will be springboards for finished sermons. It is the feeling of some that this is the most valuable type of sermon outline material that we can give. Let us give it a try. But without the help of many it cannot reach its full worth. Please send in your idea or the "sermon you would like to preach sometime." There is no set pattern after which this must be done. Perhaps you have a text and a subject with a theme which will compose the body of the message; perhaps you have a text and a thought that would logically come from the text; perhaps you have the skeleton of the outline. Whatever it is, let us have it. For each one published we will pay (on publication) \$1.00. Below are some suggestions as to what we mean. Watch for this feature each month (as long as we have material to fill it.)

—EDITOR.

Salvation

TEXT: Romans 6:23

1. Wages—remuneration for our efforts or actions; taken payment for a portion of our life and physical potential.
2. Sin—any thought, word, or deed that we know is contrary to God's will; anything that robs us of our spiritual joy.
3. Death—separation from familiar persons and things; a change in our status; an end of things as presently known.
4. Gift—unmerited favor; given to us without consideration of just deserts.
5. Eternal—everlasting; without end.
6. Life—spiritual reality in God's presence.

—P. F. WANKEL
PASTOR, Dupo, Illinois

Certainty of God's Judgment

TEXT: Isaiah 30:8-17

I would introduce by showing justice of final state of Lazarus and the rich man. Next, God will reveal all unforgiven sin. Our sins are as permanent as a tablet of stone and as public as a book. These Jews were rebellious, liars, and rejecters of seers and prophets. God shows that judgment is as a falling breach from a wall, ready to shatter as a potter's vessel, a total destruction. Yet God can be found (v. 15). Those saved shall stand out as a beacon and an ensign (v. 17).

—P. F. WANKEL
PASTOR, Dupo, Illinois

God's Family

SCRIPTURE: II Corinthians 6:17—7:1

Separation may be typified by Abraham as he came out from Ur of Chaldees and was separated from its pantheism. God's children are to touch not (dust always shows on white gloves); we are to be clean. God promises to receive His separated ones, as a weary child is received by a father at evening. He will adopt us, which gives to us all the privileges of belonging. The prodigal returned as a son and not as a servant. This scripture challenges us to be clean morally and spiritually. We have the song "Washed in the Blood." We are to perfect holiness. Paul in II Timothy 4:6-8 gives the end of a life lived in a devotion without flaw.

—P. F. WANKEL
PASTOR, Dupo, Illinois

Christian Abilities

SCRIPTURE: Judges 20:16

This scripture shows a chosen band of men. We are God's elect. We need the same qualities as demonstrated by these left-handed men. They showed ability, for they could sling stones; adaptability, for they overcame handicap of backwardness and found a place of distinction in a right-handed world; dependability, for they could sling stones and not miss.

—P. F. WANKEL
PASTOR, Dupo, Illinois

Sermons That Sing About Jesus

1st Sunday:

- "Jesus and His Love to Me"
- "Jesus and My Love for Him"

2nd Sunday:

- "Jesus and His Call to Me"
- "Jesus and My Obedience to Him"

3rd Sunday:

- "Jesus and My Salvation in Him"
- "Jesus and His Cross for Me"

4th Sunday:

- "Jesus and His Leadership for Me"
- "Jesus and My Friendship with Him"

5th Sunday:

- "Jesus and His Presence with Me"
- "Jesus and My Worship of Him"

6th Sunday:

- "Jesus and His Atonement for Me"
(Communion)
- "Jesus and My Peace in Him"

7th Sunday:

- "Jesus and His Care for Me"
- "Jesus and My Prayer to Him"

8th Sunday:

- "Jesus and His Grace for Me"
- "Jesus and My Praise to Him"

9th Sunday:

- "Jesus and His Return for Me"
- "Jesus and My Work for Him"

10th Sunday:

- "Jesus and His Home for Me"
- "Jesus and My Walk with Him"

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

—FLETCHER SPRUCE
Pastor, Canton, Ohio.

Foreign Missions

Text: "Come over into Macedonia, and help us" (Acts 16:9).

1. Come, for we want to hear the message.
2. Come, for the harvest is ripe—grain is perishing.
3. Come away from the things of your own interest.
4. Come, accept the challenge of souls.
5. Come, for the time is short.

—N. G. M.

