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Preacher's **MAGAZINE**

"Be ye thankful"—Col. 3:15.

*"For unto you is born
this day in the city
of David a Saviour,
which is Christ the
Lord"—Luke 2:11.*

**November • December
1952**

The Preacher's Magazine

Volume 27

November, December, 1952

Number 6

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

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THE SERVICE INSTITUTION OF THE CHURCH OF THE NAZARENE

November 1, 1952

Mr. Pastor or Preacher,
Whoever you are,
Wherever you are.

Dear Friend:

Beginning with the January-February issue of the "Preacher's Magazine," we are introducing a new feature, which we hope will be interesting to our readers. We will call it "The Pastors' Workshop."

We hope to include any items which will be of special interest to a pastor. We want to make it of great practical value to him. Any item which might assist him in performing his task successfully, we would want to include. And here is where you can help us.

Have you found any particular practice helpful in your ministry--items referring to your study habits and practices, pastoral calling and House-to-house visitation, planning your pulpit work, gadgets of interest which are usable, files, records, or forms which you have personally found helpful which might be put in print for others to use? Anything which might be of a practical nature, which is your own personal "sugar-stick." Let the other man enjoy your discoveries. Mail them to the editor, and we will involve them in "The Pastors' Workshop." In fact, any item which might help another preacher will be acceptable. We do not promise to publish all that are sent in, but we will cull them for general use.

Let us hear from you at your earliest convenience.

Sincerely,

L. A. Reed

Editor, "Preacher's Magazine"



Christmas Intangibles

EDITH STERN, in *Pageant*, tells of an interesting incident. "And what do you want Santa Claus to bring you?" I asked the little girl with the long, dark ringlets. I was being shown through one of America's thousand-odd children's homes, and since it was shortly before Christmas, my question was certainly a routine one. Not her answer, though! Soberly and solemnly she lifted her head and looked me squarely in the eye. "I think, more than anything else," she said simply, "I'd like someone to hug and kiss me."

Has it dawned upon you, friend preacher, that the Christian Christmas involves the intangible as well as the material? We have commercialized this great event until all we think of is the giving of gifts, and we do not wish to minimize the significance of this; but we do wish to emphasize that as Christ was the greatest Gift mankind was ever to receive, naturally there would be associated with Him and His philosophy a whole category of emotional sentiment which should find expression at this yuletide.

To further illustrate our meaning, I was preaching one Christmas Eve in the Bowery Mission in New York City. A very well-dressed man came to the altar, of whom most of those sitting near him seemed to be afraid. He was New York's worst gambler and had such a trigger temper that he had been known to kill men at the least provocation. Money was no object to him. He won so much of it, fairly or otherwise, that he was always among the best-dressed and most attractive of men. He was weep-

ing and sobbing and finally upon my speaking to him about his soul, he asked, "Is it true, Sir, that this Jesus of whom you have been speaking and whose birthday we celebrate tomorrow really loves me?" The pathos in his voice proved to me that he really and sincerely meant what he asked. His tears showed that evidently he was in earnest. He further said, "I have never been loved, and when you said that Christ loved me, I could not believe it, as no one has ever loved me."

I answered him in the following vein: "There is one thing that I can say with certainty that should give your heart the thrill of thrills at this Christmas season, and that is, Christ really loves you. He came into this world by way of Bethlehem's manger in order that He might save you from your sins. He went to Calvary's cross to die that you might live. This is how much He loves you. He loves the least as well as the greatest. Poverty or wealth means nothing to the Master as it pertains to His love. He loves you with an everlasting love, which lives up to this very moment. Will you not give Him your love in return?"

First it was the little girl wanting to be loved, and here we have Christ furnishing the love. One complements the other. Do you know, my dear friend, that the world is dying for a little bit of love? This Christmas story of which you will preach is a love story. "For God so loved . . . that he gave." There has been no other gift so precious as the gift of His only Son. This love is one of

(Continued on page 60)

Why Don't We Write Books?

SOME TIME AGO an ardent friend of the editor sent us a letter which considered the designation above. I would not wish to state all that he said under the above caption, but he made some statements that bear repetition. I will use his material with apologies to him and bear the brunt of any criticism which might come as a result of these lines.

Many an informal theological discussion among our preachers has elicited this query: "Why hasn't one of our men written a book on such and such a crucial problem?" Your editor has heard this question a hundred times and has asked it many times. So many of our new productions are mere anachronistic reworkings of eighteenth and nineteenth century materials. Why not something new?

My friend suggests several factors of analysis and solution.

1. *Optimism.* There is a certain optimism implied in such questions as the one under consideration, the implication being that we *could* write these books if we *would*. But we are wondering if this optimism is justified. Could we, if we would, supply adequate answers to the theological problems which arise among us? If so, why haven't we done so? This is a more or less discomfiting question, so let us not linger here.

2. *Evasion.* It is always someone else to whom we look for this creative work. This work will not be done until someone says, "I will do this work." For such a person this will mean hours of toil and soul-searching.

3. *Distrust of Scholarship.* We have impeded the writing of good books

by our slurs against education and by our attacks on educators. We have resented technical language. We have drawn back from grappling with difficult material. We must correct these deficiencies if we want books written for us. Many a person who would have made a good author has felt that there were "three strikes" against him at this point.

4. *The Profit System.* We are wondering if the church apes the contemporary lusts for profits. "Home missions are a sound *investment*." "Church schools *pay off*." We even expect our service institution, the Nazarene Publishing House, to show a neat annual profit. This being the case, it must then avoid publishing anything which is not popular enough to show an immediate return. We just wonder if this profit motive is the true Christian evaluation of things.

5. *Hypersensitivity.* These new books which we desire might not always mesh into a beautifully harmonized systematic theology. There might even be disagreement of various sorts. Naturally, with a dogmatic sensitiveness there will be some disagreement. But why our pathological fear of controversy? Is there a basic intellectual insecurity in our midst, and is this one of its manifestations? As far as this editor is concerned, we can take our basic theological premise and face any man or group of thinkers and substantiate it. Let us get some of it into print.

6. *Time.* Who in our ecclesiastical system has time to write books of real depth and penetration? Our superintendency is overloaded with

(Continued on page 22)

The Manifest Christ

By Paul S. Rees*

TEXT: *He could not be hid*—Mark 7:24.

The Advent season always comes to us as a reminder that there is something about Jesus of Nazareth which men can neither suppress nor escape. Christ is the Unconcealable!

An American traveler, touring South America, tells of a night never to be forgotten when his ship steamed slowly into the famously beautiful harbor of Rio de Janeiro. A hush came over the passengers on the crowded decks. There, floodlighted against the night sky, standing high on the peak of Mount Corcovado, was the immense statue of Jesus Christ known as "Christo Redemptor." It was modeled by Landowski of France and cast in concrete and steel by de Silva Costa of Brazil. Begun in 1926, the statue was completed and dedicated late in 1931, at a cost of \$250,000.00. The dimensions of the figure may be judged from the fact that it is ninety-two feet across from finger tip to finger tip of the outstretched arms.

Much has been written about the artistic grace and force of the statue itself. But one thing that must not be forgotten is the significance of its location. It stands on the heights that overlook and dominate the city. It stands where all eyes can behold it. It stands where sailors entering port can see it first and, leaving port, can see it last. It stands thus as a symbol of the towering fact announced in our text: "He could not be hid."

In stating this fact Mark has cer-

tain things in mind which pertained to the second period of Christ's Galilean ministry. The Master had retired temporarily from Galilee to the coasts of Tyre. Many of His own countrymen had been offended by His teachings. The Pharisees were more and more opposed to Him. Herod was suspicious of Him. He therefore withdrew, briefly, to the Gentile territory around the coastal city of Tyre. Yet even here, among strangers and pagans, there were those who recognized Him, were drawn to Him, besought Him, fell in love with Him. It was an astonishment to the disciples. A long time afterwards Peter told Mark about it. "I tell you, Brother Mark, it was amazing how our Lord affected the people. He couldn't shake them off. They saw in Him something they did not see in their leaders. They felt He had what they needed. He simply could not be hid."

Let us thank God that it was so then. Let us thank Him that it is so now. In any case, our thankfulness will be deepened, I suspect, if we will take time to trace out the suggested meanings that lie within our simple text.

"He could not be hid."

I

Consider how true this was in the realm of His own humanity.

Let me strike out boldly at your imagination and ask you this question: If you had been God, wanting to make a supremely important revelation of yourself to mankind, would you have chosen the method that He did? Would you have wrapped yourself in the soft flesh of a little baby?

*Pastor, Covenant Evangelical Church, Minneapolis, Minnesota

Would you have entered the stream of human life, not at Rome, but at Bethlehem? Would you have chosen to live nine-tenths of your life in obscurity in a little town that was neither populous nor popular? Would you? The answer is that you would *not*—except of course as you might have been exactly the kind of God we have in the person of our Lord Jesus.

From *our* point of view God took a long chance when He permitted His revelation in Jesus to take such humble forms. Judged carelessly by certain plain, if superficial, facts, Jesus was a man and nothing more. Indeed He was a very insignificant sort of man. He was born in a stable that served its unromantic purpose as an adjunct of a roadside inn. His parents were peasant folk, without title or treasure. A despised provincial village was His place of residence. Neither wealth nor office came His way. Most of His friends were as poor as himself—fishermen, tax-gatherers, common citizens all. The men of "light and leading" in Senate and Sanhedrin gave Him no hearing, offered Him no applause. His family thought Him slightly fanatical. The theologians and those who rated as intellectuals scoffed at His lack of formal training. Of himself He declared, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

All of this comes to a sharp focus in a passage which Mark records earlier in his Gospel. Jesus turned to a man who lay before Him helpless with palsy, and said, "Son, thy sins be forgiven thee." The teachers of the law were furious. They growled their blind protest. "Why," they asked, "why doth this man speak blasphemies?" Note the description: "This

man!" That is all they saw in Him—just a man.

But with others—multitudes of them—it was not so. They knew that He was somehow more than a man, even an extraordinarily good man. His life was sheer whiteness, with never a smudge or stain. His words rang with the music of heaven, and when men heard it the discords of earth, momentarily at least, died away. His deeds, even when they were ordinary, were done in an extraordinary way; and sometimes they rose of a sudden to overwhelming heights. When, for example, He stilled the tempest on Galilee and leveled the wild waves with His calm voice, the disciples exclaimed, "Who then is this, that even the winds and the waves obey him?" Who then indeed? Through all the clinging veil of His gentle humanity there kept breaking the witness of His higher origin and His higher destiny. He could not be hid!

Mrs. Humphrey Ward, a woman of scholarly tastes, once met the distinguished scholar and writer, Walter Pater. The meeting occurred at Oxford University at a time when Mrs. Ward was making open acknowledgment of her repudiation of the Christian faith. To Pater she expressed the belief that Jesus Christ had had His day and that His cause was pretty well played out. Having guessed that Pater would agree with her, she was surprised when he dissented. "I don't think so," said he. "You think it's all plain. But I can't. There are such mysterious things. Take that saying, 'Come unto me, all ye that labour and are heavy laden.' How can you explain that? There is mystery in it—something supernatural."

Precisely! Beneath such simple sounding words as "Come unto me," a sensitive soul had discovered un-

fathomed depths. Beneath His human features—His manger-birth, His peasant's garb, His unpretentious manner—He, this Lord of Life and King of the Ages, could not be hid!

II

Think, too, how our text applies in *the realm of history*.

Let us grant that Jesus made a deep impression upon a throng of people in Galilee and Judea in that far-off day in which He lived. Many a man has bulked large in the inflated estimate of his contemporaries, only to be dwarfed by the more searching judgment of posterity. Suppose the Master *was* for a time the topic of conversation wherever the people gathered, whether in castle or cottage. After all, Palestine was only a tight little province tucked away in one corner of the vast Roman Empire. And suppose that historians writing up the events of the first century *did* find it necessary to chronicle the brief life of a young Jew who claimed to be the Messiah, what bearing could that have on the life and the interest of men and women living a thousand or two thousand years later?

Thus easily might Jesus have been buried amid the musty records of the middle years of Roman history. But the astounding fact is that He wasn't! A little woman one day broke an alabaster vase and poured its rich contents upon Him as an expression of her faith and devotion. Jesus caught up the tender deed and set it in a framework of words that are as amazing as they are true. Turn to the fourteenth chapter of this Gospel by Mark and read it for yourself: "Wherever this gospel shall be preached throughout the whole world," cried the Master, "this also that she hath done shall be spoken of for a memorial of her." In that swift moment the eye of Jesus

saw beyond the borders of David's land and penetrated far down the future's widening day. He knew, then, that history could not hide Him, nor Palestine confine Him. And we, today, know full well that He was right.

Rome offered the first big hurdle over which Christ and His gospel must leap if they were to live and endure. Rome did her best to shut off the movement of the Christian Church. She took St. Paul and executed him outside the Ostian Way. She took the Christians by the hundreds and fed them to the lions or burned them to a crisp. Rome tried to stop Jesus. She failed. On the other hand, Jesus stopped Rome. On the dust of her fallen glory and the ashes of her broken splendor He reared the temple of the Christian Church.

As the centuries passed, this "Manifest Christ" took firmer hold upon men and nations. Men like Julius Caesar, Charlemagne, Napoleon, Frederick the Great came and went. Their influence waned with their passing. They took their place in history, and that was that. But Jesus—well, let Thomas Hardy say it in that stanza of "The Dynasts" in which Napoleon is the speaker:

*"To shoulder Christ from out the
topmost niche
Of human fame, as once I fondly felt,
Was not for me."*

Ah, certainly! Men belong to their age; Jesus belongs to the ages. Others grow weary in their march across the fields of time. They soon exhaust themselves. They faint and fall. Jesus marches on with unwearied stride—never exhausted, never showing signs of weakness. Herod was eaten of worms; Jesus is worshiped by millions. History, so far from obscuring Him, now floodlights Him as the

Master-Figure of all time. He could not be hid!

III

Consider, again, how true this is *in the area of what may be called formality.*

In the chapter from which our text is taken there are two illustrations of the way in which Jesus refused to be covered up by elaborate and useless formalities. As the chapter opens we see the Pharisees scowling at Him because, as they charged, the disciples had been found eating with "unwashed hands." Before we look at Jesus' answer, let us be sure we understand the nature of the complaint. It was not a question of sanitation that they were raising. Physically, the hands of the disciples may have been as clean as those of the Pharisees. The objection was that these disciples had failed to go through with a prescribed ritual of washing. To the law of Moses the Pharisees had added countless traditions of their own, having to do with the distinction between "sacred" and "secular" and the proper way of "sprinkling" the "secular" so as to make it "sacred." As it turned out, they were more concerned about formal ritual than they were about essential righteousness.

So Jesus, ever sensitive to the difference between reality and unreality, turned on them: "Laying aside the commandment of God," He charged, "ye hold the tradition of men, as the washing of pots and cups" (verse 8). And He went on to say, "The things which come out of him, those are they that defile the man" (verse 15). "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil

things come from within, and defile the man" (verses 21, 22).

What clear, penetrating teaching that was! You put the emphasis, said the Master, upon a man's manners; I put it upon his motives. You put it on his clothes; I put it on his character. You are anxious about the external; I am concerned about the internal. And so speaking, Jesus refused to be hidden beneath or within the empty forms and traditions of men.

He still refuses! According to reports a certain criminal expressed hope of pardon and heaven because, while he had killed several men, he had never committed a murder on Friday! If that is an extreme case, it still may be urged as a warning to all of us, since it tells how far men can go when they overlook moral realities and spiritual sincerities in their concern for religious technicalities. This unconcealable Christ is still in earnest when He declares, "Woe unto you, scribes, Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

As one continues the study of this seventh chapter of Mark he learns that Jesus cares as little for *social* and *racial* formality as He does for *religious*. In Syrophenicia there came to Him a Gentile woman, begging for the healing of her daughter. Jesus granted the healing. The narrow nationalism of the Jews of His day would have excluded her from His favor. He broke through that narrowness and exclusiveness with the full force of His love and grace. It mattered not to Him that the conventional thing was to treat Gentiles as dogs. He knew better. He treated **them, not as creatures of race or color or country, but as creatures of the**

merciful God, *all* of whom He had come to touch with His redeeming pity.

And still Christ refuses to hide behind the pious facade of our popular prejudices and passions. The same spirit that worked mischievously in the mind of a first century Jew is at work in many minds today. It is the spirit that coined such an expression as "dogs." Today it is "Nigger," "Sheeny," "Kike," "Hun," "Nip," and so on. You may enter into unholy alliance with that spirit if you will; but do not, I beg you, try to drag the name of Christ with you. In the 1840's the Massachusetts Anti-Slavery Society brought Frederick Douglass to New England. Douglass was a bold and eloquent champion of the rights of the colored people. Surprising as it might seem, he had difficulty, even in Massachusetts, to get churches in which to speak. He says that the minister would usually refer him to the chairman of the church board. The chairman would say, quite piously, "I don't know about this. We must ask the Lord. Let us pray." With a touch of wry humor, Douglass added, "When they prayed with me, they never gave me the church."

Do we recognize ourselves in that story? Do we Christians realize what we are saying when, at Christmas time, we talk of "peace on earth, good will to men"? Christ is bigger than our smug sense of the superiority of the white race. He will not be hidden behind that false front. For,

*All the peoples meet in Him
And He makes the peoples one;
Other glories must grow dim
In the light of Mary's Son.*

IV

Consider, finally, how the truth of our text applies *in the realm of personality*—your personality and mine.

That is to say, if Christ has really been admitted to a man's heart, He cannot be concealed there. To be sure, there is a sense in which all of the inner things of the human spirit are hidden. All life, in its central inwardness, is like that: mysterious, impalpable, fascinating. How much more the inbreathed life of Jesus Christ our Lord that steals and sings through our surrendered hearts! "Christians," cries Paul, "your life is hid with Christ in God." Spiritual conversion, whatever its outward expressions, must always be a hidden thing. The sanctifying ministry of the Spirit of God within the Christian is a secret experience. Prayer, as the outgoing and outreaching of the soul toward God, makes use of words and sometimes gestures, but its roots are buried deep in the subsoil of the mind. All this we grant. But to grant it does not in the least belittle the other side of the matter.

