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L. A. Reed (Editor)
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L. A. REED, D.D., *Editor*

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Annual Yet Continuous

TO BE truly thankful is a virtue. For our nation to set aside a day annually for the giving of thanks to God is commendable. Such a practice is as it should be in a Christian nation. However, to have a continuous spirit of gratitude is far more worthy; "In every thing, by prayer and supplication with thanksgiving" is the new dispensational practice. We would not minimize the emphasis our nation places on this annual festival, but we would emphasize the importance of also keeping upon our lips paeans of praise to God for His goodness and mercy which have followed us individually and nationally all the days of our lives.

It would be trite for us again to ask, "For what are we thankful?" Yet that is exactly what we are doing in these brief paragraphs, and putting forth this endeavor to answer the question, at least in part.

First, I am thankful for an awareness of the resources of the Holy Spirit. When we realize that the least cry of distress from one of these followers will make available all of the powers of heaven, it makes us thankful. When we note that He is able to make all grace abound toward us, so that we will have a sufficiency in all things, then we can realize we not only have a sufficiency in Him, but that His sufficiency is available to us. As the Holy Spirit operates and does the work of His office, it is phenomenal as it relates itself to us infinitesimal beings. As a convicting Agent, He gives us an awareness of our sinfulness. As a comforting Agent, He comes to us bringing relief in conversion from

the pressures of sin and guilt. As a purging Agent, He washes the heart and makes it whiter than the driven snow. As a guiding Agent, He leads us into all truth and even deigns to direct us in the more intimate affairs of our spiritual lives. Yes, I am thankful that, in part at least, I am aware of the resources of the Holy Spirit and sense His willingness to make them available to me.

Second, I am thankful for freedom from worry and fear. The Scriptures are very positive at this point. They say, "Be anxious for nothing." That means, "Don't worry about anything." How many professed Christians actually demonstrate a practical trust in God which eliminates worry and fear? Perfect love casts out fear; so it would not mean any stretch of the imagination for one to conceive that holiness of heart and life through the experience of sanctification is the avenue through which fear and worry may be removed. I am aware that there is such a thing as a legitimate concern; but the devil would have it deteriorate into worry, so we would not trust God. Someone has said, "The efficacy of a man's religion is determined by the amount of freedom it grants for him to enjoy." Hence, the ultimate in grace would be complete trust and confidence in God, which would eliminate worry and fear.

Third, I am thankful for a spiritual therapy which has a universal application. "In every thing" embraces the entire scope of life's horizon. But it has a triple qualification: by prayer (worship); by supplication (pleading or petition); by thanksgiving (grati-

tude). It is a very simple thing to be thankful when life's pathway is strewn with the roses of blessing, but are we thankful for the thorns of adversity? Yet the tribulations of life produce the lasting virtues which form our Christian character. One commentator states that tribulation "drums up trade" for patience. So in reality we can sanction the scriptural sentiment, "In every thing give thanks."

Fourth, I am thankful for a sound basic philosophy expressed in a fundamental personal faith. Faith is the stabilizing force of life. In the trinity of graces—faith, hope, and love—it is faith which brings me to God, while hope anchors me in God, and love makes me like God. It is the girdle that binds together all the graces. The world needs personal faith. Individ-

uals make up society. It is this composition which breaks down when individual faith breaks down. It is this personal faith which brings convictions. It is this personal faith which gives us our beliefs. It is this personal faith which gives us assurance. It is this personal faith which gives us a hope.

*Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.*

In this year of our Lord 1951, which is rapidly drawing to a close, let us review our lives and see if we are behind in being thankful. At least we should be more expressive of our thanksgiving to God, and make our lives reflect gratitude to the God of all grace, who called us with a holy calling.

The Christian Never Tires

NEVER TIRES of what? Never tires of commemorating the Christ child's birth and re-enacting either in drama or heart remembrance the scenes from the Judean hills, the worship of the magi, and the beautiful manger picture. We never tire because the reference is divine. There is something perennially fresh in the Christmas story.

Will you ever tire of reading: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David

a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14)?

Is not your heart thrilled when you hear the wise men asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him"? What an impression must have been made on the populace as well as Herod when these wealthy magi came inquiring through the gates of Jerusalem, with all their Oriental trappings and appearance of distinction!

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Thanksgiving Sermon

Dr. Samuel Young—General Superintendent

SCRIPTURE LESSON: Philippians 4:4-20

TEXT: *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God* (Phil. 4:6).

THEME: Prayer with Thanksgiving

The fact and reality of prayer to our holy religion are exceedingly vital, according to the Word of God; but it is equally true that the idea of thanksgiving in relation to prayer is contingent, if not inseparable. While sitting in a hotel lobby in St. Paul, Minnesota, some days ago, I read a quotation from one of another generation who had said, "He who has ceased to give thanks has forgotten how to pray." It was Swift who wrote, "He that calls a man ungrateful sums up all the evil that a man can be guilty of." The Bible itself aligns the unthankful along with the unholy. Jesus pierced the armor of Jewish indifference after He had cleansed ten lepers by the word of His power; for when one of them came back to thank Him, He said, "Were there not ten cleansed? but where are the nine?" It was ironical that the one who thanked him was a Samaritan.

I. *The fact of prayer itself expresses both our need and dependence and God's power and willingness to help us.* The apostle, in writing to the Philippians, expresses this thought in the invitation to be careful for nothing, but in everything to let our requests be made known unto God. How inadequate we are for life's situations! Even with the grace of God within us and the Word of God to guide us, how frequently are we at

our wit's end and hardly know which way to turn! Things can pile up until we are pressed in spirit. Life itself has a way of keeping us humble, and the circumstances of life tend to contrive to underscore our personal inadequacy and our constant sense of dependence upon the divine.

Paul writes, "Let your requests be made known unto God." Perhaps we have been inclined to tell everyone else, and especially people who cannot help us. Why not turn to Him who alone is our Help? Or perhaps we have been inclined to hold things to ourselves, and we have mulled them over in our minds, and the weight of care has us down. Why not find the relief that comes from telling God with that utter abandon as expressed in the words, "Be careful for nothing"? It is this open attitude to God in prayer that keeps us identified with the Father's will, wherein we trust not only His power but also His wisdom.

How many Christians there are who would be shocked at their own irreverence if someone suggested that they doubted God's power! But those very same Christians are loath to accept the wisdom of His will as expressed in the providences of their life. Why not shut the door on all the clamor about us and seek the secret of His presence, where with groanings and agonizings we can complain to Him who can do something about the situation? Unload your perplexities on Him and seek His face until the light of His countenance shines upon you and the true perspective of life is established again in that place of inner-purifying.

II. *Prayer with thanksgiving produces praise*; but it is not enough, writes Paul, to come to God in prayer concerning everything. We must not only come to God by prayer and supplication, but come with thanksgiving in making our requests known unto Him. It is this prayer with thanksgiving that produces true praise. True it is that praise is comely, and whoever offers praise glorifies God; but this spirit of prayer with thanksgiving must be born of ethereal trust. We are sure of God, and that is why we know that all things work together for good to those who love Him. It is the revelation of God's purpose in our lives that gives us peace and poise in the hour of trial. It is only an upright God who can keep us from falling. It is only a God who is big enough to handle our complexities that can give us peace.

The story is told of a scientist who had finished a lecture concerning the vastness of our universe and the relative smallness of our world. At the close of it a woman came to him and inquired, "But if our world is so little and our universe so great, how can we believe that God would pay any attention to us?" The scientist replied, "That depends, madam, on how big a God you believe in." It is because of God's adequacy that we can come to Him with thanksgiving in our prayer, knowing that He will identify His resources with our complexities.

But thanksgiving will be in our prayers of supplications. In this we identify ourselves by faith to the ways of God that are higher than ours, and better. We are to bring into captivity every thought to the obedience of Christ (II Corinthians 10:5). If our faith is to be practical and powerful, it must be obedient. Noah believed God and obeyed, and he expressed his faith by obedience when he prepared the ark because God had warned him

of the coming destruction. He became God's obedient servant, and his working faith saved his house and also condemned the world. Likewise, Abraham came to offer his son, Isaac, in express obedience to the challenge of God. The command seemed so unreasonable, so contradictory, so undesirable! But even as he took Isaac to the sacrifice, Abraham declared that God would provide; but he expressed his faith through obedience in bringing Isaac to the sacrifice.

III. *The resourcefulness of the prayer that gives thanks*. The resourcefulness of the prayer that gives thanks is found in both our inner and outer lives. The apostle expresses a thought in Philippians 4:7 that the immediate result would be that "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Paul expressed this same thought in the opening chapter of this same book when he acknowledged that he was a prisoner of the Lord and now in jail for his witness to the gospel's power; but even out of that undesirable situation he found a faith within his own soul that this would turn to his salvation through prayer and the supply of the Spirit of Jesus Christ.

But this radiant life of prayer with thanksgiving is not to be found without a certain discipline. We are to select the things that are true, honest, just, pure, lovely, of good report, virtuous, praiseworthy, and think on these things. We are to follow the noble and the good men that we know, even as Paul wrote to his young Christians, "Those things, which ye have both learned, and received, and heard, and seen in me, do" (Philippians 4:9). So there is a contagion to the good as well as the evil.

(Continued on page 22)

The Saviour We Sing

Dr. Paul S. Rees

TEXT: *And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest (Luke 2:13, 14).*

On September 2, 1945, in Tokyo Bay, Japan, the second and final phase of the world's most terrible war officially came to an end. That day, while millions of people leaned eagerly toward their radios, General Douglas MacArthur, aboard that floating fortress, the U.S.S. "Missouri," received the notice of surrender from the imperial government of Japan.

But four months later something took place on the deck of the battleship "Missouri" that few people know about. It was Christmas time, and the "Missouri" was home, anchored quietly in the waters of the Naval Shipyard in Brooklyn. A choral group of bluejackets gave a program of Christmas carols. They didn't begin with a shallow and completely secular jingle like "Santa Claus Is Coming to Town." No, they opened with:

*O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.*

Now I suggest to you that in the long run what that song by Phillips Brooks stands for is stronger than what the battleship "Missouri" stands for. The fighting ship represents man's fears. Phillips Brooks's immortal carol represents man's hopes. They are hopes, moreover, that would have

died long since had it not been for what happened at Bethlehem and later at Calvary.

My message to you today rests on the simple proposition that the gospel of Jesus Christ is by its very nature adapted to musical expression and is creative of all lyrical loveliness. The gospel is not primarily an argument; it is an anthem. It is not a speculation; it is a revelation. It is not a commandment to be reluctantly obeyed; it is a carol to be gleefully sung. As warmth goes with summer and fragrance with flowers, so music goes with Christmas. "There is something," cried Charles Kingsley, "there is something very wonderful about music. It speaks not to our thoughts, as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls." If that is true of music in general, it is enchantingly true of the carols and oratorios that spring from the matchless Christmas story.

I

THE SETTING

When music is sung or played, it customarily has a setting. Perhaps it's a concert hall, or an orchestra stage, or a park pavilion, or a radio studio. But the music of Christmas had none of these when first it rang out in the stillness of the Judean night. Angels were its first minstrels. The rain-washed hills were its platform. The star-studded sky was its ample dome. Sandaled and hooded shepherds were its audience. Upon a scene such as that there were poured out all the glory, all the grace, of heaven's song. "Good tidings of great

joy"—that was its mood. "Unto you is born this day . . . a Saviour"—that was its topic.

But I am not content to think only of the immediate physical situation in which the first music of the Holy Nativity came to birth. I find it intriguing and profitable to think of the larger setting of man's life wherein these angelic choristers set going a new and deathless melody. For most people in that Roman world life was hard. Even for those who escaped heavy suffering, it was life without dignity, life without security, life without beauty.

For example, slavery was almost universal. The historian Gibbon speaks of one mansion in Rome that required four hundred slaves. Another Roman was the owner of twenty thousand. At the palace of Caesar Augustus a slave was caught in the larder eating part of a quail left over from dinner. He was executed by crucifixion as an example. Even those who had kindlier masters lived and died without rights, without families, without possessions.

Contributing further to the gloomy setting of the original Christmas music was the fact that women were quite commonly looked down upon as inferiors and often shamefully ill-treated. They were not men's companions; they were men's chattels.

As for children, their safety may be gauged by the infamous act of King Herod in ordering the slaughter of the innocents in Bethlehem. Under Roman law parents could arbitrarily decide whether they wished to keep a child, strangle it, or abandon it.

Taking it all in all, the world into which Jesus of Nazareth was born was a world of decay hidden under a mask of military power and a certain amount of social glitter. It was a world of decaying religions, decaying

morals, decaying families, decaying manhood.

It was that sort of hopeless-looking regime that Jesus Christ, by His holy advent, shook to its very foundations. It was that kind of world that Christianity captured in the first three centuries of its existence. It was that long, low cry of human weariness and woe that the Christian gospel replaced with the music that celestial minstrels gave to wide-eyed shepherds: "Glory to God in the highest, and on earth peace, good will toward men."

Let's remember *that*—remember it when we, in our gloom-ridden world, are tempted to think that there is no place left for such ethereal things as carols and anthems. Four years ago, after the experimental atomic bomb was exploded at Bikini, an eastern pastor preached a Christmas sermon entitled "From Bethlehem to Bikini." Two thousand years of Christmases; and then, so far from having peace, the most devastating forms of war ever conceived by man's restless mind are being readied for use! Does that make Christianity a mockery? No, it only makes it more than ever a necessity. Today's atomic age may look dark, but whatever hope there is for it lies not in what happens at some Bikini, but in what happened at that music-filled night at Bethlehem.

II

THE SINGERS

What the setting lacked in brightness was more than made up by the dazzling beauty of the heavenly carolers and the splendor of their song. The chief singer led out. Of him Luke says: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (v. 9). A moment later the full chorus wheeled into action: "Then a host of heaven's army suddenly ap-

peared beside the angel, extolling God and saying, 'Glory to God in high heaven, and peace on earth for men whom he favors' " (Moffatt).

"But I don't believe in angels," says that modern earthworm sometimes called the "educated man." Well, there's probably nothing we can do about him except to pity him and pray for him. Yes, there's one thing more we can do: we can see to it that he doesn't bamboozle us into giving up our lifesaving faith in the supernatural.

We know by now the crude tactics used by this addict of the dust who speaks of himself as the "enlightened" man of the twentieth century. We know with what sophisticated disdain he looks down at the believer and asks: "Have you ever seen an angel?" That air of asking is supposed to tell you that your inability to say yes puts an end to all discussion and forever bans angels from this wide and wonder-packed universe.

He might just as well ask you: "Have you ever seen God?" To which my answer is: "No, not even with my glasses on. But I do not therefore doubt Him. Nor do I doubt that He could again, as He has done before, project himself to man's senses in some visible or tangible form suited to His purpose."

Let's remember that poverty of faith or lack of insight is no final count against reality. I once read of a professor at Cambridge University who confessed that he never bothered to read poetry. When he was asked why, he said: "It is a sheer waste of time. All that a poem says could be said in half a dozen words. Why doesn't the poet state in bold fact what he wishes to say?" You don't argue with a man like that. You feel sorry for him, and turn back to revel in your Browning, your Tennyson, your Shelley, your

Dante, or your Francis Thompson. It was Thompson who sang:

*The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendored
thing.
Not where the wheeling systems
darken,
And our benumbed conceiving
soars!
The drift of pinions, would we
hearken,
Beats at our own clay-shuttered
doors.*

And a greater than Francis Thompson, the writer of the Epistle to the Hebrews, says of angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrew 1:14.)

It was these minstrels from the glory who gave us the original Christmas carol, and set the Judean hills a-ringing with the grandest anthem earth ever heard: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord Glory to God in the highest, and on earth peace, good will toward men."

III

THE SAVIOUR

A song must have a setting and it must have a singer. But it must have also a *subject*. What is the central theme of the Christmas music? Is it "Glory to God in the highest"? No, that is the embellishment of the theme. Is it "Peace on earth, good will toward men"? No, that is the effect of the theme. The central core of the whole grand matter is opened up in these words: "Unto you is born this day a Saviour, which is Christ the Lord."

When God landed on these wreckstrewn human shores, it was for serious and costly business. It was

operation rescue. It cost Him Calvary before He was done with it. He came to deal with man's conceit and, rescuing him from it, to make him a humble child of his Heavenly Father. He came to deal with man's hypocrisy and pretense and, rescuing him from it, make him both forthright and upright. He came to deal with man's brutality and, rescuing him from it, make him gentle and kindly. He came to deal with man's loneliness and, rescuing him from it, make him bravely at home in a universe that was built for godliness. He came to deal with man's past and, rescuing him from its tyranny and guilt, make him conscious of forgiveness and reconciliation. He came to deal with man's inner dividedness—his conflict between what *ought to be* and what *is*—and, rescuing him from it, make him a harmonious personality, basically adjusted to God and wholesomely related to his fellow creatures.

It is because no one else has appeared on the human scene who actually does these things for us that we call Jesus Christ the Saviour. We have throngs of advisers and hordes of meddlers and droves of censors and shoals of tinkerers, but only ONE SAVIOUR!

Sing it out that He is a *universal* Saviour! "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be *to all people*" (v. 10). Here is the bigness and breadth of the gospel: it is for all men under all skies. It proclaims a global message, offers a global mercy, and therefore, in the dark night of man's shattering divisions and shivering fears, it shines with a global glory. Not to "Jews Only," not to "Gentiles Only," not to "Whites Only," not to "Colored Only," not, thank God, to anyone "only," but to all the human family of beaten, baffled, broken souls comes the grand

universalism of God's offered love and grace. You catch the sweep and magnificence of it in Isaac Watts's:

*Joy to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.*

A city missionary in London was offering Christ to a jockey in a horse-racing stable. "This is no place to talk religion," said the jockey. "Oh, yes, it is," replied the missionary. "Jesus Christ was born in a stable, and you can be born again in one." Before the conversation ended the plucky little rider knelt there in prayer and accepted the Saviour. Why not? No person, no place, is shut out from Jesus Christ's concern. So we sing with Phillips Brooks:

*Everywhere, everywhere, Christmas
tonight!*

*Christmas in lands of the fir-tree
and pine,*

*Christmas in lands of the palm tree
and vine,*

*Christmas where snow peaks stand
solemn and white,*

*Christmas where cornfields stand sun-
ny and bright,*

*Christmas where children are hope-
ful and gay,*

*Christmas where old men are pa-
tient and gray,*

*Christmas where peace, like a dove
in his flight,*

*Broods o'er brave men in the thick of
the fight;*

*Everywhere, everywhere Christmas
tonight!*

*For the Christ child who comes is
the Master of all;*

*No palace too great, no cottage too
small.*

Sing it out that Jesus is the *essential* Saviour. The power and light companies can save us from dark streets and cold homes, but they leave

us still with dark minds and cold hearts. The radio and television manufacturers can make it easier for us to find out what is going on in the world, but they only succeed in painting us a prompter picture of how bored, bewildered, and bedeviled men are who insist on running their affairs without God.