Things We Should Do for One Another

1. "Pray one for another" (James 5:16).
2. "Confess your faults one to another . . ." (James 5:16).
3. "Exhort one another . . ." (Hebrews 3:13).
4. "Love one another . . ." (I Peter 1:22).
5. "Bear one another's burdens . . ." (Galatians 6:2).
6. "Comfort one another . . ." (I Thessalonians 4:18).
7. Teach and admonish one another (Colossians 3:16).

—NELSON G. MINK
Pastor, Connell, Washington

Gathering to the Center

Text: "They came to him from every quarter" (Mark 1:45). This was one of Spurgeon's famous themes and outlines. His divisions were as follows:

- I. Christ at the center chronologically.
- II. Christ at the center mediatorially.
- III. Christ at the center of needful man.
- IV. Christ in the "midst" for worship (when two or three are gathered).
- V. Christ in the heart of the believer.

—NELSON G. MINK
Pastor, Connell, Washington

A Pure Heart—Like unto a Pearl

Text: "I . . . will give him a white stone, and in the stone a new name" (Revelation 2:17).

- I. A pearl is valuable—obtained at great difficulty.
- II. A pearl is formed within a living creature.
- III. A pearl is produced from great suffering.
- IV. The pearl, emblem of purity of heaven. Gateposts of pearl, etc.
- V. The pearl and the "new name." (Name in scripture indicates character.)

—NELSON G. MINK
Pastor, Connell, Washington

The Preacher's Magazine

PREACHING PROGRAM

MORNING

Corruptible Treasures

SCRIPTURE: Luke 12:16-20

INTRODUCTION: There is nothing wrong in exploring new territory or undertaking new enterprises, nor is it irreligious for a man to expand his program.

There are many people who have ventured into various fields of labors and enterprises and were fairly successful and seldom stop to thank God. They say, "Why should I? All this has been achieved by my own wisdom and ingenuity. Therefore it is needless to attribute praise where praise is not due."

Let us consider how foolish this man was in this narrative and receive instruction.

I. A FEW MISTAKES HE MADE

- A. He was self-confident and not God-conscious. It is serious to plan without God. Couldn't say, "If God's will, I'll do," etc. His thoughts centered on personal security. (See I Timothy 6:10.)
- B. He had an incurable disease—covetousness. Building earthly castles—for time and not for eternity. He was a man of extreme wealth. Natural abilities. Strong sense of ego. Notice several personal pronouns.

II. A FEW THINGS HE DIDN'T DO

- A. Failed to see the need of divine assistance.
- B. Failed to moth-proof his earthly treasures and burglar-proof his barns (Luke 12:33).
- C. Failed to see needs of others. Lived for self and not for others (I Timothy 6:17).
- D. Failed to see that life consisted not merely in food and raiment (Romans 14:17).

for August

III. A FEW STEPS HE DIDN'T TAKE

- A. He didn't attend to his soul's need—neglected the church.
 1. "Church good for women and children."
 2. "Do just as good at home."
 3. "Revivals are costly and a nuisance."
- B. He puts stress on the physical. His treasures bulging—soul shriveling (I Timothy 6:9). Spiritually he was bankrupt. Soul very poor.

IV. A FEW JUDGMENTS HE WOULD SOON HAVE TO FACE

- A. To face a gospel and Christ, whom he had neglected (Romans 2:16; Hebrews 2:1).
- B. To face the awful fact that his insurance policy is invalid at the judgment. All of his wealth could not redeem his soul in hell (Psalms 49:7).
- C. To face a fire whose fires will never be quenched.
- D. To face the horribleness of eternity's night.

CONCLUSION: Turn from your sin and selfish ambitions and let Christ become your Saviour and Partner in this life and the life to come.

—HENRY T. BEYER, PASTOR
Baton Rouge, Louisiana

The Saddest Words Ever Spoken

SCRIPTURE: Matthew 7:15-27

TEXT: Matthew 7:23

INTRODUCTION: No one likes to be made sad but we all like to be made glad. How will it be when you meet the Lord? Sad or glad?

I. THE WORDS, "DEPART FROM ME," BROUGHT DISAPPOINTMENT.

- A. They had expected to hear the words, "Well done."
- B. They had done many good works.
- C. They had looked forward to this

time that they might be with the Lord.

- D. They failed in not being born again and sanctified.
- E. They thought they were perfectly ready for His coming.