The same St. Paul who told the believers of his day that their life was "hid with Christ in God" told them also that they were an "epistle of Christ . . . written not with ink, but with the Spirit of the living God." Their lives were to be the open book in which men would see the glory and the power of the Lord Jesus Christ. *That*, it seems to me, is one of the most breath-taking statements you can make about Christians. So far as we know, Christ never wrote a book. The only volume He is interested in publishing is one that always comes in the rare binding of flesh and blood—your redeemed life and mine. Here then is the question that should stab us: Is my life concealing Him or revealing Him? If I knowingly conceal Him, then I cannot claim Him. He cannot—He will not—be hid!

(Continued on page 62)

The Significance of Pentecost

Part Two

Pentecost Signifies Divine Power

By Chas. W. Carter*

AND SUDDENLY there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

There appears to have been a two-fold purpose in this divine phenomenon described by Luke as "a sound as of the rushing of a mighty wind." First, it was intended to stimulate the faith of the disciples for all that was to follow. Second, its purpose was to arrest the attention of the masses of people assembled in Jerusalem for the Jewish Pentecost and thus provide audience for that inspired apostolic preaching which was to result in the initial conversion of three thousand people.

Power has ever been the passion of man. Nor does the realization and exercise of power appear to have been absent from God's plan and purpose for man. Immediately following creation we read the divine commission to man: "Be fruitful, and multiply, and replenish the earth, and *subdue it*: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). A review of man's material and intellectual achievements through the centuries would bear near conclusive testimony to the fulfillment of that commission. But there are two important realms in which man, devoid of the grace of God, has ever failed

to fulfill the commission to "*subdue* . . . and *have dominion*," namely, the realms of the spiritual and the moral. Solomon grasped this truth when he said, "He that ruleth his spirit [is greater] than he that taketh a city" (Prov. 16:32b). Man has, through the exercise of his native abilities, become a giant; but in the absence of divine grace *he is a morally insane giant*, a giant who will inevitably destroy himself by his own powers. It is an inner divine power that man requires if he is to fulfill God's purpose in his existence.

PRIORITY OF DIVINE POWER

The *mighty wind* of Pentecost is directly suggestive of the dynamic of God in His relation to man. This *mighty wind* or *breath* of God is the fulfillment of Christ's words to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49b). James Walker points out in his great little book *The Philosophy of the Plan of Salvation* that every new movement of God in relation to human redemption is inaugurated by an initial demonstration of His power. Such was the case at the deliverance of Israel from Egypt; at the entrance of the Israelites into their promised land; at the beginning of the public ministry of our Lord; and such is the case at the inauguration of the Christian Church at Pentecost, and in each new step in the progress of the Church on its triumphal march throughout the first Christian cen-

*Prof., Marlon College, Marlon, Ind.

tury. Likewise, at the entry of the gospel into each new land of missionary endeavor during the past two thousand years there have been accompanying demonstrations of divine power. Paul's review of the initial entry of the gospel into the pagan city of Thessalonica well exemplifies this principle. Says he, "Our gospel came not unto you in word only, but also in *power*, and in the Holy Ghost, and in much assurance" (I Thess. 1:5).

ESSENTIALITY OF DIVINE POWER

Logically speaking, omnipotence is an essential note of the being of God. With the validity of this attribute man's concept of and faith in God stands or falls. The very philosophical designation of God is *the absolute*. Thus, to deny God in this manner is only to transfer divinity to another absolute, even though that absolute may be the rationalism of man. Yet it is at this point that man has so frequently erred in his thinking. A revival of the denial of God's infinite power occurs in this day in the thinking of such influential, modern, liberal Christian scholars as Dr. Edgar Sheffield Brightman of Boston University and Dr. Edwin Lewis of Drew University. These religious philosophers seem compelled to reduce their conceptions of God to the finite before they are able to attempt a solution to the ills of the world. However, when they have thus reduced God to the finite they neither have any solution to the ills of the world nor have they any God—not even the philosopher's God of the absolute. In limiting God they have implied something greater than God, and thus they have but made a transfer of divinity from the God of Christianity to something of their own intellectual conceiving. And thus again man has created God

in his own image. The curse of our day is man's concept of a limited God, a concept which is consequent upon a limited faith in God. It was said of Jesus, under certain circumstances, that He could do no mighty works because of the people's unbelief.

PERSONALITY OF DIVINE POWER

In the concluding chapter of the Gospel According to Matthew the author represents Jesus, following His death and resurrection, as prefacing the Great Commission to His disciples with a claim to "all power." Says Jesus, "All authority [power] hath been given unto me in heaven and on earth" (Matt. 28:18, A.S.V.). The resurrected Christ of Revelation 1:18 corresponds with the foregoing declaration. Here Christ declares, "I have the keys [authority] of death and of Hades" (A.S.V.). Jesus follows up His claim to all power with the commission, "Go ye therefore, and make disciples of all the nations" (Matt. 28:19a, A.S.V.), after which He gives to them the assurance, "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20b). The relationship of this claim to all power and the promise of His accompanying presence with the disciples, "even unto the end of the world," with the promise of Acts 1:8 is at once evident. In the latter passage we read, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1:8, A.S.V.). The second passage is a corollary of the first. The Holy Spirit is what Chadwick has called "Christ's other self" indwelling the disciples after Pentecost to the limit of their spiritual capacities. The power of Pentecost is not an impersonal gift of Christ to His disciples. Rather, that power is the power of

the divine personality of Christ in the Holy Spirit indwelling the hearts and lives of the Christian disciples, and thus man has only so much of the divine power as he has of the divine personality. God does not give His power to His followers; He gives himself, and His power is in His personality. Thus, to preach the gospel of Jesus Christ is to preach the power of God. To preach, in the true sense of the term, is to witness to the person of Christ. Said Paul, "I am not ashamed of the gospel . . . for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

ADEQUACY OF DIVINE POWER

The first significance of Pentecost is a personal experience of the infinite power of God: "a rushing mighty wind." It is a new manifestation and demonstration of this Pentecostal power that the present-day spiritually anemic Church needs more than any other one thing if she is to save herself and fulfill her mission to this generation.

It is in recognition of the need and adequacy of this Pentecostal power that Paul offers his great prayer for the Christian Church.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen (Eph. 3:14-21, A.S.V.).

Let it be noted that this great prayer finds its fulfillment in the Church's experience of the Christian Pentecost. Thus the request, "that ye may be *strengthened with power through his Spirit in the inward man*," and the benediction, "Now unto him that is able to do exceeding abundantly above all that we ask or think, *according to the power* [the power of the Holy Spirit] *that worketh in us*," are inevitable consequences of the personal Christian Pentecost.

The recognized inadequacy of man for the sins and problems of our day or any day will be met only when the adequacy of God is recognized, confessed, and appropriated. God's adequacy for the ills of the world is to be found in the Pentecostal power of the Holy Spirit. When the Church or the individual turns again to tap that resource, a power will be released for the salvation of a world that is presently threatened with destruction through atomic or hydrogen energy.

APPLICATION OF DIVINE POWER

The application of the divine power of the personal indwelling presence of the Holy Spirit in the life of the sanctified Christian believer is multi-fold. Only a few suggestions of those practical applications will be made here.

Pentecostal power is the assurance of the sanctified Christian's victory over temptation and sin. It is this provisional assurance that the Apostle John had in mind when he wrote, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (I John 4:4). And again the Apostle Paul sets forth the assurance of this spiritual victory through the indwelling presence of the Holy Spirit most forcibly and beautifully

in the eighth chapter of the letter to the Romans.

Secondly, the Pentecostal power is an effective enablement to the execution of the Christian witness. Said Jesus, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8, A.S.V.). Again, of the early disciples subsequent to Pentecost Luke wrote, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). The indwelling presence of the Holy Spirit is quite as much an enabling to witness by a consistent, righteous, exemplary life as by oral testimony. Each validates the other.

The efficacy of the Pentecostal power for the endurance of persecution is well exemplified by the first Christian martyr, Stephen. Repeatedly in the early chapters of the *Acts of the Apostles* we read of the spiritual victories of the apostles through the energizing presence of the Holy Spirit in the experiences of most extreme and severe persecution.

The practice of demon exorcism by the Spirit-filled apostles dots the pages of first century Christian history. A notable failure of such an attempt in the name of Jesus, but in the absence of the indwelling presence of the Holy Spirit, is that of the sons of Sceva at Ephesus (Acts 19:14-17).

It is worthy of note that a special office of demon exorcism was established in the Early Church, and that an exorcist was appointed for each of the main churches.

Pentecostal power for Christian healing in the first century Church

is quite as much in evidence as is demon exorcism. The *Acts of the Apostles* is replete with such divine healings at the hands of the Spirit-filled apostles. It is of interest that only a few years ago the Church of England established the office of divine healing.

And finally, death itself was made to give up its victim at the command of these Spirit-filled servants of God. The restoration of Dorcas to life at the hands of Peter is a familiar example. Paul would seem to be thinking of both the healing of the body and the final resurrection of the body when he uttered those words recorded in Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your moral bodies through his Spirit that dwelleth in you."

In conclusion, we have noted, in our study of power as the significance of Pentecost, that this attribute of divinity takes priority in the execution of the divine redemptive work; that omnipotence is an essential note of divinity, without which God could not be; that the power of Pentecost is an inherent characteristic and expression of the personality of God in the Holy Spirit and that it is utterly impossible to receive divine power dissociated from the personality of the Holy Spirit; we have noted the adequacy of this personal Pentecostal power to meet every spiritual need of the individual believer and of the Christian Church corporate; and finally, brief cognizance has been taken of the varied practical applications of this Pentecostal power in the lives of the Spirit-filled believers. Pentecost means the personal manifestation of God, and the manifestation of God makes available His omnipotence.

Familiarity Incites Appreciation

By J. Kenneth Grider*

THE BETTER PEOPLE knew the Master, the more highly they esteemed Him. This is clearly depicted in John's Gospel.

Those who knew Him only slightly thought of Him as merely a man. A servant maid, who kept the door of the palace of the high priest, so referred to Him. She asked Peter, "Art not thou also one of this man's disciples?" (18:17.) Pilate, who could find no fault in Jesus, but who nonetheless knew very little about Him, produced Him, robed and thorn-crowned, and said to the murderous mob: "Behold the man!" (19:5.)

Those who knew somewhat more of His penetrating insight and of His works thought of Him as a prophet. After having the living water explained to her (4:10), and after being told what He as a stranger would not normally have known (4:18), the Samaritan woman said to Him: "Sir, I perceive that thou art a prophet" (4:19). After the Master had fed the five thousand, many believed Him to be a prophet. John tells us, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (7:14). Another group of people so conceived of Christ in the Temple, on one occasion. It was the last day of the Feast of Tabernacles (7:37, cf. 7:2). On that day water was brought, in ceremonial procession, from the pool Siloam, and was poured upon the temple altar; it was done in remembrance of the scarcity of water during the desert days, and in thankfulness for the

harvest rains. Jesus took advantage of the ceremony, and pointed out its relation to himself—and indirectly to the Holy Spirit, who was to come. He had been teaching them for several of the eight days of the feast, but finally, upon the application of the Siloam water to the "living water" (7:38) which should flow from the heart and soul of those who would believe on Him (7:38), they agreed: "Of a truth this is the Prophet" (7:40).

But those who knew Jesus best thought of Him as more than a mere man and as more than a prophet; they knew Him to be the Son of God—and even their God. John the Baptist knew that a greater was to succeed him; and he made that plain to his disciples (1:27). God had even told him, precisely, for what to look (1:33), so that he would be certain of the identity of the Greater One. That for which the Baptist had been told to look happened, one day, in connection with one Jesus of Nazareth (1:32); then John said: "And I saw, and bare record that this is the Son of God" (1:34). Martha, who, with Lazarus and Mary, was for an extended period a personal friend and a disciple of the Master, and who had had the privilege of entertaining Him in her own home (Luke 10:38-42), confessed to Him: "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world" (11:27). Only one title could be higher than "Son of God," and that title was employed by one who had reason to know the Master well. Thomas had been one of the twelve; he had known the Lord inti-

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mately—had heard His insights, had witnessed His miracles, and had been around when Jesus was under the pressure of fatigue, hunger, disappointment, and betrayal. Added to this, in a post-resurrection appearance, made without opening bolted doors, the risen Christ was showing him the pierced hands and riven side. Thomas was fully convinced, possibly more fully than if he had been one for whom faith is easy; and he became the first to call Christ God. He said: "My Lord and my God" (20:28).

But not only may the heightening conception of Jesus be traced, in John, in different persons who knew Him in varying degrees. It may be seen as an enlarging understanding within individual persons. Take, for instance, the man who was healed of blindness (9:6, 7). He first called Christ a man. Upon the inquiry of his neighbors, he said: "A man that is called Jesus made clay, and anointed mine eyes, . . ." (9:11). Later, after he had had more time to think about the merits of a person who could heal blindness, he called Him a prophet. The Pharisees inquired, "What sayest thou of him, . . . ?" and he answered: "He is a prophet" (11:17). Sometime subsequently, after the Jews had queried both him and his parents, after he had been excommunicated from the synagogue (11:34), and after he had been sought out by Jesus (11:35), he came to believe in and worship Jesus as the Son of God. The Master asked him, "Dost thou believe on the Son of God?" (11:35), to which question, after Jesus had elucidated it, he replied, "Lord, I believe" (11:38); and he worshiped Jesus (11:38).

How is it with us whom God has counted faithful, putting us "into the ministry" (I Tim. 1:12)? Does familiarity with us incite esteem, as it did

in the case of the One whom we represent and serve? As people come to know us better, is their opinion of our Christian character enhanced accordingly? Do they know us to be more genuine, the more we repeat campaigns in their local churches? Are they more fully convinced that we are in the experience of perfect love, the longer we live in their community and the more we call at their homes.

Or, on the other hand, do we conduct ourselves in such a manner that they esteem us less highly as they come to know us more intimately? In times of pressure do we betray their confidence by manifestations of immaturity? When no acute pressure is exerting itself, but when we are in an everyday experience, do reactions leak out, unconsciously, which reveal that the man who is on the inside of us is a little different from the man our people had at first seen? Do our conversations tend to reveal that we are more interested in ourselves than in them? Do our methods of approach to the people reveal that we are more interested in the "success" of the campaign or the "progress" of our church than we are in them as ends in themselves?

If we are not esteemed more highly, as preachers, when we come to be known more familiarly, it might be for one or more of a number of legitimate reasons. It might be because of the revolutionary character of our gospel. It might be because, even though doing our best, since we know it is for Him, we are not very friendly, in a sociable way. But if the keen edge of esteem for us, as preachers, wears off, let us be slow to justify such loss and quick to examine our lives in order to see if, though sanctified wholly, we need to make meas-

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Message Six: The Master Evangelist's Methods

By Peter Wiseman*

NEGATIVELY, method is not a trick, a device, a drawing card, an entertainment, an attraction, or any other scheme. Rather, and positively, method is the mediating factor between living, growing persons and that which makes for a well-rounded Christian character. The purpose of method is to accomplish the great objective in the best possible way and with the least waste of time. Method must grow out of the worker.

THE MASTER EVANGELIST PRACTICED THE EVANGELISTIC METHOD

This method is sometimes called "Educational Evangelism." It means the persuading of an individual to surrender and follow Him; to become converted. With the Master, however, evangelism was a passion, a spirit, not so much a special effort or period. Without this spirit there could not be evangelism. Because of it, the Master was always evangelistic.

This method is the first in order, and properly so, for without the new birth there could not be vital Christian training and Christian character building. "Make disciples," said the Master, "teaching them" (Matt. 28: 19, 20). The order is clear, namely, *making, baptizing, teaching*. There can be no Christian character without Christian experience. Character building is acknowledged to be of great importance in Christian education, hence the necessity of the new birth as the basis of such.

There are cautions to be given in the use of this method:

1. We should not expect the use

of the evangelistic method to produce matured Christians. Life's battles and hard knocks are contributions toward maturity.

2. The evangelistic method must not displace the need of study and hard work.

3. The evangelistic method with children should have a different emphasis from that with adults. Children are simple and without years of sinning. They are naturally emotional and imitators rather than thinkers.

4. The evangelistic method should always bear the emphasis that we are saved to serve. "Pure religion and undefiled before God and the Father," said James, "is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27).

5. The evangelistic method even with children has the support of the fact that the Master encouraged early conversions. "Suffer the little children to come unto me," He said, "and forbid them not: for of such is the kingdom of God." The time of a child's conversion is dependent on home life, church life, the training, and opportunities of the child. Some children have more training than others.

THE MASTER EVANGELIST PRACTICED THE CONVERSATIONAL METHOD

The two indispensable qualifications of a good conversationalist as given in Washington Gladden's essay are surely met in Christ's conversations. They are "a good mind" and "a good heart." The first is said to include natural ability; the second

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may be said to include good humor, charitableness, candor, sympathy, earnestness, sincerity, and modesty.

The Master Evangelist's conversation with the woman of Samaria, for instance, reveals that which is necessary for a complete and up-to-date teaching situation: the teacher—the Christ; the pupil—the woman of Samaria; the subject matter—water; the school—Jacob's well; the method—conversational. On seeing her intellectual difficulty (vv. 11-15), the Master shifted to the moral (v. 16). Our Lord's request and the woman's question (vv. 7, 9). Our Lord's answer (v. 10). The woman's answer and question (vv. 11, 12). Our Lord's reply (vv. 13, 14). The woman's answer (v. 15). Thus the questions and answers till our Lord assures her that He is the Messiah (v. 26). The poor woman then left her waterpot, went to the city, and brought the city out to hear the Lord. The revival was on.

The conversational method has distinct advantages in that the exchange of thought would reveal the need, and show the way to lead on. It must, however, be kept in line and not allowed to go wide of the subject in hand.

THE MASTER EVANGELIST PRACTICED THE METHOD OF USING PARADOXES AND CONTRASTS

"The last shall be first, and the first last." "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." According to Paul, in his Philippian letter, there are losses that are gains and gains that are losses (3:7-9). Read II Cor. 6:1-9 for another illustration. Contrast: "Five of them were wise, and five were foolish."

The method of paradoxes and contrasts may not be found in the usual

list of methods. Its being revealed in the life of the Master, and practiced by the great teacher St. Paul, means that religious teachers today may do well to use it. Contrasts are generally appealing to youth.

THE MASTER EVANGELIST PRACTICED THE METHOD OF USING THE POSITIVE RATHER THAN THE NEGATIVE

"Thou shalt." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Follow me, and I will make you." "Do ye not after their works: for they say, and do not."

The positive rather than the negative is a point of emphasis, perhaps, in the Master's work rather than a method, but the evangelist will do well to note it and follow the example of the Master. If our effort is composed of negation, "Thou shalt not," and no positive aspect, it will surely lead to legalism and bondage.