Our external needs are many. Our internal, essential needs are few. We need *peace*. That's an essential. Peace instead of conflict and strife! We need *good will*. That too is an essential. From being men of ill will we need to be born again into a life of good will. And I say to you, with a conviction that no person or power can shake, that to meet *this* double need there is no substitute for Jesus Christ. O world of men killing and men killed; world of fighting, cursing, falling youths; world of rumbling tanks and guided missiles and atom bombs, kneel at this holy manger of the Bethlehem-born Saviour, and find His way of peace and good will.

It was Christmas Eve, 1870. The Franco-Prussian War was in full rage. That night, at a point where the French and German armies were facing each other at close range, a lull had come in the fighting. Then a strange thing occurred. A French soldier left his lines and walked out, unarmed, toward the Germans. His comrades watched with breathless eagerness, wondering every second if there would be the crack of a German rifle. About halfway to the German lines he stopped and began to sing that old-world Christmas carol whose refrain is, "Noel, Noel, Christ is King in Israel":

*The first Noel the angels did say
Was to certain poor shepherds in fields
as they lay,*

*In fields as they lay keeping their
sheep,
On a cold winter's night that was so
deep.*

Not a stir could be seen among the Germans. Their thoughts too were on better things than killing. Their minds were racing back to the quiet homes beyond the Rhine where the Christmas trees were glowing. The song ended. The French soldier returned to his lines. No sooner had he disappeared than a German infantryman made his way out from behind his own breastworks, walked to the precise spot where his foe had stood, and began to sing a German version of the same beautiful carol. At the close of each stanza both armies united in the refrain:

"Noel! Noel! Christ is King in
Israel."

The final stanza rang out:

*Then let us all with one accord
Sing praises to our heavenly Lord,
That hath made heaven and earth of
naught,
And with His blood mankind hath
bought.*

What had happened? The greed of leaders had thrown these young men into deadly combat; but now, for one brief hour, the spirit of Jesus Christ had conquered the passions of strife and melted these men into a profound sense of brotherhood.

Small incidents may teach big lessons. This tells us two things: first, that the music of Christmas has a meaning and a power more divinely penetrating than all the ditties of earth; and, second, that when Jesus Christ finally reigns over the nations as the Prince of Peace, all men will do what those French and German soldiers did—lay down their arms of destruction and extend their arms of brotherhood.

The Place of Prophetic Preaching In the Pastor's Program

By W. E. Zimmerman

I THINK I shall have to clarify my subject before I start this discourse because of the narrowed meaning that we have come to think of concerning "prophetic preaching." Prophetic preaching and the second coming of Christ have become almost synonymous terms. But in this paper I shall not treat them as synonymous terms. Prophetic preaching, in my thinking, is a much more inclusive term than just that which applies to the second coming of Christ. The second coming of Christ is only one segment of the great, rounded whole of prophetic preaching.

To get a true concept of prophetic preaching, we will have to look at the pastor as a prophet. Again we are confronted with a very narrowed idea of a prophet. The popular idea of a prophet is merely to make of him a fortuneteller. But in the plan and program of God the prophet holds a very high and elevated position. In fact, I doubt if there is any higher.

Prophets, priests, judges, and kings were the four offices that God set up in the establishing of His Kingdom of Israel. But as we study the history of this kingdom we are made to feel that the most important of all these offices was the office of prophet. Before priests there were prophets; before judges there were prophets; before kings there were prophets. Then as the nation developed, God set aside judges, but He kept the prophets. The kings fell from their thrones and the successors to King David finally became extinct. There were wars

fought over trying to maintain the divine right of kings, but those who fought for this cause have been defeated and their cause utterly lost. But the office of the prophet goes on, even down to this our day without a question. In I Corinthians 12:28, we find these words: "And God hath set some in the church, first apostles, secondarily prophets." The apostolic office was closed by God when the last of the twelve apostles died the martyr's death. But the office of the prophet still continues.

Now let us examine some of the duties of the office of the prophets, and then we shall see why God has placed so much importance on this office, and why we as pastors must fulfill our place with "prophetic preaching."

The foundation of the office of the prophet was that God wanted to reveal himself unto Adam's race, whom He had created in His own image and placed upon this world. Until sin came, God came down and conversed with man. But after sin came, then God had to get his revelation through to fallen man by means of human instruments. Whoever was chosen as that human instrument became known as the prophet of God. When God accepted Abel's sacrifice, thereby revealing that only the sacrifice of blood would be accepted with God. Abel becomes the prophet of God. When God revealed to Noah that He was going to destroy the earth with a flood, he became the prophet of God. When God revealed to Abraham that

he should get out of his own country and into a land he knew not where, he became the prophet of God. When God revealed to Moses on the back side of the desert that he should go down into Egypt and deliver his people Israel, he became the prophet of God.

The key word of the prophet of God was, "And the Word of the Lord came unto me, saying." Whoever received this word, whether he was a man or woman, high or low, sheepherder or vine dresser, farmer or laborer, priest, judge, or king, was known as the prophet of God. Through these prophets God gave His divine revelation and thereby we have the Bible, the Word of God. While the divine revelation has been closed with the writing of the canonical books of the Bible, yet the interpretation of this divine revelation continues on down through this dispensation; and wherever this interpretation takes place under the guidance of the Holy Ghost, there you find this prophetic office continuing on.

So you see the fundamental meaning of the prophetic office is the making known the revelation of God to mankind. Thus you see how much more comprehensive this is than just the second coming of Christ or the telling of future events. This deals with the whole realm of truth. This takes in past events as well as future events.

While we do not receive the initial revelation of God's divine truth to the world like Samuel, Elijah, Isaiah, Jeremiah, Daniel, Peter, James, John, and Paul, yet in a certain sense we hold just as important place as they. For the revelation that they received and passed on to us is a closed revelation to the great multitudes of the world until it is revealed unto them through us as ministers of God who will fulfill the prophetic office to this our generation.

Now I want to study this prophetic preaching under two heads. First, I am going to deal with the direct revelation as we have it in the Bible. I believe if we are to fulfill our place in our ministry as pastors we must be fundamentally Bible preachers. Now what I mean by this is not necessarily that we are going to quote a lot of Bible in our preaching, giving the chapter and verse; but our propositions will have their roots in the Word of God and the arguments we present will carry with them "Thus saith the Lord." This kind of preaching will carry with it several distinguishing characteristics. One will be that our messages are truth—not just supposed truth, but revealed truth; not historical truth, but saving truth; not scientific truth, but divine truth.

I have attempted to preach sermons and I have heard sermons, and when they were through, I had the feeling, "So what?" Then I have had the courage to analyze some of them and I have found that they were built largely upon human suppositions. It is mighty easy for us to get some little like or dislike and then set out to build a sermon that will bolster us up in that little prejudice. I have heard some sermons that had their main objective to outlaw all kinds of demonstration. But if the preacher had analyzed his own feelings he would have found that he was prejudiced against demonstration, because he had seen some that he felt was not in the Spirit, and maybe he had known some that had driven some folk away from the Kingdom, and then he had let this so affect his thinking that he could produce only a sermon against demonstration. Then on the other hand I have seen some preachers so prejudiced for demonstration that their thinking had become so biased that all they could think to preach upon was something that would produce demonstration. To

them the only thing they could see in a preaching service was that kind of preaching that would get folk blessed and cause them to become hilarious in their emotions. Well, both types of sermon making have gone astray from the fundamentals of real prophetic preaching. Then they get entangled in such suppositional cogitations they cease to be prophets and become merely religious tinkers.

One time I was called upon to take part in a holiness meeting where there were to be four of us preachers that were to preach about a fifteen-minute sermon. Preacher number one got up and gave us a very heated sermon on "Where the Spirit of the Lord is, there is liberty." The second took as his text "He that knoweth to do good, and doeth it not, to him it is sin." And he proceeded to put us all in the pit that did not take our liberty in the Lord. The third took as his text, "All we like sheep have gone astray," and he said these other preachers have *told* us what we ought to do but they have failed to *show* us what to do. He said a preacher that preaches that we ought to shout and does not do any of it himself has gone astray. So he took off his coat and swung it around his head and threw it over in the corner and then tore around swinging his arms and jumping and beating the pulpit for fifteen minutes, till he was worn to a frazzle. He sat down and then the leader got up and said, "Now Rev. Zimmerman will put the cap sheaf on." Well, I knew I could not talk so fast as the first fellow. I could not preach so loud as the second fellow. I could not jump so high as the third fellow. So I just got up and took the first chapter of First John and showed them how we could be saved from all sin and live without sin. Some of the shouters were very bored, but some of the non-shouters were very much helped. But one family came

to our church as a result, because they felt that I had given them the real Word of the Lord.

Another characteristic of prophetic preaching will be that it will be seasoned with saving truth. The background of every message that the prophets of the Lord received was to save the people. And if we rightly interpret the Word of God we will be preaching a saving truth. The historical truths of the Bible can become very enticing and we can spend a whole thirty minutes allotted to us for the preaching of a sermon in giving our congregation a lot of historical truth, and quote a lot of scripture to prove our facts, and still fail to give any truth that will help a soul to get saved or sanctified or enable him to triumph in the conflicts of the Christian life. It is the truth that Moses led the children of Israel out of Egypt through the Red Sea; but if we do not see in this a demonstration of deliverance from sin, the devil, and the world, we have missed the real truth—the saving truth.

Then another characteristic of prophetic preaching will be that our messages will be freighted with divine truth instead of scientific truth. What I mean by that is that it will be truth that will capture the eye of the spirit and feed the appetite of the soul rather than give knowledge to the mind. Paul told the Corinthians who were great seekers for knowledge, "Knowledge puffeth up, but charity edifieth." This is why some preachers may be great theologians and yet may fail in their ministry. Theology is the science of religion and deals with scientific truth of the Bible. When we go to substituting theology for divine truth we are getting away from our prophetic preaching.

I went to one of our great camp meetings one time where one of the

great theologians of the nation was one of the workers. When this theologian would speak he would have a pretty good congregation of preachers, but very few of the laity. When we came away we had heard a lot of things we had never thought of before, but with very little that would help us to preach to our congregations anything that would help them in their Christian life.

You take the subject matter of that which is more specifically prophecy, like the second coming of Christ; it can become so filled with scientific truth that it fails to accomplish much in the salvation of souls. This is why many of our prophetic conferences have become mere conferences and no salvation in them. These great Second Coming specialists have been searching the Scriptures with a magnifying glass in search of scientific truth to substantiate their theories of the second coming of Christ and have forgotten to look for the prophetic truth.

Peter gives us a demonstration of what I am trying to tell you in his second epistle, when he says, "That ye may be mindful of the words spoken by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing that first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day . . . But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons

ought ye to be in all holy conversation and godliness?"

Herein we see that Peter was giving us a lot of scientific truth showing us how the earth is to be destroyed, but he did all this that he might get us to be ready for that great and terrible day. That is prophetic preaching.

Now I want to discuss the indirect revelation, or maybe I should say inspiration. We find the Bible furnishes us everything we need in the way of revealed truth essential to our salvation. But the Bible does not furnish us with the details of all the many intricate decisions which we need to make in our everyday lives down in this twentieth century. The Bible is a revelation of the principles of righteousness. It deals with the fundamentals of sin and holiness. But we ministers are called upon to preach to congregations that are facing a thousand and one issues that do not have definite answers to them in the Word of God. Our prophetic preaching must carry with it something that will help our people to decide issues like that.

Now in order for us to do this kind of preaching we must depend not alone upon the Word of God but upon the Author of the Word—the Holy Ghost. It is wonderful when we go to our pulpits with a feeling that we have the Bible as the foundation for the message that we are going to deliver, but there must be something more than that if we are to fulfill our place as true prophets. We must not only feel that we have God's message from His Word, but we must feel that it is the right time to deliver that message. For the timeliness of our message we need inspiration of the Holy Ghost. To fail to have our message timed rightly is just as serious as failing to have the content of our message right.

Let me illustrate. I came to my pulpit one Sunday with a message from the text, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." My subject was "First Things First." While preaching that evening I swung aside from my regular outline and said: "I believe if we live with this text it may change our place of living. There are some folk who are living in certain communities because they are making their living there. But there are some things more important than making a good living. Keeping alive spiritually and getting our family saved and sanctified and ready for heaven is more important than making a living. Some folk, in order to do this, may have to change their place of living." Listening over the radio to that message was a family that was living quite a distance from any Nazarene church and as a result were attending a formal church in their community. This truth reached their hearts as well as their ears, and they soon sold out their home and moved to where they could get to our church. Their children did get saved and sanctified, and now they are making their lives count for God and His kingdom.

When I see results like these and many others that have come in my ministry, I am praying that we as pastors may be the prophets of this twentieth century; and that it shall be said of us as it was said of the prophets of old, that holy men spake as they were moved by the Holy Ghost. If we preachers keep our preaching program saturated with the prophetic message, it shall not be said of the world in this twentieth century, as it was said of the centuries just preceding the first coming of Christ,

that there had been no prophet in Israel for four hundred years.

When Elijah left this old world in a chariot of fire, Elisha stayed so close to him that the mantle of the old prophet fell on the shoulders of the young prophet. He gathered it up and went back and smote the waters of the Jordan and they parted. A double portion of the spirit of Elijah rested upon him. He was equal to any occasion. Let me exhort a little. O brethren, let's not trade this prophet's mantle for any other garb. Some may come and want to place a priestly robe upon us and make us the dispensers of forms and ceremonies, but let's turn it down. Cling to the mantle of the prophet. Some may come and offer us the scepter of the king and offer to place the crown of great authority upon our head. But pass it by and cling to the mantle that will enable us to part the waters of Jordan and bring hungering and thirsting souls into the land of promise. And now abideth prophet, priest, and king, but the greatest of these is the prophet.

A BLACK SPOT

A psychiatrist once tried the following experiment on his class. He held up before the students a large sheet of plain white paper, in the center of which was an ugly blot of black ink, and asked each student to write down what he saw. Ninety per cent of the class said they saw an ugly ink blot. Only 10 per cent mentioned the much larger expanse of clean white paper.

The prayerful Christian sees life as it really is and that God reigns supreme in spite of human sin and failure.

Holiness Forevermore (Part IV)

By a Fellow Servant of the Master

When the Morning Stars Sang

When the morning stars sang together and the sons of God shouted for joy, the thought of God was *holiness forevermore*. In the council chambers of divinity, in the throne room of the universe, before ever a world was created, or a star thrown into space, or constellations hurled on their wild drama of existence, God decreed *holiness forevermore*. Ages prior to the day when angels revolted against high heaven, or were cast from the celestial world for sin, yea, aeons antedating the conception of sin in the mind of Satan, when he was an unsurpassed archangel, God had conceived of *holiness forevermore*.

In the bosom of eternity, before the birth of time myriads of cycles of ages, the primal thought of God, His pristine intention and consuming passion were *holiness forevermore*. When only the Father, the Son, and the Spirit were, when no void was created, when chaos was not yet existent, back in the unceasing aeons when eternity itself was young, the essence of God was holiness, immortal, interminable, undying, *holiness forevermore*.

Angels fell. Hell became a thought in the mind of God. The world was planned. Its foundations were laid—void was created—the heavens were spoken into existence—light encircled the universe—to make possible *holiness forevermore*. God created man in His own image, fashioned him after the spirit and soul of Deity, breathed into him the immortal essence of life, and man became a living soul, with the key, the watchword of *holiness forevermore*.

Holiness Forevermore

The glorious paradise of Eden was formed with amaranthine bowers of bliss in which man might flourish in *holiness forevermore*. When Adam and Eve communed in the cool of the day with their Creator, it was in the grandeur of *holiness forevermore*. When angels with flashing sword guarded the gates to Paradise, when the first fire consumed the primal sacrifice, eternal in the mind of God and His will for man was *holiness forevermore*.

Enoch communed with God. Patriarchs dwelt with the Almighty. God smiled upon His sons. The race became vile and degraded, lecherous, a stench in the nostrils of Jehovah. The flood wrecked the vestige of the patri-

archal age. Man perished from his long home—save a few selected souls. Even through these wild, mysterious paths across the centuries God's purpose was to make possible His first dream for man, *holiness forevermore*.

God's promise to Abraham, His dealings with the Hebrews in bondage, and the wondrous deliverance from captivity were inspired by *holiness forevermore*. When lightning cracked in the mount and the thunder rolled, and God wrote the laws, and revealed to Moses His glory, links were being formed in that golden chain of *holiness forevermore*.

Manna fell. Quails came. Water flowed from the smitten rock. Bitter waters became sweet. Battles were fought with victorious endings. God showed His matchless glory. The Jordan divided. Cities were conquered. God established the Hebrews in the land of promise. All of these things were accomplished that Jehovah might lead His people to that better inheritance of *holiness forevermore*. God chose their leaders, fired their prophets, protected the people in order to establish *holiness forevermore*.

When time had fulfilled its course, the Redeemer came as prophesied of, heralded by angel choruses, lighted to His abode by a newly created star. He was loved by the simple, followed by the poor, and despised by His countrymen. When sick were to be healed, lepers to be cleansed, broken hearts to be consoled, miracles to be wrought, He was motivated by *holiness forevermore*.

He prayed at night, struggled by day against opposition of the rulers and priests, but Christ trod on for the sake of *holiness forevermore*. Blood oozed from His forehead in the garden of agony. The mob cried out, "Crucify Him! Crucify Him!" He bore the cross up the hill of the skull. The nails pierced His flesh as tender as that of fair daughters of Israel. The night came on prematurely when the sun hid its face and even the stars refused to shine. Through it all Christ's inspiration was *holiness forevermore*.

