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Preacher's MAGAZINE

Four Tomorrows

1. *The Tomorrow of Futility.*
Eccles. 1:14
2. *The Tomorrow of Postponement*
Acts 24:25
3. *The Tomorrow of Beginning Again*
Ezek. 18:32
4. *God's Tomorrow*
Rev. 21:5

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The Sick Man in Your Parish

THE MINISTER of the gospel has to do with the spiritual welfare of men. He deals with the souls of individuals. This is his primary function as a pastor or even as an evangelistic Christian. But in this present day of expanding emphases and enlightenment, he has learned to achieve his major objective through channels which may appear to be extraneous to some, but in reality are more direct than a superficial consideration would reveal.

Among the many situations among parishioners which come under his supervision, the person who is ill must receive a large portion of his attention. Even his constituency as well as his parishioners expect him to minister to them in these unfortunate emergencies. The pastor is interested in the spiritual welfare of such people first, but he must also be interested in their physical being and their mental attitudes. Even a physician knows that a "kindly word spoken in season" might do more to relieve a distressed mind and body than medicine or an operation or much elaborate examination. No good physician is interested alone in the physical well-being of his patient, and neither can the pastor be interested in the spiritual condition of his people and fail at the point of suffering and mental distress. Both pastor and physician know that religion and medicine are mutual and complementary forces.

In many instances in the past the pastor has been tolerated by the physician, and sometimes the doctor has been either hostile or indifferent to the part the minister plays in the healing of the sick. No doubt there

have been reasons for suspicion being placed on the minister. Some have been tactless and indiscreet and have blundered into the sickroom, unprepared to do any particular good. But part of the blame must be laid at the door of the physician. Probably there is no other profession which is tempted more to adopt a materialistic philosophy than is the medical profession. The doctor looks for material causes and treats them by material means. One authority has expressed the view that "matter is no longer seen as a dull, lifeless substance but is believed to be spiritual in its ultimate form." This suggests that there might be other means than the material in the healing of the body, and we believe that at this point religion must be taken into consideration. Man is more than a body; he is also mind and spirit, and here is where the minister steps into the picture.

As the physician does not seem to have the time to devote to a patient other than to minister to his physical needs, then the logical person is the pastor or minister, who "takes up the slack" where the physician leaves off. In any case, there is the minister's opportunity to satisfy the sick man. The pastor must first look at the patient as a whole. There is more to be considered than the person's sickness; the minister must think of the patient's surroundings, his family life, his work, his hobbies, his friends, his hopes, and his fears. Secondly, he must make God real, and bring the patient's faith up to the highest degree.

The two factors which must receive great attention are those of fear and

loneliness. The patient has great concern in certain areas where the pastor can furnish great relief. First is the feeling of helplessness. He is confined to a strange bed; his clothes are all taken from him and he is given a queer gown to wear; he cannot select his own food; he cannot take his own bath but must be bathed by a stranger; he is not in control of the situation but must submit to nurses, interns, and doctors. He has no privacy and suffers because of the impersonal attitude on the part of everyone. Here the pastor comes in with a personal interest in the patient, and many times he appears like an oasis in the desert.

Then again he has many new worries to disturb him. There is concern about the illness itself. Will I have to have an operation? How long will I be here? Will it hurt? Can I take it or will I make a fool of myself? These are all questions which are disturbing to a sensitive nature. Then there are the worries about finances, about the family, about his position or job. (Suppose they discover that they can do without me?) What a horrid thought!

Beside these there are positive fears which he faces. As we have suggested, there is always the fear of pain. Then there is the fear of physical handicap or deformity; fear of an operation and the thought of dying on the operating table; the fear of anesthetic; the fear of being used as a guinea pig; the fear of surrendering himself into the hands of a surgeon and into the hands of God. Spiritually, there is the fear of death and a sense of guilt. When a patient is not a Christian, the latter is very potent and dynamic as regards the patient's improvement and recovery. Here the minister can come to the relief of the patient. At times like this a patient might review all of his past sins, wickedness, disobedience, warrings, and is susceptible to ap-

proach. Here the minister can assure him that there is a loving God who cares and can forgive his sins and the sense of guilt can be removed. When this occurs, then the fear of death begins to fade into insignificance and problems do not seem so important or at least so large.

Probably the patient has few if any friends or relatives. Here loneliness captivates him; and the pastor, sensing such a situation, will call more frequently and become a friend as well as a minister. Generally lonely people suffer bitterly, especially if they are sick. To alleviate this the pastor should contact the patient as soon as he goes to the hospital or as soon as he learns of his illness; possibly he could call in the evening of the patient's first night in the hospital, when he starts off to the operating room, or when the hours have brought no visitors. But let us remember that, though all normal fears and tensions can be relieved by a minister, there are abnormal fears and psychoses which should be considered by the physician, for this is not in the realm of the pastor's ministrations. There may be a little overlapping in certain areas but let the pastor always remember the distinct limits to his pastoral office.

The Great Pattern is found in our precious Lord. Jesus ministered to individuals. Of course in a very superior way He knew what was in the hearts of men. He could see beneath the outward acts and spoken words, as He understood thoroughly human nature. He had an unlimited range of sympathy. He met high and low, rich and poor, educated and unlearned, wise and simple, saints and sinners, Jews and Gentiles, honored and ridiculed, crowds and individuals, old and young, white and colored, popular and shunned, well and sick. The Master had a great depth

of compassion on all who were sick, hungry, sinful, naked, insane, imprisoned; those who were widows, orphans, oppressed. He had a never-failing concern for PEOPLE. They were more important than laws, rules, regulations, customs, traditions, money, property, government, or church. And, Brother Pastor, remember that the same obtains today. Your concern should be for people far more than any of these other things, important though they may be. Notice that Jesus was unhurried and patient; never disgusted or offended; He never shrank from the repulsive or the diseased. This Christ was a Physician of the body as well as the soul. "There was no question about the mandate. He who went about doing good was a physician of the body as well as of the soul, and could the rich promises of the Gospel have been fulfilled, there would have been no need of a new dispensation of science . . . All through the centuries, the Church has never wholly abandoned the claim to apostolic healing; nor is there any reason why she should" (Osler, *Evolution of Modern Medicine*, p. 29).

Jesus' teaching is still valid today, for He taught that disease is not necessarily the result of sin. This gives to the minister a leverage of optimism in assisting the sick person. But Jesus did two other things. He worked through His own tremendously powerful and well-integrated personality and He gave people something to live for (paper by Chaplain Malcolm B. Ballinger, of Ann Arbor, Michigan. Previous paragraph credited to above).

But we would like to parallel these characteristics of the Master and observe just to what extent the pastor or minister should measure up to his Lord. Even though he is not God, he can have insight. He must have sympathy unadulterated by partiality;

he can have compassion as his Lord and a never-failing concern for people. He has further a consciousness of a mission to perform in this realm of which we are writing; he need not be sentimental but practical; he must be patient, never hurried; never offended. He must cause people to face their difficulties in a realistic manner and should follow the teachings of Jesus as regards sickness and health. But one thing is certain; he must have, like the Master, a well-integrated personality, which can be brought about by the presence of the Holy Spirit in his own life, and not substitute the "do as I say and not as I do" method. If he ministers rightly, then he too gives people something to live for.

There is one further item to be added and that is that the pastor has a wonderful opportunity in dealing with the sick, not only to win them to Christ and assist them to normalcy of health, but also to win them to the church. People are more approachable during an illness than at any other time. They are thinking seriously and are ready to carry on that serious thought into the realm of their spiritual needs. A good pastor will make more friends in the hospital and at funerals than in any other place. Brethren, let us never be too busy to take care of that sick man in the parish, for we might not only bring him contentment and restore his confidence but we might save a soul from death.

A few bits of advice.

1. Keep friendly with the hospital and the physician. Make him feel that you are helpful and not harmful.
2. Stand or sit where the patient may easily see you.

(Continued on page 42)

Meditations on an Old Calendar

By Hugh C. Benner

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

Walk in wisdom toward them that are without, redeeming the time (Col. 4:5).

It was the last week in the year—the last day of that week—December 31. On the wall near my desk hung a calendar which for twelve months had served its purpose of keeping me “in touch with the time.” On my desk lay a brand-new calendar that within hours would begin its year of service, and the old calendar would be discarded and destroyed.

“Just an old calendar,” someone might remark; but as I meditated on the situation, that old calendar came to have a meaning and a message of lasting significance.

Time! Here was the essence of that message. Another major unit of time had passed, and I was impressed that, if we could understand all that an old calendar means, we would be moved to most serious thought and reflection. Surely time represents one of the most solemn of all the elements of existence, and it behooves us all to give it our interest and consideration.

It seems that humanity is unwilling to face the issues of time. In earlier days one could “hear” the time pass, with the “tick-tock, tick-tock” of the clock. But now we have well-nigh eliminated such timepieces, substituting a clever gadget that spins around noiselessly, with no indication of the passing of time. But time is still a part of existence and bears a vital relationship to eternity.

I. SOLEMN FACTS CONCERNING TIME

1. *The Character of Time*

Time never is static. Time is always “on the move.” It will not stand still. Relentlessly, ceaselessly, quietly, time passes, adding second to second, minute to minute, hour to hour, day to day, week to week, month to month, year to year. Time cannot be sped up or slowed down. On it moves, at a uniform pace.

Time is irretrievable. No past moment can be called back in order to regain an experience of joy. Neither can it be retrieved in order to banish an unpleasant event or to erase a haunting memory.

Time is swift. Well has the hymn writer sung, “Swift to its close ebbs out life’s little day.” In the earlier years of life, time seems to pass so very slowly, but one does not have to live too long to sense the apparently quickening pace of time. And those in their seventies and eighties are unanimous in their testimony concerning the swift passage of time. The Word of God reminds us, “The time is short.”

2. *The Meaning of Time*

Time is a gift of God, and thus, very precious. It should not be treated lightly or carelessly. One might better cast away diamonds and pearls than to take an indifferent, apathetic attitude toward time.

Time represents opportunity. In time is found our period of probation, our period of stewardship. What we do with time determines what eternity will do with us. It is our period of choices, of determining our attitude toward God and our relationship to

Him. We are free moral agents, and can choose as we will.