THE MASTER EVANGELIST PRACTICED THE METHOD OF REASONING, LOGIC

He reasoned and His arguments were unanswerable. Notice His question at the close of an interview with the Pharisees, Herodians, and Sadducees, as recorded in Matthew, the twenty-second chapter. "What think ye of Christ? whose son is he? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

On another occasion, when He was come into the Temple, the chief priests and elders of the people came

unto Him when He was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?" Jesus answered, "I also will ask you one thing, which if ye tell me, I will likewise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things" (Matt. 21:23-27).

The method of reasoning, too, may be questioned as to having a place in evangelism. It is true, however, that it is a convincing mode of procedure, provided the worker used good logic, a correct premise. Notice the unanswerableness of the Master's arguments.

THE MASTER EVANGELIST PRACTICED THE METHOD OF DISCOURSE SOMETIMES CALLED "THE LECTURE METHOD"

The Master did not write any book, as far as we know. He wrote on the ground on one occasion. He spoke eloquently: "Never man spake like this man."

There is a recognized difference between a lecture and a gospel discourse. The former has its academic emphasis without much appeal to the emotion and the will, while the latter should include the three—inform the mind, move the emotions, and persuade the will.

Whatever may be the proper position with regard to the occasions that might justify the practice of the lecture method, as when the group is

too large for the question and answer method, or when the professor has new matter to give, or when the occasion is formal and necessitates a lecture, the Master Evangelist practiced the use of the discourse method as well as the methods already enumerated—the gospel message; then provision for expression, decision, as the case may be. "No impression without expression." It seems that the Sermon on the Mount was evidently given without any interruption (Matt. 5—7), which cannot be said, however, of the discourses recorded in John 14—16.

Let the student look up the discourses of the Master, the themes upon which He spoke, the discourses given to mixed audiences and to His disciples alone, the effect of His discourses, the quality of them, and the manner and spirit in which they were given. Are they quotations from the Old Testament? Are they explanations of the Old Testament? Are they original? Do they contain variety? Are they thought-provoking, uplifting, transforming, and enriching? Do they meet the present need? Would we do well to copy the Master Evangelist?

The discourse method is, of course, one of the outstanding methods in preaching; in teaching there should be a free interchange of thought and opinion—directed, by all means, but not dominated by any person.

There are advantages and disadvantages. The advantages are:

1. It adds interest and motivation; may help toward the matter of discipline because of the medium of self-expression.
2. It clears up misunderstandings.
3. It helps in the matter of tolerance, especially of the viewpoint of others.
4. It helps toward a unification of

subject matter, personal problems, and interests.

5. It gives every person the opportunity to participate.

The disadvantages are as follows:

1. The danger of some person going on a tangent. The teacher should always be in control.

2. The danger of monopolization by some and thus making it difficult for those in class who may not be so intelligent.

3. The danger of someone getting across his pet theories.

THE MASTER EVANGELIST PRACTICED THE METHOD OF STORYTELLING

The Master used this method frequently. Many of His parables are called story parables and some of the parables are known as short comparisons. It is estimated that there are about twenty-five story parables and about the same number, perhaps a few more, short comparisons. An illustration of the first may be found in such sayings as these: "A city that is set on an hill cannot be hid" (Matt. 5:14); whereas a parable in story is longer. In answer to the question, "Who is my neighbour?" Christ told the story of the Good Samaritan (Luke 10:25-37), showing that we are neighbors to the person we help. The story of the Prodigal Son has not been excelled in literature.

This method was popular with the Master Evangelist, as we have seen. His parables were stories. People like stories, adults as well as children.

Great is the variety of stories. There is the narrative, Biblical or extra-Biblical. There are chalk talks, so called, because they are given in connection with the drawing of pictures or cartoons. Object lessons or talks based on the objects used are profitable.

The value of the storytelling method lies in the fact that the story makes truth concrete, especially with the child; for the child usually passes through the experience as the story is unfolded to him. The story should be adapted to the hearer and should unfold its own moral lesson. Like a good illustration, a story needs no explanation. When a story or illustration needs an explanation it ceases to be of first quality.

THE MASTER EVANGELIST PRACTICED THE METHOD OF QUESTIONS AND ANSWERS, KNOWN AS THE "SOCRATIC METHOD"

The questions of the Master are great in their variety and wonderful in their insight. They call forth thought, recall the known, awaken conscience, elicit faith, clarify situations, secure information, provoke questions, silence the critic, and so on. Read Mark 2:25, 26; 3:4; 10:3; Matt. 23:17; Luke 8:30.

The answers of the Master are equally wonderful. Read in this connection Matthew 22; Mark 12; Luke 20; again turn to Matt. 9:11-13; Mark 2:19, 20; Matt. 17:10-12. There are many others. Why not look them up?

Christ's answers should be studied in the light of His knowledge of the motive back of the question. This is important, the need of the hearers; also of illustration, such as the answer to the question, "Who is my neighbour?"

The question and answer method is prominent in modern education—not so prominent, however, as in the early days of Christianity, for in those times it was almost solely the method. The boy Jesus in the Temple was hearing and asking questions. He amazed the doctors. To be of any practical benefit at any time, the questions must be

intelligent questions calling for thoughtful answers.

The advantages of this method are many. It reveals the pupil's ability intellectually, his readiness to grasp things, his present sphere of thinking, his readiness for a new advance, if any. The method should establish a proper relation between the teacher and the pupil.

Cautions are necessary. The questions would be better if they came from fullness of thought or information, rather than from a dry, printed list; for such a list is too mechanical, too lifeless.

The order of questioning should mark progress of thought. The questions should not be confusing, but clear as to meaning. They are useless if they fail to stimulate thought.

THE MASTER EVANGELIST PRACTICED THE METHOD KNOWN AS THE "PROJECT METHOD"

"Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Luke 9:47, 48). He thus used the project method to show the way to true greatness.

The project method is a popular method in modern teaching. Somewhat recently religious education has emphasized three, namely, the problem project, as an undisciplined child or racial question; the life situation means of approach, such as home problems, community, school, or church problems; the practical repetition method, used more frequently for general enlightenment and more comprehensive social adjustments than immediate problem solution.

The value of this method in evangelism would be in the result of conversion.

This method may be defined as an experience proposed and carried out with results both practical and educational.

The advantages are: it challenges ability; it connects learning with living, that is, learning by doing; develops individual power of study, and initiative.

The disadvantages are that it may become a substitute for systematic study. It may tend to a study about religion, the mere "doing," rather than living religion, for we learn by what we live. Group projects have at times encouraged slackers.

THE MASTER EVANGELIST PRACTICED THE METHOD CALLED THE "PRAGMATIC METHOD"

At least that is what it is called today. It is the method in testing truth and values by the result. "By their fruits ye shall know them." Christ condemned judging, passing judgment without evidence; but judging according to evidence, fruits, is different. It is the true way of judging. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven"

THE MASTER EVANGELIST PRACTICED THE RECITATION METHOD

This method means that the lesson assigned is handed back to the teacher or to the class. It may have its use in evangelism under certain circumstances.

There are advantages in this method. It may be useful if the recitation reveals the power of practical application of the pupil as well as his

knowledge. The highest type of the recitation method may become equivalent to the question and answer method, especially when the question connects information with life.

There are disadvantages. It may become something of a process of receiving canned information, information without meaning to the pupil, not being understood. It may become approved by the evangelist because of the good memory and ready expression of the pupil, when in reality he may not really understand. Often original thought may not be required. It may degenerate into the practice of the teacher becoming a hearer while the pupil does the teaching.

THE MASTER EVANGELIST PRACTICED THE DRAMATIC METHOD

This method means the illustration of religious truth with action. It is a popular method these days, though not practiced by the Master, unless such actions as overturning the tables of the money-changers and driving the money-changers out of the Temple could be called dramatic. Jeremiah and Ezekiel used the dramatic method.

There are advantages and disadvantages to the dramatic method. The advantages are:

1. The fact that drama utilizes one of the strongest instincts of the human soul, the make-believe.
2. Drama gives strong incentive to interest and effort.
3. Drama certainly makes preaching vivid, more so than the story.
4. Drama offers opportunity for self-expression. These things may be said in its favor.

The disadvantages of the drama are:

1. It may degenerate into mere entertainment.

2. It may fail to teach the lesson desired to both players and the audience.

3. Its effect upon participants may be detrimental; may lead to compromise with irreligious costumes; may lead to an attempt to re-enact Calvary scenes which cannot be re-enacted; may lead to a desire for a career out of God's will.

4. It is no doubt potentially the most dangerous of all methods.

5. It should be soul expression.

Why Don't We Write Books?

(Continued from page 5)

administration and promotion. Our pastors are expected to preach three new sermons a week, make one thousand calls a year, raise all the budgets, and show a 10 per cent increase in membership. Our educators must teach a full class schedule, serve on numerous administrative committees, raise money for the schools, and then some have to work on the side to supplement their meager income. And who could begin to describe the pressure of a missionary's life? In fact, who is allowed enough time to write a book? I think it was Dr. Basil Miller who said, "The only way to write a book is to pour glue on the seat of a chair and then sit on it."

7. *The Answer.* If anyone is to write books for us, something has to "give." Someone will have to spend the time and effort necessary to produce worth-while books. The rest must do their part to make this time and effort adequately rewarding. So the next time anyone asks, "Why doesn't someone write a book on this or that subject?" remember the considerations of this editorial before becoming critical or resentful.

Pointed Paragraphs for Preachers

By Foreman Lincicome

POWER THROUGH CONCENTRATION

FOR A MINISTER to engage, for a certain part of his time, in other remunerative work will break into the usefulness of his calling. We would consider it a lowering of the legal and medical professions should we learn that a certain lawyer acted as a night watchman during part of his time, or that a physician acted as a part-time bookkeeper for a manufacturing concern.

It is bad for a minister to engage in other occupations. It is bad for the minister; it is bad for the calling; it is bad for the people. The preacher who is compelled to buy or sell for remuneration will find that his ministerial standing will suffer, no matter how good the reasons which impel him to his work. The minister will do well to avoid any work outside of his own professional labor. To go forward in any field requires concentration. Strength, to be effective, like gunpowder, must be concentrated. Adam Clarke said, "The old adage, too many irons in the fire, conveys an abominable lie. Keep them all going, poker, tongs and all." But all are not Adam Clarkes and observation has revealed to us that the man, in this day of specialization, who has too many irons in the fire at once finds one of two things taking place. He finds them cooling faster than he can use them or burns his fingers in trying to manage them.

Paul said, "This one thing I do"; and Moody said you had better be able to say, "This one thing I do," than to say, "These fifty things I dabble in." There is such a thing as

a physical and mental dissipation which spreads the little strength we have over too wide a territory, consequently making little or no impression anywhere. None of us are big enough to divide ourselves and do two things at once and succeed. If you would succeed you must not divide yourself.

POWER THROUGH STUDY

Give yourself to study. Long ago Shedd said, "The holiest of men have been the most studious." Even John Wesley, who was so zealous of his own time and that of his preachers, laid down the strictest injunctions as to the duty of studying and reading. No minister worthy of the name can afford to fail or become slovenly in this matter.

The artist has a studio, the businessman has an office, the pastor has a study. Since early days, that room in which the minister lives or is supposed to live with his books has been known by the title just given, the "study." Today, since the preacher is largely a business manager, his study might be termed an office, but let us hold to the old name and the old ideal of his work. Certainly every minister owes it to himself to have a place of study. The chief faults to be guarded against along this line are: first, too much study or bookishness, resulting in being out of touch with life and its realities; and, secondly, too little study. A temptation of this age is that the minister is expected to be more of a social engineer than a student. He is more of a "bringer of things to pass" than one who "understands things that have passed."

So guard against either of these faults. Let the student give himself more to executive and pastoral work and let the ecclesiastical engineer take more time for the reading of books. No matter what may be the talent and learning and piety of a preacher he will cease to be useful if he ceases to study.

The man of God who reads books will acquire a library. We are commanded to study to show ourselves approved workmen, and we cannot study without books. The minister who desires to keep fresh will be constantly searching for books. The wide-awake preacher is always on the jump for a new book, a new thought, and a new idea. The late J. B. Chapman said we ought to read one volume of sermons every week. Someone has laid it down as a first principle that he cannot continue to be a useful, nor even a popular, preacher if he has ceased to study.

POWER THROUGH COURAGE

We are greatly in need of a new brand of minister. This is no time for a weak, effeminate, apologetic, time-serving ministry. This is the time for bold, courageous, aggressive prophets of the Lord; preachers that will take off both gloves and fight the devil with bare hands; preachers that are willing to flirt with defeat and play checkers with despair; preachers that can forget finances and positions, that can face their little Ninevehs twice a week and preach the preaching God bids them.

The time in which we live demands prophets and not parrots, living voices and not phonographs. There was no soft-soaping pretense, compromise, whitewash about Peter's preaching at Pentecost. It was filled with the elements of strength and resounded like a bugle blast. Peter was controlled

by the spirit of conquest. God save us from this off-handed, flabby-cheeked, weak-kneed, thin-skinned, pliable, plastic, spineless, effeminate, three-karat Christianity!

It is to be feared that too many ministers have lost their nerve and forgotten the evidence of history that when Christianity has been most convincing it has been most victorious, and when it has been most apologetic it has been most feeble. We are in need of a generation of preachers that have a backbone as big as a saw log, the vision of an Ezekiel, the fire of an Isaiah, the courage of a John the Baptist, and the passion of our Lord. The high-type layman has more respect for the courageous preacher than for a time-server who always avoids a frontal attack. He does not want preachers who have the motto "Safety first." The cowardly preacher makes it harder for his successor. Jesus could have avoided the cross if he had dealt only in abstract generalities.

POWER THROUGH INTELLECTUAL APPEAL

A good sermon must not only have a subject; it must have an object. Peter's sermon at Pentecost aimed at a definite mark. Peter did not sail gracefully around in the upper air like a sea gull; his talk went to its mark like a bullet focused on a point.

A sermon must have an object or else it misses the mark. The object is to convince the intellect, to warm the heart, and to move the will. The preacher's first appeal must be to the intellect, which must be convinced before the heart can ever be converted. Everybody goes into religion headfirst. We think ourselves back to God and we think ourselves away from God. As soon as the prodigal

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Quotes on Prayer for Preachers

*Assembled by Willard Taylor**

ROBERT MURRAY MCCHEYNE: "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not therefore to be thrust into any corner."

We know from McCheyne's biography that it was his habit never "to see the face of man until he had seen the face of God."

S. D. GORDON: "Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."

COLONEL S. L. BRENGLE: "We must not forget that with all our study and experience and knowledge and effort we shall fail, unless patiently, daily, hourly, we wait upon God in prayer and watchful faith for the help and inspiration of the Holy Spirit. He it is that opens our eyes and the eyes of our people to see spiritual things in their true relations. He melts the heart, He bends the will, He illuminates the mind, He subdues pride, sweeps away fear, begets faith, and bestows the Blessing, and He makes the testimony, the preaching, and the written word mightily effective." (*Love-Slaves*, pp. 78, 79.)

OSWALD CHAMBERS: "We must have a selected place for prayer and when we get there the plague of flies begins—this must be done and that. 'Shut thy door.' A secret silence means to shut the door deliberately on emotions and remember God. . . .

When we live in the secret place it becomes impossible for us to doubt God. We become more sure of Him than of anything else. Enter the secret place and nowhere else. Enter the secret place, and right in the center of the common round you find God there all the time. Get into the habit of dealing with God about everything. Unless in the first waking moment of the day you learn to fling the door wide back and let God in, you will work on a wrong level all day; but swing the door wide open and pray to your Father in secret, and every public thing will be stamped with the presence of God." (*My Utmost for His Highest*, p. 236.)

HENRY DRUMMOND: "Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake."

GEORGE MUELLER: "It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed,

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I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit."

DWIGHT L. MOODY: "I have often said that I had rather be able to pray like Daniel than preach like Gabriel. . . . You Know Christ never taught His disciples how to preach. When Christ got His theological students around Him, He taught them how to pray. And I think we often ought to make that prayer, 'Lord, teach us how to pray.'" (Rhodes: *Dwight L. Moody's Life Work and Latest Sermons*, pp. 471, 473.)

FREDERICK W. ROBERTSON: "No one will refuse to identify holiness with prayer. To say that a man is religious, is to say the same as to say he prays. For what is prayer? To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish, and resolve to Him. To feel His presence, so that it shall restrain us even in our wildest joy. That is prayer. And what we are now, surely we are by prayer. If we have attained any measures of goodness, if we have resisted temptations, if we have any self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe all to prayer."

CHARLES G. FINNEY: (From the early years of his ministry) "I used to spend a great deal of time in prayer; sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined, to hold frequent days of private fasting. . . . I found I could not live without enjoying the presence of God; and if at any time a cloud came over me, I could not rest, I could

not study, I could not attend to anything with the least satisfaction or benefit, until the medium was again cleared between my soul and God." (*Memoirs of Charles G. Finney*, pp. 35, 36.)

F. B. MEYER: "Here is the weapon by which we are able to conquer in the lonely inner fight, through which each of us must pass. . . . In prayer we take sides; in prayer we cast the whole weight of ourselves for good against evil, for purity against impurity, for Christ against the devil. We must learn to pour out our souls before God. We must see to it that the Spirit of God is able to intercede within us with groanings that cannot be uttered, not for our flock only, but that in our lonely watch we may be preserved from the lion and the bear, and enabled so to live that we may meet the Chief Shepherd at His coming without shame." (*Hints for Lay Preachers*, p. 128.)

ADONIRAM JUDSON: "Secret prayer is commonly considered a duty which must be performed every morning and evening, in order to keep a conscience void of offence. But do not, my dear brother, entertain an opinion so defective. Consider secret prayer as one of the three great works of thy life. Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day, not merely to devotional exercises, but to the very act of secret prayer and communion with God. Endeavor, several times a day, to withdraw from business and company, and lift up thy soul to God in private retirement. Begin the day by rising after midnight, to this sacred work. Let the hour of opening dawn find thee at the same work; let the hours of nine, twelve, three, six and nine at night witness the same. Be resolute in this course. Make all practicable sacrifices

to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of God. At least, remember the morning, noon and night seasons, and the season after midnight, if not detrimental to thy health." ("The Three-fold Cord" in *The Life of Adoniram Judson*, by Edward Judson, p. 572.)