When He arose from the grave, He came forth to redeem His pledge of *holiness forevermore*. He ascended with the promise of coming again, for the expressed purpose of establishing the heart unblamable in *holiness forevermore*. The Spirit fell to make the souls of men holy forevermore. The light shone around Paul, and through the raging storm even unto death—writing epistles, founding churches—that dying humanity might receive the glorious message of *holiness forevermore*. Gracious truth, the benedictions of a merciful God!

The Anchor in the Storm

In storm and battle—when clouds of doubt hang low, sin oppresses, trials beset, the night is dark, all hell seems to oppose, the smoke of doom obscures the face of the Master, and no light comes from the land beyond the vale of time—then blessing, encouragement, and strength bear one up on the wings of *holiness forevermore*.

No night is too dark but the glorious light of holiness shines through. No trial is too great but this fact tunnels a way to light and rest for the soul. No hour is too bloody in the fight against sin but *holiness forevermore* leads to divine security. No hill is too steep, but with the wings of brightness this glorious truth raises to the heights of victory and benedictions.

The thought of God for the storm is holiness. The ideal strength-giver for each trial is holiness. The light when all others fail is holiness. The road to the sheltering rock is through holiness. The oasis in the blazing desert of life is holiness. The spring in the parched regions of the soul is holiness. The anchor for the soul when the raging tempests blow is holiness. When the storms of hell sweep the small bark of the soul, now dashing it astern, now leaping over to submerge, now beating with its main in a riot of water, holiness safely anchors to the "Rock of Ages." The sheltering rock in the storm is holiness. In the wind the covert is holiness. In the tempest the hiding place is holiness. Holiness is the undergirding wing of the Almighty which bears one up into the higher heights.

Alone with God in the beauty of holiness is sufficient for the soul. Holiness is unexpressible joy. Holiness is peace passing understanding. Holiness is being led into the paths beyond finding out—paths of glory, paths to the peaks of divinity, peace, and love. Holiness sustains and shelters. For holiness is forevermore, eternal, everlasting—it remains until the last syllable of recorded time is written—it is imperishable and uninterrupted.

The Hallelujah Chorus of Holiness

Every age sings of holiness. The voice of the Old Testament is *holiness forevermore*. The saints of the New Testament are victorious in holiness. The aftergleams of Pentecost scintillate in holiness. The apostles wrote of holiness, a royal priesthood of holiness. They prayed as moved by holiness, and through holiness they received their rewards.

In the undying volume of the increasing song of the saints, apostles, missionaries of the ages, the hallelujah

chorus of the ages breaks forth and heralds a new song of *holiness forevermore*.

In the books of revelation, of nature, and of the human heart God has a witness to holiness. Every book of the Bible testifies of holiness. The volume of God's handiwork in nature sings of holiness, and the lives of His noble men speak forth the praises of *holiness forevermore*.

From the dim past comes up the strain of "*Holy, holy, holy*." In this grand anthem there join hands Abraham, Moses, Daniel, and all those dying without the law before the Cross was Blood-stained. It is a noble chorus of holy men shouting, "Blessing and honour and glory and wisdom and praise be unto our God for ever and ever. Amen." The swell of the sweet singer David and the prophets and saintly Jews breaks forth, singing, "*Holy, holy, holy*."

This anthem of *holiness forevermore* sweeps the centuries—from palaces of kings, hovels of humble men—from the mountain hut and the Arab caravan—from the jungles and the wilderness—from the trees of the South Sea Islands and the thatched houses of India—from all lands and climes and ages. Pagan redeemed sing holiness. Cannibals Blood-washed rejoice in it. From the distant centuries and climes the voice of a mighty cleansed host takes up the refrain until the whole earth is full of holiness.

Holiness at the Burial of the Ages

Naught but holiness is lasting. Science will pass into the oblivion of the forgotten past. But holiness shall remain. Philosophy will pass into the dust and be buried without even a carved stone to mark its last resting place. But holiness is as eternal as the essence of God. The day of learning, education, and literature will run its course. But holiness is without beginning and end—holiness is forevermore.

Gold may perish. Diamonds will wear into dust. Gems and jewels and silver will decay. All the pearls of the seas will be ground into powder and this scattered to the ends of a blighted universe. But holiness is lasting and permanent and eternal. When gold is perishing, holiness is in the glory of its might. When gems and diamonds are dust, then holiness is renewing its youth, and is the passport into eternity. The earth will burn with unquenchable fire, but holiness will glow with celestial light, when the fires of the ages are chilled in universal night.

The stars will be carried out to burial amid the funeral torch of burning worlds and flaming constellations and fiery universes. But holiness will scintillate and glimmer

with the eternal light of heaven. The moon will pale into blood, burn to a cinder, fall as ashes to be scattered through the universe as debris. But holiness will never fade in its glorious luster. When the flying ages have grown old and have spun their course, the sun will blaze its last time, flash in its dying rays of light, and by the ruthless hand of eternity will be swept into the cemetery of the forgotten aeons. But holiness will flash in all the infinitudes of God himself.

Holiness is infinite in endurance. In its glory it knows no bounds. Its blessings are countless. Its power to save is endless. The mountain peaks of holiness are illimitable. The fire of holiness to purify the soul is immeasurable. The ocean of the glory of holiness is unfathomable.

Could our minds scan the unrolling panorama of the ages, and gaze upon the scene of the resurrection, one thing would be of value, *holiness forevermore*. Could we see the Great White Throne, and all the nations stand before it, all else would pass into worthlessness, save *holiness forevermore*.

The Crescendo of the Glory Anthem and the Hallelujah Chorus

With the sound as the crash of the universe, like the hum of many waters, and the distant roar of many earthquakes, and the thunders of many storms, the entire universe reechoes the notes of holiness. The planets resound with the harmony of holiness. The earth reverberates with the anthem of holiness. The stars vibrate with the oratorio of holiness.

In the increasing crescendo of the war of the elements, while all nature stands aghast, the indescribable chorus, the inexpressible anthem, the ineffable symphony of *the hallelujah chorus of the ages* blend in divine harmony and glorious accord with the majestic orchestra, the marvelous organ, and the swelling oratorio of the *glory anthem of universe*. In grand accord they peal forth, "*Holy, holy, holy! All the earth is full of Thy glory. Holy, holy, holy!*"

When the shaggy locks of Father Time are gray, and eternity is old with rolling cycles and myriads of aeons, the redeemed hosts of heaven will strike up the "new song," yet the old anthem, of *holiness forevermore*. And all heaven, with its celestial inhabitants, cherubim, seraphim, angels, and archangels, will rejoice with the *sound of a grand Amen!*

Oh, the infinite beauty and celestial glory of the *hallelujah chorus of the ages!*

Amen!

Three-Minute Sermon

By F. Lincome

For what is your life? (James 4:14)

Your life is a relationship. Life is not a solo, it is more like a chorus. We live in relationships from the cradle to the grave. That relationship is threefold.

I. *Relation you sustain to yourself.* It is sustained by struggle. Life is a struggle—a struggle from the cradle to the grave. There are two forces always at work, the force of construction and the force of destruction. So if you succeed, you will have to do two things. You will have to fight yourself and also help yourself. Life is a bigger fight for some than others, for some have inherited tendencies to fight. They were half damned before they were born, born with desires they never created.

II. *Relation you sustain to others.* That is sustained by service. Whether you be endowed with ten talents or one, the business of life is service. It is said of David, "He served his generation." The world's hurts are not

healed by our theories. It was the acts of the apostles that saved the world and not their dogmas. Christianity is more than a message to be heard; it is a deed to be done. Christ did not put the emphasis on creeds; He put it on deeds. By your fruits they are to know you. Religion makes its most potent appeal when dramatized. The Good Samaritan was dramatizing religion when he wrapped up the wounds and put the man on his beast and took him to the hotel and paid the bill. Christianity must of necessity become practical before it can either benefit man or glorify God.

III. *Relation you sustain to God.* That is sustained by prayer. We get into a right relationship with God by prayer, and sustain it in the same way. A holy life does not live in the closet, but it can't live without the closet. Everything vital to godliness is nourished on closet air. "Prayer is the Christian's breath. He who prays not breathes not, and he who breathes not lives not."

Thanksgiving Sermon

(Continued from page 6)

This radiant life affords the divine power. That old expression of our founding fathers has some significance in it when they exhorted to "praise your way through when you can't pray your way through." Perhaps they really meant what Paul meant when he said that we were to pray with thanksgiving. The resourcefulness thus afforded will enable us to join Paul in his witness in verse 13, "I can do all things through Christ which strengtheneth me." Here, then,

is the key to this prayer with thanksgiving. He was the one who endured such contradictions of sinners against himself; and we are to consider Him, lest we be wearied and faint in our minds. As we strive against sin and as we face overwhelming and complexing odds, let us remember Him who endured the cross and despised the shame, but is now set down at the right hand of the throne of God. Make the prayer of the Psalmist yours today, "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (Psalms 51:15).

A Discussion of Ten Theological Aphorisms

Part III

By B. F. Neely

VIII

FREEDOM FROM SIN VS. SINNING A NECESSITY OR FREEDOM VS. SIN

There are two well-defined though contradictory opinions concerning the overt act of sin. One is that every rational being is compelled to sin as long as mortal life shall last. The other is that any rational being can be saved from willful and conscious sin here and now, through faith in our Lord Jesus Christ. And we subscribe to the latter position.

Let us be reminded that we are to make no effort to prove our position, nor to disprove its opposite. We merely contrast the two in an effort to discover the potential danger in case a position is not true, as compared to the opposite in case the opposite is true, and thus decide which position should make the greatest appeal to one who sanely and yet persistently follows the directions of "Safety First."

I. Then suppose the one who pleads for the irresistibility of sin is right in his contention that one cannot be saved from sinning while living in this fallen world. In that event we are certainly wrong in our contention to the contrary. But we are harmlessly wrong. For our position involves us in no danger whatsoever, even if it is wrong and the other is right. For if it were a sin to believe that you can be saved from sinning, that would only be doing what the other position contends that you must do anyway. Therefore we would be living, in reality, by the same standard. Conse-

quently, we would get the same results as the one who pleads that one must sin.

II. But on the other hand, if we are right in our position that by the mercy and grace of God He saves His children from the dominion and power of sin, in that event the other position is woefully wrong. For if one is convinced that he cannot be saved from sinning, he certainly cannot have faith to be saved from sin; and if he cannot thus have faith, how can he be saved from sin at all? For disbelief in the possibility of being saved from sin in this life would shut him up and seal him to a life of sinning. For it is self-evident that no one will live better than he believes he can, since faith is the medium that puts one in touch with the life-giving power of salvation. And just across from the line of faith is the borderland of doubt; and that is the gateway of sin, and opens into the domain of the archfiend of eternal night.

So the unerring conclusions of the logic of these comparisons are:

1. Believing one can be saved from all sin in this life, and professing thus to be saved, when in fact he is mistaken and must continue in sin, cannot from the nature of things harm him. For in making his erroneous claims he could not be doing worse than just sinning; and that cannot be prevented anyway. Therefore his error loses him nothing.

2. But if one believes that he cannot be saved from sinning, when the facts are he can and should be saved from its power and dominion, he must

lose everything that salvation from sin would bring to him. For he cannot receive anything beyond what he believes to be possible, in a realm where faith is a condition of receiving that which is to be bestowed.

Therefore, it must be a poor comment on the wisdom and judgment of one who accepts and risks his eternal welfare on a course of life which if true is no better than its opposite if the opposite is untrue—especially when the opposite is harmless if untrue, and if true constitutes the only way to safety. Hence, "Safety First" proclaims the possibility of deliverance from all sin here and now. But let us remember that "Safety First" is not arbitrary in its demands. Its power is in its appeal to the judgment and good sense of those who think.

IX

THE POSSIBILITY OF APOSTASY VS. UNCONDITIONAL SECURITY

Eternal security teaches that when or if one becomes a born-again child of God, he is unconditionally a child of God forever; that there is nothing he can do or leave undone that will in any way effect his relation to God as his Father. Eternal security admits that one thus born of the Spirit can become a renegade in conduct and character. But that affects only his state and not his relation to his Saviour. He may backslide and even become more wicked than he was before his conversion; and lose the joy of Christianity, his fellowship with his Saviour, and his influence with people. But his relation to the family of God remains unimpaired. His works will be burned up, but he himself will be saved, so as by fire.

Also a close companion to the doctrine of eternal security is that doctrine that teaches the impossibility of

being saved from all sin. All must sin, in word, thought, and deed as long as mortal life shall last, and that regardless of any state of grace that one may be in.

But to the contrary, we believe that God through Jesus Christ has provided salvation from all sin for all men here and now; that in connection with the work of regeneration the power of canceled sin is broken; that the soul is freed from the dominion of sin and Satan; that, consequently, the born-again child of God is free to make his choices between good and evil; and since willful conduct is the result of his choices, he is responsible for such conduct. He has become a child of God by choice. And he remains a child of God only if he continues to choose in harmony with the decision he made when he became a child of God. One cannot become a traitor in conduct and an infidel in attitude without forfeiting his relation to the God of his salvation. He can become a spiritual bankrupt and finally land in hell.

I. Now suppose the doctrine of unconditional eternal security is the truth—that after regeneration one cannot be lost because of evil conduct or infidelity. In that case, we are certainly wrong in our position to the contrary. But if we are wrong, we are harmlessly wrong. For we are just as certainly and unconditionally saved as those who believe in eternal security. For that which is unconditional cannot be affected by either belief or unbelief. For eternal security to be inoperative for the one who does not believe in it would prove that it was neither unconditional nor eternal. That would make it self-destructive, like the snake that swallowed its tail and thereby effected its own annihilation. Therefore, if the doctrine of eternal security works at all, it must

work automatically, and serve those who believe in it and those who do not believe in it exactly alike.

II. Now on the other hand, if the position is correct that salvation is not only received by faith in the Lord Jesus Christ, but it is retained also by faith in and obedience to Him, and that to become a traitor to our Lord by infidelity will land one in perdition, then the eternal security position is wrong. But it is not harmlessly wrong. For if one believes he cannot fall from grace, when the facts are he can, he is not so safe as he would be if he were aware of his danger. For believing there is no possibility of danger tends to carelessness; and carelessness in a field of great danger is a peril to one's safety. Hence, the unavoidable conclusion must be: *If unconditional eternal security is correct in its position that evil conduct and traitorous infidelity cannot result in one's being lost after he has once been born again, it cannot harm one to repudiate it. But on the other hand, if it is a monstrous error, then it may damn one if he believes it.*

But on the other hand, if the doctrine of the dangerous possibility of final apostasy is not the truth, it cannot, from the very nature of things, do one a permanent injury if he believes in it. But if it is the truth, one may be damned as a result of not believing it.

Therefore in view of the foregoing comparison, the court of honest intelligence must conclude that the only way the doctrine of eternal security can possibly harm one is by believing; while on the other hand, the only way the doctrine of the dangerous possibility of apostasy can harm one is by not believing it. Hence, the latter is the highest limb on the tree of "Safety First." If one risks his all on it, and it breaks, he will catch on the eternal

security limb. For it is just under the other. But if the eternal security limb breaks under its load, those who are resting their all on it will not catch on the other. For you never fall up.

X

SECOND BLESSING VS. ALL OTHERS

I. That the Bible teaches entire sanctification no student of the Scriptures will deny. However, as to when and how it is obtained there are wide differences of opinions. But the general consensus of opinion is that only one position can be right. And of course the question is: What is that position?

The Nazarene view, to which we subscribe, is: Entire sanctification is a work of divine grace; it takes place subsequent to regeneration; and it is wrought instantaneously by the baptism with the Holy Spirit, in response to simple faith of a fully consecrated heart. So for the sake of brevity we will call it the "Faith Theory."

One popular opposing position is: Sanctification is included in regeneration. All who are born-again are sanctified wholly in connection with conversion. And for the sake of brevity, we will call it the "Conversion Theory" in this discussion.

1. Now in comparing the two positions from the standpoint of "Safety First," let us say the Conversion Theory is correct. In that case the Faith Theory is certainly incorrect. But, we, who believe in the Faith Theory, have nothing to lose. For we believe strongly in regeneration, and insist upon it as a necessary antecedent to entire sanctification. So if regeneration includes entire sanctification, we too are thus sanctified. Therefore we get as much ultimate good out of the Conversion Theory as those who do believe in it and depend upon it for their sanctification. Hence,

if the Faith Theory is wrong it is harmlessly wrong, since it includes regeneration, and therefore every benefit that could be derived from the Conversion Theory.

2. But on the other hand, let us say the Faith Theory is right. Then in that case the Conversion Theory is certainly wrong. And it cannot be said to be harmlessly wrong. For the Christian who believes in the Conversion Theory believes that he is already sanctified wholly; and thus believing he is already sanctified he cannot, from the nature of things, exercise faith to be cleansed when he thinks he is already pure, because faith for present cleansing presupposes the recognized presence of impurity. Therefore those who depend on the Conversion Theory cannot possibly receive any benefit from the Faith Theory, for whatsoever is to be obtained by faith is impossible to the one who cannot have faith. Consequently, if we can be sanctified only by faith after regeneration, those who continue to stick to the Conversion Theory cannot get sanctified wholly at all.

Therefore the following deductions are unavoidable: If the Conversion Theory man is correct in his view that men are sanctified wholly in conversion, then the Faith Theory man along with his wiser brother was sanctified when he was converted. For he got more in connection with his conversion than he thought he did.

But if the Faith Theory man is correct in his view of the subject, that men are sanctified in response to the faith of one who is wholly abandoned to the will of God, after regeneration, then the Conversion Theory man did not get sanctified wholly when he thought he did. Hence, he got less in conversion than he thought he did.

So the ultimate outcome is this: If the Conversion Theory is upheld by

truth, the Faith Theory man and the Conversion Theory man share in its benefits exactly alike.

But if the Faith Theory is upheld by truth, only the Faith Theory man receives the benefits to be derived from it. Hence the Faith Theory limb is the highest and safest one on the tree of "Safety First." For if it breaks under its load, those who are resting on it will catch on the Conversion limb. For it is just below.