II. "DEPART FROM ME," WAS SPOKEN TO ACTIVELY RELIGIOUS PEOPLE.

- A. Where will the idlers be?
- B. They had a zeal
 - 1. Cast out devils.
 - 2. Preached or witnessed.
- C. Have we many works?
 - 1. Visited the jail, invited others to church, brought their tithes to the church, attended all services possible, and did many other works.
 - 2. Boosted after they got there.
 - 3. God have mercy on us or we will hear these words, "Depart from me."

III. THE SADDEST WORDS NEED NOT HAVE BEEN SPOKEN.

- A. Jesus made provisions for salvation from our sins.
 - 1. The new birth (John 3:3).
 - 2. Sanctification (Hebrews 13:12).
- B. The Holy Spirit will convict if we will give Him a chance.
 - 1. When we do wrong do we feel bad about it?
 - 2. Has He spoken to us either about some wrong or something good He wanted us to do? Did we obey?

CONCLUSION: To hear Him say, "Depart from me," is saying it is eternal hell. Does He know you now? Are you a child of the King? We must not become satisfied with our religious lives. We must not let little or big things stand between us and God.

—C. M. ROBY
Clarksdale, Mississippi

"GIVE BENJAMIN UP"

Text: "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you" (Genesis 43:3).

The Modern-Day Esau

SCRIPTURE: Genesis 25:29-34

INTRODUCTION: Esau was a man that liked to hunt but did not take much thought about tomorrow. He did not accept very much personal responsibility; he liked to be happy-go-lucky and easygoing.

I. ESAU UNDULY EXPOSED HIMSELF TO TEMPTATIONS.

- A. Made no preparations for the essential things of life.
 - 1. Food, shelter, and clothing.
 - 2. He was vulnerable because of worn-out body.
 - 3. We can become vulnerable by—
 - a. Having close friends in the world.
 - b. Attending sinful places.
 - c. Giving in to our appetites.
- B. Anything that will dull your conscience is dangerous.
 - 1. Could prove to be the termites that will destroy.
 - 2. Anything that will glorify sin and cheapen holy things is wrong.
 - 3. Many modern-day Esaus sell out for success and popularity.

II. ESAU SOLD OUT THE MOST IMPORTANT THING HE POSSESSED.

- A. Price, one meal.
 - 1. Lost everything that had real value.
 - 2. When a person's character is gone, not much is left.
 - 3. He got the pottage, but what a price!
- B. Jacob knew these values. He won at this point.
- C. Esau did not put values where they should have been.
- D. Where are your values?

III. THE PRICE FOR BEING A MODERN-DAY ESAU COULD BE:

- A. The soul eternally lost.
- B. It could be life in prison.
- C. It could be that all respect is lost for you.
- D. Some folk think they are living only for today.

—C. M. ROBY
Pastor, Clarksdale, Mississippi

The Purpose of the Comforter

SCRIPTURE: John 14:12-31

TEXT: John 14:16

INTRODUCTION: Everyone loves good companions. Jesus loved the companionship of His disciples. But Jesus must lead millions home, so He must go by the way of the Cross. Therefore the disciples must replace His earthly friendship by the abiding Comforter. Jesus would pray that the Father would send this Comforter to them.

I. THE COMFORTER AS A COMPANION (John 14:16).

- A. Love (15:12).
- B. Help (14:18).
- C. Share burdens (14:18).
- D. Share joys (15:11).
- E. Give courage (Acts 2:19).
- F. Give strength (15:7).
- G. Give peace (14:27).

II. THE COMFORTER IS TO TESTIFY OF CHRIST (15:26).

- A. A witness must testify to the facts of the trial.
- B. Testifies that Jesus is the Son of God.
- C. Testifies that sin has been purged (Hebrews 13:12).
- D. Testifies to the peace of God (John 16:33).
- E. Testifies to the experience (John 14:17).
- F. His testimony will be of Christ (John 16:8).

III. HE REPLACES THE EARTHLY MINISTRY OF CHRIST.

- A. The day of the Spirit (16:7).
- B. They and we need the power (Matthew 3:11).
- C. The Comforter is the Holy Ghost (14:26).
- D. The Comforter comes only to the born again (14:17).

—C. M. ROBY
Pastor, Clarksdale, Mississippi

If I had read as much as other men, I should have known no more than other men.