E. STANLEY JONES: "Nothing can kill our experience of God so decisively as prayerlessness. And again we may add: Nothing can unbind you and let you go so wonderfully as a daily time spent in prayer. . . . I established the habit in college of setting aside an hour and a half—a half-hour in the morning, another at noon, and another at eventide. I've telescoped the last two and spend an hour at eventide. If I see I will not be able to do it at eventide, I push it up into the day. But it must be preserved. For I find without it I'm a bulb pulled out of its socket; with it I'm that bulb attached to the source of power—full of light and power. I find I'm better or worse as I pray more or less. 'Little prayer, little victory; much prayer, much victory; no prayer, no victory.' . . . I sat one day in meditation and the question came: 'If God would offer to give you one thing—and only one thing—what would you ask?' After a moment's thought I replied: 'Give me a prayerful heart.' I have thought about it a good deal since then, and I've come to the conclusion that I could ask nothing better. For if I have the prayerful heart, all else follows." (*The Way to Power and Poise*, p. 325).

J. B. CHAPMAN: "I hear that a wise general never attempts to defend too long a line. Forty years is a long time, as men count, and there are abundant reasons why the accuser can file charges against me for thoughts and words and actions in the

interim. I have never been a formal backslider. There has not been an hour in all these years that I did not profess my love for Jesus Christ and my faith in Him as Saviour and Lord. But the line is too long, and I am not content to let my present standing and future destiny depend upon an unbroken linking up with that first touch He gave my unworthy heart. Ah, no. He touched me twenty years ago, ten years ago, one year ago, last month, last week, this morning. Yea, I say it to the praise of His mercy, He has touched me today. At the morning watch He came along and laid His hand on me. Closer still, and praise be to His matchless name, He touches my spirit now. I refuse to defend any yesterday whatsoever. He assures me now. I account all the past as cleared and approved by the fact that this side of everything else I have felt and known His tender touch, and if I have ever done anything for which reward is due, I am paid in full and up to date by the sheer joy my poor heart feels and knows in this moment of assurance and rest." (*The Touch of Jesus*, pp. 15, 16.)

ANDREW MURRAY: "O my Father, with my whole heart do I praise Thee for this wondrous life of never-ceasing prayer, never-ceasing fellowship, never-ceasing answers, and never-ceasing experience of my oneness with Him who ever lives to pray. O my God! keep me ever so dwelling and walking in the presence of Thy glory, that prayer may be the spontaneous expression of my life with Thee.

"Blessed Saviour! with my whole heart I praise Thee that Thou didst come from heaven to share with me in my needs and cries, that I might share with Thee in Thy all-prevailing

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The Challenge of This Hour

By Rev. Glenn Griffith*

(From the "Flame"—A British Publication)

WHEN GOD HAD TO RAISE up another crowd as His witnesses, the modern holiness movement came into existence. In the beginning these holy people were so much like Christ and their fathers of the faith, in character, sacrifice, humility, vision, and obedience, that nothing was too hard for them. No road was too long nor night too dark. No price was too great. They struck their generation like a tornado and shook it from center to circumference with revivals of holy fire.

Whole sections of the country were changed by mighty outpourings of God's Spirit. These people prayed until God really shook things, and the whole faith structure was again grounded on the Rock, Christ Jesus. But even this movement has felt, and is feeling, the results of the subtle influence of hell's propaganda upon its once-powerful faith, dynamic message, sacrifice, and vision.

Something has happened. What is it? That the services have lost their attractiveness? The crowds go right by the churches and to the picture show, the night clubs, the bowling alleys. The church, even with a revival meeting on, is startled by its many empty seats, and the few who attend prayer meetings. They see their people go to the altar again and again, but even the altar service is, more or less, a dead affair, with not much burden on the prayers, not much groaning and agonizing by seekers or saints. There is not much dying out to sin, the world, and self

as they once saw and experienced. In a week or so the so-called revival is gone and *not many changed their way of living*. Few quit the old crowd. Not much change was effected in conduct, activity, attire, burden for souls, or anxiety about vital salvation.

Evangelists going out to the churches, where they used to almost turn the church upside down and see the whole community stirred, now hardly get a move either within or without the church. Pastors and evangelists, in many cases, do not want to dig down and stir the church, but rather to leave the problems unsolved. The younger generation, stumbling over this condition, lost faith in a definite personal experience of holiness. In this modern holiness crowd, there are the more liberal brethren who would say revivals come in cycles and that we are having the greatest revivals we have ever had. But the fact is that there are not so many whole communities stirred to holy religion and holy living. In a great many so-called revivals, where scores are going to the altar, you can go back in a very few weeks and have practically the same crowd at the altar again seeking. It seems that as far as convictions are concerned, everybody does as he or she pleases and, if (as they say) God does not condemn, there is no harm in what they allow. But the Word of God was once the source of authority for the whole movement, and it was read purposely to find the will of God for the individual. Oh! it seems this same influence is working to a marked degree in the holiness churches. Churches have

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banquets and parties in their basements, preachers and people go to bowling alleys, and some even to picture shows. There seems to be more time spent in teaching how to be dramatic, and make up as an actor, to know how to be formal, than there is to teach how to pray and stand in the gap for this poor, broken, hell-bound world. Preachers are selling insurance, or commodities, and this world lost like sheep without a shepherd, broken and faint with their burdens, drifting toward the judgment of the God of justice. The wearing of jewelry and make-up is taking the place of old-fashioned modesty.

O brethren! God knows my heart. I accuse none personally. I am one of the crowd. But these facts as I see them disturb and trouble my soul. I cannot agree that revivals or spiritual awakenings come in cycles. *Every awakening I have ever read about* came when leaders and the people that are called by His name humbled themselves, prayed, and sought His face, and turned from their wicked ways. Then God heard from heaven, and came down and healed their land (II Chron. 7:14). I know Elijah had a mighty revival on Carmel, but it was the result of obedience, faithfulness, and days spent with God alone. Cycles of time have very little to do with a revival. When men touch God, God touches men, and a work of grace is accomplished in the hearts of the seekers. When Zion travaileth she bringeth forth children, but not until then.

Beloved, if I didn't know better than I know anything else that I will have to meet this generation at the Judgment, it would be different.

We could then look at the picture and with a sigh say, "Too bad, the Lord help us," and forget it all. But,

brethren, we are here, not just as men and women, but leaders, ministers, ambassadors of Christ, and I tremble under the mighty responsibility. I am afraid that the destiny of our beloved church hangs in the balance, with its ministry the fulcrum, over which it will be determined whether it will remain a holy, dynamic, evangelistic church or take its place among the other denominations which had the opportunity *but went to Egypt for help* and failed, and thus became a "has been." There are dangerous trends along these lines creeping in.

Brethren, I am not discouraged, neither am I pessimistic, but I must face the facts as a leader. O gracious Christ, what a challenge to Your power through sanctified human leadership. Dare we accept the challenge? Will I? I can only answer for myself. I know it can never be met with a soft-handed, tender-kneed, convictionless, light-rejecting, commonplace, pharisaical, timed, professional, time-serving, liberal-minded, unsanctified ministry. It can never be met by educators or education, philosophers or philosophy, idealists or ideologies, orators or orations. *Only men, God-made men, can stand in the gap, and make up the hedge*—holy men, men with deep convictions, men with burning hearts, men who will risk their reputations, men who will deal faithfully with carnality in all its subtlety. God looked for a man that would make up the hedge and stand in the gap, but found none. Therefore, He had to pour out His indignation upon that generation.

But, by the power of the Holy Ghost and the grace of Jesus Christ, men can face the facts and accept the challenge.

Those giants of faith whose mantles fell upon us, as holiness ministers,

stood in the gap. Some were cast into slime pits, thrown to wild beasts, put into lions' dens, sawn asunder. They wandered in desert sands and in caves of the mountains. They were stoned, they were beheaded, but they never yielded. They accepted the challenge, and bared their hearts to a carnal world, and wrought righteousness, builded kingdoms, brought the dead to life, stopped the mouths of lions (of whom the world was not worthy). O mighty God, what a heritage they gave us!

O God, help me to pray until the place is shaken where I am. Pray till Pentecost blazes in my own soul. Pray till my heart is completely melted in its flame. Pray till my entire past, present, and future, my reputation, my all, rests surrendered to Thee, to be hurled against this mighty foe to defeat him in the hearts of lost men. Help me pray till my faith embraces a warm, flowing Calvary. Till the Word of God will be not only my source of authority but the answer to the sin question in every heart I contact. Pray till I realize the value of a lost soul slipping into hell. *Let me pray till I am moved with such compassion on the lost that I will forget the price of rescue, and go into all the world and preach the gospel.* Till messages both negative and positive burn within my heart. Till that unction of the Holy One comes upon me. Then! Let me preach. Preach the Word. Preach it in the streets, in mission halls, in little churches and big churches. Preach it with such power that souls will get under conviction and quit sin. Preach until souls will cry out, "What must I do to be saved?" Preach until this awful propaganda of hell and this commonplace religion are given up. O God, let me preach Thy Word until genuine revivals break out, and all the chaff

is burned up. Preach until the most unconcerned will believe in my earnestness. Preach until the show-crowd will get under conviction and go through with God. Yes, dear Lord, let me preach till the Word has answered the challenge of carnality and destroyed it in human hearts.

The day is far spent: the hour is critical. Hell's forces are turned loose, but the God of Elijah is still leading on to give revivals.

It is easier to run than to stand. It is easier to drift with the passive than to pray and watch in the secret place. It is easier to pass the burden on to someone else, but God and the church expect us to go through. The people will follow if I can take them far enough into the garden. The church will never backslide through the laity, but if the leaders fail, and run from the battle, and get worldly, and begin to quibble over scriptural standards, so will our people. If we quit preaching against any form of pride and sin, then we become unfaithful in our preaching and soon we will not be preaching the whole gospel at all.

Not to ride a hobby, but with compassion to lead our people out of bondage into the glorious freedom of perfect love. If we have not gone beyond the place where so-called non-essentials bother us, we will never get to the real battlefield, where there are sweat and blood and tears. Out there where the real offensive against Satan is on. It is not just to hold standards of holiness, but to give the people with my anointed ministry a holy heart and mind.

All these things present a challenge. The gulf is going to widen between the true Church and the world. It will not become easier to preach the old-fashioned gospel. The pressure from carnal brethren and sin will

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The Consideration of Jesus Christ

By Edwin Raymond Anderson*

IT HAS become increasingly impressed upon the many in these latter, troublesome days that those things which are basic and bedrock are not of physical form nor material substance, but rather of spiritual import. There is more than the body, and the proper making of a life is understood as against the crass materialism of the makeshift making of a living. The revival of religious interest in many and quite varying quarters is lending the good measure to the increased impression. And in its own particular way, the international situation, so clearly betraying the inherent weakness and hopeless limitations of man, even at his best, is driving many to a renewed consideration of these matters. Of course, there is the "great gulf fixed" between religion that is stimulated by external impressions and that true Christianity which is implanted and imparted as a divine, sovereign work of God, through the instrumentality of the Lord Jesus Christ, and mediated according to the Holy Spirit. And yet we know that even the interest in religion, even at its most misconstrued level, entirely apart from any thorough inclination towards Christianity, can be used of Him as a steppingstone—shall we say?—to that which is His great desire, namely, the realization of the necessity for, and the wholehearted reception of, that which the Word of God indicates as the new birth (John 3), and the new creation (II Cor. 5:17).

In the light of these facts, there is the necessity of clearly impressing

upon the mind this signal fact. If these things which are of spiritual import are basic, and therefore primary, it be necessary that a "Guide" or a "Text Volume" be provided for instruction and illumination. And it is just at this point that the essential difference between the things of spiritual import and all other issues and measures are pointed up. In the realm of these other things there are several guides, and the choice of textbooks, and one may choose accordingly. But in the higher realm of the utmost concern, there is *only one* Guide, *only one* Textbook! And that, of course, is the Bible, the Word of God. "To the law and to the testimony" and forever is the single, solitary Word established for accuracy and assured assistance.

It is of the utmost importance that this signal fact be clearly apprehended. The Word of God is the one authority in this realm. And it has more than proved the right for such authority in many directions. The evangelical Christian has long since accepted this fact and rejoiced in it. But it will be poor rejoicing if the acceptance of a fact is not utilized under the divine leading of the God of the Bible into the avenue of an act, wherein there be the wholehearted witness and the triumphant testimony.

And when this Word of God is read, another signal fact is likewise clearly impressed. The entire message and content of the Book is centered about a Person, not a philosophy nor a system even at highest level. The Bible blazes with the glory of the

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Lord Jesus Christ. *He* is the Object. *He* is the Content. *He* is the Supreme Directive. This may be clearly noted in the query of one facing a situation of confusion, "Lord, to *whom* shall we go? thou hast the words of eternal life" (John 6:68). And those words are the evident demonstration of a mind and heart which have been trained to proper perspective on these vital points.

I well realize that the name and subject of the Lord Jesus Christ has come up for every measure of ridicule and rejection in many quarters. Yet it is evident that such measures have not succeeded in bringing anything or anyone into satisfying substitution. One can ridicule when a better or higher is found. One may reject when something or someone more suited has presented itself. All such measures against His person but clearly demonstrate the amazingly accurate diagnosis of a statement in the Bible, "The god of this world hath blinded the minds of them which believe not" (II Cor. 4:4). And all such measures likewise indicate "the restless something" in the innermost heart of man which continually casts up the conviction that His person simply cannot be so dismissed.

There is one signal verse in the Bible which it is quite necessary to remark upon in this connection. And the verse is summed up, short, sharp, and clear, in a phrase—"For consider him" (Heb. 12:3). We are called upon to "consider," that is, to weigh carefully, to test upon every proposition, to inspect from every angle, the person and the work of the person of the Lord Jesus Christ. The verse is a prescription, to use the figure, for settlement of all difficulties relative to the problem. It is not a statement which awaits our definition but, far

rather, one which calls for our decision!

Now, it is also necessary to realize that this verse—or rather, this phrase—cannot be dismissed as mere devotional reading for those who have already examined and accepted the Bible as the Word of God, and as a result have accepted the God of the Word for their very own. That is far too shallow a view, and only a light or uneasy conscience would be satisfied with such. This verse cannot be brushed aside. It sets itself as the blueprint, the instrument, the test tube, for serious investigation. It sets itself thus by continually reminding the reader, or the hearer, that these three words, "For consider him," are a challenge to the intelligence, an appeal to the honest reason, a directive to the complete investigation, as well. They issue a clarion call to logic, as well as becoming "the sweet whisper to love."

We are then caused to face this Lord Jesus Christ. And in this facing there are two remarkable facts concerning *Him* which must be realized and acted upon, two remarkable facts which are truly only of *Him*, and which become therein our confidence.

First, for over nineteen hundred years the Lord Jesus Christ has been the object of the most intense scrutiny from the mind and heart of those who are His openly avowed enemies. His words have been searched for faults and flaws and follies. His acts have been analyzed for weakness and wrong. Consider the harsh and hard things which have been volumed high *against Him*, without blush of pity or shadow of regret! And yet, yet! there has been hopeless failure upon the part of each and all. Nothing remains against Him. He is clear and pure, without spot and utterly apart from blemish. I submit to your honest con-

sideration this amazing fact, and submit it with the suggestion that it could never be true, in the least, concerning any other figure in human history.

Second, and perhaps more amazing, for over nineteen hundred years the Lord Jesus Christ has not only been the object of such pitiless penetration, but He has *deliberately* welcomed the investigation! "Handle me and see," to paraphrase the text. And we have His own Word as authority. In the very midst of His hating enemies He laid himself—shall I say it?—wide open to such attack, with His flaming word, "Which of you convicteth me of sin?" (John 8:46.) In that statement He stands supremely alone, with an aloneness which is the ground for your confidence in His person. It is also the ground for His request for the full committal of yourself into His saving power (Rom. 10:9, 10).

May there be the wholehearted consideration of *himself* to definite decision!

Pointed Paragraphs for Preachers

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began to think, I must get up, he at once had a desire to get up. If you can make a man think, you can make him feel; and if you can make him feel, you can make him act. He never will act till he feels. Emotion is always the prelude to motion. Motive to action comes through our sensibilities.

POWER THROUGH SIMPLICITY

A good sermon is one that is understood. It will not say of one who slipped on the ice that "his perpendicularity suddenly became horizontality." He will simply say, "He fell." The good sermon will be temperate with adjectives. A sermon that is not understood is a wasted effort. If

I were a layman I would not object to my preacher making himself invisible all week, but I would object to him making himself incomprehensible on Sunday. John the Baptist is my style of preacher. He was a plain preacher who called a spade a spade, black black, and white white. You didn't have to carry a dictionary around with you to know what he said. He never used a gallon of words to express a spoonful of thoughts. You won't find many double-jointed words in his vocabulary. He clothed his thoughts usually in words of one syllable. He wished to be understood. He used words that in the Anglo-Saxon are "words that make no effort to be seen or heard."

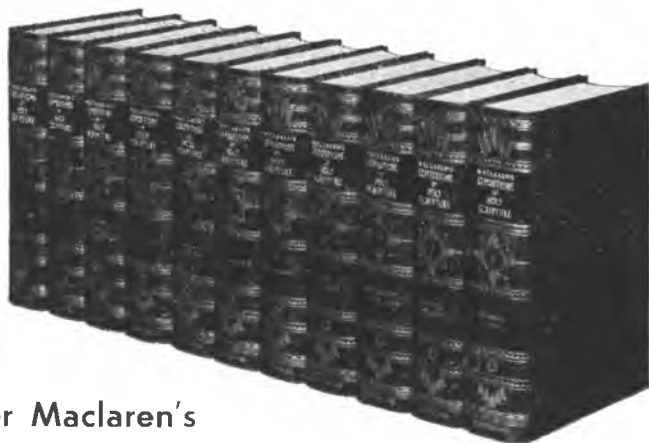
Quotes on Prayer for Preachers

(Continued from page 27)

intercession. And I thank Thee that Thou hast taken me into the school of prayer, to teach the blessedness and the power of a life that is all prayer. And most of all, that Thou hast taken me up into the fellowship of Thy life of intercession, that through me too Thy blessings may be dispensed to those around me.

"Holy Spirit! with deep reverence I thank Thee for Thy work in me. It is through Thee I am lifted up into a share in the intercourse between the Son and the Father, and enter so into the fellowship of the life and love of the Holy Spirit of God! perfect Thy work in me; bring me into perfect union with Christ my Intercessor. Let Thine unceasing indwelling make my life one of unceasing intercession. And let so my life become one that is unceasingly to the glory of the Father and to the blessing of those around me. Amen." (*With Christ in the School of Prayer*, p. 254.)