II. Again there is another theory of entire sanctification which stands in opposition to the Faith Theory; and for the sake of brevity we will call it the Growth Theory, for it postulates entire sanctification as the result of growth in grace, like a newborn babe grows from the time of its birth until it reaches the status of manhood. They say the children of God are like that. They begin to grow in grace when they are born of the Spirit, and continue till they finally reach the state of Christian purity. They seem to see no difference between purity and maturity. Healthy growth in grace is a process that is gradually bearing its cargo ever nearer and nearer to maturity. Growth in grace is supported by spiritual nutrition and spiritual exercise. But entire "sanctification is the act of God's grace by which the affections of men are purified, and alienated from sin and the world, and exalted to a supreme love to God."

1. But for the sake of comparison, let us say the Growth Theory is right. Then, in that case the Faith Theory is certainly wrong. But again it is harmlessly wrong, for nobody believes in growing in grace more than the Faith Theory people do. So if we are mistaken about getting sanctified wholly when we made that deep and limitless consecration, and trusted God to cleanse us from all sin, we cer-

tainly could lose nothing by such a consecration. For if anything that one could do would promote growth in grace, such a consecration to the whole will of God would certainly stand high in that realm. So if growth in grace will sanctify those who believe in it, we will come in for everything that is to be derived from that process.

2. But on the other hand, let us say for the sake of comparison, the Faith Theory is the correct one. Then the Growth Theory is certainly wrong. But it is not harmlessly wrong. For those who depend on the Growth Theory have no confidence in the Faith Theory. Therefore there can be no faith where there is no confidence. Hence the Growth Theory man gets absolutely nothing out of the Faith Theory. Consequently if the Faith Theory is correct, the Growth Theory is fatally incorrect, and therefore dangerous. But if the Growth Theory is correct, the Faith Theory is harmlessly incorrect. Hence the Faith Theory limb is still the highest one on the tree of "Safety First"; and if it breaks we will catch on the Growth Theory limb. But if the Growth Theory limb breaks for lack of supporting truth, those who depend on it cannot catch on the Faith limb. For you never fall up.

III. Then there is the Death Theory, which repudiates the Faith Theory, the Conversion Theory, and the Growth Theory. Its adherents have never seen an acceptable specimen of the product of either one of the foregoing theories. Still, along with the general opinion that we must be pure to inhabit that blissful climb, they believe that only the pure in heart will finally see God. But they believe that purity cannot be reached in this life. Therefore they believe that they will be sanctified in death.

Now this is the most dangerous of any position mentioned so far. For it is possible that the Conversion Theory man might become convinced that he was wrong in his belief that he was sanctified when he was converted, and turn to the Faith Theory and get the blessing. Also the Growth Theory man might become convinced that growth in grace was not bringing him any nearer purity than when he first began to depend on it; in fact, that indwelling sin was so hampering him in his efforts that growth in grace was being retarded. He could possibly renounce the Growth Theory and accept the Faith Theory, and get the blessing. But the one who depends on the Death Theory will have no chance to reconsider after demonstration has proved the fallacy of his position.

1. Now if the Death Theory of entire sanctification is right, the Faith Theory is wrong. But it is harmlessly wrong. For the Faith Theory believer will get as much out of the Death Theory as the one who believes in and depends on it for purity. For death is an appointment that none will miss.

2. But if the Faith Theory is the correct one, then the Death Theory is a monstrous falsehood, promulgated by the father of lies.

3. Also the same comparison of the Faith Theory that has been made with the Death Theory can be made with the Purgatory Theory, with the same unavoidable conclusions.

4. Not only that, but the same logical comparisons can be made with reference to the existence of hell; and also the same with reference to conditional immortality or soul-sleeping. The logical conclusions will be the same in any of these fields of thought.

The Re-emphasis on the Unity of the Bible

By Ralph Earle

IN THE HANDS of German critics the analytical method was worked vigorously—we might say viciously—until the Bible became a scattered heap of minute fragments. The contrasts between the Old and New Testaments were played up to the exclusion of all sense of unity in the Bible.

We have noted in a previous lecture the significance of Millar Burrow's *Outline of Biblical Theology* as one of the evidences for the current revival of interest in that subject. But the book also furnishes a striking testimony to the new emphasis upon the unity of the Bible. Burrows makes no sharp distinction between Old Testament theology and New Testament theology. One is amazed to see each of the many topics treated from a unitary Biblical point of view. A rapid survey is made of what the Bible as a whole has to say on that topic. If one looks at the hundreds of scripture references in the footnotes he will find a frequent alternation between the two Testaments. The fact that a scholarly book like that could be written at this time is powerful evidence of a growing recognition of the unity of the Bible. Dr. Burrows has treated the Bible as one book.

The unity of the Old and New Testaments has also been stressed in a recent article by Professor G. Ernest Wright. He says:

Here, then, is the essential meaning of the Bible, as I see it, according to its own claims. It is upon such a rough outline that a Biblical theology must be erected—not merely a genetic theology of the Old Testament, nor one of the

New in isolation, but a *Biblical* theology.¹

Dr. Burrows has taken a long step in the right direction. But one is constrained to wish that Professor Wright himself might find time to produce just such a work as he has here suggested.

One of the recent English books republished in this country by the Westminster Press is given over to the definite purpose of tracing the connection between the Old and New Testaments. Written by R. V. G. Tasker, professor of New Testament exegesis in the University of London, the book is entitled "The Old Testament in the New Testament."

In his preface the author pays high respect to those great Cambridge scholars, Westcott, Hort, Lightfoot, Armitage, Robinson, and Swete. He acknowledges his debt to their commentaries, which "make clear what more recent commentaries tend to obscure, the essential unity of Biblical theology."²

He also pays tribute in his preface to two continental theologians. He says:

In the writings of Karl Barth and of Kierkegaard I have found the true evangelical note, which has been so missing in modern Christianity.³

In his introduction the author again rings the changes on the new emphasis. He says:

"Perhaps the most important feature of recent New Testament scholarship has been the stress which it has laid upon

1. "Journal of Bible and Religion," XIV (1946), 94

2. R. V. G. Tasker, "The Old Testament in the New Testament" (Philadelphia: Westminster Press, 1947), p. 11

3. Ibid., p. 12

the essential unity of the Bible, and of Biblical theology."⁴

It has been popular for many years for scholars to discount the vital relation between the Old and New Testaments. But we cannot well retain the one without the other. They are component parts of the divine revelation. Says Tasker:

If then we are to retain the Old Testament as a vital factor in Christian thought and worship, and if we are to obtain a right understanding of the New, we must, while keeping what is valuable in the historical and literary criticism of previous generations of scholars, rediscover the unity of the Bible, and grasp again what the great theologians of a more distant past understood quite clearly.⁵

In common with many British scholars, Dr. Tasker is more conservative and constructive in his theological point of view than in his treatment of Biblical criticism. But he has made a real contribution in this book toward the re-emphasis on the unity of the Bible. He shows how each of the writers of the New Testament is saturated with the essential message of the Old.

It has been the fashion for many years to relegate the Old Testament to a place of relative unimportance. It has been treated as merely a source book for the study of the development of Hebrew religion. Any idea of divine authority in these ancient writings has been considered outmoded.

But a change is taking place on this point, also. The very title of Professor H. H. Rowley's recent book shows the new emphasis. He has chosen to call it *The Re-Discovery of the Old Testament*. His purpose is to show the importance of the Old Testament for the Christian Church.

Regarding the modern attitude of

ignoring the Old Testament the author declares:

Against this we are now witnessing a healthy reaction, and the rise of a new sense of the meaning and worth of the Old Testament.⁶

Dr. Rowley calls attention to the fact—sometimes forgotten—that the Old Testament was the Bible of Jesus and the early Christians. The New Testament was not intended to replace it, but to supplement it.

Many things did not need to be said in the New Testament, just because they were already so magnificently said in the Old.⁷

Writing in a similar vein he says:

The New Testament moves in the world of ideas that is found in the Old.⁸

One of the better chapters of the book is on "The Meaning of History." Here the author emphasizes the fact that the historical books of the Old Testament were classed among the prophets because to the Hebrews history had religious meaning. They conceived of history as God in action, working out His principles of government. Dr. Rowley also has a good chapter on "The Significance of Prophecy."

The last chapters of the book contain more striking statements of truth than the earlier ones. Here we also find material relevant to our study of the unity of the Bible.

Dr. Rowley says in his discussion of "The Meaning of Worship":

It scarcely needs to be said that all who refuse to allow any sacrificial significance to the Cross part company with the New Testament, as well as cut adrift from the Old.⁹

He also declares that the sacrificial system of the Old Testament "fitly prepares for the New Testament conception of the work of Christ."¹⁰ This

6. H. H. Rowley, "The Re-Discovery of the Old Testament" (Philadelphia: Westminster Press, 1946), p. 11

7. Ibid., p. 12

8. Ibid., p. 13

9. Ibid., p. 234

10. Ibid., p. 237

4. Ibid., p. 13

5. Ibid., p. 17

is certainly not thoroughgoing liberalism.

The final chapter of the book is appropriately entitled "The Old Testament in the New." Here Professor Rowley complains that "the predictive element in the Old Testament has been largely neglected in modern study."¹¹ This is one of the features that links the two Testaments together.

The question of the unity of the Old Testament will be treated in the next lecture, on the reaction against the evolutionary interpretation of the Bible. The remaining discussion in this lecture will be devoted primarily to a study of the unity of the New Testament.

In 1939 Professor Ernest William Parsons, of Colgate-Rochester Divinity School, put out a book entitled *The Religion of the New Testament*. A more accurate title would have been "The Religions of the New Testament." For the table of contents reveals the fact that Professor Parsons finds no less than seven distinct religions in the pages of the New Testament. He discusses in successive chapters the religion of Jesus, the religion of the pre-Pauline Christians, the religion of Paul, the religion of the Synoptic Gospels, the religion of the Epistle to the Hebrews, the religion of the Apocalypse, and the religion of the Fourth Gospel.

We all recognize the fact that fresh truth may come from a new approach to the study of the Bible. Insisting only upon the recognition of a divine inspiration back of the writing of all the books of the New Testament, we would accept the value of Professor Parsons' emphasis on "the variety of interpretation and understanding and explanation which the vigorous and creative young Christian religion en-

shrined in these documents."¹² But we maintain that the creative ability should be identified as direct divine inspiration from the Spirit of God. A religious point of view which is humanistic in its conceptions of the origin of the Scriptures is apt to be humanistic throughout.

Not so acceptable is Professor Parsons' blunt objection to a unitary study of New Testament theology. He writes:

Attempts have been made to get a harmonized cross section of New Testament thought and to call this "The Theology of the New Testament," but as a matter of fact it is in its very selective nature something that had no existence for those eager enthusiasts who were the early followers of and believers in Jesus. It is merely the product of an arbitrary process.¹³

One wonders what Professor Parsons' reaction was to the appearance of *An Outline of Biblical Theology* by such an outstanding liberal scholar as Professor Burrows. The very title of, as well as the treatment in, Dr. Burrows' book is a tacit acknowledgment that there is such a thing as a Biblical theology, to say nothing of a New Testament theology.

Parsons' point of view has been echoed in E. F. Scott's *Varieties of New Testament Religion* (1943). One or two quotations will serve to show how far Professor Scott carries his insistence on the lack of unity in the New Testament. Speaking of the writers of the books of the New Testament, he says:

We cannot but feel that the writers are at variance in their whole conception of the Christian message.¹⁴

Dr. Scott's explanation of the value and success of Christianity is a bit surprising. He writes:

12. E. W. Parsons, "The Religion of the New Testament" (New York: Harper, 1939), p. 1

13. *Ibid.*, p. 2

14. E. F. Scott, "The Varieties of New Testament Religion" (New York: Scribner, 1943), p. 3

What Jesus may have given we cannot determine, and it does not greatly matter, for at most he only supplied a nucleus which gathered around it, by a series of happy accidents, all that was valuable in ancient thought. Christianity became a religion for mankind in virtue of these accretions, not from anything that was inherent in itself.¹⁵

But now a reaction has set in. This is how A. M. Hunter, of Oxford, England, expresses it in his excellent little book, *The Message of the New Testament*, published here by the Westminster Press in 1944:

These words are a parable of what is happening in the world of New Testament scholarship today. Anyone conversant with the most recent work on the New Testament must have sensed in it a change of approach, a change of direction. The scholars are leaving "the circumference and the corners;" they are "bent on the center." Hitherto their method has been largely centrifugal; now it is becoming more and more centripetal. There is a growing recognition of the essential unity of the New Testament and of the need for a synthesis. That there was some such inherent unity, unity that transcended and dominated all diversities, we must suppose to have been the conviction of the men who helped to form the canon of the New Testament. That there is such a unity and that recent New Testament study is making it ever plainer is the purpose of these pages to show.¹⁶

In his first chapter, "The Quest for Unity," the author seeks for a single term which will express the unity of the New Testament. He finds the answer in the German word *Heilsgeschichte*, which means "the story of salvation." This term includes the three doctrinal divisions: Christology, ecclesiology, and soteriology.

The second chapter, "The Dangers of Analysis," goes right to the heart of the difficulty. "Since the dawn of criticism," declares Hunter, "the ap-

proach has been largely analytical." Here is the way he describes it:

It is on such differences that analytical criticism concentrates; it reveals contrasts, divergencies, inconsistencies; it distinguishes the various Christologies, soteriologies, eschatologies in the New Testament and labels them Synoptic, Pauline, Petrine, Johannine, and so on. Small wonder then that the plain man is perplexed and wonders wistfully which particular brand of New Testament theology has the best claim to be accounted truly Christian.¹⁷

But things have been changing in very recent times. Professor Hunter says that when he began his study of the New Testament, liberal criticism was dominant. But, he declares, "the liberals are now fighting a defensive battle."¹⁸ Scholars are finding a new point of view.

The older approach was analytical; the new approach will be synthetic. The older approach revealed variety; the newer approach will disclose unity amid that variety.¹⁹

The three main divisions of Hunter's book are entitled "One Lord," "One Church," "One Salvation," in keeping with his definition of *Heilsgeschichte*.

Professor Hunter gives a good summary of the first of these three divisions. He writes:

Despite great differences of thought and phrase and treatment there is one essential Christology in the New Testament. Perhaps it can be best summarized in the primitive confession of faith . . . , "Jesus is Lord."²⁰

The author goes on to describe a certain type of Christians who, although they would not want to be labeled Unitarians, "do in fact not yield to Christ the place he held in the faith of the New Testament writers" "They will honour and reverence Jesus; they will not, as the

15. *Ibid.*, p. 7

16. Archibald M. Hunter, "The Message of the New Testament" (Philadelphia: Westminster Press, 1944), p. 9

17. *Ibid.*, p. 15

18. *Ibid.*, p. 16

19. *Ibid.*, p. 17

20. *Ibid.*, p. 48

early Christians did, bracket him with God."²¹

Defining this as "a serious declension from the faith of the New Testament" and "not a properly Christian attitude to Jesus," Hunter quotes a fine statement from Coleridge. Said that writer: "A Unitarian may be a Christian, but Unitarianism is not Christianity."²²

Two world wars have shaken men loose from their superficial optimism, and the theologians have not escaped the seismic disturbances. Many liberals have felt compelled to face the facts which they had denied. Hunter writes:

Happily there are signs abroad that a great change is setting in. We are returning, at any rate in theological circles, to worthier ways of thought concerning Jesus Christ. To this change many causes and factors have contributed—the discrediting of the Liberal view of Jesus and the gospel, the rise of Karl Barth and his friends, and above all, the growing recognition among men that only such a Saviour as the New Testament presents is big enough to save a world given over to the works of the devil and well-nigh perishing.²³

We should like to take time to point out some evidences which Hunter gives as to the unified conception of the *Church* in the New Testament. But we must be content with noting a few things in his closing section, which deals with salvation. Here, in what concerns man most vitally, and where, therefore, God must speak most certainly to man, we find the closest unity. That is as it should be. Hunter summarizes the situation thus:

In their approach to the soteriological focus of the New Testament—the death of Christ—the New Testament writers show a profound unity.²⁴

Professor Hunter maintains that all the main writers of the New Testament agree on three points. They all affirm that Christ's death originated in the purpose of God, that His death was for man's sin, and that it is vicarious, representative, and sacrificial. The "common" view of the atonement presented in the New Testament may be summed up in the one word "sacrifice." All the chief writers of the New Testament refer to the death of Christ in terms of the fifty-third chapter of Isaiah. There is thus "an essential unity of approach to the problem of the Cross among the writers of the New Testament."²⁵

We close our study with two "practical observations" made by Dr. Hunter in his final chapter. First,

Any presentation of Christianity today which claims to be in line with the New Testament must recognize the serious character of the problem of sin.²⁶

The second follows as a necessary corollary:

Hand in hand with this emphasis on the reality of sin must go a renewed preaching of the divine "remedy" for it.²⁷

These are crucial days, with crucial needs. No person who is insensitive to the cruciality of sin and of the Cross has any business in the Christian ministry. The world has a great need. We have a great message adequate for that need. Let us not fail to preach it.

25. *Ibid.*, p. 112

26. *Ibid.*, p. 114

27. *Ibid.*, p. 115

Due to an error on the part of the editor, authorship of an article in the September-October issue of the *Preacher's Magazine* was attributed to John Minkler, when it should have been credited to Ralph A. Mickel. Our apologies.

21. *Ibid.*, p. 49

22. *Ibid.*

23. *Ibid.*, pp. 49, 50

24. *Ibid.*, p. 83

Paul Looks at Preaching and the Preacher

By Paul Hayman

NEXT to Jesus Christ himself, the Apostle Paul stands as the most important contributor to the Christian faith. The truth of this statement is seen when one thinks of the New Testament, minus more than a half of the Book of the Acts, the books of Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and Hebrews. Or, conversely, try to visualize a New Testament consisting only of the four Gospels, less than half of the present Book of the Acts, James, the two Epistles of Peter, the three short letters of John, Jude, and Revelation.

Perhaps Paul's major contribution lies in the field of doctrine. Of but little less importance are his ethical teachings dealing with Christian behavior and practices. And beyond these two major fields, we must not overlook the inspiring influence of the Apostle's personal life, and what he has given to us by precept and example that pertains to the preaching ministry. It is in this latter realm that we move today as we attempt to enlighten ourselves on Paul's views on preaching and the preacher.