Time eventually produces our record. Through the years time crystallizes a life into a total record which is the basis of final judgment. So, in a very real sense, every second of time has something of eternity in it. In that sense, there is no such thing as an inconsequential moment. Every moment has its part in the record.

3. *The Value of Time*

This is variable in relation to the individual's attitude. What was 1952 worth to you? That depends on what you did with the time. There are just two possibilities: you spent it, or you invested in it.

If you just spent the time, it is of little value. You existed 366¼ days—8,790 hours. You ate, slept, worked, kept alive. You just didn't die. The days were periods to be gotten through and to be filled with this and that. If you "spent the time," then time was your master and 1952 was a liability. Your gift from God was squandered. Another priceless, ir-retrievable unit of probation was treated with indifference. Another year's record was written "in the red."

But we need not just spend the time; we can invest in time. The Word of God emphasizes the idea of "redeeming the time." This means to "buy up" time; to consider its high worth, and to make an investment in it, even at the cost of sacrificing ease and pleasure. This is the only attitude worthy of an immortal soul.

II. THE OLD YEAR "HOLDS COURT"

Most people dislike involvement in court proceedings. There seems to be a basic antipathy to examination and judgment. Too many times we are prone to "guess" our way through. This is evidenced, for example, in

the way men and women put off financial or physical checkups. And it is no less true in the spiritual realm.

But if we would serve our own best interests, we must be willing to face facts and come to a just judgment concerning them.

1. *Personal Relation to God*

Have you served God faithfully during the past year?

If the answer is "Yes," then follows the question as to the quality of that service. Was there a consciousness of the presence of God that grew with the experiences of the year? Was there a sense of easy communion with God that gave you the blessedness of divine fellowship?

And what of your intensity? So many today are satisfied with a passive, apathetic kind of experience. The true and worthy level of Christian living must be characterized by deep devotion and a sacrificial spirit.

Also, was it a spiritually sensitive year? Was your heart open to the revelation of God's will, and did you respond to His guidance: to the promptings and checks of the Holy Spirit?

And what was the measure of your activity? Were you willing to sit by and rest while others carried the burdens of the Kingdom? Was there some element of faith in your service, impelling you to a broader vision and a greater outreach? Did your heart reach "around the world" in concern for the lost? All of these are legitimate questions from the old year.

But possibly the answer to the question of service for God is "No." That means that the year past has been a year of rejection or spiritual carelessness. Through another year your heart has been rebellious toward the will of God and you have refused to accept divine mercy as proffered in Jesus Christ. Your heart has been

hardened by twelve more months of sin. As the old year holds court, you must answer for this failure. You need to be reminded that only the will of God will count in eternity.

2. *Personal Relation to Others*

Human relationships are not something apart from spiritual life. The fact is that Jesus made clear the truth that both are interrelated.

How did you treat your Christian brethren? Jesus Christ identified himself with His people. Thus our attitude toward the people of God is an indication of our true relationship toward God. We cannot love Christ and not love His people. You cannot be right with God and mistreat God's people. Any spirit of bitterness, criticism, envy, or legalistic judgment immediately condemns the individual guilty of such. What a revival would break out if all professing Christians recognized this truth!

And what of the world? Have you carried any burden for the lost? Have you made any effort toward the salvation of souls? We live in a time of great distress and need, and yet thousands of professing Christians do nothing about winning souls to Christ. It is impossible to be wholly the Lord's, and have no vital interest in His burden and mission.

These questions of relationship to others are proper and should be a part of our judgment in the light of the old year.

III. THE NEW YEAR OFFERS CHALLENGE

One of the most encouraging elements of life and time is the possibility of improvement. The coming year offers such a challenge to us all.

1. *The Adequacy of God*

In 1953 we can sense, as never before, the complete, unfailing adequacy of God. The days of the coming year

will be difficult. The world is filled with turmoil and mystery. Great forces move among men, forces which few understand, and about which it seems we can do little or nothing. But these are times to believe God, to see His vision, and to understand the sufficiency of divine resources. Surely, "God is able," in 1953. Let this grip your soul. Let this stimulate your faith. Let this reassure your heart. "God is able."

2. *Personal Progress*

The year 1953 can be one of deeper spiritual life. In the coming twelve months we can love God more than ever in our lives. We can know more of His Word. We can understand His will more perfectly. In 1953 our sympathies can be broader, our spirit more Christlike, and our attitude more encouraging to others.

3. *Attitude Toward Service*

We can do more for God in 1953. If we draw nearer to Him, we shall sense a new measure of responsibility and of opportunity. These are days that call for initiative and an aggressive spirit in Christian service. The year 1953 should be a year of revivals, of opening new churches, of extending our work at home and abroad, of giving to many more thousands the glorious news of full salvation.

"Redeeming the time"! We can do it. We face a year of wonderful privilege. Sinners can find mercy and pardon. Christian believers can be delivered from inner sin and filled with the Holy Spirit. Sanctified hearts can draw nearer to the heart of God and can render more effective service.

As we remove the old calendar and replace it with one for 1953, let us pledge to God our best: to profit by the weaknesses of 1952, and to enter fully into the opportunities of 1953.

The Significance of Pentecost

Part Three

Pentecost Signifies Divine Purification

By Chas. W. Carter*

"And there appeared unto them tongues parting asunder [parting among them, or distributing themselves], like as of fire; and it sat upon each one of them" (Acts 2:3, A.S.V.).

John the Baptist's prophetic words concerning Christ are here fulfilled:

I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire (Matt. 3:11-12, A.S.V.).

There are two things about this Pentecostal phenomenon which arrest the reader's attention, namely, its meaning and its administration.

THE MEANING OF THE TONGUES OF FIRE

The meaning of the phenomenon of the tongues of fire on the Day of Pentecost is not far to seek. It must be borne in mind that in the Pentecostal effusion God was manifesting or revealing himself primarily to the believing disciples of Jesus Christ who on the Day of Pentecost "were all together in one place." They had given up the world and had dedicated themselves in faith to the pursuit and execution of the will of God in Christ. At last their hopes of an earthly kingdom were forever gone. (See Acts 1:6, 7.) They were now in earnest and desperate pursuit of the inner

spiritual Kingdom which Christ had promised to them. Before the inner reign of Christ could be fully realized in their lives there must be an inner purification, a consuming of the inner nature of self and sin, a renovation of every secret chamber of the soul that nothing foreign or opposed to the nature of God might remain within. It was God's purpose that His disciples should be so inwardly pure that they might declare their independence of the domain of sin and the devil as did Christ when He said, "The prince of the world [Satan] cometh: and he hath nothing in me" (John 14:30, A.S.V.). There was to be no claim foreign to the claim of Christ upon nor within the lives of these disciples of Jesus.

For the purpose of this inner purification God reveals himself to the waiting disciples under the symbol of "cloven tongues of fire." Consistently throughout the Scriptures fire is employed as a symbol of divine purification. Fire has ever been a symbol of the holiness and justice of God. Thus God revealed himself to His worthy servants in ancient times (Deut. 4:24; Ezek. 1:4; Exod. 3:2; 19:18; Isa. 6:4; Dan. 7:10).

Malachi predicted the coming and the work of Christ under the symbol of fire.

The Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire; behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who

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shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness (Mal. 3:1-3, A.S.V.).

Likewise in His post-Ascension and Second Coming appearances Jesus is represented under the symbol of fire (Rev. 1:12-18). Even the Word of God is likened unto fire. "Is not my word like fire? saith Jehovah" (Jer. 23:29, A.S.V.).

Finally, God himself is represented by the author of the letter to the Hebrews under the symbol of fire. "Our God is a consuming fire" (Heb. 12:29). Thus it was God the Holy Spirit in consuming fire who manifested himself in cloven tongues "like as of fire" to the disciples on the Day of Pentecost, purifying, sanctifying their inner natures.

ADMINISTRATION OF THE TONGUES OF FIRE

But the administration of the cloven tongues of fire at Pentecost likewise arrests our attention. Although "there came from heaven the sound as of a rushing mighty wind" which "filled all the house where they were sitting," and although there was the general or mass appearance of fire, this fire parted asunder, or parted among them, distributed itself among them individually; and thus while Pentecost was initially a sudden general manifestation of God to the company of waiting, believing disciples, as God began to administer His purifying efficacy to those disciples He did so on an individual and personal basis. "And there appeared unto them tongues *parting asunder*, like as of fire; and it *sat upon each one of them*." The following is a pertinent observation on this passage: "St. Luke means that the tongues or

flames of fire appeared first in one mass over the assembled Church, and then divided, one flame or tongue sitting upon the head of each disciple" (*A Commentary on the Holy Bible*, J. R. Dummelow, Ed., p. 820). This fire-symbolized unity of God so diversified and individualized itself as to meet on an individual and personal basis the heart condition and need of each of the one hundred and twenty disciples at the same time. And so God the Holy Spirit ever deals with His children in saving or sanctifying efficacy. There may be and frequently is a general manifestation of God's presence to His people, but at the same time the dealings of God and the administration of His grace are always on an individual and personal basis. Of this phenomenon G. Campbell Morgan has said, "The symbol of fire—'tongues . . . of fire,' a plurality and a unity, the tongues were many; but the fire was one" (*The Acts of the Apostles*, page 24).

Finally, at the first great general Christian council held at Jerusalem in A.D. 50 Peter, speaking in defense of the gospel for the Gentiles, declared that their purification was on the same basis as that of the disciples at Pentecost. Said Peter, "And God, who knoweth the heart, bare them witness, *giving them the Holy Spirit, even as he did unto us*; and he made no distinction between us and them, *cleansing their hearts by faith*" (Acts 15:8, 9, A.S.V.). At this juncture the testimony of Adam Clarke is significant: "Christ baptizes with the Holy Ghost for the destruction of sin, the illumination of the mind, and the consolation of the heart."