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The Crusade Must Be Continued

By Asa Sparks*

ST. JOHN 3:16 says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The sight of a lost world moved the heart of God. The same thing that moved the heart of God moved Nazarene pastors, evangelists, and superintendents to begin a program of *visitation evangelism* in the Church of the Nazarene. To give form to this inner urge a conference was called in September of 1947. The feeling was expressed in the conference that our church needed some guidance to cause our people to catch the motive and method of the Early Church following the Day of Pentecost regarding this great work.

This committee of ten men originated a plan, and it was approved by the general superintendents and accepted by the General Assembly at St. Louis, Missouri, in 1948. The plan was called "The Mid-Century Crusade for Souls."

Some of us have worked hard at the job of carrying on the Crusade for Souls and feel that it has been worth while; others of us have done nothing, and some have just grumbled—which reminds me of a story I read. A grouchy father sent his son to Cornell University. At the end of the first year the son came home in high feather. He stood second in his class. "Second!" said the father. "Second! Why didn't you stand first? What do you think I'm sending you to Cornell for?" The young man returned for his second year, determined to win first place. At the end of the year he went home and announced his stand-

ing to the father. He had won first place. The father looked at him a few minutes in silence, then shrugged his shoulders, and said, "At the head of the class, eh? Cornell can't be much of a university after all!"

I. THE CRUSADE IS SCRIPTURAL

Jesus was great as a Teacher, as a Preacher, and as a Miracle-Worker. He put great emphasis upon character; He was a great Healer of the bodies of men, but if there is anything which stands out primal in His earthly ministry it was and is soul winning. His ultimate purpose was to redeem men from sin. "He stedfastly set his face to go to Jerusalem," in order that He might redeem fallen men from their sins.

John the Baptist was a top evangelist. He has never been excelled in this field. He called men away from their sins and pointed them to "the Lamb of God, which taketh away the sin of the world." He was not a teacher; he was not a healer; he seemed to have one great, pressing objective and that was the salvation of the souls of men. It was in this soul-winning atmosphere that he introduced Jesus.

The group about Christ's birth and early life were evangelistic. Soul winning was the pre-eminent idea in the message of the angel announcing His birth; in the songs and prophecies uttered concerning Him by Elisabeth, Mary, and the others even before He was born. The wise men from the East, Simeon and Anna, who gathered about Him in the Temple, and all other prophets who raised a voice about His early life stress the soul-winning element in His life.

*Richmond, Kentucky

His call to preachers in Matthew 4:18 was primarily a call to soul winning. "Follow me, and I will make you fishers of men."

His first sermon, the Sermon on the Mount, is evangelistic to the core. Philip, Nicodemus, the Samaritan woman, Levi, clear on through His ministry to the dying thief on the cross, are trophies of His personal evangelism. The commission He gave to the seventy was meant by Christ to be a campaign of personal soul winning. His parables are pre-eminentlly evangelistic.

Our Heavenly Father had soul winning in mind when He sent the Holy Spirit on the Day of Pentecost. He said, "Ye shall receive power . . . and shall be witnesses unto me." It is easy to see from all this that Jesus had a plan for soul winning. We believe that the Church of the Nazarene has found a plan which is scriptural and the one which Jesus used. Call it what you will; the plan must be continued because it is scriptural. When we first began our program of visitation evangelism at Richmond two of our workers went out one night (two by two is the scriptural way) and they visited a man by the name of . . . on . . . Street. As they talked with the man he confessed he was not saved and went on to say that if he should die he would go straight through the floor into hell. The workers prayed and pleaded with him about his soul. Sure enough, in a few days he did die in that very room, and I suppose did what he said he would do. Jesus was not always successful in this work; He won where others failed at the Mount of Transfiguration, but He met the rich young ruler and failed. Don't be discouraged if you lose one; it is hard and trying work, but it is the way Jesus did it. Remember He was so tired that He sat on the well to rest,

but kept up His soul winning while resting.

II. THE CRUSADE MUST BE CONTINUED IF THE CHURCH OF THE NAZARENE IS TO HOLD HER PRESENT PLACE OF LEADERSHIP AMONG PROTESTANT CHURCHES

We have been proud of our growth in the past. In:

1908	1950	
228	3,638	Churches
10,414	232,000	Church members
6,700	479,000	Sunday school members
523	75,000	N.Y.P.S.
NO	80,000	W.F.M.S.
\$140,000	\$24,300,000	Total giving
700	7,000	Preachers
12	200	Missionaries
3	28	Fields

We want our fellow man to think well of us. What God thinks of us is the most important we know, but we must not overlook the fact that other denominations are watching us. We are not well informed as to what other denominations believe but all know what the Church of the Nazarene stands for. They can tell you that the Church of the Nazarene believes in holiness. Others who profess less are crusading. Dr. Powers said: "Jehovah's Witnesses had 40,000 in '40, now over 500,000, and they know we profess more than they. What about our influence?" Remember Jude said that some must be *snatched* from the burning. We have an influence. We say we have the best thing in the world, but do we really believe it?

We have tried mass evangelism to the fullest extent in our church; it has worked and must not be discontinued. We cannot do without it; there is no place to let up here. I for one am heartily in favor of mass evangelism. However, we need some-

our recent revival an exchange student from the Philippine Islands was gloriously saved and when she gets back to the Islands will look up our Nazarene church there. It is a glorious work and we praise God for definite results in our church.

Russell Conwell went to Yale in 1860, but the outbreak of the war interfered with college and he enlisted in 1861. But he was only eighteen, and his father objected, so he went back to Yale. The next year he again enlisted, and men of his Berkshire neighborhood, likewise enlisting, insisted that he be their captain; and Governor Andrews, appealed to, consented to commission the nineteen-year-old youth who was so evidently a natural leader. The men freely gave of their scant money to get for him a sword, all gay and splendid with gilt, and upon the sword was the declaration in stately Latin, "True friendship is eternal."

There was a neighbor boy up there in the community by the name of John Ring. He was so undersized and underdeveloped that he could not enlist. The only way for John Ring to go along was as a servant to the captain. Johnny was deeply religious and would read the Bible every evening before turning in. Russell Conwell posed as an atheist in those days; he would laugh at Johnny Ring for reading the Bible, but he kept up his Bible reading and was no less a servant. The scabbard of the sword the men had bought Conwell was too glittering for regulations; he was not allowed to wear it, but wore a plain one instead. The glittering sword was kept in the tent hanging on a tent pole. John Ring kept it polished to brilliancy and handled it adoringly.

One day the Confederates stormed Conwell's quarters and drove the entire force before them across the river.

As the Union men crossed the wooden bridge they set fire to it to keep the enemy back. But unknown and unnoticed to everyone, John Ring had dashed back to the tent after the sword. He reached the bridge just as it began to blaze. He started across. The flames were every moment getting fiercer, the smoke denser; and now and then as he crawled and staggered on, he leaned for a few seconds far over the edge of the bridge in an effort to get air. Both sides saw him; both sides watched his terrible progress, even while firing was fiercely kept up from each side of the river. And then a Confederate officer—he was one of General Pickett's men—ran to the water's edge and waved a white handkerchief and the firing ceased.

"Tell that boy to come back here," he cried. "Tell him to come back here and we will let him go free!"

He called this out just as John Ring was about to enter the worst part of the bridge, the covered part, where there were top and bottom sides of blazing wood. The roar of the flames was so close to Ring that he could not hear the calls from either side of the river, and he pushed desperately on and disappeared into the covered part. There was dead silence except for the crackling of the fire. Not a man cried out. All waited in hopeless expectancy. And then came a great yell from Northerner and Southerner alike, for Johnny came crawling out of the end of the covered bridge. His clothes were ablaze: he toppled over and fell into shallow water; they dragged him out and took him hurriedly to a hospital. He lingered for a day, still unconscious, and then came to himself and smiled a little as he found beside him that sword for which he had given his life. Russell Conwell said that as he stood by the grave of Johnny Ring he deter-

mined to live two lives: one for Johnny Ring and one for himself.

Friends, let us not forget that Another gave himself on Calvary's cross. He has no other plan; He is counting on you and me. We are not our own: we are bought with a price. Evangelism is not a method, it is a *passion*. Methods without the Holy Spirit will be fruitless. The Crusade has been a success wherever it has been tried; the next four years will show even greater results. Let us continue to win souls for Jesus' sake.

This one final word in closing: Communism is not dangerous alone because of its military power. It is an ideology, a theory, a doctrine, yes, a sort of fanatical religion. Its missionaries have infiltrated every stratum of society and every part of government. The main difference between communism and Christianity is one of spiritual character. It is in the realm of faith that our conflict must be fought to a finish. Do we have something better than communism? Millions have surrendered body and soul to the leadership of communism. It stands with one arm casting a shadow over Europe and the other over Asia. Its tentacles are sunk deep into South America as well as North America. Will the Church fail to rise to meet the occasion? The worldly, formal church can do nothing. What about the Church of the Nazarene, the largest of the holiness bodies in the land? God is depending on her more than on any other church, we believe. We must put the passion for souls back into our lives or we are done for.

The one single greatest blessing that has come to my own life is that of personally winning a soul. I had been saved just a few days when it happened. Lowell was the young

(Continued on page 54)

The Minister Has One Work

By A. L. Cargill*

TEXTS—I TIM. 3:14-15: *These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* II TIM. 4:1-2: *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

An office carries with it certain written or unwritten standards of conduct for the one holding such office, and any infringement upon these standards is certain to be noticed and will affect the tenure of the office. An ambassador who would conduct himself in a manner that would bring reproach upon the government he represented would soon be recalled. If he considered his office of secondary importance, and began to put his own interests ahead of his official duties, he would be recalled.

Paul gave Timothy instructions as to his proper conduct in the Church of God, then said: "Meditate upon these things; give thyself *wholly* to them; that thy profiting may appear to all" (I Tim. 4:15). The office of the ministry carries such tremendous responsibilities that it should not be divided with other interests.

No man should give himself wholly to a work that is too limited in scope and too small in volume to demand and employ all of his energies, and permit him to develop to their fullest

limit every faculty of his being. But in the ministry God has committed to man an office whose influence reaches around the world, to the depths of hell, and to high heaven. In this unlimited scope any man can surely find room to develop all his powers.

Many ministers undertake so many, and often conflicting, interests. Brethren, we should consider God's interests, so solemnly committed to us, as immeasurably higher than any earthly office or honor. A minister stepped down from the ministerial office to that of the governor of a state. Another stepped down to the office of the presidency of the United States. But the honors of all earthly offices pale before God's promised reward to the faithful minister: "They that be wise shall shine as the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

The minister should place God's work above every selfish consideration, above every place or congregation. How common the seductive temptation to a preacher to yield to selfish considerations as to where and how he shall preach!

It is disgusting to the extreme to see a minister get up in front of the Cross and hide it from the people, in order to show himself off. A pastor invited another minister to fill his pulpit on a Sunday. The preacher came with his brief case in which were several written sermons on various sensational subjects. He read some of them to the pastor, and asked which the pastor thought would make the most favorable impression on the congregation. The pastor turned upon

*Divide, Colorado

him in scorn and said: "That matter is one of supreme indifference to my people. I wanted you to so preach from a humble, full, and loving heart, and so present our divine Redeemer, as to make a favorable impression for Him. But as no man can preach when self fills his vision, I withdraw my invitation for you to occupy my pulpit."

The minister should be humble and his message should be simple, but too often the hungry who come for spiritual food must content themselves with a demonstration of human wit, playing upon human emotions; the burdened and sad-hearted who come seeking consolation are served a display of literary ornamentations; and the lost who come seeking the revelation of a Saviour hear only a word painter.

Self is also very prone to yield to that temptation which is wafted on the breath of flattery. People who cannot endure sound doctrine and holy living will compliment the minister for his liberality of thought, his broad-mindedness, and not being narrow. But woe to the preacher who yields and drinks of this appealing but doped beverage! You may follow his ministry, and in an incredibly short time he will heart the gospel as a rat hearts the corn, leaving only the hard outer grain without a germ of life.

Again, the temptation may come from the growls of the congregation. They may complain that the minister has too much zeal, is lopsided on missions, or presses some district or general interest too much. Here, again, it is woe unto him and his people if he gives ear to the growling and begins to preach short, ornate, and soothing sermons! These are like moonbeams playing upon an iceberg; there may be a splendid display of

sparkling luster, but no warmth to melt.

The work of the minister is to use the Word as a hammer to crush, a sword to pierce, and a fire to burn. While he should preach with simplicity, with a spirit of humility, he should preach with authority from God. His words should be like the thunder loosed by the lightning flash; a Holy Spirit-inspired message, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

A minister must feel the deep moving of his own soul by the Spirit of God. He is as one commissioned to lead to safety a crowd of men, women, and children almost completely surrounded by a forest fire, which moment by moment is coming closer, and threatening to close the one avenue of escape. His word means life or death to every man, to every loving mother, to every clinging child, to every person in that crowd. He cannot listen to the people; he must lead. He must speak with deep concern, but with authority. The minister must not be a follower of the people, but a leader; he must command, "Follow me, as I follow Christ." How can a minister be light and frivolous when any moment the destiny of a soul may be sealed?

Another very subtle temptation which comes to the minister is jealousy. This usually begins with envy, and soon a pastor can hardly bear to hear a word of praise for his predecessor or successor. This continues to grow upon him until he comes to conduct his office like a politician. His first step when entering a new pastorate is to discredit everything that has been done by the one who labored before him. He comes to the people as a savior to save them from

(Continued on page 54)

"The Toughest Thing in the World"

By T. Creghton Mitchell

WELL—what is the toughest thing in the world? Tough—"not easily broken or separated, tenacious, strong, durable"—what best meets this test?

Many waters cannot drown it; great struggles cannot weaken it; swords cannot kill it nor foes affright it; heavy burdens cannot deter it nor deep trial appall it—what is it? You do know, don't you?

Much suffering cannot sour it—it "suffers long, and is kind"; success cannot inflate it—it "is not puffed up"; harsh injustice cannot embitter it—it is "not easily provoked." What is it? Now you do know, don't you?

The toughest thing in the world is **LOVE!!** Now what would Henry Drummond say? He was right, of course—it is the greatest thing in the world, but it is the greatest because it is the toughest. That was Napoleon's verdict, pacing the island of his banishment in bitter disillusion: "We tried force, Alexander and Charlemagne and I; but the Christ?—love was His weapon and across the world millions swore His allegiance!" Or Julian, far back the road there: "Thou hast conquered, O pale Galilean!" To be sure He had; He always does! For love is the toughest thing in the world, and never was love like His. But you don't have to ask Napoleon or Julian or any other.

1. You know the power of fear, don't you? "Afraid"—that sums up so many lives now. So many are afraid of so many things and in so many ways. Some are afraid of life and fling out of it through the dark door; with others it is death and they become immersed in feverish activity—exteriorizing their restlessness.

"Afraid"—of today, tomorrow, illness, bankruptcy, poverty—and a thousand and one other things.

And fear imprisons. It did the Psalmist. "Fearfulness and trembling are come upon me . . . Oh that I had wings like a dove!" And it does us. Further, fear depresses and discourages. "Fear hath torment," says John. "Indeed it has," echo thousands on the Square, the Strand, and Broadway, "Indeed it has!" And psychoanalysis, hypnotism, pleasure-seeking, and heart-breaking endeavor seem all to avail so little.

But hear *this*, will you? "God hath not given us the spirit of fear; but of . . . love." There it is—the toughest thing in the world, and a gift at that! And "perfect love casteth out fear"—that's what you want, isn't it, to be rid of your fear? Fear, that binds men and nations, can be beaten by love alone! Love—sheer, naked love—is the toughest thing in the world!

2. And you know the strength of trial, don't you?

"From trials unexempted His dearest children are." That's true! Anything can happen to anyone. How often the enemy comes in like a flood! In the morning Job was the richest man in the East; in the evening he was among the poorest. On Monday he was one of the healthiest; on Saturday, among the sickliest. Aye! Good people suffer; there's no immunity for anyone. "Think it not strange," that's Peter's advice. But how hard it is—to carry around in your flesh the sentence of death—or worse, to stand by and watch some dear one do so; to see the innocent suffer—like that child who was killed the other day by the drunken driver.

Oh, but trial can be hard and the best spirits may be tempted to the fatalism of "What's the use?"

But hear this word, will you! "We triumph in our trouble!" Now there's a claim for you! And it sounds good, heroic, noble—like something that would come from a Paul or a Job or a Joseph. But who among us lives at that level? And yet, hear it again, "We triumph!" Did you catch it? "WE"—"all of us" here in the Early Church, in days of blood and smoke—"We triumph!" All of them! And why more they than us? And truth to tell, it is an open secret. We triumph "because the love"—there it is again, the toughest thing in the world—"is shed abroad in our hearts by the Holy Ghost." And that's where we need it, isn't it, and want it so badly?

Trials break mere heroics and courage; but not love! Love's tough!—the toughest thing in the world. "Love never faileth." You can gamble your life on that! What happens to you is not important; what is important is how you react to what happens to you. And what better reaction than triumphing in trouble because the love of God is shed abroad in *your* heart by the Holy Ghost?

3. And you know the power of sin, don't you? See that monarch with a world at his feet and bending to his will? Alexander may rout the enemy in the field, but the one in his heart will overthrow him at the last! And what a roll could be called! Of strong men, mountains of men, and women of wit and wisdom; wrestling hopelessly with the demon in their breasts! Or whole empires, proud and powerful, laid low in shame! And sin did it—that's how strong it is!

But you don't need to ask a Saul; you *know*! Your most miserable

moments have not been those of pain or poverty, but when sin sprang at you from the thicket and left you bleeding and mangled by the roadside. Sin did it! Sin lights the torch of war and throws it out hissing among the nations; sin ruins strong men and tender women; sin blasts homes and blights hearts: "sin" with a capital "I" at its heart!

That's the strength of sin—but hear this, will you? "Unto Him that loved us and loosed us from our sin"! There it is—the toughest thing in the world! All the strength in the world—all the might of man and law—cannot do it. But LOVE can—His LOVE! The love inscribed upon the cross in shining letters! The love poured out in streams of blood!

"Did e'er such love and sorrow meet?"