What a rich heritage Paul could have left all ministerial students had he prepared a book on preaching! But since he was so busy actually doing it, and winning souls, and establishing churches, that there was no time available to write textbooks, we shall have to study him in action to obtain what we want in this regard.

Let us be guided in our discussion by the general outline as follows: the prominence that he gave to preaching; the compulsion which motivated

him; the style and subject matter of his preaching; his admonitions to the preacher.

THE PROMINENCE GIVEN TO PREACHING

Paul was a preacher from the first. No sooner converted, and having the scales removed from his eyes, than he began to preach Christ in the synagogues of Damascus. This continued without any appreciable interruption throughout his colorful career, until we see him at last in prison at Rome, no longer privileged to expound the Scriptures or teach or exhort in the synagogues or market places, but nonetheless, in his own hired house, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:31).

Preaching, to Paul, was not an incidental or a secondary matter. He did many other things, to be sure, even to the undignified labor of making tents; but that or anything else was only to open the way and make possible the opportunity to preach the gospel of Jesus Christ. It is an amazing record of preaching that you find in the Book of the Acts from the thirteenth chapter on. The following are a few of the statements made regarding this record: "And when they were at Salamis, they preached the word of God in the synagogue of the Jews." In the synagogue at Antioch, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." Then followed a sermon so forceful that on the next Sabbath almost the whole



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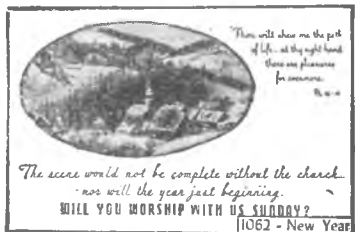
1059 - Candlelight



1060 - Christmas Sunday



1061 - Christmas Program



1062 - New Year

NAZARENE PUBLISHING HOUSE

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city came to hear the Word of God. When they came to Iconium, they entered into the synagogue and "so spake, that a great multitude both of the Jews and also of the Greeks believed." They had to flee Iconium and, coming to Lystra and Derbe, "there they preached the gospel." Finally, when the first tour was nearing completion, "And when they had preached the word in Perga, they went down into Attalia, and thence sailed to Antioch." Thus on and on the record continues. A second tour is planned and carried out, reaching into new cities. After this a third was taken and, following this, the imprisonment at Rome. But everywhere they went it was to preach. Of many it can be truthfully said, "They preach to live"; but of Paul it must be said, "He lived to preach."

Digressing from the theme a moment, we cannot refrain from making application. Does not our generation need, and does not our calling demand, that we be specialists, first of all, in preaching? The work of the pastoral ministry is becoming such, with its multitudinous demands, that if one doesn't approach the stature of a genius the preaching will suffer. It's important to keep colleges, seminaries, and hospitals going; it's mandatory that district centers be maintained. None will deny the urgent demand for community surveys, organized visitation, calling on the sick, building Sunday schools, carrying on home mission campaigns, erecting new church buildings, etc. But what peril do we face in this tremendous program? It is that a man will be tempted to neglect his preaching. What are the factors that go into preaching? Principally, they are serious, intelligent Bible study; wide, diversified reading; meditation and waiting on God; much prayer. Now these factors require time—not just a snitch

here and there between more pressing appointments, but regulated, undisturbed time. The secret of having sufficient time for preaching preparation is to take it. A time budget has always been important in helping to eliminate wasting the precious stuff; and if the preacher is really going to preach, his preaching time must not be infringed upon or frittered away.

THE COMPULSION WHICH MOTIVATED HIM

The performance of meritorious, outstanding service can usually be traced to compelling motives. To exemplify this we think of Livingstone and Schmelzenbach in Africa, and of Brainerd among the American Indians. These men, moved by an irrepressible compulsion, are glowing examples of those gallant souls in more recent history who have carved for themselves very renowned places in earth's hall of fame. Such also was Jeremiah, the prophet, who cried, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." The Early Church leaders, defending themselves before the Jerusalem council, said, "We cannot but speak the things which we have seen and heard." Jesus himself cried, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Paul, in the same vein and with even stronger emphasis, exclaimed, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

One cannot escape being amazed at the tremendous drive of the Apostle Paul. As Lineberger said of him, "Paul was the incarnation of enterprise." Always in action was he and apparently unwilling to relax even

when the opportunity was afforded. Not content to remain in Palestine, Syria, and Asia Minor, he answered the call of the man in Macedonia and thus became the main bearer of the gospel to the Western world. Until late in life he had not visited the "Eternal City" with its glamour, and might, and multitudes in heathen darkness, but declares his purpose in his letter to the Roman church: "I long to see you, that I may impart unto you some spiritual gift, to the end you may be established." This purpose was in due time carried out; and he may have gone even further, for he writes, "Whosoever I take my journey into Spain, I will come to you." How do we understand such unusual stimulus? Only by that divine compulsion to perform the service of God. Or, in his own words, "For to me to live is Christ."

The question arises, Is it to be supposed that every minister of the gospel shall be moved by the same compulsion? We make bold to answer that unless he is, the trials and tests which he meets, the rigorous opposition which confronts him, the discouragements and disappointments along the way, will either turn him entirely from the path of duty or subjugate him to a mere life of nominal routine. Every genuinely called preacher of the gospel knows what it means to have that burning within, that compulsion of the soul, that same "Woe is unto me, if I preach not the gospel!" It is the unshakable, the indestructible, the impregnable, the indispensable foundation upon which the called minister must build his memorial of service.

THE STYLE AND SUBJECT MATTER OF PAUL'S PREACHING

'Most all distinguished preachers manifest certain peculiar qualities in

their preaching. This is true of Paul, and it affords great interest to study his style. Immediately we perceive that it was the style of a cultivated man. He possessed the capability of expressing any thought in fitting words that were vivid and vigorous. As Luther remarked, "His words were not dead words; they were living creatures with hands and feet." Pattison comments: "His sentences are often involved and seem almost careless in their construction, but the mighty passion of his purpose carries him triumphantly forward, superior to tangled forms of words and digression. His eye is never lifted from the end he has in view."

Also, the unmistakable traits of the orator are seen in Paul's preaching. He kept his audience as well as his subject in view. As action was a prime factor in Paul's life, it also characterized his preaching. His wide travels with his multiplied human experiences furnished a rich variety of chords upon which he could play, and they made him sympathetic, earnest, and fearless.

We cannot overlook, either, Paul's exceptional powers of logic. His mind was eminently the mind of a reasoner. Sustained argument clearly marks the epistles of Romans and Galatians.

Besides the aforementioned qualities of style found in Paul's preaching, we add a fourth—his rich treasury of illustration and remarkable aptitude in suiting his figures to his hearers. To the peasantry of Lystra and Derbe he spoke of the things of nature; but to the learned dwellers in Athens his speech concerned art and poetry. He at all times demonstrated a keen knowledge of human nature and was quick to seize on points of advantage when speaking. You remember it was the altar to the "unknown God" that provided the subject for his sermon on Mars' Hill. When he stood before

Agrippa he did not forget to compliment His Highness, the King, by the astute words, "I know thee to be expert in all customs and questions which are among the Jews." This shining bit of diplomacy and tact made it possible for him to press home the message of salvation before the conversation was ended. That the king wasn't actually saved that day was no fault or failing of Paul or of God.

As to the subject matter of his preaching, it can be described by the paradox, limited yet almost limitless in its scope. He himself suggests the limitation that he placed upon it when he writes to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified." In each of his sermons recorded in the Acts, and in his hortatory writings, Jesus Christ is the heart and core.

On the other hand, the range of subjects on which he touched and dwelt was so wide that, whether in his world or ours, no field of any consequence did he leave out. Whether in the realm of the atonement, the historical Jesus, eschatology, Biblical criticism, stewardship, pastoral relations, or Christian ethics, Paul was there. Every important theological discussion has been forced to appeal to him. In the vital matter of future things Paul's contributions are indispensable. Paul's knowledge of and skill in the use of the Scriptures was superb. He assumed that it was his divinely given task to make the Scriptures known to them who had not heard. In this he was eminently successful, for everywhere that Paul went light was scattered.

We who have to our advantage nineteen hundred years for observation fully confirm the wisdom of God in choosing one, Saul of Tarsus, to be the apostle to the Gentile world. As

no other, he combined the emotions of the Hebrew, the courage and endurance of the Roman, and the intellect of the Greek. This rare combination of natural endowment fully consecrated to God, and charged with the Holy Ghost, has been the means of spiritual light to untold millions—yes, even to you and to me.

HIS SUGGESTIONS AND ADMONITIONS TO THE PREACHER

It's a well-accepted thought that a sermon can hardly be better than he who preaches it. The words, "What you are speaks so loudly that I cannot hear what you say" express an unchallenged truth. Paul not only lived up to this standard but urged it upon all who would make known God's Word to others. The following statements directed to the Corinthians, the Philippians, and the Thessalonians, respectively, are sufficient evidence: "Wherefore I beseech you, be ye followers of me." "Be ye followers of me, even as I also am of Christ." "Those things which ye have both learned, and received, and seen in me, do." "For yourselves know how ye ought to follow us." To Timothy he writes, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

His pastoral epistles fairly bulge with fervent admonition to his followers and students in the ministry. He argued that loyalty and respect to government and civil authority was a Christian obligation. Reading and study and meditation were to be given priority in a preacher's life. In unforgettable terms he hoisted the warning against the love of money and material wealth. The preacher's calling is again held up as a sacred trust. As

(Continued on page 52)

While I Am on My Knees

By Paul Hoornstra*

WHILE I am on my knees, I realize that Moses has no copyright on his intercessory prayer recorded in Numbers 14:13, *et al.* I realize that God wants me also to pray, "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken . . ." lest the enemies of God mock, saying, "Because the Lord was not able . . ." to save His own, He was forced to let them die in the wilderness.

This jars loose any fatalistic attitude that might have been clinging to me. This calls me to battle. This arouses me from slumber. This spurs me from within. This slashes and cuts the bonds that would hold me.

This brings me into close grips with the Eternal One, and prompts me to be bold before His throne. This gives me the leverage I need. This gives me authority to command the Godhead in such measure as would be profanity for angels to do.

Yet this is what God is waiting and yearning for me—a man redeemed by Christ—to do.

And I find also the voice of God speaking back to me, even as He did unto Moses, "I have pardoned according to thy word . . . [and] all the earth shall be filled with the glory of the Lord."

*Pastor, Lowell, Michigan

The Christian Never Tires

(Continued from page 4)

Then there is the thrill of finality when John breaks forth in opening his Gospel with words which sanction the deity of our Lord. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). This is also part of the Christmas story. It is the divine side of the yuletide message. It pictures our pre-existent Christ, our great Creator, our life-giving Saviour, and our Redeemer, who is the Light in the darkness of a lost world.

No, we never tire of this marvelous, miraculous Christmas story. Every pastor should pack his Christmas Sunday morning message with

these famous Biblical portions. The spirits of the people will revel in these revealed truths.

* * * * *

Make your watch-night service attractive—not too long, not boresome, but full of significance. Serve Communion during one part, close with an inspiring message, and let midnight find the entire church around the altar. And **REMEMBER**, you don't need coffee and doughnuts to make the service a success!

Beware of Spiritual Blindness

A stranger passing some mines in Pennsylvania asked a little boy why the field was so full of mules. "These mules are worked in the mines during the week," replied the boy, "and are brought up into the light on Sundays to keep them from going blind."—Come to church on Sunday and let the light of God's Word shine into your heart.—*Selected.*

The Sermon Series

By J. Frank Simpson

PREPARING a paper for a preachers' meeting is a task not to be regarded lightly. It is very important, and is something which requires a lot of time and serious thought if the contents are to do more than just keep the tired preachers awake while being read. On this day I feel as I have on all other such occasions—that my subject matter is inferior or lacking in quality. However, I am delighted with my subject. While I may not do it justice, yet had I been given the privilege of selecting my own, I do not know of a subject I would rather discuss at this time than the one assigned me.

Let us consider,

I. THE PLACE OF THE SERIES OF SERMONS

All experienced pastors know that the series of sermons has a timely and highly important place both in their own ministry and in the thinking and proper spiritual education of their congregation. There are so many important, interesting, and highly profitable subjects which no minister can properly give in one forty-minute sermon. Any preacher who thinks he has thus arrived is on the return trip. And, as a rule, the people are interested in knowing more about these subjects than what they can learn from one message.

By a good series of sermons the preacher can enlighten his own mind and thereby increase the value and scope of his ministry. In my first pastorate I preached one night on "From

Egypt to Canaan." In about thirty minutes I had Israel out of Egypt, across the Red Sea, through the Sinai wilderness, the desert wilderness, and across the Jordan into Canaan. In the second pastorate, preparing to preach on the same subject, I found that I had too much material. The result was one of my first series of sermons. I preached on, "Deliverance from Egypt," "Experiences in the Wilderness," and "Crossing the Jordan," all under the general subject, "From Egypt to Canaan." Studying on this same general subject a few years later, I discovered seven sermons, and with each succeeding one following logically and doctrinally. The first sermon, "Life in Egypt," is typical of life in sin; the second, "Deliverance from Egypt," being typical of spiritual deliverance from sin; the third, "From the Red Sea to Sinai," represents early Christian experiences; the fourth, "Kadesh-barnea," is spiritual defeat, turning away from the will of God; the fifth, "Wilderness Wanderings," is typical of a backslider's condition; the sixth, "Crossing the Jordan," is equivalent to entering into the experience of entire sanctification; the seventh, "Life in Canaan," is a type of the life of holiness. I recently preached these sermons in Fostoria and annexed an eighth on "Fruits of Canaan." Forty-five minutes was required for the giving of each sermon, and those who heard declared them to be interesting and enlightening. Therefore, by this series of sermons both the minister and the people had been helped. The minister not only had broadened a bit in his own think-

ing but had entered into a definite place of service in his ministry.

By the series of sermons the people are the better enlightened and inspired on the subject of discussion. Recently Wife and I received a letter from a member of our second pastorate. In referring to my ministry at that place our friend stated that she still remembered, with inspiration, the series of sermons I had preached there from the epistles of Peter. My general subject being "Peter's List of Valuables," I had preached on "The Preciousness of Christ," "The Precious Blood," "Precious Faith," "Precious Promises," and "Precious Trials." It is easy to see that there is an important sermon in each of these subjects, and it is also easy to see that they would be much more effective if given in a series. It was encouraging to me to learn that my sermons had been remembered, at least by one, for more than fifteen years. While these are subjects which can easily be preached on separately and at any time, I do not believe this lady would have remembered mine had I preached them three months apart, even if I had preached them better.

Furthermore, the Word of God itself requires a place for the series of sermons. The Word, in many instances, is so recorded that in order for a profitable understanding extended study and exposition are necessary. The Psalmist said: "O Lord, thy thoughts are very deep." And the only means by which we can discover the deep things of God is to "search the scriptures," as admonished by the Lord Jesus Christ, not skip over them.

II. ITS PREPARATION

Presenting a series of sermons requires diligent preparation. The

preacher should even prepare his people by proper announcements two Sundays in advance. Concerning the preacher's personal preparation, he should not enter in upon such a task without first knowing where he is coming out. And not only should he know where he is coming out, but he should at least have a general knowledge of each sermon to be preached before he preaches that first one. A series of sermons is somewhat like the risers on a stairway—they lead up to something. So, in most series of sermons the final one is a grand climax of the whole, and in the preparation of each succeeding message one must constantly keep the end in view. And like the steps on the stairway, each sermon is fundamental to the others, each being an essential part of the whole. But unlike the steps, one step being as good in one place as another, the sermons must be numbered and in order, each having a specific place in the arrangement. For example, if the subject be doctrine, the order should be: "Repentance," "Regeneration," "The Carnal Nature," and "Entire Sanctification." If the subject be "The Second Coming of Christ," the order could be: "The Fact," "The Signs," and "The Manner of His Coming." One could easily preach more than three sermons on this important subject but all should lead to the Rapture and the Millennial Reign. In my series of seven sermons on the "Tabernacle" the concluding one is "The Holy of Holies." This one is the climax of the whole and, while a complete sermon in itself, it would not be nearly so forceful if the other six did not prepare its way.

While we have emphasized the importance of the concluding sermon of a series, we would not mislead or have you to believe that we consider the preceding sermons to be inferior

in importance, for they are not. One sermon, being a part of the whole, is just as important as the others. Each should be complete in itself and have a proper climax of its own.

In preaching a series of sermons from a book or particular passage of the Bible the concluding sermon cannot always be a climax of the whole—"The Seven Churches of Asia" for example. In preaching from a book or particular passage one must, of necessity, follow the order of events as they are recorded. But I believe the progressive series to be the most interesting and profitable; and the most of mine, so called, are of this nature.

III. ITS PLAN AND USE

How is the series of sermons to be used? This question has already been answered in part. However, my plan and use of a series of sermons is for a more definite end than I have yet stated or implied. I never plan a series of sermons just because I personally enjoy doing so nor because I am confident the congregation would be pleased to hear the same. A series of sermons should be well and carefully timed because such will do much more good at one time than at another. There are times when the general thinking of the people is upon a certain subject, like at the present—"The Second Coming of Christ." So many things have happened, and are still happening, to cause the people in general, the spiritually enlightened at least, to believe the return of Christ is near. And any pastor who will announce and preach a good series of sermons on this timely subject is almost certain to have an appreciative audience. When the people have been made to think, by acts of providence or otherwise, on an important Bible

subject then is a good time for a series of sermons, provided of course you are ready and a revival or other plans will not interfere.

Then I have another plan and use for the series of sermons. This use may not be so highly esteemed as others mentioned but the purpose, I am sure, is worthy. I practice preaching a series of sermons once or more each year, and on nearly every occasion the purpose is to gain a desired end. While a "means to an end" could be said of all series of sermons, my plan and use are to increase or maintain interest in church attendance. About the only exception to this rule is when I preach on prayer or faith leading up to a scheduled revival. In the midst of winter, when the people are inclined to become dilatory in attendance, is a time when one can preach a series of sermons to a good advantage. After the spring revival and Easter are past, when the nice weather sets in, the people catch the visiting itch and become inclined to "run to and fro," is a time when a good series of sermons will greatly aid in maintaining interest in attendance. If you get off to a good start and the folk are made to feel that to miss that second, third, or fourth sermon would be just like missing a chapter in a good book, you will find that not so many people will go away visiting over Sunday and many who go on Saturday will make an effort to be back Sunday in time to hear that next sermon.