In conclusion, the tongues of fire were the manifestation of God's personal, purifying presence to the inner, impure natures of the disciples, mak-

(Continued on page 44)

The Core of Positive Preaching

*By Edwin Raymond Anderson**

PAUL's exhortative command to his young friend and colaborer, Timothy, as recorded in the last inspired writing to come from his pen and heart, comes home to many with renewed emphasis, for these latter days. In so many ways and through various channels—some of which may appear surprising when related to the Scriptures—the Word is emphasized and struck out anew and afresh as the one single and absolute core of that which enters into the making of that nature of preaching which, in the truest and highest sense of the word, may be termed "positive," both for the principles of its setting forth and the evidences of fruitage and blessing.

There can be no doubt as to the passage in mind. It is the Word so familiar that it is perhaps often passed by, in one sense or another, because of the familiarity with the sentence and its sounding. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2). It is clearly to be noted that all of the practices and occupations herein mentioned in connection with the prosecution of that which is termed "the Christian ministry" are centered upon and derived wholly from the administration of the single and clear and whole true Word of the living God. It is the Word which grants the authority to these necessary administrations. It is the Word which underwrites them with the assurance of the strength and conviction of the Holy Spirit of God, apart from which there is nothing which will in any wise truly accomplish the necessary

work in the hearts and lives of the hearers. It is the Word which points up the importance, marks the validity of these exercises, both for the benefit of those towards whom they are directed and for the praise and glory of that living Lord who through the Word is concerned about the right and proper relationship of the heart towards himself. The work of reproofing and rebuking and exhorting is more necessary than hitherto realized, if the ministry be worthy of the name and of the Lord in whose name it is set forth. And it is only as there are set forth under the authority of and dependence upon the Word of the Lord, and actualized under the sensitive leadership of the Holy Spirit, that there is healthy accomplishment. Quite significantly, the decline of the recognition and admission of this central fact also corresponds to the decline of this phase of the work of the ministry. Apart from the positive Word, everything becomes negative, and all too clearly and quickly betrays its hollowness, or the mere exercise of human passions and inclinations.

For this reason did the inspired apostle stress the necessity of "preach the word" and stress it as a command received directly from the Lord, to be given directly in the same manner and measure to the young friend and co-workers who should carry on. Emphasis is given to this fact, when it is realized that this text occurs in the book which has often been termed the "Swan Song of Paul," seeing that it is the last inspired writing to come from his pen. The last words of this valiant warrior for the Lord direct the attention, challenge the intellect, secure the emotions, not to the war-

*Waterbury, Connecticut

rior of the Lord, but far rather to the Lord of the warrior! Paul is concerned about the precious person of the Permanent One, surely not about his own passing, as far as the primary matters are concerned. In the review of his work, and in the understanding of that which lay before as previously indicated to him according to the mind of the Lord, he saw quite clearly and altogether distinctly the primal necessity of the full emphasis being placed upon the ministration of the Word of the Lord, as the Word of the Lord, with all respect and intelligence concerning its unique position and unchallenged testimony. Thus the word goes along to Timothy, and surely along to us, in these closing days of grace—"Preach the word." Brethren! the matter of this command surely commands the inclination and scrutiny of our ministerial life and service, both as indicative of its worth, and the like indication of wherein we may have failed. We are to be wholly concerned with the Word of God, and far more concerned in further ranges and deeper reaches than perhaps hitherto realized!

This phrase of Paul's is being pointed up and illuminated from many quarters, all of which should speak to our hearts. First, there is the evident bankruptcy of liberalism, in the face of two ghastly world wars in the first half of this vaunted twentieth century. One has only to survey the literature put out by those of this theological disposition, listen to their preaching, or attend any of their gatherings, to observe this bankruptcy in pathetic action. Gone is the pride of man with his swathings of science and honor of humanism, to be replaced by a frantic note of "emergency survival" which has reduced man to a pitiful nothing to be swept about by ill winds of a dying world. But the bankruptcy of liberalism had already been pro-

nounced a long while ago, when it surrendered the positive primacy of the Word of God to the level of scholastic interpretation according to the measure of human inclination. Having cut loose from this command of Paul, there could be naught save that pathetic shipwreck which is so apparent on every hand.

In a far better sense, this phrase is being pointed up by the evangelistic rallies and gospel movements which are being carried on in the various parts of the nation, attracting an attention from quarters hitherto considered irreligious or sophisticated. Consider, for example, the news-space and radio and television attention being given to the Billy Graham campaigns; and consider how free from former bias and sarcasm much of that attention is. Even those of otherwise theological dispositions grant the interest and worth of these evangelistic enterprises. And quite simply, the whole success of these movements can be simply traced to the fact and truth of a clear, whole obedience to this inspired command—"Preach the word." The central place is given to the Word of God, that Word which He has declared in His testimony He shall be pleased to honor. Men of earth, tired and spent and worn, desire a word from heaven to meet their state and need. They realize that any word of earth, however finely dressed, is "of the earth, earthy," and so betrays its inherent weakness and obvious limitation. Only the high and clear word from heaven, via the Word of God, can—and does—meet the need in marvelous measure.

Brethren, it is our business to stay long in meditation "to very heart's depths" with this Pauline prescription, "Preach the word." The Word is to be preached in all heralding of

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The Prayer Life of the Soul Winner And Intercessor

By Arnold R. Carlson, Jr.*

TEXTS: Ruth 2:7—*And she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, that she tarried a little in the house.*

Matt. 9:38—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

INTRODUCTION

God in His rich providence and care has planned the advancement of His kingdom upon the earth through the co-operation and help of His children. The Great Commission that fell from the lips of the Saviour just before He disappeared from the presence of His disciples was this: "Go ye into all the world, and preach the gospel to every creature"; but first, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," and, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). God has given the blessed Holy Spirit, the Third Person of the glorious Trinity, the Executive of the Godhead, unto us, to cleanse our hearts, to fill us with himself, and to empower us for service. We are co-workers with God. This is our great privilege. God, the Creator and Sustainer of the universe, has called on us to be His partners in telling the good news of a Saviour, God's only begotten Son, who has come to save us from all sin and to redeem us for himself. Because we are His co-

workers, God has established a communication system between our hearts and His throne. This communication system is prayer. The marvelous feature of this system is that we have direct contact with the throne of grace. We do not have to go through switchboards, or wait on operators, or be delayed because someone else is on the line. We have a wire that goes straight through to the heart of God. Because we are His partners, God expects us to keep the line busy. In God's directory, the Holy Bible, we have full instructions on the importance, place, and use of prayer in our lives.

In considering the prayer life of the soul winner and intercessor, we must face these questions. Are we fully aware of the part that God expects prayer to play in our lives? Are we conscious of the promises that Christ has given us in answer to prayer? Does our prayer life measure up to God's standard? Are we making the full use of prayer that God expects us to? In order to find an answer to these questions, we must turn to the Word of God.

I. THE PRAYER LIFE OF JESUS

It would be impossible for us to find a better example to follow than Jesus in our prayer life. Jesus was a Man of prayer.

In Luke, we read that when Jesus was baptized of John in the River Jordan He was praying as the heavens were opened unto Him. Immediately after His baptism, Jesus was led of the Spirit into the wilderness, where He fasted and prayed for forty days

*Paper presented to the N. Calif. Midyear Convention

and forty nights. We read in Mark the first chapter, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." When He was pressed on every side by the multitudes who came to hear His words of eternal life and to have their sick healed, He withdrew himself into the desert and prayed (Luke 5:16). Before He chose His twelve disciples, "He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). The glory of the Transfiguration was preceded by His going up into a mountain to pray (Luke 9:28).

Jesus in His high priestly prayer prayed for His disciples and for all them that would believe on Him through their word. He prayed for Peter, that he might withstand the sifting of Satan. He prayed in agony, and perspiration flowed from His brow as it were great drops of blood in the garden of Gethsemane the night before His crucifixion. On the cross, He prayed, "Father, forgive them; for they know not what they do." And then, crying out in the darkest moment of His life, "My God, my God, why hast thou forsaken me?" We read further that even now, this very moment, Jesus is sitting at the right hand of the Father, ever making intercession for us.

The power that was His, the glory that was His in the Transfiguration, the miracles He performed, and that life which was pure, spotless, and given for others, flowed out of a life bathed in prayer. We cannot behold Him in His humility, glory, power, majesty, and redemptive work without thinking of Him as a Man of prayer. Andrew Murray has said: "Christ's life and work, His suffering and death—it was all prayer, all dependence on God, trust in God, receiving from God, surrender to God.

Thy redemption, O believer, is a redemption wrought out by prayer and intercession: thy Christ is a praying Christ: the life He lived for thee, the life He lives in thee, is a praying life, that delights to wait on God and receive all from Him."¹

Since Jesus was a Man of prayer, and His entire life was lived in the atmosphere of prayer, He is therefore fully qualified to be our Teacher in the school of prayer. We enter into this school of prayer with the same urgent request that the disciples made: "Lord, teach us to pray."

II. THE TEACHINGS OF JESUS CONCERNING PRAYER

Since we have seen that Jesus was a Man of prayer, that He put into practice in His life the principles of prayer, and by experience became an Authority on prayer, we unhesitatingly bow ourselves in submission to Him. "Lord, teach us to pray." Once again we must turn to the Gospels and the writings of the apostles in order to study the teachings of our Master concerning prayer.

A. *The Secret Chamber of Prayer*

On one occasion while Jesus and His disciples were in the Temple, a Pharisee came in and stood in a prominent place, and with a loud voice, which was heard by all, he prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." (Luke 18:11, 12). It was scenes like this one that brought about the teaching of praying in the secret chamber. Jesus had said, "When ye pray, do not be like the Pharisees who pray to be heard of men, but rather enter the secret closet and there pray in secret, and thy Father which seeth in secret

¹Andrew Murray, "The Ministry of Intercession," p. 136

will reward thee openly." Jesus is therefore teaching us that we, as His children, and as soul winners and intercessors, must have our secret closet or private chamber for prayer. The secret place of prayer is where we go to get away from people and things, to be alone with God. It is the place where we pray, not to be heard of men, but rather have fellowship and communion with God. The Pharisee stood and prayed loudly with himself; we come humbly into the secret place and pray to God, our Father.

It is strongly implied in the teachings of Jesus that, if we are to have a satisfying and successful prayer life, we must have our secret closet. Therefore, the first thing that the child of God, the soul winner and intercessor, must have is his secret chamber of prayer.