—THOMAS HOBBS

The Angel Blockade

SCRIPTURE: Numbers 22:22

INTRODUCTION: This is the day of blockades. The blockade of roads by police to apprehend criminals. The doctor blocks a nerve to prevent pain. The electrician blockades an electrical circuit to work on lines.

I. GOD BLOCKADES THE ROAD THAT SINNERS MIGHT BE SAVED.

- A. Elijah (I Kings 18); Samuel (I Samuel 13); Elisha (II Kings 5); crowing of the cock (Matthew 26); Paul sent to Felix and Agrippa (Acts 24-26).
- B. God tries to blockade the path of all sinners.

II. AN ANGEL BLOCKADES THE PATH OF THE WAYWARD BALAAM.

- A. The angel blocks the way.
- B. The animal speaks.
- C. The angel speaks.

III. BALAAM CONFESSES, REPENTS, AND IS WILLING TO MIND GOD.

- A. Balaam blesses Israel.
- B. Balaam fills the office of a good prophet.
- C. The angel blockade is successful in saving Israel.

CONCLUSION: Let us mind the blockades of God.

—A. F. RALOFF
Pastor, Adrian, Michigan

EVENING

Hints for Husbands

SCRIPTURE: I Peter 3:7

INTRODUCTION:

Peter now speaks of the husband's courteous response to the wife's courteous deference.

Each must honor the other and neither should rob the other of due respect. "Likewise, ye husbands..." Peter himself seems to have lived an exemplary life at this point.

The place to begin the practice of the precept of 2:17 ("Honour all

men") is in the home and toward one's helpmate.

So husband and wife are to live as: joint tenants of the domestic association, joint instruments of the divine service, and joint heirs of divine salvation.

I. LIVE CONSIDERATELY WITH YOUR WIVES.

A. Apply Christian intelligence to the marriage relationship.

1. "With an intelligent recognition of the nature of the marriage relation."—Vincent.
2. Be thoughtful and reasonable, having a real understanding of the principles of Christian duty as they bear on the responsibilities of a husband. His is the number one responsibility in marriage.

B. A Christian husband invests his wife with dignity.

1. Contrast this with the heathen attitude of Peter's day.
2. Contrast this with the Hebrew attitude of Peter's day.
3. The husband may be "head of the house" but he must not be dictator or tyrant.

II. BESTOW HONOR ON THE WEAKER SEX.

A. Treat her as a "weaker vessel" among the furnishings of God's household.

1. The comparison applies only to the physical realm.
2. The more delicate and fragile things require more careful treatment.

B. Assign to her more honor.

1. She may be physically weaker but she is not spiritually inferior.
2. She too is a vessel of God's making.

C. Assign her the lighter tasks. Carry the heavy end of the log yourself.

III. RECOGNIZE HER AS JOINT HEIR OF THE GRACE OF LIFE.

A. God's gift of eternal life belongs to woman as well as man.

1. This makes her his equal in the fundamental relationships of life.

2. Both are fellow believers and therefore fellow inheritors.

B. Each may help the other to inherit the promise.

IV. BEWARE OF THOSE FAILURES THAT HINDER YOUR PRAYERS.

A. Inconsiderateness of the wife will hinder one's access to God.

1. Violations of the law of love, especially toward those nearest to and most dependent upon us, has a chilling effect on the fervency of one's prayers.
2. God cannot hear the prayer of an oppressor, nor is ill will in the soul of the oppressed conducive to sincere prayer.

B. Dissensions prevent united prayer.

1. The two of you cannot agree in your asking.
2. Lack of love begets lack of confidence; and lack of confidence, a lack of spontaneity in prayer; and lack of respect for each other's prayers—the net result is failure to pray at all.

CONCLUSION: The attitude of a true Christian husband will cause one to: Husband the wife's well-being. Honor her femininity. Honor her heirship, and Hate all prayer-hindering failures.

Married life must be a means of grace to both parties.

—ROSS E. PRICE
Pasadena, California

"The Battle of the Five Kings"

Text: "And Joshua said . . . Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them" (Joshua 10:24).

After Entire Sanctification —What?