Another excellent time to use a series of sermons is immediately after the vacation season. I have found that, after proper announcements, to begin such on the first Sunday in September and continue through that month or longer on an interesting subject is a good means of recovering the lost.

(Continued on page 66)

Miscellaneous Outlines for General Use

Obedience in the Dark Hour

SCRIPTURE: Gen. 7:1-10

PROPOSITION: To assure obedience in the dark hour, one must practice obedience in every hour.

INTRODUCTION: The great storm, as the rains descended. Let's picture Noah's three sons, impatient and letting their humanity express itself. We are that way often, aren't we? Perhaps (1) Shem thinks God has forgot them, (2) Ham thinks they'll be dashed to pieces, and (3) Japheth suggests they use their own good judgment a little. But to all this, Father Noah replies, "Sons, all that brought us into this storm is strict obedience to our God; He will take care of us now."

On what basis can we think this of Noah? For two reasons: (1) he was strictly obedient in building the main parts of his boat; and (2) he was strictly obedient in putting on the trim and finishing points, such as the window heavenward—the small details.

From this background, let us inquire about our own sea of life. Can we give a similar reply in the hour of our own storm? Or does our human questioning plague us, realizing that we have not been strictly obedient? If Noah's sons had suggested these questions and doubts, what could Noah answer, if he had not held himself in strict obedience to every point, great or small? In our storm, can we say that our past has been rigid obedience?

I. *Obedience to the Stated Law of God.* Certain stipulations called the Ten Commandments. They came from God. Do we keep them all? Or

do we rationalize our acts? How about our "other gods" and how about Sabbath observance, for example? These are fairly good testing points.

II. *Obedience to the Spirit of the New Testament.* Remember the rich young ruler, this young Jew who had kept all of the stated law of God. But Christ said it wasn't enough. What more is there? Well, besides keeping the external law, there is that internal law of perfect love; this must be kept—experienced—expressed. Unless we have this, we are no better than the young Jew in the story mentioned. Without this we are, therefore, not Christian at all, but Jewish. How about this in your own experience today?

III. *Obedience to the Surrendered Life.* This is for those who have sought—and are seeking—for the deeper things of God. Every man so seeking finds himself working out his own salvation with fear and trembling. He finds himself leaving off this, and that, and other things from time to time. No, of course, there is no church that can enforce these things; no person can compel you to this. But there is one overpowering law which no man can evade; it is the law of service. Applied to each of us, it means simply that you cannot do the things you otherwise could and would accomplish, except that you go according to this law. It is not enforceable by church or churchman; it must arise out of your motive to do love service to Christ. But the surprising thing is in how many people, by the thousands, find themselves laying off the very same things when they begin to do a real love service for Christ: worldly trinkets, worldly habits,

worldly amusements. No, they aren't itemized in Scripture, but to that person seeking the closest of close-communion with Christ, these things are to that person itemized with an idelible print upon his individual conscience. These things become a part of the framework of the salvation which he has worked out with fear and trembling.

CONCLUSION: And in the hour of storm, before it is at all possible for you to be obedient to your Christ then, it is essential that you have a great volume of past obedience in these points, following in your wake.

How many people, professing to be Christians, cry loudly to Almighty God for help in the hour of their storm, in their dark hour! But, oh, how few people can honestly join with our champion Noah, and say from the depths of the soul, "All that led me up to this point of darkness is strict obedience to my God"! How few, I say, can proclaim this to God!

The need for God's Church the world over is to have a re-setting, another beginning, and grub out the past of lax living, and line themselves up with everything that God wants them to do, to quit working out their own salvation with boldness and haughtiness, and to begin to work out their own salvation with a godly fear, and a soul tremble, fearing and trembling lest they should come short of the mark God for them!

The Church of the Nazarene and the Doctrine of Entire Sanctification

Sanctification is the outstanding doctrine and the reason for the existence of the Church of the Nazarene.

The word sanctification comes from two latin words: *sanctus*, meaning

holy, and *facere*, meaning to make. Thus sanctification means to make holy and does not carry the popular conception of many modern-day churches of consecration and consecration only.

First let us read from the *Manual* and the application for church membership cards of the church of the Nazarene.

Manual, page 29—Articles of Faith, in the Constitution.

Manual, page 33—Agreed Statement of belief.

Application for church membership card, question 3.

Manual, page 235—Church vow upon becoming a Nazarene.

Manual, page 47, paragraph 33—Requirement for Church Officers.

Manual, page 82, paragraphs 142 and 144—Requirements for Sunday-school officers and teachers.

From these statements our *Manual* teaches that our church believes God's people are a sanctified people, a pure people, a holy people and a perfect people.

Now let us look at what the *Bible* says:

I. A Sanctified People

- a. Lev. 20:7-8
- b. Hebrews 13:12
- c. I Thess. 4:3, 7, 8
- d. I Cor. 6:9, 11

Are you sanctified?

II. A Pure People

- a. Titus 2:13-14. (Not only Heb. 13:12, to sanctify, but also to purify)
- b. Acts 15:8, 9
- c. I Tim. 2:20-22 (can't keep yourself pure if you have not been made pure first)
- d. Matt. 5:8

Has your heart been purified as a second work of grace by the baptism of the Holy Ghost?

III. A Holy People

- a. Repeat Lev. 20:7
- b. Eph. 1:4
- c. II. Cor. 7:1
- d. Eph. 4:22, 24
- e. I Thess. 3:12, 13
- f. Heb. 12:14
- g. Rev. 20:6

Are you holy in God's sight?

IV. A Perfect People

- a. Gen. 17:1. To the father of the faithful, hence, perfection from the first. Note Abram didn't have the *h* (holiness) in his name yet.
- b. Matt. 5:48
- c. Luke 6:40
- d. II Tim. 3:16, 17
- e. Phil. 3:13-15
- f. Ps. 37:37

—E. J. MILLER

Expedient Salvation

INTRODUCTION: Lazarus, the man over whom the professional mourners had beat their breasts and filled the air with hired sorrow as they mingled their surface sighing with the sobs and frantic grief of Martha and Mary, who loved him; Lazarus the man who four days ago was wrapped in linen and laid away in the darkness of a rock-closed tomb; Lazarus, dead Lazarus, was *alive*! Jesus of Nazareth had again raised the dead—but this time within less than two miles of the crumbling walls of old Jerusalem. It was headline news!

SCRIPTURE: Read here St. John 11:47-53

TEXT: *it was expedient that one man should die for the people* (John 18:14).

Caiaphas the high priest and others were disturbed at the reality and reception of the resurrection of Lazarus. With improper motive but with prophetic accuracy he had thus fore-

told the sacrificial death of Christ on Calvary.

I. THE WISDOM OF REDEMPTION: "*It was expedient that one man should die . . .*"

A. Expediency defined (Rom. 11:33)

1. "Expediency is synonymous with wisdom."

a. One for many

b. Death for life

c. Lesson in love

2. "Expediency is that which is advisable under the circumstances."

a. State circumstances and need of fallen humanity.

3. "Expediency is the subordination of moral principle to a well-devised means of accomplishing a desired end."

a. Moral principles involved

1. Law subordinated to and sublimated by grace

2. Offended justice subordinated to and sublimated by offered mercy

B. Expediency designed (Eph. 1:4-14)

1. Planned before the foundation of the world

a. In the council and purpose of God.

2. Promised

a. Seed of woman (Gen. 3:15)

b. Lamb before shearers (Isa. 53)

3. Portrayed

a. By ceremony, type, shadow, and symbol

b. Especially as the sacrificial lamb

4. Provided

a. On Calvary (Luke 23:34-47)

b. Before the throne (Rev. 5)

II. THE RESULTS OF REDEMPTION: "*It was expedient that one man should die for the people . . .*"

A. Reconciliation

1. Man to God (Eph. 2:12-22)

2. Man to man

3. From temporal to the spiritual
- B. Salvation

1. Saved from lifelessness of sin by a spiritual resurrection and moral purification

2. Saved from servitude of sin by a change of masters and motives

3. Saved from condemnation of sin by a cleansed conscience and lifted load of sins forgiven

4. Saved from the penalty of sin by the vicarious suffering of Christ and His sacrificial death

C. Service

1. To God: in the fellowship of devotion, the extension of the Kingdom, and building the Church

2. To others: by pointing them to the Lamb of God and by bearing one another's burdens in the spirit of Christian love

CONCLUSION: It is expedient that we, the objects of redemption, acknowledge both the wisdom and goodness of God that lead us to repentance, accept His provisions, and spend our lives in the spirit of sacrificial service, for the glory of God and "for the people."

—R. W. JACKSON

The Soldier of Christ

EPHESIANS 6:13-18

When a young man or woman enlists in the armed forces of the United States, he undergoes some important changes:

1. He takes an oath to obey constituted authority, and to defend his country against all her enemies whomsoever.

2. He gives up his liberty—his life belongs to his government from now on.

3. His companions are soldiers like himself. Contacts with the civilian world are only on occasion and by permission.

4. He goes where he is told to—not where he chooses.

5. He learns new skills: "basic training" teaches him how to use all the weapons, machines, and apparatus that he is likely to be entrusted with. It teaches him also how to act under battle conditions—effectively, courageously—and likewise how to keep healthy and neat when not in battle.

6. He learns new ways of speaking—"service talk."

7. He learns how to wear his uniform, and to be proud of what it represents.

So it is, when a man, woman, or child enlists in the army of Jesus Christ:

1. THE OATH

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). To confess Jesus Christ as Lord means swearing allegiance to Him "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). And it must be done publicly.

2. LIBERTY SURRENDERED

"... ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). The instant that one enlists in the army of Christ he is as good as dead: he belongs to the great company of all races, colors, and tongues who have died to the world, to the flesh, and to the devil. But this army is also one that has been raised to eternal, spiritual life by the power of God (Romans 8:11; Colossians 3:1). Physically, he is expendable, at the orders of his divine Captain (Luke 9:24).

3. NEW COMPANIONS

"So we, being many, are one body in Christ, and members one of another" (Rom. 12:5). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness . . . light with darkness?" (II Cor. 6:14, 15.)

4. MARCHING ORDERS

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "Be strong in the grace that is in Christ Jesus . . . endure hardness as a good soldier . . . follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Timothy 2).

5. BASIC TRAINING

"Wherefore take unto you the whole armour of God . . . Stand . . . having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; [and] above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always . . . and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:13-18).

A. *The Girdle of Truth*

"Put ye on the Lord Jesus Christ" (Romans 13:14). "I am . . . the truth" (John 14:6). The Lord himself is the covering and protection of our vulnerable parts. Without His own sinlessness, which God has legally imputed to us (because He paid the

price and penalty for the sin of every believer on Calvary's cross), we should walk naked and ashamed, trying to hide from the voice of conscience. Without the Lord's own strength buckled around us, we should faint and fall in battle against the powers of darkness. (Hebrews 2:9; Romans 5:8, 9; Psalms 27:1.)

B. *The Breastplate of Righteousness*

"For he [the Lord] put on righteousness as a breastplate" (Isa. 59:17). Righteousness is a piece of God's own armor, yet He fits it to the individual soldier unlike the clumsy armor of King Saul, which young David could not wear! God's breastplate covers the heart, and nothing can pierce it, because the divine metal of which it is made is compounded with *love*. False righteousness, which the enemy offers as a substitute, can also be worn as a breastplate; it can take a high polish and look very strong. But it is brittle, not being compounded with love divine. An angry word, or even a fancied slight, will shatter it and leave the heart exposed to the devil's missiles: resentment, jealousy, hatred.

C. *The Footgear of the Messenger of Peace*

"How beautiful upon the mountains are the feet of him that . . . publisheth peace . . . that publisheth salvation" (Isaiah 52:7). The Christian soldier is charged with the message of peace with God, to every soul who will surrender to the Lord Jesus. If an unsaved soul, ready to surrender, fails to receive this message in time, the messengers who should have spoken to him will be held responsible (Ezekiel 3:18). The soldier of an earthly army is frequently off duty. Then he may remove both his armor and his footgear. But the soldier of Christ must never consider

himself relieved of duty. He must be ready, day and night, in season and out of season, to watch, to fight, to bear the messages of his Captain (II Timothy 4:2). His shoes stay on his feet!

D. *The Big Shield of Faith*

Ferrar Fenton's translation of this passage reads: "and lifting up over all the big shield of faith, upon which you will be able to quench all the blazing artillery of the Devil." The picture here given is that of the Roman legionary's big shield that covered him from chin to knees. In attacking an enemy's wall, the soldiers of Rome locked or lapped shields with their comrades—to protect their heads from the blazing pitch and flame-tipped darts hurled down upon them. So, when the soldiers of Christ's legion attack the strongholds of unbelief, they must lock shields together and advance as one man. Nothing but an unbroken shield-front of faith in God and in one another will quench all the fiery darts of criticism, suspicion, gossip, and doubt that the enemy continually levels at us. And if a brother or sister should fall wounded, the united, prayerful faith of his comrades must cover him until he can arise.

E. *The Helmet of Salvation* (see the whole fifth chapter of Romans)

The helmet covers the head, the intellect. It represents a well-tested knowledge of God's plan of salvation for the human soul. (John 1:1-5; 9:13; 3:16-21; 3:5, 6; Colossians 1:13, 14.) Frequently God in His tender mercy covers the defenseless head of an ill-instructed believer, a "babe in Christ," with the mighty shadow of His wing. But the would-be leader who wears any other headpiece into battle than the helmet of salvation will fall—without glory!

F. *The Sword of the Spirit*, which is the Word of God

"For the word of God is quick, and powerful, and sharper than any two-edged 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). Like the short, heavy, double-edged "Spanish sword" of Roman infantry, the Word of God is a weapon of attack. It is not suited for light and clever fencing. It is made for stabbing—piercing armor with a direct, heavy thrust. When Peter preached God's Word to the crowd at Pentecost, "they were pricked in their heart," and three thousand repented and were "born again" as new creatures in Christ the same day. Those who rejected Christ "were cut to the heart" when the martyr Stephen wielded the Sword of the Spirit in bold attack (Acts 2:37; 7:54). It is the only weapon that will get through the tough armor of unbelief. The noblest human eloquence has failed, where Bible texts quoted by a child have succeeded (Psalms 8:2). For God declares (Isaiah 55:11), "My word . . . shall accomplish that which I please."

6. SERVICE TALK

"Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power" (Psalms 145:10, 11). Every human profession, every trade, every branch of military service has its own peculiar terms and way of speaking. The army of Christ has likewise its "service talk." "Bless the Lord!" and "Amen!" are a part of it—if they rise from the heart to the lips, and not merely from the lips to the ear. Frequent thanksgiving, words that hold up in public the goodness and greatness of God, will

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The Meaning of Church Membership

By A. F. Hayes*

WHAT DOES IT MEAN to us ministers of the Church of the Nazarene to be members of the greatest denomination in existence today? I am afraid in too many instances membership is taken for granted, and we do not actually realize its great value and privileges. I thank God for the Church of the Nazarene. It means so much to me! I was born in a Nazarene parsonage, reared in a Nazarene Sunday school and church service, educated in a Nazarene college, and called to preach the gospel of Jesus Christ under the influence and guidance of a Nazarene minister. I was given a place to preach the gospel in a Nazarene church, and for more than fifteen years have not failed to draw a check from a Nazarene congregation for my feeble services and the glorious privilege of preaching the truths of the gospel of Jesus Christ. Thank God for the church! I can say with the writer of the song, "I'm so glad that I can say I'm one of them."

I would like for us to look at this subject from three viewpoints: (1) Its Blessed Privileges, (2) Its Responsibilities, (3) A Glorious Heritage.

1. Its Blessed Privileges

Our church *Manual* says: "The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known. There is such helpfulness with brotherly watch care and counsel as can be found only in the Church It is necessary that we be of one mind and heart." It is a

privilege, and we ought to feel just that way in our own hearts and convey that feeling to those whom we serve.

2. Its Responsibilities

With the privileges also come definite responsibilities. You can have no earthly privileges without obligations. The man who is to have a happy home must also accept the responsibilities of making a home, and often this means long hours of toil, perspiration, care, and perhaps long nights of vigil watch over a child that is ill. But to the person who loves his home it is no hard task, for love takes out the hurt and hardness. Just so with our beloved church that God has raised up for just such a time as this; there are some responsibilities. The world would say it was hard to live up to the standards of the Church of the Nazarene, but it is not hard.

I was asked to sit in on a newspaper conference as one of five Charleston pastors. After the business was taken care of, we began to talk shop. One of the ministers told about finding four of his prominent church members in the basement of one of the homes playing poker, smoking, and drinking all kinds of gin, whiskey, and wine. He said he and his wife played pool a while, and then told the whole group he would see them the next morning in church. The publisher turned to me and asked, "What would you have done, preacher?" I said, "We would have turned the whole group out of the church unless they repented of their sins and got right with God." The Catholic publisher said further: "That would have been a bit drastic, wouldn't it, to excom-

*Pastor, Charleston, West Virginia

municate a person for personal privileges?" Then he said, "You Nazarene folk have it very hard to have to give up so many privileges to be a member of the Nazarene church." I said, "Hard! What do you mean?"

Do you find it hard to do the thing that you love to do? When you are a real Christian, love for Jesus Christ supplants the have to, for real joy and delight. It is no task to do the thing that you love to do. I smoke all I want to, go to the theater all I want to, gamble all I want to, drink whiskey all I want to; but the joy of it all is that the old "want to" is taken out when the Blood is applied. I find it is not difficult to get our church members to live up to the standards of the Church of the Nazarene if they are genuinely saved and sanctified wholly. But if we let some get in who have not gone by the way of the Cross, those are the folk we have trouble with, and a large church roll is not worth the trouble of keeping non-Christians lined up to our standards. Our task is to preach old-time religion so red hot that people will become Christians in the strictest sense before they ask to join our churches.

Perhaps it would be a good thing just to read a few of the things that we promised we would do personally, and would protect and uphold as ministers of the Church of the Nazarene. Here is what we believe:

1. In one God: Father, Son, and Holy Spirit
2. In the plenary inspiration of the Old and New Testament Scriptures
3. That man is born with a fallen nature and is therefore inclined to evil and that continually
4. That the finally impenitent are hopelessly and eternally lost
5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and

believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin

6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ

7. That the Holy Ghost bears witness to the new birth and also to the entire sanctification of believers

8. In the return of our Lord; in the resurrection of the dead; and in the final judgment

This is what we believe and promised to protect.