B. *Praying in the Spirit* (Eph. 6:18; Jude 20)

The next lesson that Jesus would have us learn, after we have entered into the secret chamber, is that we must pray in the Spirit. Paul, in writing to the Ephesians, said: "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). Jude, in writing to those who are sanctified, said, You can only be builded up in your most holy faith "by praying in the Holy Ghost" (Jude 20).

It is very essential that we learn this lesson early in our Christian life. We must pray in the Spirit. Of course, to pray in the Spirit means that we must be filled with the Spirit. The work of the Spirit is one of co-operation. The Holy Spirit needs us and depends on us to work with Him, and we in turn need Him. In fact, we cannot get along without Him. And, as Chadwick has stated it: "There is the same co-operation in all the experience of salvation. There is always a human and a divine factor.

There is a twofold witness, a twofold leading, a twofold work, and a twofold intercession. We pray in the Spirit, and the Spirit maketh intercession for us."²

The Holy Spirit has come unto us to guide us into all truth and to reveal unto us the deep things of God. He has not come to glorify himself, but rather to glorify the Son. It is His indwelling presence that makes it possible for us in all things to make Christ pre-eminent in our lives. And, as the Holy Spirit has come to reveal unto us the Son and to glorify Him, so we in turn, being the temples of the Holy Spirit, are to glorify the Son.

This greatest of all treasures takes up His abode in earthen vessels, which are weak and subject to limitations and infirmities. Because this is true, we often find ourselves at a loss as to how to pray and for what to pray. But this need not lead us to despair, for we are told in Romans: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26-27).

The Holy Spirit prays with our Spirit, and He who searches our hearts knows the mind of the Spirit, and the Holy Spirit reveals to us the will of God. All true prayer is inspired by the Holy Spirit. This fact shows the necessity of being filled with the Spirit. This, therefore, is the second lesson that Jesus would have us learn in the school of prayer. We must pray in the Spirit. This lesson must be learned well by all who would be soul winners and intercessors.

²Chadwick, "The Path of Prayer," p. 52.

C. *Praying to the Father*

One of the greatest revelations that Jesus made to His disciples was that God is our Father. When the disciples, in seeing Jesus praying, came to Him with the request, "Lord, teach us to pray," Jesus instructed them to begin, "Our Father which art in heaven." No longer are we aliens without a country; no longer are we mere servants in the household of faith, but through the precious blood of Christ we have become adopted sons and daughters of the kingdom of God, which is an "inheritance incorruptible, undefiled, and that fadeth not away." God bids us to come to Him as His sons. We have the same right of access into His presence as a son has to his earthly father; and if our earthly father welcomes us into his presence, how much more will our Heavenly Father admit us into His!

D. *Praying in the Name of Jesus*

When we enter into the presence of our Heavenly Father, we are to make our requests and petitions known unto Him, asking these things of Him in the name of Jesus. All the promises in the Word of God have as one of their conditions that we ask them in the name of Jesus. Jesus has said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14). The answers to our petitions are promised us if we ask them in His name.

Thus far we have discussed briefly Jesus' teachings about having the secret chamber of prayer, praying in the Spirit to the Father in the name of Jesus. In these first lessons, Jesus has taught us the basic truths that will lead to a successful prayer life.

III. KINDS OF PRAYER

In the next major division of this paper we want to discuss the teach-

ings of the Word of God on when to pray and the kinds of prayer.

A. *When to Pray*

Paul, in writing to the Ephesians, exhorts them to pray always "with all prayer and supplication in the Spirit" (Eph. 6:18); and in writing to the Colossians, Paul gives them a word of encouragement by telling them that he is praying always for them (Col. 1:3). And, later in the same epistle, he exhorts them to "continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). To the Thessalonians, he wrote, "Pray without ceasing" (I Thess. 5:17).

Just what does Paul mean by the phrases "praying always," "continue in prayer," and "pray without ceasing"? Does he mean that we should be literally praying all the time? It is the firm conviction of the present writer that Paul means for us to interpret these words literally. Our lives are to be bathed with prayer, lived in the spirit of prayer every moment of every day. If we would try to pray always on our own, we would no doubt find it impossible; but a soul that is filled with the Holy Spirit, and is conscious of the needs about him, will naturally resort to prayer. Soul winners and intercessors are not blind to the spiritual needs, suffering, and sorrow that are prevalent in our world. The natural result of seeing these needs is prayer that issues forth from the depths of the soul, either silently or audibly. In the night watches, the soul cries out for the lost, that they might be saved. During the working day, when he finds himself surrounded with fellow workers who are lost and unprepared to meet God, the soul of the intercessor cries out in silence, "Lord, save them ere they perish." Yes, as God's children, His witnesses and co-workers, we are called upon to pray continually, without ceasing.

This does not mean that we need no secret closet or family altar. We do need them; we cannot get along without them. The danger is that we enter into the secret closet and have our family altars, and then go through the day without once thinking of the spiritual needs of others. Our thoughts are occupied with our jobs and ourselves. Let's live in the spirit of prayer continually. Let us live in an atmosphere of prayer. Lord, teach us to pray continually; Lord, teach us to know what it means to pray without ceasing.

B. Types of Prayer

Turning once again to the Word of God, we see by example and by teaching that there are different types of prayer. Each of these types has its place in the prayer life of the soul winner and intercessor.

1. *The prayer of praise and thanksgiving*

Paul, in his first letter to the church of Thessalonica, wrote: "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

From personal experience, the writer has found it a source of real blessing to begin his prayers by praising and thanking God for all of His blessings, for His love, mercy, and goodness. When one is discouraged or depressed, it is well to follow the advice of the song writer, who wrote:

*When upon life's billows you are
tempest tossed,
When you are discouraged, think-
ing all is lost,
Count your many blessings, name
them one by one,
And it will surprise you what the
Lord hath done.*

Praise and thanksgiving unto God are

a vital part of our prayer life. Paul tells us that this is the will of God in Christ Jesus concerning us. God waits for our praises and our thanksgiving. To praise Him helps us to realize more fully what Christ means to us personally. To praise Him helps us to realize, in greater measure than ever before, our complete dependence upon Him. Our praises are to be spontaneous and are to spring from a heart that is grateful and full of love to God for the great salvation He has wrought in us.

2. *Praying "one for another"*

One of the things that binds God's people closer together is praying "one for another." We are commanded to pray "one for another." If one is sick, or has fallen into temptation, or if one is in need, we are to pray for him. Prayer ties the bond of fellowship and brings the children of God closer together. Rather than to talk about another's faults, we are to pray for him. It would help us individually and it would help our churches if all the Christians would learn this secret, "Pray one for another." In this day when the powers of darkness are doing their best to defeat the very elect, let us pray one for the other. If you see faults in your minister, pray for him rather than tell them to your neighbors. Let us be our neighbor's keeper, by praying for him. Let us strengthen one another by praying "one for another."

3. *The prayer of importunity*

Another kind of prayer that is given us in the Bible is the prayer of importunity. Jesus gives us the classic example of this kind of prayer in the man who had an unexpected guest come to his home at midnight and he had no bread in the house to set before him. But this man knew a rich friend who had plenty of bread, so he

came to his home and knocked on his door at midnight, and then waited for his friend to come to the door. He waited for a while, but there was no answer. He knocked again, and waited, but still no answer. He knew that his friend was home, so he continued to knock until a voice responded from the window above, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Luke 11:7). But the man would not be denied his request, so he continued to knock loudly on the door, until his knuckles were sore and bruised; and finally his friend came to the door because of his importunity and gave him as many loaves as he needed.

This parable reminds me of us who are ministers, laymen, soul winners, and intercessors who have friends who come to us and they are spiritually hungry. We know that we in and of ourselves have not the bread that will satisfy their starving souls. But we are personally acquainted with a Friend who has the bread of life. We are confident that He will give unto them the bread of life, which will satisfy their spiritual hunger. Sometimes it is necessary for us when we come to the throne of grace on behalf of the salvation of others to knock long and loudly until we have the petition that we desire of Him. Jesus has given us the promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9, 10).

Why is it that we need to tarry so long to receive the answer? It is not because God does not want to answer, and is unwilling to give us the petitions that we desire of Him. The greatest blessings and the richest ex-

periences of the Christian life are those which require the greatest price in perseverance, determination, self-discipline, and intercession. And because their price is greater, they will be appreciated more. The price that must be paid in intercessory prayer is great. It is hard work to intercede on behalf of the salvation of others. At times it requires hours of agonizing prayer; there are periods of fasting, when the concern and agony of lost souls becomes so great that food is flavorless and is undesired. God requires of us this kind of prayer for our own spiritual benefit as well as for the salvation of others. Intercessory prayer requires diligence, determination, perseverance, and faith that will not let go of the promises of God. It is a time when God tests our sincerity. He tests our willingness to die, if need be, that others might be saved. In intercessory prayer our eyes are opened to our own weaknesses and helplessness. We realize that in ourselves we are nothing.

Andrew Murray has written: "In importunity there are various elements. Of these the chief are perseverance, determination, intensity. It begins with the refusal to at once accept a denial. It grows to the determination to persevere, to spare no time or trouble, till an answer comes. It rises to the intensity in which the whole being is given to God in supplication, and the boldness comes to lay hold of God's strength. At one time it is quiet and restful; at another passionate and bold. Now it takes time and is patient; then again it claims at once what it desires. In whatever different shape, it always means and knows—God hears prayer: I must be heard."³

The one essential condition of all true prayer, whether it be the prayer of praise, of thanksgiving, praying

³"The Ministry of Intercession," p. 49.

"one for another," or the prayer of importunity and intercession, is faith. When we pray, we must believe that God is, and that He is a Rewarder of them that diligently seek Him. All the promises of God's Word are ours if we but stand upon them in faith. Jesus said, "All things are possible to him that believeth." Therefore, when we pray, let us pray in faith.