Love will do it—break, beat, and banish sin from your life, too! It never admits failure in the battle with sin. Pilate washed his hands of Christ but He washes His hands of no one! Sin breaks everything but His love. Ask that man from the tombs; he'll tell you. Sin broke the ties of home, and the chains of the law; but at one word from LOVE, he is free—he is clean. Love did it! The toughest thing in the world! And His love still does it. "Unto him that loved us, and washed us from our sins . . . be glory."

4. You know the might of Death—don't you? How weak we are in the long run, for all our pride and boasting! For all our surgical skill, our radium and penicillin—a germ can beat us, or a rusty old pin pierce our guard. And all the power of empire avails nothing with Death. What weight has a king's command with the waters of death? Do the pleadings of princes or paupers halt the rider

(Continued on page 44)

Just a Cog?

By J. E. Kratz*

STRANGE, isn't it? The pastor seems to be the most vital personage, on the human level, in the church. Everything appears to hinge on this "Ex Officio." He is the key to all of the various ramifications of the local church unit. If he is humbly and conscientiously doing his God-appointed tasks, he sets a pace and a standard for the flock that enables the church to serve at its maximum capacity.

And yet, when it is all over, whether it be five or fifteen years, this person moves on and another takes up the staff. Yes, it seems strange that a man should be entrusted with such responsibility and seem so indispensable, only to move on.

No doubt there has been too much moving in our church on the part of the pastor. Perhaps less harm would be done and more careful living and planning would be exercised if the pastors of our church were to remain on the fields for a longer period of time.

Be that as it may, no matter what the longevity of the minister's service in a church may be, he eventually must recognize that the people remain after he leaves and that, after all is said and done, the pastor is merely a cog in a big machine.

When this thought first struck us, my wife and I were somewhat stunned by its frankness. Just a cog! But think how important a cog can be. If a cog should fail, it would be capable of putting the whole machine out of commission. And of course, when a cog in the main driving gear

gives out, it means the complete breakdown of the whole.

Yes, it must needs be that someone else will take up our task and replace us in the lives and affections of the people. Realizing this, it behooves us to pray: "Lord, make me a good cog." If we, like the Apostle Paul, will "count all things but loss for the excellency of the knowledge of Christ Jesus," our Lord, suffering "the loss of all things" that we might "win Christ" (Philippians 3:8), then we will gladly take our place, faithfully doing our best for the Master, that we might hear His "well done" for having been a good cog in the world's most glorious "machine," the Church.

"The Toughest Thing in the World"

(Continued from page 43)

on the pale horse? Rude, ill-mannered Death, cluttering up our drawing room with graveyard clay—even the Apostle must name it his enemy!

Yes—we know Death's power. But hear this, will you? "I am persuaded, that neither death, nor life . . . shall be able to separate us from the love . . ." There it is again—the toughest thing in this world or any other—throwing a bridge even over the "mournful bourne"! "To me to live is Christ, and to die is gain." You can't break love—not His love!

Our own Alistair McLean has that lovely story of a German and a French soldier found locked in a loving embrace in noman's land, with the Death Angel hovering over them. "Love is stronger than hate," mur-

(Continued on page 57)

*Myrtle Creek, Oregon

Conserving Our Holiness Heritage

By Wayne Sears*

Acts 19:1-12. *Have ye received the Holy Ghost since ye believed?* (v. 2.)

It is the responsibility of any age to look carefully upon those treasures that it has received, and to make sure that it properly conserves and passes on that which is vital in any system of truth. The holiness movement today has a wonderful heritage of divine truth entrusted to its care. Since the further the system goes, the more of truth there is, and since we have all that has gone before in the way of revealed truth, we bear the greatest responsibility to conserve, propagate, and pass on to those who follow us the truth of entire sanctification and the abiding, purifying presence of the Holy Spirit within that cleanses from all sin.

The supremacy of the Holy Spirit has ever been acknowledged among truly spiritual people in all matters of church polity. Dr. P. F. Bresee, writing on "Pentecost," said: "Let us take it into our hearts afresh this morning; let us embalm it in our thoughts more, even, than before; let us recognize the fundamental character of the fact that everything depended upon the coming of the Holy Ghost and that everything depends upon His abiding. There would have been no continued Christian Church but for the coming of the personal Holy Ghost. If He had not come the end of the work of Jesus Christ would have come."¹

The foregoing quotation emphasizes this one fact, that there can be no

such thing as a truly Christian church without the abiding presence of the Holy Spirit. Forms can be carried on, ritual can be followed, religious exercises can be held; but without the life-giving presence of the Holy Spirit, those forms, rituals, and exercises become as devoid of true Christianity as Buddhism or cannibalism.

At Ephesus, Paul found twelve disciples, and he struck the core of the matter with the question of the text: "Have ye received the Holy Ghost since ye believed?" These twelve supposedly Christian men had done little toward turning Ephesus to Christ. Their presence in the city was unnoticed, their presence in the synagogue was welcome, and they were not bothered by any kind of persecution.

Paul sensed a need and a fault, and began to ask questions. Some he did not ask are significant. He did not ask if they understood perfectly the doctrine of the second blessing, nor did he question their Biblical interpretation of holiness. He did not examine their "Agreed Statement of Belief" for a proper putting of their tenets. He did not even ask their rules for church membership. He simply probed home this question, that included all those he did not ask and yet went deeper: "Have ye received the Holy Ghost since ye believed?"

Doctrines, rules, names, formal subscriptions to standards, important as they are, will never conserve the faith of holiness. Lip-service to doctrines, straight and logical statements of belief, will never conserve our heritage.

*Ponca City, Okla.

¹P. F. Bresee, *Sermons from Matthew's Gospel*, p. 36.

The point of emphasis now as then—that which will conserve our heritage and pass it on bright and clear to those who follow us—is found in our own personal receipt of the blessing.

Three points at least are necessary to conserve holiness. In some way the organization, the church, must be kept alive and glowing with divine fire; the truth itself must be kept free from corroding quibbles; and the people must be kept in the blessing of holiness.

I. THE HOLY SPIRIT CONSERVES THE CHURCH

In every age those churches that have begun to forget or pass over lightly, like a slurred note in music, the presence and necessity of the Holy Spirit have fallen into decay. The Roman church, rising out of the primitive faith, began to drift toward ecclesiasticism, turned to the supremacy of the church and the infallibility of the Pope, leaving more and more out of account the importance of the Holy Spirit in the heart of every believer, until the time came that all points of saving faith were lost in a maze of form and ceremony. The great truths had to be rescued. Luther, driving the nails in the door of the church at Wittenberg, was shaking loose from their encrusting forms the galaxy of forgotten truths, beginning with "The just shall live by faith." That pattern is true in every age.

Men may adopt all sorts of means to try to continue the church in pristine purity. They range from episcopacy to congregationalism. They write constitutions that cannot be changed, insist on elaborate checks on all who enter, but the Holy Spirit present in the heart of every believer is the only sure means of preserving

the church. The denominations that continue to emphasize the work of the Spirit are aggressive and spiritual. When they turn from the Spirit, slight His work, they become dead, worldly, stationary, and finally decline until enough funerals have been conducted to effectually remove their last remains from earth.

II. THE HOLY SPIRIT CONSERVES THE TRUTH

Along with the problem of conserving the church is the problem of conserving the truth. Various means have been tried. In theological institutions and colleges, the favorite way has been to draw up a well-defined set of declarations of doctrine, and require every teacher or officer of the school to subscribe to all of them. Unfortunately, when the Holy Spirit is absent, mere lip service is the result. Men have their own reservations and interpretations of the doctrine and foil the whole intent of the scheme.

The fullness of the Spirit in presence and power will insure correct theology. Dr. Daniel Steele said: "Unregenerate men may be trained from infancy in the catechism to assert with the lips the supreme deity of Jesus, but it is like the talk of the educated parrot till the Spirit of truth, or the Spirit of reality, makes the dogma which has been drilled into the intellect real to the heart."² Without a sense of the eternal importance of the personal experience of holiness men cannot be made to seek for its realization in their hearts. Without a baptism of the Spirit in every heart, the church cannot long continue to teach this blessing.

History confirms the fact that so long as the church is filled with the

²Daniel Steele, *The Gospel of the Comforter*, p. 227.

Spirit, her grasp on the essential truths does not falter. Spurgeon remarked: "Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church you do not hear of them. They do not come near, it is too warm. I never saw a fly alight on a red-hot plate."³ Doubts concerning any and all of the fundamental tenets do not appear in deeply spiritual groups. They are the inevitable result where people have cooled off in their hearts and failed to emphasize the presence of the Spirit.

III. THE HOLY SPIRIT CONSERVES THE PEOPLE

More important than church institutions or statements of dogma in the conserving of our heritage is the preservation of the people in the heritage. Truth aside from personality is dead. Abstract realities may exist, but they do not become important or even alive until they are embraced by people. Thus our first and most important task is that our people may believe in and experience the glorious fact of scriptural freedom from sin. Let us emphasize again and again that it is not enough that they know, respect, and believe the doctrine. Men can be straight on the doctrine and not experience the blessing. The question of the text is the probing point of the entire matter. Possession of the blessing is the most vital thing that counts.

We face a responsibility that is infinite in its scope and eternal in its results. We face the responsibility of appreciating the glorious heritage of holiness received from those who have gone before. We face the respon-

sibility of experiencing that blessing, not merely appreciating its results. We face the further responsibility of so living and so conducting ourselves that our children will feel the same compulsion that we feel. Only hours of prayer in the secret closet with our eyes bathed in tears of intercession will avail to impress upon our generation the importance of the second blessing of holiness.

The Holy Spirit comes once, normally, in baptismal power to each heart. But there are numerous instances when He came again and again to fill and refill His people. Have you had a filling lately? Have you been filled to the brim, filled to overflowing? Godet said: "Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged."⁴

Dr. Daniel Steele gives a fitting climax to this message: "Reader, the perfect restoration of the reign of the Spirit over the Church involves your personal cooperation, the entire consecration of your heart, your victory over the world, your crucifixion with Christ, the entire cleansing of your heart and the transformation of your body into 'a temple of the Holy Ghost, the habitation of God through the Spirit.' Are you ready to be nailed to the cross? By the 'you' I mean the old self-life. You should be willing to enter into that state of conscious deadness to self in which the great German reformer was when he said, 'If any one knocks at the door of my breast and says, "Who lives here?" I will answer, "Not Martin Luther, but Jesus Christ."'"⁵

Nightmare

By Simeon Stylites

(Used by permission of the Christian Century Corporation, August 27, 1952)

EDITOR, THE "CHRISTIAN CENTURY:"

SIR: On a Sunday evening radio program—"Our Miss Brooks," which is rather a bright spot compared to the usual fare served up on radio serials—a remark was recently made which seems to be related to a lot of things in America. A high school principal exclaimed in tones of terror, "I had a horrible nightmare last night. It was awful. I dreamed I was teaching in a classroom."

It is easy to see that to an educational executive the lowly, menial business of actually teaching pupils would be a horrible nightmare. Think of being reduced to the essential job which is the basis of the whole towering educational structure!

Perhaps this remark could be blown up to the size of a generalization. Well, here's a try. One great trouble in many areas of work, in professions and callings, is that success is so commonly measured by the distance one gets away from the basic work of his profession. The inevitable result is a vicious sort of Hindu caste system in which the person with the least actual contact with the job to be done is up on the higher rungs of the ladder. Thus, by a common measurement, the farmer, who grows the food, is on a lower rung than the processor or jobber; the retailer is lower than the wholesaler; the auto worker is lower than the salesman.

This is sadly true in education. The schools of a city are largely directed by officials in downtown offices who have not done any classroom teaching in fifteen or twenty years. Dr. Mary Smith, who weaves schedules and tests in her office, is of the nobility. Miss Mary Jones, poor soul, who has done practically nothing for twenty years except very effective teaching, is a commoner. Thus the top brass loses touch with the real job. Bliss Perry tells of crossing the Harvard and pausing before the administration building to say, reverently, "Tread softly. There are teachers buried under those roll-top desks!"

The same perverse yardstick works harm in another profession—the ministry of the Church. There is a widespread illusion that the farther a man gets away from the face-to-face, first-hand contact with people in a parish, the greater his success. To many a secretary of this or superintendent of that, to be reduced to the rank of a parish parson would be like a general of the army being sent to boot camp.

Of course, this generalization does not hold everywhere, thank Heaven! There persists among a host of people the feeling that the pastor has the top job. There was more sense than nonsense in Mr. Chesterton's saying that in the church young men should start as archbishops and then be allowed to work their way up to the high office of parish priest. The same insight is found in the observation of Somerset Maugham that when a writ-

(Continued on page 57)

Sermon Outlines

SCRIPTURE LESSON: II Chron. 5:11-14

TEXT: *When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord (Lev. 23:39).*

INTRODUCTION:

1. We have come to that time of the year when it is fitting and proper that we should unite in giving thanks to God.

a. At no time of the year is the psalm more fitting: "Blessed be the Lord, who daily *loadeth* us with benefits."

Illus.: A poor but happy and contented old Christian woman sat down at her table in her little one-room cottage. A man paused at her open window, as she bowed her head to give thanks. He heard her prayer thus: "All this and Jesus! I am so thankful, Father!" On the table before her was a handful of crackers and a cup of tea.

2. The origin of Thanksgiving Day.

a. Ancient feast of Tabernacles of the Hebrews. Note—Word from which we get "thanks" originally meant "to think." Hence thanksgiving might be defined thus: Thinking, or pausing to consider the Giver, His motive, His love, His thoughtfulness of us.

b. Distinction between rich and poor was forgotten. Booths were made of branches and foliage—symbols of tents in which their forefathers abode in the wilderness.

c. It was a fitting expression of thanks for *their* abode in the Promised Land.

I. TO GIVE THANKS ADEQUATELY IT IS NECESSARY TO KNOW THE BENEFACITOR

There must also be a sense of our own unworthiness. "What is man, that thou art mindful of him?"

Material gifts alone are infinitely more than we deserve.

Illus.: D. L. Moody, reading, "Forget not all his benefits," stopped short, paused, then commented, "You can't remember 'em all, of course, but don't forget 'em all; remember some of 'em."

Illus.: Plato, seeing only nature, was thankful for three things:

1. Created a man and not a beast.
2. Born a Grecian and not a Barbarian.
3. Born not only a Grecian, but a philosopher also.

Note—Christians have three greater causes for being thankful:

1. Created in God's own image.
2. Though fallen, offered salvation through the Redeemer's cross.
3. Given a legacy of unspeakable treasure—spiritual sonship, with all the rights and privileges appertaining thereto. Unspeakable and unimaginable in its total implications.

II. KNOWING THE BENEFACITOR, ONE FINDS IT NATURAL AND EASY TO GIVE THANKS FOR ALL THINGS.

A. The portion which we do not have is so much greater than the portion which we do have that our minds are prone to dwell upon the larger portion.

1. Hence the timely admonition and commandments: "Be content with such things as ye have" (Heb. 13:5); "Thou shalt not covet" (Exod. 20:17).

2. We brood all too much upon our troubles, afflictions, reverses, and wants, and we meditate all too little upon our blessings. "Giving thanks always for all things unto God" (Eph. 5:20). What a vicious habit to shout over blessings, and to pout over trials and tests! Note—Pouting under pain

is like taking an aspirin—it may relieve the suffering, but it does not rectify the cause.

B. God is not to be blamed for our troubles.

1. Our own foolishness and selfishness are frequently the cause.

2. God is not responsible for bread lines and depressions.

a. People hunger while fruit and vegetables rot.

b. We foolishly destroyed cattle and plowed food and raw materials underground while people cried for food and clothing, only to satisfy the lust for gain. Fill the pocketbook, but not the stomach!

c. During the recent depression the banks were literally bursting with money. Bankers accepted large deposits reluctantly.

d. Our vaults were loaded with gold.

e. Our crops were abundant, and raw materials in inexhaustible supply.

f. Greed had accumulated to choke the channels of distribution.

III. THE CAPITAL SIN OF INGRATITUDE IS AMERICA'S BESETTING SIN.

A. A nation of prodigals and apostates.

We have become geniuses in grabbing, hoarding, and monopolizing; but in gratitude, we are bankrupt.

Illus.: Edward Spencer, after having saved lives of seventeen from drowning when boat was wrecked by a storm, exhaustively inquired, "Have I done my best?" R. A. Torrey years later was telling the story of the spectacular rescue in Los Angeles when someone announced that Edward Spencer was in the audience. The white-haired man was brought to the platform amid a burst of applause. Dr. Torrey asked, "Does anything particularly stand out in your mind relative to that rescue?" The

old man answered, "Only that not one of the seventeen ever expressed gratitude."

IV. THE GIFT FOR WHICH, ABOVE ALL, WE GIVE THANKS TODAY: "Thanks be unto God for his unspeakable gift."

A. The gift is free. "Without money and without price."

B. The gift is for all. "Whosoever believeth in him should not perish, but have everlasting life."

C. The gift is ours forever. "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . ."

D. The gift is inexpressible. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

1. Because it is boundless.

2. Because it is measureless.

3. Because it is eternal.

4. Because it is incomprehensible.

"ONE THING MORE"

BY GEORGE HERBERT

*Thou that hast given so much to me,
Give one thing more, a grateful
heart—*

*Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart, whose pulse may
be Thy praise.*

—ERNEST E. GROSSE

SCRIPTURE: Luke 2:1-20

TEXT: John 1:14. *And the Word was made flesh, and dwelt among us.*

SUBJECT: The Incarnate Redeemer

INTRODUCTION:

1. 'Most everyone celebrates Christmas—after a fashion.

a. Most of it not remotely associated with or related to the original Christmas.

b. With many it is on a par with Halloween; purely traditional: its origin lost in hazy legend.

c. What we witness today in Christmas celebration is more pagan than Christian, often culminating in debauchery, lechery, and shame.

d. What then is the significance of Christmas? What constitutes a proper celebration of Christmas?

2. We make reference to the authentic and original record.

a. We have access to this official document—the Bible.

b. The books of sacred record are open for inspection.

I. THE RECORD OF BEGINNINGS: Gen. 1:1 and John 1:1

A. The birth of Jesus Christ was not His beginning.

1. "Before Abraham was, I am" (John 8:57).

2. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10).

3. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

B. The meaning and message of Christmas are concentrated into one brief statement in our text. "The Word was made flesh."