SCRIPTURE: Ephesians 3:13-21

INTRODUCTION: Entire sanctification as a second definite work of grace, subsequent to regeneration, is our cardinal doctrine. How essential that every Christian be wholly sanctified! Every soul must avoid the danger of settling down into complacency with a theoretical belief that he has "arrived," and that life has no daily challenge for him. God's provision makes the life of the sanctified to be a full and rich life, proving its "plus factor" until death.

I. GROWTH IN GRACE (See II Peter 3:18.)

II. STUDY OF SCRIPTURAL TRUTH (See II Timothy 2:15.)

III. INCREASE OF FAITH

A. Barnabas sent to Antioch—his accomplishment as a result of his faith (Acts 11:24).

B. We have ". . . access by faith into this grace wherein we stand . . ." (Romans 5:2). Standing in greater grace comes through an increase of faith, just as we enter into grace by faith. This is all possible in the life that has been made perfect in love by an instantaneous act.

C. Establishing faith for all emergencies of life is the requirement for the children of God (I Corinthians 16:13; II Timothy 4:7).

IV. ENRICHMENT OF LOVE

A. See scripture reading.

B. I Corinthians 13:4-8.

V. WATCHFULNESS FOR THE COMING OF THE LORD (II Peter 3:10-12)

CONCLUSION: Entire sanctification, which is a second definite work of grace, which is received instantaneously, which frees from sin, which is attainable in this life, which is simultaneous with the baptism with the Holy Spirit, is a wonderful blessing! When known in actual heart experience it does not become passive and inactive in mere theoretical expression, but becomes active in every

sense of the word in its approach to life. After entire sanctification, let us press toward the fullest realization of God's holy purpose, in growth in grace, in study of scriptural truth, in an increase of faith by wholesome exercise of the faith we have, in an enrichment of love, and in constant watchfulness for the coming of the Lord!

—RUPERT CRAVENS
Lawrenceburg, Tennessee

God's Work in Man's Life

SCRIPTURE: Hebrews 13:12-25

TEXT: Hebrews 13:20-21.

INTRODUCTION: Only God can complete man's nature and make him fit to live in this world and in the next. This text reveals His plan.

I. THERE IS THE PEACE.

- A. The world has no peace.
1. No international peace.
 2. No peace among men.
 3. No personal peace.
 - a. Sin involves all men.
 - b. Sin disturbs man.
 - c. Sin separates from the God of peace.
- B. Only Christ can give peace.
1. He is the Prince of Peace.
 2. There can be peace among men.
 3. There can be personal peace.

II. THERE IS THE PERFECTION.

- A. Not the perfection of the divine. There is only one God.
- B. Not angelic perfection. The angels were not involved in the Fall.
- C. It is heart perfection.
1. Bought at Calvary.
 2. The will of God.
 3. The promise of the Father.
 - a. The promise of purity.
 - b. The promise of power.

III. THERE IS THE PRODUCT.

- A. We are His work.
- B. We are to do His work.
- C. The work will be well pleasing.
- PAUL W. LEE, PASTOR
Mount Vernon, Illinois

The Lost Sheep—the Lost Coin

SCRIPTURE: Luke 15:1-10

INTRODUCTION:

- A. Jesus has been called the Great Contemporary. His teachings are for the ages.
- B. In these parables we have a picture of God's treatment of the lost.

I. THE LOST SHEEP

- A. The value of the individual in God's sight.
 1. Man's view—man is expendable.
 2. How different God's view—here and hereafter!
 - a. God loves lost men (John 3:16).
 - b. God goes to all limit to save men—even to send His only Son to the Cross.
 - c. Your name written on His hands (Isaiah 49:16).
 - d. Christian, keep burdened—weep and pray.
- B. Nothing can take the place of a son.
- C. When is a man lost?
 1. When he is in the grip of forces which eventually lead him to destruction.
 2. One does not need to be immoral to be lost.
 3. One needs only to keep saying, "No," to God.

II. THE LOST COIN

- A. In this parable God is seeking a lost force or power.
 1. God is a Kingdom builder. He wants to use man.
 2. Man is lost and out of circulation. Man has great potential value to God. So also here tonight we have many young people out of circulation for God but in circulation for the devil.
 3. We are building with God or Satan—which will it be?
- B. Turning the house upside down.
 1. God's broom of conviction is continually sweeping the soul.