In I John 5:14, 15 we read: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

As soul winners and intercessors we know that it is God's will that all men should be saved and sanctified. In II Pet. 3:9 we read: "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." And I Thess. 4:3—"This is the will of God, even your sanctification." Therefore, let us come with boldness unto the throne of grace, with troublesome urgency in prayer, with the determination that we are going to hang on in faith, as did Abraham, Jacob, and Moses, until our prayers are answered on behalf of others. Such praying will not go unrewarded. Its rewards are closer communion and fellowship with God, new revelations of the hidden things of Christ, power with God and man, and the salvation of precious souls.

IV. GOD IS SEEKING INTERCESSORS

The fields indeed are white unto harvest, but the laborers are few. Jesus has commanded us, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). The richest experiences and greatest blessings that one can have in this life are those

received from gleaning and gathering in the harvest fields of the Lord. God is seeking laborers. Every person who is saved and sanctified is called to be a soul winner and intercessor. As we are commanded to pray that God will send laborers, we receive the call to enter God's harvest fields. Everyone is not called to serve in a prominent place in the winning of souls to the Lord, but all are called to win souls. God is looking for people like Ruth. She did not ask for a place of prominence among the reapers in the grain fields that belonged to Boaz. She said, Just "let me glean and gather after the reapers among the sheaves." In other words: "Let me have a place of service in the harvest fields. I am not very big, I don't amount to much, I haven't much in the way of talents; but let me do what I can. I am willing to be used of the Lord."

Let me say in closing, every Nazarene is called to be a soul winner. For almost four years the Church of the Nazarene has been emphasizing the Mid-Century Crusade for Souls. The clarion call has sounded forth from our generals and district superintendents to all ministers and lay members of the Church of the Nazarene to make soul winning their major vocation. Let each one of us respond to that call and let us wait in the presence of God until our souls are set ablaze by God's all-consuming love and we have within a burning passion for a lost world; and then go forth to glean and gather in the fields that are white unto harvest.

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9:38).

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go (Isa. 6:8, 9a).

The Minister, a Voice of Authority

By A. L. Cargill*

GIVE GLORY to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive" (Jer. 13:16-17).

It is an evident fact that the spirit of an age affects the religious life of that age. At the close of what is known as the "Victorian Age" with its romanticism and religious emotionalism, there came a growth of intellectual rationalism, embracing a spirit of skepticism, refusing to accept anything as truth which could not be proved by hard, cold facts. The day of joyous religious emotionalism passed and was followed by one in which men's minds became cold, hard-boiled, and analytical.

The machine age, modern means of communication, world-wide news systems, hard-top highways, and speed in travel reflected upon men's souls, making them cynical, hard of countenance and heart. Church attendance fell off, cold reason was exalted, and religious emotionalism was smothered.

But men were created emotional beings and must have an outlet for their emotions; so emotional fiction, even blood-curdling fiction, movies, and sports flourished.

Then came three world wars in one generation—the third one still largely a cold war, but a world war never-

theless—and a bewildered world, with an impotent church, God forgotten, and the nations without divine leadership.

May we not well ask, Has the ministry failed in its leadership? God said, "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (Jer. 23:22).

Have we looked to scholars and teachers for inspiration, more than unto God? Have we been influenced by the spirit of the age more than we have influenced the spirit of the age? Have we striven more for an intellectual appeal than for a spiritual appeal?

Again the spirit of the age is changing. This is evidenced very definitely in literature. Since World War II the demand has been for the pleasant-escape type of fiction, something to divert the mind into pleasant channels. Just now the trend is changing again. Pulp and cheap Western story sales are slow, pulp magazines are suspending, and the demand is turning to something weightier.

For many years the molding of thought has largely been under the leadership of secular writers. The ministry has been on the defensive, but we have again arrived at a point in world change favorable for the ministry to seize the initiative, become aggressive, force the blade from the hand of the opponent, and stand triumphant as the defenders of truth—God-inspired truth.

The world is tired of speculation and fictional emotion. Perhaps it is too much to say they want truth.

*Minister, Divide, Colo.

They are too bewildered to know what they want, but they want something other than they have received. While the world falters, the ministers should step in and speak with authority.

The minister should not speak unless he has something to say, something of importance. He should transcend the human and reach into the realms of the divine. This means a forgetting of self. To speak merely to be eloquent, to gain applause, or to secure a reputation as a great preacher, deserves only utter contempt. The minister must present Christ, not himself, to his audience.

The minister must be more than "a very lovely song of one that hath a pleasant voice, and can play well on an instrument," whose words the people hear but do not obey. The meaning of his message must be unmistakable. Christ's blindest and heaviest-eared critics understood when He spake of them.

The preacher's business is to enforce the gospel truth. Sin must be aggressively opposed. Territory long held by the devil must be invaded. The minister must make his hearers feel that he is preaching to them about themselves and not about others. The sinner must be made to feel his guilt and loathe himself in his own sight for his iniquities and abominations (Ezek. 36:31).

The world will not long follow a wavering leader. If the minister is to step into the place of leadership today, he must possess an unwavering faith and purpose. Paul always spoke of eternal things as one who knew. Even when speaking to governors and kings he reasoned of righteousness, temperance, and judgment to come, with a conscious certainty. His power and conviction were irresistible. Even the governor trembled, and the king was

greatly moved. The minister must feel that he is the messenger of God sent to dying men.

He should speak with the consciousness that all heaven is looking upon him. The eyes of Jesus, whose suffering and death he is sent to present to the lost, turn upon him from the heavenly altar of intercession. Angels watch anxiously, hell rumbles from beneath, and sinners stand in the valley of decision.

This consciousness should stir the emotions to a holy passion. When a minister loses the vision, when the awful themes of hell, immortality of the soul, and eternal destiny, cease to stir his heart, then comes the artificial, the empty, and the vague, and he becomes merely an orator rather than a messenger of God.

If the ministry is to assume the place of leadership today, there must be a divine anointing, a filling, indwelling Presence, a Christlikeness. Paul said, "Follow me, as I follow Christ." The ministry must possess a spiritual unction successful in saving men.

Charles G. Finney related the incident of a branch of the Scotch church which became so disgusted with the lack of unction and power in the ministers furnished them by their theological seminary that they passed a resolution that until the seminary reformed in this respect they would not employ the ministers educated there.

If the ministry is to step into the place of aggressive leadership today, there must be well-trained minds and scholarship attainments, but there must be also true holiness of heart and life. One cannot successfully impress others with the beauty of holiness unless the fruits of the Spirit are evident in his own life. It is only when the heart is pure that divine

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Backwoods Preacher of the Southwest

*By Mallalieu A. Wilson**

O LORD, give me a backbone as big as a sawlog and ribs like the sleepers under the church floor; put iron shoes on me and galvanized breeches and hang a wagonload of determination up in the gable-end of my soul, and help me to sign the contract to fight the devil as long as I have a fist, and bite him as long as I have a tooth, and then gum him till I die."

This prayer, by Reuben A. (Bud) Robinson, is typical of the speaking style of a man whose life and pulpit career might well entitle him to be called the last of the Southern backwoods preachers. Robinson was born in 1860 in a windowless, floorless, one-room log cabin in the mountains of Tennessee. His parents were of Scotch-Irish Presbyterian stock, but before Reuben was born his father had lost his once considerable wealth through whisky-drinking and manufacture. The home was a place of sordid destitution where the children had insufficient food and clothes, with no education, either secular or religious.¹

At twenty Robinson was still illiterate, and almost inarticulate because of his severe stuttering. He was a cowboy in Texas, owning, as he used to tell later, only a slouch hat, a pair of run-down boots, a pair of old greasy overalls, an old blue hickory shirt torn at the elbows with the buttons

all off in front, a pistol, and a greasy deck of cards. Equipped thus, he went to a frontier camp meeting sponsored by Presbyterian, Methodist, and Baptist churches. Here he was converted and immediately began to learn to read and, within a few weeks, to preach. For twenty years he worked as a lay preacher, circuit rider, and itinerant evangelist in Texas. Then he began to preach in other states. Before he retired at the close of sixty years of preaching, he had traveled two million miles, preached more than thirty-eight thousand times, and made more than a hundred thousand converts.

Yet to the very last Robinson's sermons were strongly marked by certain features that characterized the public speaking of the Southern backwoods region where he was born and reared. The most outstanding of these features were: (1) simplicity in thought, sentence structure, and sermon organization; (2) liberal use of imagery, homely but vivid, and often exaggerated to the point of grotesqueness; (3) frequent use of narratives, often personal experiences dramatically told; (4) humor; (5) an extemporaneous and communicative style of delivery.

SIMPLICITY OF THOUGHT, STRUCTURE, AND PLAN

Robinson became a diligent student soon after his conversion, and throughout his entire career read and studied diligently. After he had preached for ten years, he had one year of college training. Yet his sermons always contained only simple ideas, well within the comprehension of the least educated of his audiences. He had scorn for preachers who used

¹Sources of information about Robinson's life and preaching include the following: Chapman, J. B., "Bud Robinson: A Brother Beloved" (Kansas City: Beacon Hill Press, 1943); Miller, Basil, "Bud Robinson: A Miracle of Grace" (Kansas City: Beacon Hill Press, 1947); Robinson, Bud, "Sunshine and Smiles" (Chicago: The Christian Witness Co., 1902); Robinson, Bud, "My Life's Story" (Kansas City: Nazarene Publishing House, 1928); Robinson, Sally, "Buddie and I" (Kansas City: Nazarene Publishing House, 1913). Robinson died in Pasadena in 1942.

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their pulpits to display their education. He expresses this in one place by saying, "Why will a preacher go into the pulpit on Sunday morning and read an essay on Socrates, Cicero, or the queen of England, when he knows it is as dry as a Texas wind and as empty as a last year's bird's nest? . . . It won't even keep his congregation awake."

Robinson had no use for philosophical and theological controversies and, with the exception of liquor reform, ignored economic and social programs. For the most part the ideas he preached were those beliefs that concerned personal religion common to the orthodox among all the Protestant churches. He once said, "The religion of Jesus Christ is just good common sense, that's all."

The simplicity of Robinson's sentence structure corresponds to the simplicity of his ideas. His sentences are never periodic and usually consist of short statements connected by "and" or some other co-ordinate conjunction. The prayer quoted earlier is typical of this style.