And since I have gone this far, perhaps I will go a bit farther and just read the things that we promised we would not do, and would do all within our power to keep our church members from doing: Avoid evil of every kind, including:

1. Taking the name of God in vain (abbreviations as well as cursing)

2. Profaning of the Lord's day, either by unnecessary labor or business or by the patronizing or reading of secular papers or by holiday diversions

3. Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to or voting for the licensing of places for the sale of the same; using of tobacco in any of its forms or trafficking therein.

4. Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others

5. Dishonesty, taking advantage in buying and selling, bearing false witness, and the like works of darkness

6. The indulging of pride in dress or behavior

7. Songs, literature, and entertainments not to the glory of God; the theater, ballroom, circus, and the like places; lotteries and games of chance, looseness and impropriety of conduct;

membership in or fellowship with oath-bound secret orders and fraternities.

Perhaps some of you are saying, "I have read all of that," but we need to read it again. The devil is at work on our beloved Zion, trying to get us to give in a little here, let down a little there; and here a little and there a little and we will be dead, formal, dried-up, ready-to-blow-away Nazarenes. I love the standards of the church and count it a privilege to protect them.

Our beliefs are not all negative. There are some things we promised we would do:

1. Be courteous to all men.

2. Contribute to the support of the ministry and the church and its work according to the ability. That means that preachers are to pay their tithe and give offerings too.

3. Be helpful to others who are of the household of faith, in love forbearing one another.

4. Love God with all our heart, soul, mind, and strength.

5. Attend faithfully all the ordinances of God (including S.S., N.Y. P.S., W.F.M.S.).

6. Seek to do good to the bodies and souls of men, feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy as opportunity and ability are given.

7. Press upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord and trying to compass their salvation.

Just one thing more we promised we would do: abide in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.

3. *A Glorious Heritage*

The third and last thing I would mention is that we have a doctrine to preserve and a glorious heritage to protect and hand down to the next generation in just as good condition as we received it. We have a great heritage, preachers.

When my father joined the Church of the Nazarene he had no churches like this one, no salaries like we receive, no great organization with such wonderful leadership; but he stepped out of the Methodist church under the stars of heaven with a burning heart full of the Holy Ghost, preaching in schoolhouses, stretching tents, sleeping on the seats, and fasting and praying until souls were saved, churches established, and buildings erected. Our great heritage did not come easily or cheaply, and we cannot treat it as such.

I have always had great love and respect for Naboth, the Jezreelite. Ahab, seventh king of Israel, came to Naboth one day and said, "Naboth, give me thy vineyard and I will give thee another, or will give thee money in exchange for it." But hear what Naboth has to say about selling out. "And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." He was saying according to the Hebrew custom and law: "My father gave it to me, his father gave it to him, his father gave it to him, etc.; and I must not sell out. I must give it to my son in the same condition that I have received it." Ahab was heavy-hearted and told his wicked wife Jezebel what was wrong. She said, "I will give it to thee." She had a feast in his city and had the sons of Belial come in and bear false witness against him, but he did not sell out. They took him out and stoned him to

death, but he died knowing he had not sold out.

Preacher, a great holiness heritage has been given to us by our fathers. We cannot sell out for money, vineyards, worldliness, or for any other purpose. We must hand this holiness heritage down to our children in the same good condition we received it. People may stone us to death, they may put us in prison, but we cannot sell out.

This story came to me, by good authority, of the brutality of this last conflict against righteousness in Korea. A young missionary was brought before a Communist band and was asked to denounce Jesus Christ. He said, "I cannot." They cut off his fingers and he said, "I cannot sell out my Christ. I love Him so!" They cut off his arms. Then he was asked if he would denounce the Christ and he said, "I cannot." They cut off his ears and he said, "I cannot sell out." Then they took hold of his tongue and said, "We will cut it off unless you denounce your Christ and cease to preach Jesus Christ and Him crucified and resurrected from the dead, ascended to the Father." He said: "I will not denounce Jesus. But just one thing that I want to say to you before you cut off my tongue. I love Jesus most of all. I love these lost souls of Korea. I want to sing just one more song with this tongue of mine." And with a voice full of love and pathos he sang one of the good old songs of the Church, and then his tongue was cut out, and finally he was murdered by a Communistic band. But he did not sell out.

Preachers, let me say again we cannot sell out for any cause or purpose. God help us to preach it red hot, live clean, and keep the Blood-stained banner of holiness high, that the world may see.

Paul Looks at Preaching

(Continued from page 38)

to the message which the preacher is to make known he left no doubt. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Patterned after his own adventurous life, his favorite analogy depicted spiritual warfare. These statements reek with the smell of battle: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." "This charge I commit unto thee, son Timothy, that thou mightest war a good warfare." "Thou therefore endure hardness, as a good soldier of Jesus Christ." "No man that warreth entangleth himself with the affairs of this life." "Fight the good fight of faith, lay hold on eternal life." His own concluding testimony after his battle was about over was, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

It's impossible to finish a theme like this one, so we find it necessary just to quit. So, with a paragraph borrowed from Lawrence Lineberger, in his book *The Man from Tarsus*, we conclude.

Paul. Powerful preacher, skillful teacher, perfect scholar, ecstatic saint. There was none in the church great enough to be his rival. He was the supreme leader by right of superior qualities of both head and heart. And it is so, still. He is the possession of the ages. The river of time has been powerless to drown his fire; and, as Ben Johnson wrote of the greatest Englishman of letters, so it may be written of the greatest of Christian apostles, "He was not of an age, but for all time."

City of the Sick

By D. E. Sparks*

FELLOW PASTOR, walk through the wards of the hospital in your vicinity some day next week. What you will see depends in large measure on the type of hospital you are visiting. If it is the average general hospital, the chances are that those in ward beds will be of the working class of people. This means that they depend on next week's check for next week's groceries—but the fact that they are in the hospital is often eloquent implication that there will be no check next week. Usually this affects them spiritually. You have a ministry to perform.

The patient will usually be responsive to your sincere interest and desire to help, no matter what his economic or social level may be. Since this is true, a few suggestions concerning the pastor's hospital visit may be helpful. We speak now primarily of the visit to the stranger, rather than the church member, although most of the points will apply to any patient.

1. Let the hospital know that you are interested. The ministry has often been neglectful of the hospitalized sick. Make the acquaintance of the medical director, the superintendent of nurses, and, by all means, the switchboard operator! She also is in switchboard operator! She also is in list of incoming patients. Those whose religious preference is simply marked "Protestant" really mean that they have no church home and are open to your help. You may be reasonably sure that few other ministers will call on them.

2. Observe the hospital visiting hours as closely as possible. You may

be a minister, but you still ought not to upset hospital routine.

3. Don't tiptoe into a room. Walk quietly but firmly. Tiptoeing drives a sick patient to distraction.

4. If you know nothing of the patient, note the appearance of the bed, the table, and the person involved. These often are an indication of his character. Is his hair combed? Is tobacco in evidence? What type of material is he reading?

5. Maintain eye level. By this we simply mean that we ought to make it easy for the patient to see us. Don't sit in a low chair beside a high hospital bed. It is hard on the patient. As a rule, stand throughout the call.

6. Don't kick the bed, or the crank handle that turns the head up and down.

7. Don't sit on the bed.

8. Stay only a short time. Five minutes is sometimes long enough. Seldom should a hospital call extend longer than fifteen minutes.

9. Learn from the nurse on duty anything that she feels may help or hinder the patient's progress. Remember that she is responsible for him. Make her task as easy as possible.

10. Keep your voice down and use it as little as possible. We preachers tend to talk too much anyway. Especially if the patient is not very ill, he may want to "talk out" a problem. Learn to listen.

The City of the Sick is our responsibility as well as the City of the Fit. Let us not neglect either in this grand business of winning souls for the Kingdom.

*Pastor, Columbia, Missouri

The Place of Christian Education In Nazarene Programs

*By F. Franklyn Wise**

NOT LONG AGO, the author sat in a group of ministers from several denominations and listened to the speaker. One of the questions which the speaker asked the group was, "What is the task of the Church?" He was trying to focus our thinking upon the crucial and definite work to which the Church of Christ is called.

Since that time, the question has still persisted to demand attention and thought. Perhaps it would be well for us as Nazarene ministers and laymen to ask ourselves again, "What is the task of our church?" For the answers which we would list to that question would very clearly indicate our program and our emphasis. Yet how few of us have ever set alone with God and asked ourselves this question! How few times we have sought an answer to it right then!

In this day, ministers of Churches of the Nazarene everywhere must answer this question, "What is the task of the Church of the Nazarene?" Pastors of large congregations, pastors of small congregations, pastors of rural churches, and pastors of city churches must have clear-cut objectives and definite goals if they are going to do the task assigned to them. It is imperative, because pastors and churches everywhere are faced with a common foe—increased demands. Constantly and continually, new demands are presented to pastors and churches which clamor for increased time and attention. Pastors and churches are asked to support Red

Cross drives, cancer funds, polio drives, heart drives, Y.M.C.A. drives; be chairmen of campaigns of all sorts; join service clubs such as Lions and Kiwanis Clubs; be active in civic clubs and projects; take active part in P.T.A.'s and ministerial groups. In addition to these outside demands, new and greater demands are being made from the inside. Customary budgets are increasing (though that is necessary and proper), new budgets are being created, district centers are being established and pastors are asked to work from one to three weeks on the district center, besides the increased activities which are put on at the district level to which churches and pastors are expected to attend. On top of all of these things, the pastor often has district responsibilities, to add to his burden of the pastoral work of calling, counseling, and preaching. One pastor reported that by the time he had taken his vacation, attended the camp meeting and the assembly, worked at the district center, co-operated with the district promotional campaigns because of his membership upon a district board, and then helped in the district youth institute, he had spent one-fourth of the calendar year away from his regular duties to his church. We must have definite answers to the question of our task to help us sift out the main line of our emphasis, and not be drawn into too many other legitimate but less related responsibilities.

We must answer this question, also, because it is easy for us to hear and mouth familiar phrases as to our task

*Pastor, Scottdale, Pennsylvania

without having definite understanding of their implications. Thus there are many familiar answers to the question which was posed at the outset. Some will say the task of the Church is to "preach the gospel." Others may answer that the main task is to "meet the needs of the people about us" and to "serve adequately the community in which the church is located." A number will say that the task of the Church is to "build Christian character." Another group will confess the task to be "the preparing of men and women for heaven."

The Church of the Nazarene has often publicly committed herself through her general officials, district officials, and pastors to the task of "spreading scriptural holiness around the world." Have you ever paused to investigate the size, and possibly the shortcomings, of our official commitment? First, notice that the term "scriptural holiness" means we are preaching the highest possible state of grace obtainable by man on earth; and that, in our preaching, we must both define and defend our message before an unbelieving and often prejudiced world. Second, not only have we committed ourselves to a certain theological position, but we have indicated our faith in the possibility of "girdling the globe" with it; but by that commitment have said the world needs our message. "The best gospel for all the world" is our battle cry and slogan. Third, the term "spread" hints at our method and weakness. Our method has largely been mass evangelism, and a continuous emphasis upon good preaching. Our weak spot has been that somehow we have contacted many people, we have "spread" them with holiness, but the seed did not take premanent root and we have lost many. The pastor's heart is often burdened by meeting soul after soul

to whom holiness has spread, but for some reason the Church of the Nazarene failed to retain them to herself and to God. Whatever other factors may have determined their loss, the church is responsible for a great many of them.

Last year on this district of 5,174 Nazarenes, we lost by removal, commendation, and dismissal 289 precious souls. If twenty other districts had the same number, no matter how many we gained, there were 5,780 precious, immortal souls lost to the church and to holiness. The church cannot save them all, but can we not make the holiness method and experience so basic and so important that more will be conserved to our beloved Zion?

Add to this number the continuous procession of Sunday-school attenders who come and go and are never won to the Church or Christ; add to this those three out of four young people we lose in their teens, and we have almost an innumerable company of people to whom we have spread scriptural holiness, but around whom we have never fashioned a bond of love and loyalty to God and holiness. How large would our church be today if we had saved all who once were one of us?

"We are debtors to every man to give him the gospel in the same measure we have received it"; but our debt is not fully paid nor our responsibility fully ended when we have given him the gospel. To pray a man through is not the end of the task of the church; it is only a milestone, a mark of progress. To rejoice when a man is sanctified and filled with the Holy Ghost is inspiring and encouraging, but our debt is still not fully paid as a church. For stretching out beyond these two peak experiences lie a life to be lived, a heaven to be gained. The distance

between the crisis and heaven is filled with deserts, ditches, "sloughs of despond," sorrow, disappointment, and heartache. Our debt is fully discharged only when the pearly gates click shut upon his heels. Then have we fully paid our debt to that soul.

Christian education is an attempt to help us in our task. Christian education is a branch of religious education. Any type of religious education put on by any religious group is called correctly religious education. Christian education is the religious educational program of the Christian Church.

Many churches and many pastors avoid and are afraid to use a program which might "smack" of either education or Christian education. But in its broadest definition, no church of any denomination operating today is without a religious educational program. For the broadest definition of religious education programs includes *any* type of program which the church has to help its "growing persons" to come to a fuller understanding for and appreciation of Jesus Christ. Thus every activity of the church is directly or indirectly part of this program—the preaching, the worship service, the youth programs, the prayer meetings and the Sunday school.

Christian education, narrowly defined to specify the educational activities of the church, has grown as a movement. Some years ago men in educational work looked at the Church, recognized that she was not doing as good a job of teaching as she might, and so they set out to try to persuade the Church to apply the latest findings of educational leaders to her task. After many years of experience in public education, these men felt that the Church could become much more efficient in teaching religion, if she would use as many of

the techniques and programs as she could which had been proved successful in the public school classroom. This has resulted in the churches building educational units which often adapt public school facilities to church use, and has resulted in the adoption of curriculum changes, of which the "Graded Life Lesson Series" is an example. Also, the Presbyterian New Curriculum is an example. Church school activities were geared to the needs and capacities of the children rather than just covering so much ground.

All of these things are good and helpful to the church. But religious education as a movement has accepted some liberal positions in regard to the authority of the Bible and the conversion experience which are unacceptable to the fundamental and holiness churches. Yet the Religious Association, the representative body of the religious education movement, has done much to stimulate interest and press for clear thinking on vital questions such as the relation of religion to public education.

But in spite of the shortcomings of Christian education, it has much which can help us do our job and our task. Officially, our task is to "spread scriptural holiness around the world." Practically, we mean by that phase that we want to accomplish the following things: contact sinners, get them converted, compass their sanctification, have them join the Church of the Nazarene, live holy lives and develop Christlike character, and finally go to their abiding place in heaven. To do this we need not an "either-or" method, but a "both-and" procedure. Christian education cannot help us much in the contact. That takes the Mid-Century Crusade of personal evangelism. Christian education can offer some help in the

transforming process; but probably personal and mass evangelism in revival meetings and church services will be the most potent method. But evangelism and Christian education can help us to build holy character and help people to get to heaven.

With this brief background material, we turn to the question of what the proper place of Christian education should be in the program of the Church of the Nazarene. Shall we reject it *in toto* because of its false position on some matters? Or shall we do as some churches have done and replace our evangelistic program with a Christian education program? The answer to the first question is "Not necessarily." The answer to the second question is a resounding "No!!" The proper attitude should be governed by logic and sound reasoning. The Christian education program in local Nazarene churches ought to be used to supplement the evangelistic program. Can we not profitably apply the sound laws of child psychology, educational psychology, and the laws governing human learning to our program so that our children, teen-agers, young adults, and adults shall have a more thorough, useful foundation of doctrine, Bible knowledge, and Christian ethics to buttress their crisis experiences? Can we not sift the gems of truth from the husks of error and false assumptions? Since we cannot swallow the crust, don't discard the whole loaf, but let's enjoy the heart of the loaf and discard the crust.

Now if we believe the task of the Church of the Nazarene is to "spread scriptural holiness," and if we mean by that the responsibility is not completed until our people have developed the most Christlike character they can develop down here and are welcomed home; and if we see that teaching is one-half of our Great Commis-

sion and necessary to our solemn task of paying our debt to the world, then anything which will help us to do a more efficient job will be wisely used.

Obviously, the Sunday school is the strong educational arm of the church. The church school board is charged with the provision of Christian education for our churches. Thus the greatest planning will occur here. Church school board meetings will take on the air of conferences. Information will be made available to the teachers and the board members. Discussions of common problems will be open and free. Constructive criticism will be given and taken in a spirit of holy love. Materials will be selected on the basis of content, usability, and age-adaption, rather than upon the price. As a nation we spend from \$130 to \$140 per year per pupil for public education. The church is content to spend from \$1.50 to \$2.00 per year per pupil for Christian education.

The church which takes its educational responsibility seriously will give the best classrooms for the children's classes rather than the Bible classes. For the church which wishes to hold and save its children will become a child-centered and youth-centered church. It will realize that what happens to a child in the first five years of his life largely determines his adult attitudes and behavior. Thus the Nursery, Beginners, and Primaries will not be down in the cellar in back of the furnace in a dark, dingy hole, but will be in as light, cheery, and appealing a room as it is possible for them to have. Provision will be made for these groups to learn by doing. Handwork will be provided which is vitally related to the lesson material. Visual aids, such as pictures, cutouts, slides, and three-dimensional viewers, will be integrated with the lesson material. A well-planned program by a

resourceful and efficient teacher will reduce to a bare minimum disciplinary problems. Interested children are active children. Active children are usually well-behaved.