2. The woman searched till she found it.
 - a. Here the likeness may end.
 - b. The coin has no will—you have!
 - c. God searches. God calls.
- C. Will you yield to the Master? Do it now!
—V. C. MULKIN
Youngstown, Arizona

Saints in Unusual Places

TEXT: All the saints salute you, chiefly they that are of Caesar's household (Philippians 4:22).

INTRODUCTION:

- A. Sainthood is not a matter of place, but of condition.
- B. Some places do interfere with sainthood.
- C. The more trying the place, the more "hardy" the sainthood.
- D. Saint: "A holy or sanctified person. One eminent for piety and virtue"—Webster.

I. THE WIDOW OF ZAREPHATH

- A. Lived between Tyre and Sidon.
- B. No Christian background.

II. THE SHUNAMMITE

- A. Shunem, five miles south of Mount Tabor, south of the brook Kidron.
- B. Shunem means "double resting place."
- C. "I perceive that this is a man of God . . ."

III. OBADIAH

- A. "Servant of Jehovah." Not a prophet.
- B. Strange he would be in Ahab's household.
- C. How could he keep victory there?
- D. "Feared the Lord from his youth."

IV. SYROPHOENICIAN WOMAN

- A. Phoenicians sunken in gross idolatry.
- B. Worship of Baal and Ashtaroth prevailed.

- C. She "came out of her coasts."
- V. ELIJAH UNDER THE JUNIPER TREE
- VI. JONAH AT THE BOTTOM OF THE SEA
- VII. SAINTS IN CAESAR'S HOUSEHOLD
—NELSON G. MINK

The Work of Regeneration

SCRIPTURE: I John 1:7-10

TEXT: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

INTRODUCTION: In the plan of salvation there are two distinct works of grace which God will perform in the hearts of men and women if they will allow Him to do so. The first work is called regeneration, and the second work is known as the work of sanctification. When one confesses his sins to God, and with simple faith takes Christ as Saviour, he has entered into the experience of regeneration. He is now saved. On the other hand, when the forgiven one consecrates his life to God with a final, eternal yes, it is then his heart is cleansed from inbred sin. Each of these experiences does something for an individual. We are concerned this morning with the thought of what the experience of regeneration will do for a person.

I. THE EXPERIENCE OF REGENERATION WILL CHANGE THE HEART OF AN INDIVIDUAL.

- A. Since from out of the heart come forth the issues of life, the heart must be changed, and this experience does the work.
- B. A new heart replaces the old, cold, hard, and stony heart.

II. THIS EXPERIENCE WILL ALSO BRING ABOUT A CHANGE IN ONE'S HABITS.

- A. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Corinthians 5:17).

- B. The old life saw cursing; the new life, praying. The old life led our feet to the places of evil; the new life to the house of the Lord. In the old life our money was used for the devil, but in the new life it is used for the glory of God, etc.

III. THE EXPERIENCE OF REGENERATION WILL CHANGE ONE'S ATTITUDE TOWARD HOLINESS.

- A. The desire sooner or later will be for the second work of grace.
- B. Holiness people and the holiness doctrine will be popular to us.

IV. THIS EXPERIENCE OF REGENERATION WILL CHANGE THE HORRORS OF HELL INTO THE HOPE OF HEAVEN.

- A. Before I was saved, the horrors of hell haunted me. To die in my lost condition would have meant hell forever.
- B. But no longer that feeling, because when I was regenerated in heart I acquired the hope of heaven with all of its glories.
- C. As I walk in the beautiful light of God, I keep this hope.

CONCLUSION: Thank God for the day I was regenerated in heart. I will never forget that first work of grace. Everyone who has sins unforgiven is eligible.

—DONALD K. BALLARD
Pastor, Lanett, Alabama

The Work of Sanctification

SCRIPTURE: I John 1:7-10

TEXT: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

INTRODUCTION: John the Baptist, one of the greatest preachers of the ages, said one day, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with

the Holy Ghost, and with fire" (Matthew 3:11). The main message of this man was that of repentance which led to the experience of regeneration, the first work of grace. However he speaks of a second experience when he mentions being baptized with the Holy Ghost and with fire. This is sanctification, the second work of grace. The first people we read of being sanctified were the 120 in the Upper Room. Since then, many, thank God, have been sanctified by the Holy Spirit. Tonight we are concerned with what this experience will do for a person.