The organizational plan of Robinson's sermons was rarely more complicated than a "string-of-beads" outline. His sermons in his early ministry seem to have been even less formally organized. An illustration of the most definite progression of ideas found in any of his sermons is the simple series outline of his sermon based on an extension of the Biblical analogy of moths and sin.

1. The moth is little—so is sin.
2. The moth works from the inside out—so does sin.
3. The moth works its greatest havoc on garments not in use—so does sin.
4. The moth is no respecter of persons—neither is sin.
5. Most remedies for moths are

futile—so it is with sin. It is not cured by being well born, well educated, or by good resolutions.

6. Moths must be killed—so must sin, and in this world; for

7. There will be no moths in heaven. ("Where moth and rust doth not corrupt")—neither will there be any sin.

Robinson's simplicity was undoubtedly a factor in his effectiveness. It is easy to see how this would be true in the first twenty years of his ministry, when his congregations were composed of fellow Texans whose educational background was similar to his own. In the last forty years he extended his ministry throughout all the states of the Union; but here, too, his congregations were people who had been influenced by the frontier days of earlier generations. As Walter Blair once pointed out, the frontier emphasis on common sense had a great influence in making "gumption" almost a national religion over the entire country.²

IMAGERY IN ROBINSON'S SERMONS

Extravagant use of vivid imagery is the most unusual characteristic of all Robinson's sermons. Where another man in describing his conversion might remark that his sins oppressed him, Robinson says:

As I was lying there in the straw, my whole life of sin came up before me. The lies that I had told seemed to have stingers in them like bald-headed hornets, and they were stinging a guilty conscience. . . . The oaths that I had uttered seemed to have teeth in them and were biting pieces out of my guilty conscience. All the water-melons I had stolen seemed to be piled up around me and their striped backs were grinning in my face and they said, "You got me," and I said, "Yes, but I am done." And every grass-sack of peaches I had stolen seemed to be lying right across my stomach and holding me down to the earth.

There is a startling resemblance

²Walter Blair, "Horse Sense in American Humor" (Chicago: University of Chicago Press, 1942), p. 25.

between the freedom of imagery by Robinson and a similar freedom by that of the Southern backwoodsmen of a generation earlier, typically seen in the autobiography, speeches, and almanacs of Davy Crockett, who was born and reared in the same mountain region as Robinson. Crockett, for example, describes his feelings for his sweetheart as "love so hot it nigh to burst my bilers," and when he became angry was as "hot as a tar-kiln," and was surprised that smoke was not pouring out of him.³

In language equally exaggerated, Robinson ridicules the pompously oratorical type of preacher by saying that such a man would "put his collar and tie on a flying meteor, and prance up and down the Milky Way with a gold cane in his hand, and shave the man in the moon and turn somersaults in the big dipper."

Again in describing the Christian's entrance into heaven, Robinson said:

We'll go in and run up the streets, probably a mile wide and fifteen hundred miles long, and jump into the river and swim across and climb the tree of life, the fruit of which is as big as your double fists, and ripens every month in the year. It's without peeling on it, or seed in it, and so good it melts in your mouth.

This latter quotation is an instance of Robinson's fondness for gustatory imagery, which investigators are agreed is one of the types least often used. It is true that Christian preachers have from earliest times described the satisfaction of religion both in this world and the hereafter in terms of satisfaction of hunger needs; but who before ever talked, as Robinson often did, of finding in heaven a "pancake tree"? Nor has any other preacher ever dedicated a book of sermons, as Robinson did his first, *A Pitcher of Cream*, to a Jersey cow!

This language of the backwoods contrasted with the subtlety of Yankee speech, and is certainly the opposite of what one critic has called the "deadness of much contemporary English. . . use of life-forsaken words in that jargon of science and abstraction so characteristic of the present age."⁴

Another has suggested that the speech of these backwoodsmen may owe its freedom and inventiveness to their ancestors having stepped so suddenly into the wilderness as to preserve these qualities of sixteenth and seventeenth centuries, uninfluenced by the later stability of the English language.⁵

Whatever merit this explanation may have, Robinson, like Davy Crockett, was certainly uninhibited and unconventional in the use of imagery.

NARRATION IN ROBINSON'S SERMONS

The continual use of narratives to prove points or make them impressive was a common trait of speakers from the backwoods. We are all familiar with Abraham Lincoln's use of anecdotes. Robinson's sermons were so filled with narratives that sometimes they almost seem to be solely a collection of narratives. These narratives are given in a personal, vivid way. His stories are filled with such expressions as "God said to me," "The devil said to me," and sometimes, as in the following sample, "The mule said to me." To prove his point that even a Christian preacher may need a further work of grace to enable him to live victoriously, he tells an incident from his own experience:

I was plowing in the field and plowed up till near noon. The mule wanted to go to dinner and I wanted to plow. He said he wouldn't plow any longer, and I said he would. I whipped him with the lines,

³Logan Piersall Smith, "Words and Idioms" (Boston: Houghton, Mifflin Co., 1925), p. 275.

⁵Constance Rourke, "American Humor" (New York: Harcourt, Brace and Co., 1931), p. 64.

and got where I could get him by the bridle bits and jerked him and then kicked him as long as I could raise my feet, and ran back and grabbed the plow handle and tried to make him go, but he wouldn't do it. I finally grabbed him by the bridle bits and twisted his nose with one hand, and reached up and got hold of his ear and pulled it down, and began to bite the end of his ear. He threw me to the ground and nearly knocked the breath out of me, and ran off with the plow and broke the handles off. I went up the hill pulling mule hairs out from between my teeth, and I said, "Well, he didn't plow, but I got satisfaction out of him." That was on Saturday and I had to preach the next day, and as I walked up the hill the devil said, "What are you going to tell the Lord can do for a fellow?" I had to hunt a place to pray and promised the Lord if He would pardon again and restore to me the joys of salvation, and give me victory in my soul again I would never more grieve Him. I would think I had the thing settled forever, but only to run a short time and meet with another defeat.

HUMOR IN ROBINSON'S SERMONS

Robinson's sermons were so pervaded with humor that it has been impossible to cite examples of other features of his speech without illustrating his humor also. Pattee pointed out years ago that American literature from the first has been rich in humor and that, especially on the frontier, the incongruities of cultures and peoples in the new world all tended to make the Americans a laughing people.⁶ Robinson's humor was largely produced by incongruity. There was the incongruity between the sacredness and sublimity of his ideas and the homeliness of his language. Naturally, he used Biblical language a great deal. The contrast between this Biblical language was a further incongruity producing a humorous effect.

Even when he used Biblical imagery, the picture was often strongly tinted with American frontier color-

ing. His description of John the Baptist is recognizable to one familiar with the Gospel account, but also strangely resembles the frontier circuit rider.

... another Bible character came out of the woods with a camel skin across his shoulders and an Old Testament scroll under his arm, and his breeches rolled up to his knees, and long shaggy hair down to his shoulders, and a pair of fiery eyes looking through the people.

Perhaps the most familiar of all Bible figures is that of the shepherd and sheep. But where in the Bible figure the thought is chiefly the care of the shepherd for the sheep, Robinson extends the figure by adding the idea of the obligation of the sheep to produce for the shepherd. "If the Lord is your Shepherd, He can shear you any time." Again, instead of contrasting sheep with goats as in the Bible, he substitutes an animal more familiar to Americans. "When you shear a sheep, you'll get no noise and a sack of wool. When you shear a hog, you get noise and no wool."

ROBINSON'S DELIVERY

None of the traits of Robinson's speech can be adequately appreciated without understanding something of the way in which he spoke. Like practically all other frontier speakers, he spoke extemporaneously. His intonation patterns, eye contact, and posture were all characteristic of the direct, natural, communicative type of delivery. Men who heard him preach the same sermons and tell the same stories repeatedly throughout those forty years agreed that each time Robinson seemed to be as enthusiastically enjoying the speaking as if it were the first time he had ever had the opportunity to give his message. He constantly smiled and chuckled as he spoke. This fact, and the fact that he never lost his Southern drawl and always lisped, increased the humor-

⁶Fred Lewis Pattee, "A History of American Literature Since 1870" (New York: The Century Co., 1923), p. 25.

ous effect of much that he said. Probably the reputation he acquired as a humorist predisposed his audience to see humor in all that he said.

In one series of meetings he was preaching turn about with a dignified, elderly, well-educated minister from the North, who was shocked at the repeated outbursts of laughter that greeted Robinson's statements. He rebuked the congregation so sternly that they were almost afraid to smile. Then Robinson arose and began one of his most popular sermons with the words, "Lazarus was sick." His lisp made it, "Latharuth wath thick." The audience was swept with a convulsion of laughter in which even the learned doctor joined.

AUDIENCE ADAPTATION

Robinson's extemporaneous method of preaching made it easy for him to adapt his sermons to the immediate audience. He was quick at repartee and tactful as well, as in handling hecklers. For the most part, however, he found little modification necessary in preaching his sermons to different audiences. It is said that Billy Sunday, when speaking to the ministerial association of a New England city, delivered a dignified address to them in the mild, dignified manner they were accustomed to using themselves. When Robinson spoke to the theological faculty and students of a large Southern university, he spoke in the same way and used the same material he used in addressing a camp-meeting crowd. Some of his friends who thought the university audience would look on Robinson's religious ideas as incredibly old-fashioned and his narrative of personal experiences too naive for consideration, found to their surprise that the group was so interested that they hung about questioning Robinson until he had to leave over an hour later.

Probably even this audience was not basically different in religious and cultural background from Robinson's usual audiences. They were all composed chiefly of native American, Protestant, middle or lower class people not more than one or two generations removed from frontier farms and ranches themselves.

EFFECTIVENESS OF ROBINSON'S SPEAKING TRAITS IN PERSUASION

Robinson's colleagues were always at a loss to account for his success in persuasion. It was easy to see how the traits I have listed would attract large crowds to hear him, and easy to see how they would hold the attention of the audiences when he was speaking. Not so easy was it to see how in an audience almost hilariously entertained for an hour by a drawling, lisping speaker giving his picturesque stories of personal religious experience and almost a grotesque representation of his religious ideas, scores of people would find themselves overwhelmed by a sense of their sinfulness and eagerly responding to the evangelist's call to repentance and a search for personal holiness.