The teaching church will plan to use to the fullest the power of the group to motivate behavior. In 1930, a study called the Christian Education Inquiry was made to attempt to determine the correlation between specific attitudes and character traits—honesty, helpfulness, truthfulness, co-operation, self-control, etc. Church circles were vitally interested in the findings of this Inquiry. The results of the study seemed to indicate that there was no direct correlation between Sunday-school attendance and the trait of honesty and related traits. Neither did the amount of Bible knowledge which the child had acquired necessarily indicate his truthfulness, etc. They did grant that the children who attended Sunday school had a better chance of being honest than did the rest, but mere Sunday-school attendance did not prove the infallible "behavior-motivator." Later studies such as those made by Hugh Hartshorne have verified the findings of the Inquiry. "What is the use of Sunday school and teaching the Bible?" you ask. The value is in the group experience. For these same studies indicated that a child will behave in the manner prescribed by the group of which he is a member. This lays upon the Sunday school and the church a more grievous and difficult task. We must not only continue to teach the children the Bible, but we must somehow find a way to make the Sunday-school class of which they are members such a meaningful relationship and their experiences within that group so vitally effective that the children will feel themselves members of the group and be influenced in their

behavior by that group. In view of the souls at stake, every legitimate resource will have to be utilized to accomplish this end.

The church which seriously undertakes to improve its average of people retained to the church will stress and instruct the parents in ways in which they can co-operate with the church in molding the Christian character of their children. It is no secret that the influence of the parents upon the children ranks as the most potent influence bearing upon children's attitudes. For the parents the program of Christian education will be Sunday-school lessons upon parental responsibility, Christian Service Training classes in the children's stages of development, and courses in child psychology. Also, the church will endeavor to instruct the parents in Christian ethics, so that they will not live in "logic-tight compartments" that allow them to be "street saints and house devils." Instructions and suggestions as to appealing ways of conducting the family altar will be given. Programs and activities that will provide for family-group participation will be included in the church's calendar. The church needs the help of the parents in effecting the salvation of the children. One hour a week in Sunday-school class cannot overpower 143 hours a week outside the church, especially when the church provides slipshod and half-hearted teaching experiences.

The place of Christian education in the program of the Church of the Nazarene is the place of supplementing the church's evangelistic efforts. Christian education will naturally focus much of its emphasis upon the child. From the cradle onward, it will be trying to instill Christian attitudes and traits, Bible knowledge, and

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An Open Letter to My Colleagues

DEAR FELLOW WORKER,

The other night the Lord whipped me severely. I needed it. We had had a "good" meeting, to use a common expression. The word "good" as applied to a church service is a highly relative term. It may have reference to many things—a large audience, a stimulating song service, an abundant offering, a certain ease in preaching, or a number of seekers at the altar. Nevertheless, we had had a good service. The music director led the congregation in song with grace and skill. Sister "So-and so" offered a beautiful prayer. Though small, our choir does have some quality. It sang with spirit that old song, "God's Way Is the Best Way." The offering that evening put the day's receipts well over the top. We always are grateful for that! Then, we enjoyed together the "special" song of the music director.

Then I preached. I tried to tell the people what caused Demas to turn back to the world. Emphatically I proclaimed that the same thing would happen to them if they did not exercise more care about spiritual things. Finally, I assured all who had turned back to the "feshpots of Egypt" that God would forgive them and restore them to His grace if they would repent. I "opened the altar" as we sang "Softly and Tenderly." After several minutes of exhortation and singing with no response from the congregation, I pronounced the benediction and we all went home.

On the way out one kindhearted soul offered, "Wasn't that a good service?" I responded with a weak affirmative reply. Wasn't that a good service? What did she mean? What was good about it? These questions

haunted me that night. Then it was that the Lord got to me. Good service? Nobody got blessed; nobody wept tears of joy or shouted praises to God for His faithfulness; nobody got back to God; nobody got saved or sanctified. The "windows of heaven" were thoroughly bolted as far as our service was concerned. The facts of the case are—*nothing happened!* Good crowd? Yes. Good singing? Yes. Good praying? Yes. Good preaching? Well—. *But nothing happened!*

Maybe we had not planned for anything to happen. God help us if that be true. You know as well as I do that when God comes to church something happens. To have the Presence is to have the *extraordinary*. People are blessed when the Blessor comes. Souls are saved when the Saviour comes. Yes, souls move on to the establishing experience of sanctification when the Sanctifier comes. Maybe we had not planned too much on this kind of service.

Brethren, take a hint from a humble fellow worker. Plan on something happening every time you have service. Pray for it. Talk to your singers about singing to bless the people, not just to render a "special." Preach to that end! Spend more time on the application of the message and the invitation to accept Christ. Stimulate expectancy in your people until they will be disappointed with the kind of service I just described. With this motivation for your worship you cannot be defeated. It brought Pentecost to 120 disciples two thousand years ago; one of these Sundays you might experience the same visitation in your humble parish!

With kindest regards,
YOUR NEIGHBORING PASTOR

That Small Pastorate—Stay in It

(Paul Steele)

STAY in the small church just as long as you can. When it becomes absolutely necessary that you move on to a large one, that is soon enough. But stay in the small one, to your personal and ministerial advantages, just as long as you can.

By “small” I refer to those churches whose Sunday schools’ average attendance runs from 35 to 175. Those churches that are smaller than the lower limit mentioned may not offer the advantages that I shall speak of, and those churches larger than the other limit come under the classification of a “larger” church. I know that I am setting these figures arbitrarily, and you may wish to change the exact numbers in determining “small” and “large” churches. But be that as it may, the small pastorate offers many advantages and provides certain opportunities that you will never get later on in the larger church. Let us consider some of these.

1. *You can study more.* The demands of the pastoral work are always heavy, whether in the small or large church; there are always more things to be done even if you are in a small church. However, you *can* study regularly and consistently to a degree that is not so probable in the larger pastorate. You need to do this. You need to develop a vast storehouse of information and language vocabulary that is obtainable only by much and varied and good reading.

I think it was Dr. D. Shelby Corlett who said that no one should spend time reading light and trivial material—even for relaxation. His point was to stow away all possible thoughts that would have not only value as to content, but would stimulate one’s own mind and train one to think

deeply and soundly as the greater minds of the world have thought. Just yesterday I listened to Dr. D. Elton Trueblood speak on “Disciplines for the Clergy.” He said that the ministers should hold themselves to the task of reading something more profound than we usually do.

The value of reading and what to read are subjects that would require individual and separate treatment, apart from this present theme. I have mentioned those few thoughts just to start you thinking in that direction. My major point is that in the smaller pastorate you can study and read more than when you get into a larger one. This is a decided advantage to you as a person, and also as a minister of the gospel. Stay in the small church just as long as you can.

2. *You can learn people.* I speak generically. You can come to a deep understanding of why people react in certain ways, why they do and say the things they do.

I remember my own pastor, Rev. C. Ross Lee, when I was newly converted. He used to take his wife downtown in the automobile to purchase the week’s supply of groceries. He parked in front of the grocery store, and she usually went in to do the buying; he sat in the car until she was ready to go home. At first glance this might seem incon siderate of him. However, I soon discovered that he had a worthy motive. He told me that he sat there studying the people that walked past his car. For him it was helpful, and as he worded it to me, “You’ve got to know people if you want to preach.” And he is one who really knows people.

The small pastorate offers one a wonderful opportunity to get to know

people. You can study them, watch them, analyze them, take them apart and put them together in an academic sort of way. You can give closer analysis to each person to whom you minister, because you have fewer of them. They are individual personalities rather than a member who lives at 14032 Ohio Street. You get to know each one as an individual member with whom you become closely acquainted. Then you can study each one; you are learning people.

In doing this, you'll find yourself sorting out and classifying them. The important part of this process is not to get those people classified, but to become thoroughly aware of the various classifications. To know there are types of people, that not all are alike, but that all are different, and that people generally fall into certain types, is a boon to any man's ministry. A trite statement? Sure, but *learning for yourself and covering the ground personally is a tremendous accomplishment*. So stay in the small pastorate just as long as you can, and study people.

3. *You can learn to preach.* There is, of course, a certain inspiration when the crowd is large. There is also inspiration in knowing that your small crowd has increased regularly over the past three or four or five years. It's more fun to preach to that crowd of one hundred that you saw grow from fifty than it is to preach to the crowd of two hundred that you inherited from some previous pastor. I speak of the pastoral, week-after-week preaching. And this sort of crowd-building is not done by jumping from one pastorate to another in the hopes of getting a "break." Neither do I think it is done by fantastic tricks that you might devise and execute. Good promotional means are always good; but if you can't preach a good

sermon every time, then your tendency may be toward worse and cheaper stunts as time goes on in order to get or keep a crowd.

Dr. S. S. White, in one of his classroom lectures, got off the subject of philosophy considerably one day as he so often would do (to our advantage), and made this summary statement about churches and pastors: "People aren't looking for a pastor who is an oratorical genius necessarily; they want a pastor who can preach a *good sermon every Sunday morning and every Sunday night*." He was not teaching pastoral theology nor homiletics that day, but he certainly spoke words of wisdom on those subjects. You absolutely must preach a good sermon, and you have a pretty good chance of learning to do it in the smaller pastorate.

I heard Dr. J. B. Chapman say: "We need better preachers, better sermonizers. Let it be noised about in your community that 'if you want to hear a good sermon, go over and listen to that Nazarene fellow.'" Thus was this challenge flung out to the preachers in a certain district assembly by one who himself insisted upon quality preaching from his own heart and lips.

You may ask, "But won't my preaching improve even after I'm in a larger church?" And you might even press the argument by saying the improvement will be greater in a larger pastorate. Well, the chances are that the large pastorate will only magnify what you actually were in the small pastorate. If this be true, it becomes your solemn obligation to God, the church, your family, and yourself to be genuinely good through and through, with quality workmanship as a pastor—in the small pastorate.

4. *You can learn how to stay on.* No doubt your talents and leadership abilities, along with your pulpit graces

and gifts of oratory, are superior. We'll grant that right here. It really is too bad to spend them on such a small crowd week after week and month after month.

I think most of us know how you feel, for most of us have felt those same forces and desires and urges. Some have felt impelled to jump every time a call came to what seemed a 10 per cent increase in size of congregation. To say the least, that is one way of reporting a larger congregation each assembly.

But let us suppose all your talents have been recognized by various churches and the district superintendent. Let us suppose that you've moved right along rapidly; you are now in a larger pastorate. You have over three hundred in Sunday school every week, and you preach to that many both mornings and evenings. That's an opportunity, to be sure; it's a real challenge that most preachers yearn for. Now that you have arrived in that large a field of service, you must stay there.

I said you must stay *there*. If you don't stay, where will you go? Pastorates of that size don't open up to you just any time. The people of those larger churches are rather thoughtful and selective when it comes to calling a pastor. District superintendents tell me that little churches might be fussy and too choosy at times, but large churches are sincerely selective and rightly so. So they look over a man before they call him to be their pastor. And now, maybe for the first time in your ministry, you are given close inspection over and above what the district superintendent says in your favor. They want to know: Can he preach? What about his family? What is his pedigree? Is he going to stay here a year or so and then jump? What is his history in these matters?

You see, in our larger churches we have men and women who are successful business and professional people themselves: doctors, nurses, schoolteachers, business executives, lawyers, factory superintendents, office managers, and others who do not hesitate to ask pertinent questions. They do it in the right attitude and with a pure motive. But they do it, and they get the answers too.

So once you get into a larger church, you have to stay there. The larger churches don't want a pastor who has the jumps. Thus, *you must have learned how to stay before you get there*. You can learn how to stay in any size church, by staying on in the small one.

It's not easy, of course. You have to have tact and grace and patience and pluck and anointing and effectiveness and versatility and many other things that are racing through your own mind just now. You could add to the list many other things that you feel your need of as a pastor. But it is possible, and more probable, that you'll learn how to stay by learning in the small church. There are the exceptions, I know. There are a few skyrockets whose flares burn from the heights with sparkle and dazzle and seeming ease. But most of us, if we hope to get our lights up higher where we can brighten the way for more people, will do so only as we claw with our hands, dig in with our feet, and labor with all our strength, consistently and persistently, over a number of years and many obstacles. The small pastorate offers you a golden opportunity to learn how to stay.

You can be a big preacher. I remember listening to Dr. R. T. Williams in a preachers' meeting. He said what he had said so many times before and repeated so many times after, "The reason we don't have more big

churches is that we don't have more big preachers." A hard statement, I know. It bothered me personally when I first heard him say it. It bothered me because I was pastoring a small church away off the beaten path, a freshman-preacher trying to hold my head up among seasoned pastors of that city who had just the nack for keeping me in my place, preaching to thirty people and having forty in Sunday school, and having the thrill of setting the world on fire one rally day because we had over one hundred out! But even so, Dr. Williams looked right through me when he said, "The reason we don't have more big churches is that we don't have more big preachers." It bothered me. When that sharp arrow pierced my tender soul, I was disturbed. I knew then that I was just a small preacher, a small person, an insignificant failure.

It bothered me, but it helped me. I went home from that preachers' meeting thinking it all over. Then my wife said she'd rather listen to me preach than to anyone else. What a thoughtful and courageous wife! Her only exception was—Dr. R. T. Williams. So there I was again. I didn't tell her about my feelings, but that night I came to two conclusions: (a) That Dr. Williams probably knew a little more than I did, even if I had been pastoring two full years already; (b) That I would accept his statement to be correct, and I'd do something about it.

You can be a big preacher. Stay in the small pastorate just as long as you can. While there, (1) study more, (2) learn people, (3) learn to preach a good sermon every time, and (4) learn how to stay on.

Stay in that smaller pastorate, and stay there until some larger church absolutely insists that you accept its call. That'll be soon enough.

Miscellaneous Outlines

(Continued from page 48)

keep anyone from remaining an "incognito" soldier of Christ.

7. THE UNIFORM

"I will greatly rejoice in the Lord . . . for he hath clothed me with the garments of salvation" (Isa. 61: 10). This is the uniform issue to every soldier of the Cross. It is also called "the robe of righteousness" and "the garment of praise" (Isa. 61: 3). It goes with the service talk. It is a uniform to be proud of, and to be shown, not covered up. It identifies a Christian, just as that other garment, "the spirit of heaviness," properly identifies the hopeless, Christless person. It is emblazoned with Christ's insignia. And the glow that radiates from it lights up the Christian's face! The garment of praise—beauty instead of ashes! What a fierce pride the true soldier does take in it! Although like his Master when He was on earth, the Christian warrior is not permitted to resent indignities aimed at himself, he will uphold with his last breath the honor and glory of his uniform. And he will keep it "unspotted from the world" (James 1:27).

The Place of Christian Education

(Continued from page 58)

group attachment which will make conversion a mark of progress in the natural course of events. Sanctification will be the commencement of a fruitful life—fruitful because it leads others to Christ; abundantly fruitful because of its quick maturity. Christian education must never be a substitute for these crisis experiences, but it should be effectively used to bind men to Christ and to the Church!

A Hint to the Wise

By James L. Honaker*

IT HAS BEEN several years since I first received my first pastoral advice. The words from my pastor that came as an answer to my statement to him, "The Lord has called me to preach," were startling. I was expecting praise and encouragement; but instead, he said to me, "Jimmy, if there is anything else that you'd rather do—do it!" That advice cemented in my mind, and at many discouraging times I have tried to turn from that calling—however, not because I felt that God was incapable. No matter what else I tried or where I turned, there was never anything else that enticed me or thrilled me so much as to preach Christ and Him crucified. I have never been sorry that I gave Him first choice. Some ministers may consider themselves martyrs to the cause of Christ, but I have found it to be a privilege to labor for the Master.

Several times during my short ministry, I have gone for help to my pastoral theology material gathered in my class at Olivet Nazarene College. Each time I come across these particular answers to the question of why pastors fail when they first enter the pastorate. Because three great men, who are no longer with us, took the time from their great task as general superintendents of the Church of the Nazarene to answer my question, I value these answers more than tongue can tell. They truly have helped me in my ministry; and, no doubt, they will prove as much to other ministers. The following answers are just as they were written to me:

I received your letter asking me what I consider to be the biggest mistake

young people make in the beginning of their calling as pastors. It would not be easy to answer your question in its present form. You might change it to read, "What are the most common mistakes young pastors make?" or, "What are the mistakes most pastors make?" or, "What are the mistakes pastors make that might be the most serious?" Perhaps these questions would, however, mean just about what your question means that you wrote me. I will mention just a few.

First, young people often enter the pastorate with a feeling that they know how to do the job. This feeling of sufficiency soon reflects itself in their mannerisms and their attitude, and the people detect it and are distinctly disappointed. They should have the deepest spirit of humility and let the people know that they need their co-operation and help, and that they will learn as fast as possible how to do the work God has called them to do.

The second mistake is not calling upon the people and getting acquainted with everybody in the church and with everybody outside of the church as far as possible. A spirit of friendliness is one of the great essentials in the pastorate. When a young man does not begin his work by being a friend to everybody and getting acquainted with everybody, he makes a very serious mistake.

A third mistake is a failure to challenge the people to deep spiritual things. Programs are important, but the spiritual life of the people should be lifted up above programs and all church machinery.

Another mistake that often young people make is to abuse the people instead of encouraging them and loving them.

I mention one more, and that is the mistake that is very common—failure to study and give new materials to the people every Sunday.

Sincerely your brother,

ROY T. WILLIAMS

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*Pastor, Lorain, Ohio, Church of the Nazarene

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A Hint to the Wise

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One of the most important things is adaptability to varying situations and pastorates. Also, ability to discriminate between essential and nonessential in routine of pastor to avoid a cluttered life and from becoming ineffectual in his activity.

H. V. MILLER

Young pastors fail:

1. Because they neglect their own devotional life.
2. Because they talk too much and preach too long.
3. Because they do not keep alive intellectually.
4. Because they are not careful enough of their conduct, and get either slander tales or tales of want of sincerity started.
5. Because they major on little things—things less than fundamental and essential.
6. Because they go in for the spectacular, rather than the spiritual.
7. Because they become "heady" and "bossy."
8. Some fail because they come to think nothing is done well unless they do it themselves—hence try to run all the departments of the church.
9. Some fail because they will not co-operate with their local, district, and general leaders.

Those who succeed are:

1. Always seeking added vision and burden.
2. Work all the possibilities of their field.
3. Continually do more than they ought to do.

J. B. CHAPMAN

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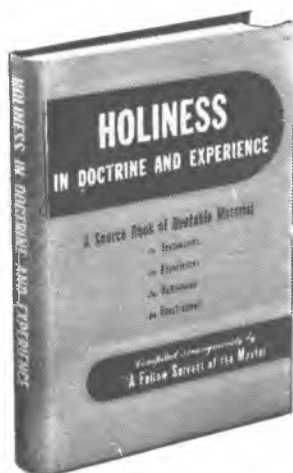
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