God, the Creator, becomes identified with man, the creature. Little wonder—

a. The winds subsided when He spoke

b. The waves ceased their raging

c. Leperous spots vanished

d. Devils trembled and fled

e. People emerged from the blackness of blindness

f. Corpses became living bodies

II. THE BIRTH OF JESUS WAS UNIQUE—UNLIKE ANY OTHER BIRTH.

A. He was born of His own will. He "took upon him the form of a servant" (Phil. 2:7).

B. His death also differed from all others.

1. He willingly laid down His life. "I have power to lay it down, and I have power to take it again" (John 10:18).

2. His death was not suicidal.

III. THE BIRTH OF JESUS WAS PROPHESIED.

A. Not by one but many prophets.

1. Gen. 3:15—He was to be the Seed of the woman. This is confirmed by the prophet Isaiah: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

2. The New Testament record confirms the accuracy of these prophecies. The "seed of the woman" is unknown to biology. Hence a supernatural creation—a miracle. "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). "A body hast thou prepared me" (Heb. 10:5).

B. The place of His birth has become sacred to all Christians.

1. Prophets announced the town chosen for this holy event. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Mic. 5:2).

2. In Bethlehem God delivered His precious Christmas Gift to mankind.

a. Hence Christmas is a time of gift giving.

b. Originated in God's precious Gift.

c. Supported by the gift of the magi.

d. St. Paul speaks of God's unspeakable Gift.

(1) Unspeakable in the mercy that thought it

(2) Unspeakable in the love that brought it

(3) Unspeakable in the grace that wrought it

(4) Unspeakable, the sinner's joy when taught it

IV. BUT THE SAVIOUR—THUS BORN—GOD'S GIFT TO LOST MANKIND—WAS POORLY RECEIVED.

A. World had no room for Him then—has no room for Him now.

1. No room for Him in the inn.
2. No room in Bethlehem—forced out.
3. No room among His own.
4. They did not want Him in Galilee.
5. Capernaum did not receive Him.
6. They drove Him out of Nazareth.

7. Gadarenes asked Him to vacate their country.

8. His own people, after three years of ministry among them, shouted, "Away with Him," "Crucify Him!"

B. Today—

1. Crowded out of our national life. No place for Him in our legislative halls. His presence an embarrassment.

2. In great centers of learning He is pushed aside. No place there for the world's greatest Teacher.

3. In the commercial world He must not be allowed to "interfere with business."

4. In war, the guns drown out His message of peace and good will among men.

5. Capital and labor lock Him out. He must not intrude into their council chambers.

6. In most homes, He can read the sign at the portal, "Keep out." Born in a stable; died upon a cross; buried in a borrowed tomb; lived for thirty-three years without a home. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

7. In many churches, the chilly at-

mosphere makes Him most unwelcome.

V. THE SAVIOUR'S BIRTH, ACCORDING TO THE OFFICIAL RECORD, WAS ANNOUNCED BY ANGELS.

Three times they announced:

1. To Zacharias.

a. He was a priest; his wife and he were both righteous before God. "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings."

b. While Zacharias was standing before the altar of incense, the angel announced the birth of the forerunner of the coming Christ.

2. To Mary, a young virgin engaged to Joseph.

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1:28). Mary was told that the Holy Ghost would come upon her and "that holy thing which shall be born of thee shall be called the Son of God."

3. To Joseph, a just man.

a. He was commanded to marry her.

b. His fears in the light of the obvious were dissipated by the voice of divine authority.

CONCLUSION:

1. The announcement is as fresh and new, as thrilling and joy-inspiring, as it was when first made.

2. Realized only when one becomes the object of the promise, "He shall save his people from their sins."

—ERNEST E. GROSSE

The Infallible Proofs

TEXT: *By their fruits ye shall know them* (Matt. 7:20).

INTRODUCTION:

It is possible to tell whether one is a Christian.

Can scientific proof be given that an object has a certain kind of nature?

(a) Liquids and solids and gases are differentiated; (b) animals are classified—horses, cows, pigs; (c) animals, fowls, fishes—they are not the same.

We may go deeper into nature by an investigation of plant life; fig tree is distinguished, not so much by the leaf, bark, height, or shape of tree, but *by the fruit* is the final telltale.

Nationalities share likenesses, but also certain differences there.

I. Christian is a citizen of a certain country.

A. His citizenship is in heaven.

B. He is a child of God as over against a child of the world or of sin.

C. It would seem monstrous if there were no difference.

II. A Christian should show marks of his birth.

A. Heredity is a law as undeniable as God.

B. Like begets like; therefore he must show likeness to his Maker.

III. Whatever the fruits are, they will be an outer revelation of an inner nature.

A. This nature is not natural.

B. It is a divine creation.

C. It is a result of the work of God within.

IV. What are the fruits by which we can tell?

A. God tells us we can tell.

B. This is not judging.

1. Notice the inner fruits:

a) A nature like Christ

b) The fruit of the Spirit: love, joy, peace, etc.

2. The outer fruits:

a) They love one another; "By this shall all men know . . . if we have love one to another."

b) Unselfishness

c) Works of righteousness

d) They sin not

V. The final summary is that we

look at Him and then measure our stature beside Him.

A. He lived for others.

B. He became poor that others might be made rich.

C. He carried a burden for the lost.

D. He saved others.

"Put off the old man with his deeds," and "be not conformed to this world: but be ye transformed . . ." (Rom. 12:2).

—R. T. WILLIAMS, JR.

True Christian Thanksgiving

SCRIPTURE—Psalms 100

TEXT—*Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name* (Ps. 100:4).

INTRODUCTION

Three things are indicated in the context—the *who*, *how*, and *why* of true Christian thanksgiving.

1. *Who*? "All ye lands" (v. 1). Not Israel alone, but America, etc.

2. *How*? "Serve the Lord with gladness" (v. 2).

3. *Why*? "For the Lord is good" (v. 5).

Almost everyone is to a degree thankful. Unsaved people are thankful for jobs, personal safety, safe return of loved ones from war, etc. However, there is a great difference between the thanksgiving of the unsaved and that of Christians.

In this message I call attention to four characteristics of true Christian thanksgiving.

I. DAILY

A. Our nation sets apart one day for Thanksgiving—a worthy day but, like Christmas, so commercialized that much of its true meaning is lost.

B. To a Christian every day is Thanksgiving—expressed daily at meals, family altars, prayer meetings, etc.

II. HABITUAL

A. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

B. It is the devil's business to get us preoccupied with our reverses, etc. but let us continue to count our blessings and be thankful.

III. PRACTICAL

A. To the true Christian it is more than thanks-giving; it is also thanks-living.

B. David inquired, "What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12.) To that question I suggest three answers. I shall render (1) the praise of my lips, (2) the love of my heart, (3) the service of my hands.

IV. ALL-INCLUSIVE

A Christian has so much for which to be thankful.

A. Our national blessings: our republic, flag, soldiers, etc.

B. Our material blessings—so great compared to those of others—our homes, jobs, health, opportunities, etc.

C. Our spiritual blessings—our church, Bible, Christ, hope, etc.

—HAROLD C. FRODGE

The Crusade Must Be Continued

(Continued from page 39)

man's name. He came to me one night as we prayed around the altar of prayer. He wanted me to do something that I could not feel free to do that night. He went away sorrowful, like the young man Jesus mentioned in the Bible. A few nights later he came to the altar and prayed through, and when he did it seemed that God dropped a nuggett of liquid gold into my own heart. The witness was definite and real. That young man is still going today; he is preparing to

enter the ministry now at the Nazarene Theological Seminary.

Robert Louis Stevenson wrote "The Lamplighter." When Stevenson was a little boy one dark night he insisted on pressing his face against the windowpane and peering into the darkness. His nurse said, "Robert, you can't see anything in the dark." "Oh, yes, I can; I see a man out there punching holes in the darkness." He was watching the village lamplighter as he made his rounds. We too, as heralds of true holiness, are punching holes in the darkness of this world when we get the sinner saved. The best binding for the Bible is shoe leather.

The Minister Has One Work

(Continued from page 41)

the terrible plight into which the former pastor has led them. From this attitude it is only a very short step to that of using the church merely as a steppingstone to further his ambitions in gaining a more luxurious position.

Paul recognized the danger of selfish ambitions dimming the vision and turning the minister aside from holy living, when, in giving the qualifications for the office of a bishop, he said, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. 3:6).

Brethren, in the presence of Him who makes bare the hidden counsels of the heart, will our conduct in the office of the ministry stand the test? Are we self-seeking, desiring success to advance ourselves, or do we have the vision for service that Jesus taught that we should have? "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

Ministerial Monstrosities

By John Thomas Donnelly

THE TRUE MINISTER of the gospel of Lord Jesus Christ, to be worth anything, must transform, sweeten, and better lives or he is only a deceiving decoy. The minister by his life as well as by his spoken word should be a living impetus of love, truth, right, justice, sweetness, honesty, faith, charity, trust, and peace. These virtues cannot be kept hid from the world, and the world knows very clearly the difference between the "shepherd" and the "hireling."

Like the village fool who thought he played the organ when he only pumped the bellows, there are pompous preachers with bowed heads, tense features, and strained sanctimoniousness who are only the pretense of the passionate heart—not its reality. Such preachers are men whose powers are evidenced in ounces, whose pretense is proclaimed in tons. They are those whose promises outsoar the eagles, whose performance is lower than the flight of the mud hen. They are constantly posing mentally, physically, morally, socially, or spiritually. They are not living their lives, but simply playing a part. They are not burning incense at the shrine of a great purpose, but solely at the altar of their own vanity.

There is the common pose of "being so extremely busy." They forever seek to lift themselves to a conspicuous place by the hoist of their own conceit. They constantly seem to have so much to accomplish that you might believe if each day were three weeks long and two weeks wide it would be most absurdly inadequate for their daily duties. Their responsibilities are so terrifically many that if you

were optimistic enough to accept their statements as truth you would realize that these tasks could never be accomplished by any individual—it would surely require a conference, an assembly, a synod, a presbytery, or some other ecclesiastical syndicate.

These petulant parsons are of the class who, if they receive three letters in a day, exclaim to you that they are "just deluged with correspondence!" Their ministerial engagements are "positively burdensome," and as you listen to the list of their activities your commercial instinct makes you picture what a splendid "know-how-to-do" handbook it would make for ministers were it only put into print. Their troubles with their parishioners, communicants—or just plain church members—seem so great you wonder why they don't seek to pastor a smaller church, so they could worry along with less. They have learned to use a hundred-eighty-horsepower vocabulary for a tricycle set of thoughts. They go everywhere polishing their own halos. Their ignorance and their impudence ever collaborate with their iconoclasm. They erupt like a pretensive Vesuvius of knowledge—thick clouds of the smoke of mere words, and sputterings of confused light. Every weak spot in theology is known to them, and where they cannot find a puncture they make one. They are a blighting combination of Pharisaism, pride, policy, and pretense. They pose, but are ever lacking poise. They may have the chief seats and occupy high places; but, like statues in cathedrals, despite the religious atmosphere and environment in which they exist they remain—*only stone*.

On the Ten per Cent Goal

By James Whitworth

WHAT SHOULD BE the goal of the Church of the Nazarene for giving to world evangelism? In 1946 an article appeared in the *PREACHER'S MAGAZINE* showing that the local church was giving less than 10 per cent of its income to foreign missions. Since this time, the church as a whole has accepted 10 per cent as the goal for general interests. The question is whether God will be pleased if this is all that the church contributes to missions.

There are good reasons why the general leaders of the church set the present goal at 10 per cent. This is about all that the small churches can afford. As a rule the district organization invests a considerable amount of money to get a new church started. Then comes a period of struggle to gather enough good Nazarenes together to pay all the bills and to give an appropriate share to the interests of the district, the educational zone, and the general church. After this comes the period when the local congregation strains itself to provide and to pay for adequate building facilities. The critical stage in the history of the church comes at this point. When the church and parsonage are paid for, the temptation is to continue to spend the largest part of the local income on self interests. A church in this stage likes to be like other churches. Salaries are increased, and the best of everything is bought to carry on the most attractive program.

The spirit of sacrifice is what has made the Church of the Nazarene what it is today. In fiery trials, rapidly growing churches and stalwart characters have been made. When a

church gets too big to sacrifice, it is too anemic to grow. There is no better place to backslide than in a church that has become self-centered and self-sufficient.

One way to prevent the disease that is too often common in large churches is to emphasize a constant evangelistic program. Revivals and radio programs are expensive, but they will help keep a church from becoming complacent. The church that means business will get out and organize a new church.

Another way to keep the church healthy is to increase sacrifice for world evangelism. The 10 per cent goal is high enough for the small, struggling church. As a church attains financial security, it must increase its contributions to missions. Every church should follow the advice of the general church in allocating 10 per cent of its income to worldwide missions. This will not hurt any church. However, as the finances increase the apportionment from the regular tithes and offerings should be increased. Some churches can and should double or triple the percentage set aside for missions.

Over and above the 10, 20, or perhaps 50 per cent of the local income that is designated for missions, there should be sacrificial offerings. No amount given to missions can be considered a sacrifice if all the local projects which are desirable receive prior consideration. There is no limit to the improvements which some people will seek to do in a local church. Sacrifice does not enter into the giving until it begins to hurt. Giving out of the overflow will never save the mil-

lions of earth. The spirit of Christ demands that we cut deep into the store of wealth that we cherish.

This is where the missionary societies come in. It is their business to create a spirit of sacrifice that exceeds the duty of giving 10 per cent or more. Easter and Thanksgiving are not the times to raise the General Budget. They are the occasions to show real love for Christ by giving that which costs us in proportion to our blessings. In the Sunday school this kind of giving should be taught to the children.

When a large church learns the secret of power through sacrifice—and some have caught the vision—it finds no lack of spiritual blessings. A church may find real happiness in contributing over half of its income to home and foreign evangelism. In such a program the local organization will not be neglected. Revivals will come to the church with a vision. On the other hand, Christian education must not be neglected. It must keep pace with evangelism. There will be plenty of money for Christian education if world evangelism is rightfully placed at the top of the list. Ill health is sure to come if local interests are allowed to remain foremost too long. The greatest blessings are for unselfish givers to the advancement of Christ's kingdom.

"The Toughest Thing in the World"

(Continued from page 44)

mured the German—"And than war," echoed the French soldier, and the two voices blending and fading—"than death." Indeed it is—it is the toughest thing in the world!

Do you want to be tough? To love without that tyrannizing fear; to capitalize on your calamity; to live above sin; to smile at death? Then,

down on your knees, man, and pray, in Christ's name, to your Father. Ask Him to shed abroad His love in your heart by His Spirit, and rise to live by the law of love—"the toughest thing in the world!"

The Challenge of This Hour

(Continued from page 30)

intensify as the battle rages on until Jesus comes. The temptation (if we don't dwell in the shadow of the Almighty) will be to get bitter and critical. Here is the test of our true, holy life and ministry. We can do it only with broken hearts and the vital truth. God help me to fight on with compassion and earnestness of heart and life until Christ says, "Enough, come home."

Nightmare

(Continued from page 48)

er does a real book, followed by a deadly succession of potboilers, it does not mean that he gets a swelled head, but just that he has moved away from his original material.

How about this as a help? (It is drastic.) How about assigning, once in a while, the superintendent of schools and the principal of the high school to a classroom of forty children? Or the president of the university to a class in freshman mathematics?

How about a sabbatical year for the force at general church headquarters, spent on a four-point circuit? And promoting teachers in theological seminary to a year at a down-at-the-heels church? It might be tough on the church but good for the classroom. That would give a hair-raising nightmare to a lot of folks, including

Yours,

SIMEON STYLITES

Planning Your Time

By *Connie L. Kelly**

See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil (Eph. 5:15-16).

The question was once asked, "What do you do with your time?" Quoting from an article in *Conquest*, it read thus: "A class of psychology students discovered in a survey that if you should live to be seventy years or over, the chances are you will spend at least twenty years asleep. Two hours of your life will be taken up just punching a time clock or signing a time sheet for the twenty-five solid years of work you will do. There will be seven years allowed for sports and walking. For five years, you will shave and dress and you will spend five months tying your shoes. Of the 614,000 hours of your lifetime, a few over 4,000 are allowed just for idling. Seven years you will spend on amusements. Another year will be spent at the telephone, and, should it be a lady, we might add, more time. For two and a half years you will sit at a table eating, and another two and a half years you will eat candy or chew gum. The seventy-year life span includes three years of waiting, thirty hours each year looking in mirrors, and you are allowed, just for the record, four hours a year for wiping your nose."

Again, let us think for a moment upon the question, "What do you do with your time?" It is true that the difference between success and failure in the ministry is often a difference in ability to make good use of the time. The preaching of a sermon

or two each Lord's day is assuredly not the whole task of a man whom God has appointed to His service. The minister is confronted with a "week-day challenge" which will demand his best planning if he is to succeed in Kingdom building. We preachers do not have to punch a clock at seven every morning, nor are we required to meet a production quota at each day's end, so that, without watchfulness, we might easily be allured into lazy habits. The Apostle Paul spoke of "redeeming the time," and the saintly John Wesley said that this is the general meaning of the scripture: "Saving all the time you can for the best purposes; buying up every fleeting moment out of the hands of sloth, ease, worldly pleasure, and worldly business." Needless to say, we all can remember the evening prayer of childhood days which begins with "Now I lay me down to sleep"; but we Nazarene preachers might profit by memorizing and meditating upon the more recent morning prayer:

*Now I get me up to work,
I pray Thee, Lord, I may not shirk:
If I should die before the night,
I pray Thee, Lord, my work's all
right.*

Now in order that we might "redeem the time," keep out of a rut, keep clear of laziness, we shall have to plan our work wisely. A schedule must be adopted that will be most suitably adapted to ourselves. In planning and using a schedule, or some sort of routine, we will both keep our own souls in good grace and we will surely reach souls for Christ.

A well-planned schedule of a day's labors should begin with prayer, for

*Pastor, Bamberg, South Carolina

prayer demands our best moments and our best thoughts. We must have God touch our own hearts before we can help others to God. Also, prayer takes away the grind or any monotony from our work and will give romance to it. One preacher said he had to leave the breakfast table immediately and enter the presence of God. John Wesley, whose labors were matchless, arose at four o'clock in the morning to enter the prayer chamber. Daniel, president of a great empire, prayed regularly. It was said of George Washington that he went out alone into the woods every day and, amid the snow, upon his knees, engaged in prayer. Jesus, our highest Example, prayed whole nights and taught us that "men ought always to pray, and not to faint." One remarked that we can do more for Christ and move faster on our knees than in any other way, and I believe it.