One of his younger colleagues, himself a successful evangelist, tells of his own reactions and audience reactions on the first occasion of hearing Robinson preach. At first he had a letdown feeling and felt sure the crowd would be disappointed. Soon he began to feel his "heart strangely warmed." Then for forty minutes he was caught in a wave of emotion, along with the rest of the crowd, that caused him to forget his surroundings and live with Robinson the experiences he was so vividly describing. Suddenly with his eyes red from crying, his sides aching from laughing, he realized that Robinson's sermon was over and an appeal would be made for people to come forward for

prayers. He "felt certain no one would come, for Robinson had said nothing about hell, the terrors of the judgment, or the dangers of grieving the Spirit away." But when Robinson said, "Come on," they came hurriedly, "all broken up," and fifty men and women made a definite profession of faith that night.

On this occasion there were obviously strong emotions aroused, but not the emotions usually considered effective by evangelistic preachers. Since Jonathan Edwards preached his classic sermon, "Sinners in the Hands of an Angry God," appeals to fear have been the commonly accepted practice by American preachers for this type of persuasion. Throwing an audience into convulsions of laughter is not customarily recommended when the speaker's purpose is to produce a feeling of condemnation for sinfulness that will lead to immediate action.

There are three suggestions that may help to explain the effectiveness of Robinson. First, it may well be that his audiences were made highly suggestible by their participation in the common emotional reactions of laughing and weeping.

Second, the emphasis which modern psychology of persuasion places on attention might explain much of his success. I have mentioned how highly successful Robinson was in holding the attention of his audiences. His use of figurative language, personal narratives, and humor all contributed to persuasive effectiveness by not allowing the attention of the audience to turn to objections to the actions he wished them to take. Argumentative logic or a blatant appeal to fear might conceivably have put the audience in a hostile mood.

Third, Robinson's personal character, as partly revealed through the

speaking characteristics I have discussed here, must certainly be given credit for much of his successful appeal. His sincerity, benevolence, and a genuine personal interest in all people that he met everywhere impressed all who knew him. As one of his biographers says: "He was just as happy over the friendship of a colored man or a little child as over that of a state governor or a bank president, and he was just as likely to speak of his joy over meeting with an illiterate old neighbor as an acquaintance with a college president."

This personal trait was certainly not characteristic of all frontier preachers. Robinson even described certain of his friends and colleagues of his earlier ministry as men in whose make-up there was "no sugar, honey, or candy. These men are all backbone." Robinson prized backbone in a man, but preferred it should be a "sweet backbone."

CONCLUSION

Reuben A. Robinson in a striking way exemplified in a ministerial career many rhetorical features characteristic of Southern backwoods preachers of the nineteenth century. Part of his popularity may be explainable by his having spoken chiefly to people who themselves were not far removed from the American frontier generation. Since he lived and spoke for nearly a half century after the virtual disappearance of the frontier, his career marks the close of a period in regional American oratory.

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Kingdoms Hewn Out

By J. Kenneth Grider*

THOUSANDS of Alpine peasants farm the mountainsides; they grow olives, principally. This has been possible through extensive terracing. With the rocks, which are in abundance, they build walls; the dirt is then moved against the walls until there is a near-level space of a few feet. Often the walls must be greater in height than is the width of the "leveled" space. Sometimes one can see only the rock walls as he looks up from the valley.

Most of us would have thought farming impossible on these mountainsides. We would have said: "They are ruggedly beautiful. They remind of God. They might contain valuable minerals within. But for use in agriculture, they are valueless." No doubt folk in those parts thought the same for centuries. There came the day, however, when some peasant, with more imagination than most, and with sufficient brawn, went to work on his mountainside. With pick and shovel, and with stonemason's hammers, he literally hewed out a kingdom. Others, with this lead, hewed out kingdoms on their mountainsides, until now there are thousands of such kingdoms in southern France, as well as in northern Italy and in Switzerland.

The founders of the Church of the Nazarene were like these Alpine peasants. They saw about them an aggregate of sin which was mountainous in its proportions, and they knew that that sin issued from hearts which were as stony as is a mountainside; but because of what had been done in their own hearts, they envisioned

what could be done in the hearts of other sinful men. And with the Bible and prayer, and with the preaching of full salvation, they went to the task, hewing out kingdoms for our Lord.

A student in one of our colleges was disturbed about whether or not he would find a church upon graduation. This was not the attitude of our founders. They did not find churches; they founded them. They were not given pastoral positions; many of them had them—good ones, professionally successful ones—but they forsook them, as did Phineas Bresee, and went out to make pastoral positions.

The Church of the Nazarene is not merely an institution; it is not merely engaged in conserving gains. Ours is a movement; we are forever extending our borders, preferring rather to seek new transfigurations than to build tabernacles with the thought of "permanetizing" earlier ones. This has ever been so, and it must ever be so. And because it is our essential spirit, we must ever hew out new kingdoms. Many of the five thousand students now in our colleges and seminary are called to this holiness ministry. Not a great proportion of these can hope to have churches awaiting them. We must be ready and willing to go out and make churches. In this way lies romance for pioneering spirits.

We shall have to go into new areas, where our work is not known. We shall have to go into difficult areas, where the seed of the gospel will at first fall upon stony ground. We shall have to go into metropolitan areas, where men are busy and where they

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*Teacher, Hurler Nazarene College, Glasgow, Scotland

"We Believe" or "The Bible Teaches"

By Milton Harrington*

I WAS VISITING a prospective member for the Church of the Nazarene. In explaining the *Manual* with its doctrine and ethics, I caught myself saying, "We believe this—relative to the subject at hand." It sounded to me as if I as a Nazarene had a peculiar belief—apart from the Bible. Perhaps it is just a habit we have developed in expressing what we personally believe and what the church believes by saying, "We believe it this way." This opens us up for a misunderstanding among those of other faiths. A change in our expression and language would be for the better in witnessing for our church.

In our doctrine there is nothing that is unscriptural. Every step of the statement of doctrine is as the Bible teaches it. We believe a man is a sinner until he is saved—the Bible teaches that. We believe that a man must be sanctified entirely—the Bible teaches that. Therefore when I present the doctrine of my church to someone it is my privilege to state, "The Bible teaches thus and so and that is my church's stand." Suppose I am counseling with a new convert relative to the experience of holiness of heart. This particular individual may not be acquainted with our doctrine in its full beauty. He has questions to ask and my answers are that "we believe this way about sanctification. We *believe* man has a carnal nature in his heart. We *believe* in the crucifixion of the old nature in a dying-out-process." When I state it thus, I leave the door of human understanding open to the reasoning that there are other beliefs about sanctifi-

cation and they may be just as right as I am. I'm leading this individual to believe that he is seeing sanctification through the eyes of Nazarenes. He may go to his next-door neighbor after I'm gone and say that he does not believe in sanctification the way the Nazarenes do. *But* if I have told him that the Bible *teaches* all of our doctrine on sanctification, then I have left no room for him to say it is just Nazarene belief.

The church is not above the Bible in authority. We must come to the realization that we do not believe as we do just because our church believes that way, but because that is the Bible way. The church does not formulate our beliefs—the Bible has already done that. The duty of the church is to emphasize the Bible. The world is not so much concerned about what you and I and our church believe; but what does the Bible teach? This is an age of book reviews and unsettled convictions in the pulpit. The far-reaching effect is coming to us. People are skeptical. They have heard from pulpit after pulpit what the minister believes and some have been in exact contrast to each other. They have heard the various churches give out statements of belief. When Jesus asked the disciples who they were convinced He was, Peter declared, "I *believe* thou art the Son of God." No, that is far from his declaration. He really says, "Thou *art* the Christ, the Son of the living God." And when we start telling people we believe this and believe that about Christ, it becomes confusing. The Bible teaches about Him and does not

*Minister, Lovington, New Mexico

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The Revival We Need

*By Dwight Boice**

PENTECOSTAL REVIVALS are the spiritual breath of the sanctified. After the soul has been saved from sin and the heart cleansed from all unrighteousness, there comes a longing and desire to help save others. These pent-up emotions of the soul can be let free to flow down the channels of revivals. America and the world at large need a Holy Ghost, Pentecostal revival. "Revive us again," is the constant cry of God's children.

Hell has enlarged itself beyond measure and its doors are pressed back to the breaking point to greet the mad rush of human souls every hour. What can stop this terrible roar of the hell-bound train? What can stop this increase in crime? What can stop this age of lukewarmness and carnal indifference that is sweeping our land today? But why go on? The heart grows sick, the head dizzy with the recital of present world conditions, but all goes to prove that we need a sin-killing, devil-driving, hell-defeating revival right now.

My subject, "The Revival We Need," could be directed to the world, the denomination, the pastor, the evangelist, or the individual lay member. Since the starting point in any direction of spiritual progress in a denomination is the local church, I would like to draw your attention to four outstanding thoughts of this serious subject. Let us consider now a greater passion for the lost, faithful preaching of God's eternal truth, deeper altar work, and a persistent effort until a genuine revival comes.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14) is the answer to these ever present questions today. We all need a greater passion for souls. We need a revival of interceding and prevailing prayer. Let the skeptic and the modernist sneer and laugh; yet the Old Book, observation, and experience all agree that God still lives and answers prayer today. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). If God would place an intense burden upon the Prophet Samuel's heart, even though Saul backslid later, a burden even though the first king of Israel fell upon a sharp, upturned sword and dropped into eternity without hope, how about God laying burdens upon our hearts?

Oh, let us arouse ourselves from the dust of indifference and rise and wrestle with Jehovah, asking Him to make us determined Jacobs and prevailing Israels. These days when we talk and breathe war, and read in the screaming headlines of our newspapers how many thousand men were killed, let us think in the positive terms of the gospel how many souls can we save. There is a place in the Church of Jesus Christ, aye, in the Church of the Nazarene, called the room of intercession; this place to be used by none, except God's own dear people. The Holy Spirit will lead you to this room of hallowed retreat; He teaches you, not how to pray, but

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Paper read before Central Ohio Preachers' Meeting

what to pray for. God is looking for people who can really pray, and because He fails to find them He is amazed and wonders. Because there were so few who stood in the gap, filled up the hedge, He poured out his wrath in the Old Testament days. Now it is the same. Because there are so few who will take this burden at heart, He pours His wrath and judgment and destroys the wicked and lawless and disobedient today.