I. THE CARNAL MIND WILL BE DESTROYED.

A. Carnality not physical. It is a soul condition which affects motives, attitudes, and affections. It is like a spot on the lungs or an ulcer in the stomach, spiritually speaking.

B. God wills that it be removed from the heart. Not made over, but destroyed forever.

C. When the Holy Ghost comes in, it is destroyed.

II. THE HEART WILL BE PURIFIED.

A. In the first work we were forgiven of our sins; now the heart is cleansed from inbred sin.

B. The text says: "...cleanseth us from all sin."

III. THIS EXPERIENCE WILL GIVE US POWER TO WITNESS FOR CHRIST.

A. "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).

B. Power for many things: to live right, to sacrifice for God and others; power in prayer, in testimony; power to control the tongue, to overcome temptation, to be sweet and gentle under all circumstances; power to make our words kind and our deeds good.

IV. THE EXPERIENCE OF SANCTIFICATION WILL FIT A PERSON FOR HEAVEN.

A. We read of heaven—that no sin shall enter in, but now sin is gone and we are fit for the city of God.

B. Now having holy hearts, we are ready for a holy heaven.

CONCLUSION: Three years after I was saved in the first work of grace (in Seattle, Washington), I yielded my all in a complete consecration (in Newport News, Virginia) and I was sanctified by the Holy Ghost. God has provided two definite works of grace.

—DONALD K. BALLARD
Pastor, Lanett, Alabama

MIDWEEK

Why Not Have Faith?

SCRIPTURE: Mark 4:40 (Moffatt's translation)

1. Faith as an antidote to fear (Mark 5:36; 4:40)
2. Faith as the way through our problems (Mark 5:34)
3. Faith as a necessity to please God (Hebrews 11:6)
4. Faith as the means of our justification (Romans 5:1)
5. Faith as the means of our sanctification (Acts 15:9)

—VERNON WILCOX
PASTOR, Portland, Oregon

Do I Have a Right to Do Less than My Best?

SCRIPTURE: Malachi 1; Isaiah 44:17

1. Do I have the right to give God what is left of my money when all else is paid?
2. Do I have the right to give God what is left of my time when I have done all I want to do? Consider the flimsy excuses given for not going to church!
3. Do I have the right to give God what is left of my talent, after I have put my best into my business or profession?
4. Do I have the right to give God what is left of my heart's devotion?

—VERNON WILCOX
PASTOR, Portland, Oregon

BOOK BRIEFS

Book of the Month Selection, June, 1959

HEAVEN'S CURE FOR EARTH'S CARE

George Henderson (McCall Barbour, \$1.75)

This is vacation time and your Book Man envisions you as being in need of some splendid vacation reading. Hence I brought you this month *Heaven's Cure for Earth's Care*.

This is decidedly reading for soul relaxation. You may find very few sermon outlines but you will find a great deal of inner blessing.

George Henderson also writes under the name Henry Durbanville and he has given us many, many delightful books on devotional themes. In this month's Book Club choice he considers the Christian's past, the Christian's present, and the Christian's prospect. The chapters are brief, beautifully illustrated with pungent illustrations, and the language is delightfully readable. Nowhere is it tedious; there is no area of profound scholarship, but many hours of soul delight.

The one statement on page 83 regarding eternal security could well have been omitted, but if you will bypass its poor logic, the rest of the book is what I like to term "reading for religious relaxation."

Here is a man who likes the Book Club. If you do not already belong, why not join today? A card requesting membership is all that is necessary.

"I must confess when I joined the Book Club I was skeptical as I could be. In fact I believe that I sent several of the books back when I first joined the club. But I must admit that some of the books I returned I bought at the counter because I had missed it. May I congratulate you on the caliber of books you have been sending out. Especially, *Beyond Conformity*, which has changed my way of preaching—and sermon after sermon has come from its pages and I still haven't finished its pages. Another, *Living in Two Worlds*, is a standout. I sent it to my mother in Iowa and she shared it with Rev. Charles Powers, her pastor, and the last I heard of it, it was making the rounds in the Burlington church. The books you send out are not the type I would normally purchase but I have found it a rich experience."

LEO CHANCE, PASTOR, Wapakoneta, Ohio
(Taken from letter of April 12, 1959)

COMMON SENSE IN MARRIAGE

Herbert A. Streefer (Warner Press, \$2.50)

Written by a pastor who has had extensive experience in counseling married people and couples planning for marriage. Anyone reading the book would realize that the author is fair, frank, and forthright.