Let us further note that we preachers must spend much time in the study, and study is always a *must* in our routine if we are to continue long in the ministry. The preacher who excuses himself from diligent preparation with the fact that God has said, "Open wide thy mouth, and I will fill it," has certainly lots to learn and "much every way." He has misconstrued the scripture, has dishonored God, and he is sure to fail in his charge. Also, when he opens his mouth, it will be filled with anything but the wisdom which comes from God. He will, ere too long, discover that, as Dr. Chapman used to say, "a call to preach is a call to study and prepare himself to preach." God is certainly under no obligation to do anything for us which we, by a little effort, can do for ourselves. Paul wrote Timothy and urged him to "give attendance to reading." God's Word further tells us, "Study to shew

thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We, with God's holy anointing upon us, will have to read books, study books, live with books, and know *the Book* if we are to make any headway in our calling. Preaching that costs nothing accomplishes nothing. A very distinguished judge, Lord Bowen, declared that "cases are won in chambers," and that "his critical arena was not the public court, but his own private room." If a judge is practically to conquer his jury before he meets them, by the victorious strength of his preparations, can it be otherwise with a preacher who seeks to defeat the devil's power and gain victory for immortal souls? No, with us, too, "cases are won in chambers." The late Brother H. H. Wise, the beloved pastor of Nashville First Church for many years, used to say, with a bit of humor, "When the pastor announces to his congregation that he feels a sudden call to the evangelistic field, he has merely run out of soap."

We, like the disciples of Jesus, will spend and be spent in house-to-house visitation. When Dwight L. Moody was asked how to reach the masses, his reply was, "Go after them." R. A. Torrey said, "You first go to them and they will afterwards come to you." Hospitals and sickrooms always afford wonderful opportunities for us to make friends and influence souls for God and the church.

The old saying, "All work and no play makes Jack a dull boy," can also be applied to the preacher's life, for, after all, we are human. It should not seem unusual nor unreasonable that we preachers take a day off or accept a short summer vacation. The many tasks we perform, the many cares connected with our calling, heavily tax the nervous system, so that a frequent

Christmas Intangibles

(Continued from page 4)

rest is needed. We must channel our thoughts so that we forget for a time building sermons, visiting sickrooms, financial burdens, building churches, and innumerable other cares. Jesus said to His disciples once, when the crowds were coming and going, "Come ye yourselves apart . . . and rest a while." An all-wise God planned a day of rest for our good and we will be wise to make room on our schedule for rest. After a fishing trip, or a drive to the mountains, the preacher is better fitted to resume his duties and walk once more as leader of a flock. Too, the people need a change; they get pleasure from the preacher going away once in a while; they get tired of looking on the same face all the time! Personally, I believe the whole program runs more smoothly when we preachers take time for recreation, or enjoy some favorite hobby—legitimate, of course!

I believe we will do well if we will begin our services on time, also having a time to close. Of course, we do not want formality or a cut and dried program, but God honors system. I think it is religious to start a service on time and not have the people waiting long, so that they are tired and restless when we start preaching to them. This reminds me of a preaching service I once engaged at a colored church. As I rode down the road to the church, I saw a group of colored folk coming toward me. Wondering if I was late for the service, or just what was wrong, I finally reached the church. I found that there were some colored folk inside, and the crowd I saw leaving was going home for dinner. They expected me to be there when they returned; they had no time to begin a service, or close one. May we take the hint, starting and closing our services on time!

the intangibles that we must involve in our Christmas message.

Halford E. Luccock, in the *Pulpit Digest*, says: "Few people ever put Christ on their 'shopping list.' In all the vast crowds, not one in ten thousand is looking for a present to give to the Christ child. His name never appears on these long secret lists along with Aunt Sarah and Cousin Joe. . . . Possibly this is because a few realize that no gift on sale at any store would be suitable. Tragically, the far greater truth is that most of us never think of making a Christmas gift to Christ." This may be true, because there is only one gift suitable for us to make to the Saviour and that is the gift of our own heart love and affection. Nothing tangible is acceptable only as we turn what we possess into tangible assets in order that others might know Him too.

Those Christmas boxes which go to the homes of the underprivileged, that little extra donation in the form of a check to your missionary, the extra to the retired preacher at Christmas time, all represent intangibles at the start, which develop into tangibles to the recipients. But the intangible was first discovered in the heart of God, who gave His only begotten Son, who in turn implants that same love in the hearts of mankind, who in turn also give. This intangible becomes a boomerang, as the Word expresses it when it says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Effective Pastoral Counseling

By C. E. Shumake*

PASTORAL COUNSELING is one duty of the Christian ministry. It does not take the place of preaching or administration or other duties of the pastor, but in these serious and perplexing days it is one duty of the ministry that must not be overlooked. Much can be done for the individual in private chambers of counsel that cannot be done elsewhere.

Much of the effectiveness of consultation depends upon the patience, wisdom, and skill of the pastor. There should be a suitable place to receive those who come for counsel, a place where the greatest degree of privacy is possible. Perhaps where this privacy cannot be assured in the office of the church, it can be found in the home, but some privacy is very necessary to effective counseling. When the consultant comes, everything should be done to put him at ease. His confidence in the counselor must be stimulated. It is best that the consultant be seated at an angle with the pastor instead of directly in front. The person who is seeking the interview does not like to feel that he is "on the spot," and the whole interview might be useless unless such matters of sitting are wisely considered.

Often, preachers are not good listeners. Ministers have been trained to talk, and often they make very good use of their training. But there is a time to talk, and a time to listen. Especially is this true in counseling. If the minister does all the talking the interview will be over without the underlying need being discovered, and consequently no real help can be given. Sometimes an interview is

sought, not to get advice offered by the minister, but just to have someone who will turn a listening ear to one's troubles. Often the person just wants someone to whom he can go and express himself without reserve. This is necessary, that the seeker express himself. In the unfolding of the trouble to some sympathetic listener, the perplexed mind might be able to find a remedy himself for his problem. Let the consultant talk!

Some persons consult their pastor because he alone, in their thinking, can solve their problem. They believe that their pastor will be able to give them the solution that they seek. Understanding the details of the perplexity is essential. All the information necessary to the problem must be obtained. When one comes who is naturally timid and retiring, then the pastor must know how to create an ease for the consultant, and by patient and understanding questioning get to the cause of the trouble.

In many cases the person comes to the pastor with preconceived ideas of what is the cause of his trouble. These are usually difficult cases and call for active interest and deep consideration of the case. It might be easier to accept the consultant's conception of the cause, and give counsel harmonious to that preconceived idea. But this might not eliminate the burden because the real cause has been misconstrued. The task of the skilled adviser is to remedy the cause of trouble and not just to seek temporary relief.

Books are often great allies to the pastor in his work with distracted and burdened individuals. A good book

*District Superintendent, Alabama District

to be read, recommended by the pastor, along the lines of the problem with which the consultant is bothered might supply a remedy. Though the personal touch of the counselor is absent in this method, still with certain types of personalities this method has been beneficial. Of course, technical and controversial volumes will be avoided in such recommendations.

Certainly, the pastor does not hope to take the place of the psychiatrist. The pastor's work is distinct and different from the work of the psychiatrist. The wise pastor will always refer extreme cases to the expert care of the skilled psychiatrist.

We have a feeling, however, that if people generally would seek the advice and counsel of the pastor in the solution of their personal problems, tension and anxiety could often be relieved and a proper solution found. That would add a great burden of work to the faithful minister, but the results would be well worth the extra burden. The minister must not be too absorbed in theological and administrative matters to the neglect of the other needs of the individual. When the minister shows a greater concern for the individual problems of his people, and fills his sermons with a sincere concern for every need of the people, he will be sought more and more to help untangle the lives of his people. That indeed is one Christian duty of the minister.

Familiarity Incites Appreciation

(Continued from page 16)

urable strides in the realm of consecrated living and in the field of selfless service. We may be confident that this same Jesus, who himself enhanced in men's esteem as they knew Him more intimately, is able and will-

ing so to live out His life through us. His ambassadors, that familiarity with us will, at least in most instances, incite appreciation.

The Manifest Christ

(Continued from page 10)

Think of Robert Morrison pioneering the cause of missions in China. Before the Chinese were able to read the Christian Bible, they could read Robert Morrison; and what they read spelled C-H-R-I-S-T. Think of David Brainerd, dedicating himself to the conversion of the American Indians. Before those savage red men could read the thirteenth chapter of First Corinthians—that matchless hymn of love—they could read David Brainerd; and what they read spelled L-O-V-E. Think of James Chalmers, risking everything to take the story of the Cross up the Fly River country to the cannibals of New Guinea. Before those tattooed pagans, who finally killed him, could read the story of the Crucifixion, they could read James Chalmers; and what they read spelled S-A-C-R-I-F-I-C-E.

Think, if you will, of the mother-in-law of Generalissimo Chiang Kai-shek. It is often reported that Madame Chiang was the one who led the Generalissimo to Christ. But she at least will not have it so. She says. "It was my mother's example and personal influence that led him to become a Christian." How little that mother-in-law dreamed that her quiet, prayerful witness for Christ was to mark the turning point in the life of the man who should one day set before a whole world's admiring gaze a pattern of high Christian faith and magnificent Christian statesmanship! In her, Christ could not be hid!

No more can He be in you, if in truth He dwells in your heart!

Musings of a Minister's Wife

By Mrs. W. M. Franklin

PICTURE WITH ME an older gentleman whose lower limbs are paralyzed so that he can get about only with great difficulty in a wheel chair, or with crutches. He has lived long in the Norris community. He knows the Indians of the Sioux tribe, he has learned a little of their language, and has been adopted into their tribe and been given an Indian name. He has prayed for many years that the gospel might be preached to his Indian friends.

They are members of the Catholic or Episcopalian churches, and have no burying place except as these churches have arranged for it. The white men give them liquor, and laws are such that it is almost impossible to take any legal action about it. Several nights recently we have heard the nighttime call of the tom-toms as the men of the tribe gather together to drink.

Brother Hanson has prayed on through the years for his Indian friends. They do not care to go to the white man's church because the white man has made the segregation laws to show the Indian his place. So the gospel must be taken to them. A grand young Indian couple felt the call of God to come this way. Services have been held, Indians have heard the gospel, a few are beginning to feel they are welcome in our services, and, oh, the joy to have one young man at the altar the other night seeking Jesus! Last night Baptiste and Julia, his converted young wife, sang for us "The Haven of Rest." Baptiste testified to being glad that he had found the Lord. Tears glistened in the eyes of Brother Hanson

as they sang, for they are a token of answered prayers.

How faithful God is when we are faithful too! I'm so glad I can have a part in the great work of bringing the gospel to the needy souls around us.

Pray for the Indians of South Dakota. This is a wide-open field for home missionaries, right here in America. Help us to show them that their place is not to be segregated from us, but their place is in the Shepherd's fold, through the shedding of His blood for them, as well as for us.

Our district superintendent has been here holding a revival for our church and this has prompted another musing. I am glad my husband is a minister, and I am also glad that he is not a district superintendent.

Sister Deitz has stayed at home because of household duties, district missionary society duties, and other matters. Oh, its true, we are looking for her for the last day of the revival, and how delighted we will be to have her here with us. They are a blessing to us; we appreciate their faithfulness, friendliness, spiritual interest, and co-operation. In other words, we love them. But I'm still glad my husband is not a district superintendent.

Stop to think of the many, many days each year the district superintendent is away from home. This leaves his wife to take full charge of home activities most of the time. When he is home, he is so busy in his study, writing letters to his

(Continued on page 66)

A Message to Pastors

By "Sister Phoebe"

A VERY PRETTY GIRL who was a Christian said in the Sunday-school class that I was teaching: "Lots of evenings I sit at home and bawl because there's nothing to do."

What are the young people in *your* church doing evenings?

You may answer: "We have a well-organized program which gives the young people a good time once a month at least. Then there's prayer meeting and Sunday night service, which takes care of two evenings a week." Brother, the devil doesn't confine himself to two evenings a week in *his* bid for their attention! Nor can we compete with him in giving our young people amusement. Well, what can we do?

You can take them with you when you are putting on a radio program. A lot of people who won't tune in for you will listen if they know a friend or relative of theirs is on the program reciting scripture or singing.

You can make them part of the service you put on at the jail or the penitentiary. Their singing and testimonies may speak to hearts that you cannot reach. And they will be learning priceless lessons.

You can send groups to the poor farm, the hospitals, and the shut-ins. This will take time for organization but, once started, it will gather momentum and contribute to the welfare of both givers and receivers. Also it will free you for other activities.

You can find places like polio recuperation centers and nondenominational works that have no religious services Sunday afternoons. There are some organizations that do not have one minute of religious services

in the whole week. This will take some untying of red tap, but will be marvelously worth while.

And what about the army boys stationed near your town? Couldn't a group of young people contact them, possibly at a Saturday night service at the camp? Is there any way provided that will bring the boys into touch with Nazarenes who would like to meet them? After a Saturday night service, an invitation to church and dinner on Sunday might actually result in saved souls.

One young man in a really alive young people's group said: "I am interested in the spiritual welfare of a young couple living next door. The man is sick, the wife overworked, and the garden is going to weeds. How many of you will come with me tomorrow evening and work in the garden? Seven? That's fine. Bring sack lunches, hoes, and a little extra food for the children in the family, and we'll have a picnic lunch before we start, so it won't be too late when we get to work." Can your imagination fill in the rest of the picture? But it was preceded by a preacher who led the way.

We say to our young converts: "Don't do this, that, or the other. Go into all the world and preach the gospel." They accept the don'ts with resignation, but they don't know *how* to do the do's. If you as a preacher have led them, give yourself a great big pat on the back. However, you won't need it, as the results will show up in your church. The latter is also true if you haven't. Young people, especially unmarried ones, aren't going to sit home forever and bawl. Nor older ones either.

Altar Work

By *Bernard W. Culbertson**

HUNGRY HEARTS coming to an altar of prayer are going through a valley and then climbing a mountain to a place of spiritual triumph. But they need a guide to avoid many dangers and pitfalls. So the altar worker is a guide. The altar worker is a Christian who wants to help another soul find his Christ, who is the Way of Life. He is to say to him, "This is the Way, walk ye in it."

By far the most important things for an altar worker to remember to do can be done long before his actual dealing with a seeking soul at the place of prayer. Yet the time spent at the altar with the seeker is extremely crucial and should be cradled in tender, godly care. This is a moment, an hour, or more, as the case may be, for which every heartfelt Christian should seek to be prepared.

Many souls do slip from the grasp of the church because of a fumbling at this moment of soul rescue and heart struggle. Considering the prayer, energy, time, and money invested in evangelism, evangelistic singing and preaching, we would do well to increase our preparation, training, and understanding for this all-important moment when the seeker finally comes to the altar.

Be prayed up yourself is foremost in preparation for this work. If you have kept your own soul refreshed in prayer and learned to grip the horns of the altar, you will better instruct the new seeker after righteousness. A heart on fire itself can better kindle another. Aside from our own salvation, what better purpose in keeping

"prayed up" than that of influencing others for Christ?

Be read up on soul-winning methods and scripture portions helpful to a seeking heart. As altar workers, we ought to be conversant in familiar passages of the Bible having to do with promise of salvation and encouragement to the hungry-hearted. This is a work for which we can truthfully say, "The Bible is our Textbook." If we make ourselves familiar with the Word of God in advance of the revival or any time of dealing with a needy heart, the Holy Spirit can help us at the time when we are guiding the seeker.

Let the seeker pray and as much as possible, express to God in his own words his own need. Be sure he prays as much and as long as he should. It would be a mistake to cut him short in an effort to "hurry him through." True, too long a deliberation can allow for other things to enter his thinking, but the work must be thorough. Shallow experiences often result from shallow instruction and hurried altar work. Kindness and a more deliberate interest in the individual seeker will aid him in having confidence in your advice and help warm his faith to a point of trusting for his salvation in Christ.

Emphasize simplicity above all. Many details can complicate and cloud the sky for the seeker. Better to use a few tried and true words of advice than to bring in the whole scope of theology, as well as we may be trained and understand that theology ourselves. The Bible can put it simply, "Seek, and ye shall find."

In helping seekers to pray there is

*Pasadena, California

a little different need for each one. But there are two general classes. One is the "new" seeker. He is not familiar with any of our expressions concerning seeking and confessing. So teach him the rudiments of confessing, forsaking, and believing. The other is the "repeater," who many times is almost too familiar with the "language" of the altar. That is, he may be so familiar that he is confused. We need to endeavor to bring him back to the elementals.

Don't talk too much would be our only negative point to emphasize to the sincere altar worker. Conviction that is most pungent can be dried up by too much talk. I have wept much and many times after seeing a soul, for whom much effort had been put forth to get to seek God, come to the altar and be "talked out of conviction" by a most sincere Christian trying to help him. Usually the relating of our own experiences to the seeker will only belittle his problem and his need. We can let our experiences be a guide to us in helping him to pray and seek and believe. But God wants the seeker to be conscious of his own deep need that he is a tremendous sinner, in need of the only thing that can save him. Jesus Christ and His shed blood.

Keep a spiritual warmth about your own soul and being that will be contagious all through your dealings with the seeking heart. This warmth will be a rebuke to the enemy, who is doing his utmost to slip in and cool things off. This warmth is an indication of your vital faith for this person's salvation. This warmth will be a great blessing and influence on an entire altar service, which after all is the high climax of all the efforts of the Christian Church.

Musings of a Minister's Wife

(Continued from page 63)

churches, his pastors, and other district officers, that he has little time for enjoying her companionship. Where a pastor prays and studies for two sermons a week and a prayer meeting talk, the district superintendent prays and studies for six or seven sermons a week. Where the pastor bears the burdens of one church upon his heart, the district superintendent bears the burdens of many churches.

It is Sister D.S. who must stand by her husband in all these things, plus making decisions for him about some matters when he is away from home. Sister D.S. must entertain visiting ministers and their families, the missionary doing deputation work on the district, and the home missionary speaker for the district. She must help him with correspondence, too, for many times quick replies are necessary and cannot wait for his return. The late hours he must keep, many times, also mean late hours for her. Yet she must not be caught napping, or staying late in bed if someone should call early for her husband on a business matter.

Last Sunday afternoon Brother Deitz had to go to Pierre, about 125 miles from Norris, for a groundbreaking service for the new church to be erected there. He preached for us until noon, then hurried away without dinner. After the service at Pierre he had to return to Norris for the evening service. There was no time to stop for a meal anywhere, yet he preached that night as though he were in perfect condition.

God bless the district superintendents and their wives. I'm glad I'm a pastor's wife. Just musing.

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