But throughout the entire book there seems to be the premise that sex is the dominant factor in every aspect of married happiness. Sex adjustment is such a major part of the book that it becomes wearisome. One is forcibly impressed with the fact that the author gives too little attention to the grace of God.

GETTING READY FOR TOMORROW

Charles M. Crowe (Abingdon, \$2.75)

This author previously gave us the delightful book *Getting Help from the Bible*, which was thoroughly enjoyed, by a vast reading audience. Those who read his earlier book will look with anticipation to the reading of this new release, *Getting Ready for Tomorrow*.

The entire book is dedicated to those in the later years of life, at least those who have crossed the pinnacle of life and are moving towards its last few delightful decades.

The author takes into recognition the fact that because of good medical care we have a rapidly expanding population in those rather frustrating years of retirement, and in fourteen splendid chapters he deals with such poignant themes as: "Grow Up as You Grow Older," "Learn to Loaf," "Act Your Age," "Write Your Own Obituary."

There is a wealth of sparkling quotes and illustrative material—one of the decidedly superior books of recent months.

TWIXT TWELVE AND TWENTY

Pat Boone (Prentice-Hall, \$2.95)

The singing sensation beloved of teen-agers gives us in this book a lot of helpful advice, well directed to teen-agers and certainly written in language they will appreciate and enjoy. His advice on home attitudes, personal initiative, and appreciation are all sound and splendid.

However it is a typical Hollywood approach with movies and dancing accepted as the normal pattern for teen-age living.

INVITATION TO COMMUNE

Charles Ray Godd (Abingdon, \$1.75)

In eight well-written chapters the author presents messages preparatory to the communion service. Each one of the messages is built around some phase of the communion ritual. There is a vigorous note of evangelical certainty in these messages, and while they are not as soundly Wesleyan as they might be, there is no doctrinal position taken in opposition to holiness. One reference on page 43 about "second blessing" could well have been omitted, we all agree.

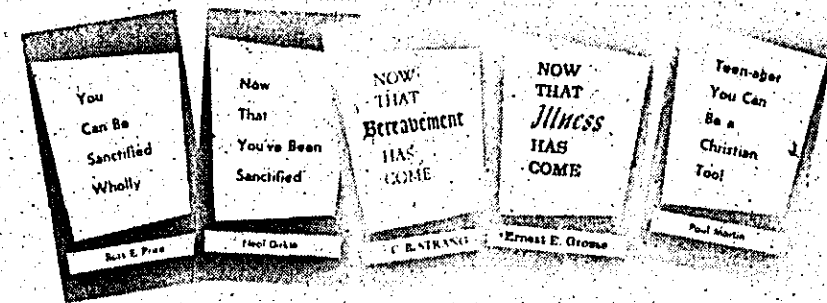
LIFE'S HIDDEN POWER

Louis H. Evans (Revell, \$2.50)

This book is subtitled "The Gift of the Spirit" and on the whole it is a decidedly casual treatment of the work of the Holy Spirit. Those of holiness persuasion would look for much more definite, pointed experiential material than they will find in this volume. The insight doctrinally and expositionally would be found rather disappointing.

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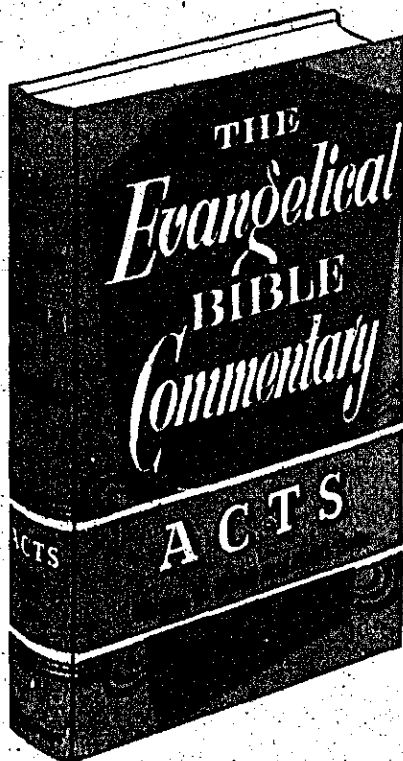


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