Oh, the burden of souls that will glue you fast to the altar of prayer when people are seeking God! After the evangelist has poured out his heart, every nerve of his physical being keyed up to the breaking point, to see some of the faithful church members (?) leave with hat and coat because they have to work eight hours in the factory the next day, is enough to dampen his enthusiasm and spirit. Oh, God give us a burden that will keep the evangelist on his knees in prayer, instead of sight-seeing excursions till 5:30 p.m., then rush home, eat a sandwich, dust some of the rust off one of his "big gun sermons," race to the platform and preach, and blame the devil as to why all the people fell asleep. Yes, he preached with perspiration all right, but no anointing and inspiration. No, we do not want a long-faced, eat-out-of-the-churn religion. No, a thousand miles from that! But we do need a real Pentecostal burden for souls in our revivals today. A real revival is not a Sunday-school picnic, dress parade, side show, but a battlefield between right and wrong, heaven and hell.

A woman cried out after hours of prayer at the altar, "I am happy I have a burden now, because all my family has slipped through my indifferent fingers into hell, because I professed but never possessed." Re-

vivals do not blow in on every breeze. They are the results of certain laws and conditions, as the production of electric lights. Someone prayed for you when you were lost in sin; someone carried a burden for me. If they had been too busy to pray, the chances are we would never be saved today. The world has too many heartless, passionless preachers. More than a dozen times in the New Testament it is written of the Master, "He was moved with compassion." He suffered with the sinner.

John Wesley was noted to die because "he became out of breath pursuing souls." At eighty-eight years of age and with extreme feebleness, he preached his last sermon and this was his text: "Seek ye the Lord while he may be found, call ye upon him while he is near." So it can be said he died evangelizing. No man has ever amounted to anything in preaching the glorious gospel of Christ who has never felt the thrill of the words of John Knox, "Give me Scotland or I die!"

A captain of a Salvation Army unit in the deep of discouragement wrote to General Booth concerning his work. He explained his battles and defeats, efforts he had put forth to win men to God but to no avail. Back came the answer by telegram from General Booth. The captain opened the telegram with a stirred heart, thinking, no doubt, that here was the answer to the perplexing problems of his work. But to his amazement and astonishment it contained only two words—"Try tears." Heeding this advice, he began to put it into practice. Tears over the preparation of his messages, tears in his pastoral work, tears in his sermons, tears in his altar calls, and results soon came. Let us practice tears in our revivals today. "Is there no balm in Gilead;

is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" was the constant cry of the weeping prophet, Jeremiah.

*While the people are forgetting the
Lord*

*And church pews are empty and bare,
There comes to every heart these
piercing words,*

"If men go to hell—who cares?"

*While the world rushes on in its folly
and sin*

*And thousands go down in despair
To reign where demons are shrieking
within,*

"If men go to hell—who cares?"

*Who cares? Who cares? O Lord, who
cares*

*While the world rushes on in its sin
and despair?*

If men go to hell—who cares?

Reaching the Unsaved. Why is it that only 8 per cent of our population go to church on Sunday morning and 2 per cent go to church at night among the 155,800,000 people in the United States? Why is it that our Sunday evening services and revival meetings are minus the sinners? Why is it today we are threshing over "old straw" in every revival campaign? As a young farmer lad, I remember clearly the old threshing machine and threshing days. The Bib Huber steam engine and large Minneapolis separator were the main summer attraction on those hot threshing days. Early in the morning someone left the cozy farmhouse, went out to the barn, harnessed up a team of horses to the farm wagon, and went away

back along the riverside to haul in those golden sheaves of wheat. The best wheat always grew back along the hot riverside. We threshed wheat, we sacked wheat, we sold wheat, because we hauled in wheat. We have the best holiness church in the world; the best-trained, educated preachers in the land; better churches than twenty-five years ago; colleges and seminary, and the best consecrated, sanctified, paying church members—but we don't thresh wheat because we do not haul in wheat. We never thresh over old straw piles on the farm. We thresh new straw and receive new wheat.

In the year 1951 (*Herald of Holiness*, December 26, 1951) we made a net gain of membership of 4.1 per cent. One hundred members plus a pastor, Sunday-school superintendent, N.Y.P.S. president, W.F.M.S. president, made a net gain of only four members. What is wrong? Where is the trouble? I am afraid we are blowing our whistle too loud and long to look at this figure. It took 8,119 church members of the Central Ohio District to make a net gain in membership of 302 members in the last assembly year—less than 4 per cent. We must work harder, longer hours, less hours of sleep, to win others to fill our pews. We must haul in wheat. If we keep our beloved church gaining in membership and power, we must bring in the unsaved. If we filled our pews every Sunday night with sinners, how much greater would our results be! Let the drunkards, bums, harlots come; we must have them. We would rather have them than empty, ghostly, barren pews. Let the middle class come, let the rich come; we must fill our pews with sinners. If every Nazarene member of the Central Ohio District would bring one sinner to church every Sunday night, what a

revival tide of fire and glory would sweep our district! We must haul in wheat. Our church's greatest need today is *sinners*. Men cannot be hauled in like sheaves of wheat, but, oh, we surely can win more people to God in an assembly year than what we do. God help us!

No revival can be of permanent duration and maintain eternal results unless it is founded upon the unchanging and unbreakable Word of God. There is a tendency to compromise in these days. But it is too late now to let down the bars, trim our sides, cut the corners; when thousands of Blood-bought, judgment-bound, precious souls are perishing every day. Thank God, the Nazarene preacher does not compromise.

It is the Word of God that convicts, converts, purifies, and blesses men today. Clear-cut preaching on redemption, Calvary, justification, and sanctification is still needed in our land. Sin is still on a forward march. The old man still lives in the hearts of the unsanctified men and women. Let us not shrink or draw back on the preaching of the manifestations of the carnal nature. It is still in order to preach on carnality. We do not need book reviews in our pulpits, but a review of the teachings of the lonely Man of Galilee. It is not what Abe Lincoln would do if he were alive today, but what Christ will say when He returns, that should be the theme of the pulpit. Personal testimonies are great; blood-chilling, deathbed stories will stir; high tests of experiences upon the congregation might alarm; but it is still the words of the Holy Bible that will bring everlasting results.

The pure Word of God is a devouring flame, a crushing hammer, a sharp instrument, and a saving power. The blessed Old Book is the only book

that gives a satisfactory answer to these questions: "Who am I?" "Where am I?" and "Where am I going?" Preach it until sinners are converted, backsliders reclaimed, and believers are sanctified wholly. Preach it until carnality comes to the light and "Agag" trembles and grows pale with fear. Let the depth-bombs of God's truth bring the devil's U-boats of carnality to the surface to be destroyed.

The frozen soil of sin must be broken up by the plowshare of divine truth. You never have to apologize when preaching God's Word. The fearful judgments of God must be tearfully preached. We do not need circus-clown evangelists, just mere singing revivals, or one-track-mind preaching, but a revival of the unchanging words of the Master. The preacher who never strikes "fire" in the pulpit will never kindle a "blaze" in the pew.

Our church has been built under the banner of holiness. It has equally become known as a holiness church in whatever city we have gone, and people who enter our doors expect to have such—then let us not fail or disappoint them. The devil hates holiness, but the Nazarenes embrace it to their hearts and will preach it and shout it till they die. We as pastors have been given a spiritual church, made so my this great doctrinal truth. Let us be true to God and our church; let our preaching be so freighted with divine unction and power that worldliness and sin will be given such blows they will go reeling from their throne. Thank God for the rugged truth. The glorious remedy for sin thunders in the books of Moses, blazes in the prophets, sings in the songs of David, comforts in the Gospels, instructs in the Epistles, and triumphs in the last books of the Holy Writ.

Also we need a revival of deeper

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altar work. Why is it today we are warming over many of our good church members every time a new revival strikes our church? The reason they are "up and down" is not that they do not want God or wish to go through with God. There is a tendency to think if we persuade someone by the aid of the Holy Spirit from the back pew to the altar of mercy, our day's work is ended. No, that is just the first step for him on the road of eternal life. We have no right to throw out our chests in spiritual pride on our huge success until that soul prays clear through, is established in holiness, unites with the Church of the Nazarene, lives a life of faith, and steps into the glory world. It is not the number at the altar of prayer during the revival that counts, but those who will come to midweek prayer service, ten below zero, three months later that will be a blessing and addition to the local church.

How easy it is to let men slip through our fingers to a dry profession of faith even at our Nazarene altars; to pat them on the cheek, tickle them under the chin, fan them with love, scream, "Believe," when down deep in their hearts lie sin and carnality that must be confessed and brought to light! Never hurry a seeker through to an experience in grace. God can save a soul in a second, sanctify a believer as quick as a flash; then let us step back and let Him do it.

Nothing but the comforting personality of the Holy Spirit can satisfy the human heart. When a soul is completely sanctified he is satisfied, and when he is satisfied he is sanctified. Let people seek. Do not become weary in their coming, but worry when they do not come to the altar of mercy. God have mercy upon the evangelist whose high fever of expression and

noisy tones pretend a great desire for souls, and yet who evidences the sham of this pretense by slipping away as soon as the altar service is well started, going home to laugh, joke, and car-ride to the midnight hour. Let us all not be in a hurry to rush home, eat a bite, read the newspaper, listen to our favorite program on the air, while that poor, doubting Thomas struggles on for victory. Many a person has arisen from our altars of prayer with that "dull ache" in his heart, gone out of the church doors, never to return, to embrace some strange doctrine or faith and be lost from the influence of our church forever. Why this trouble? Because we failed to pray him through when he was under the influence of our services. It is easier to sing, shout, and talk than it is to pray until the fixed habits of sin are broken, pray until pardon and purity floods the seeking heart. One seeking soul turning into a happy finder with a Pentecostal shout will change the complexion of the entire revival. Let us go down deep in the agonies of death, down so deep in suffering with the lost that our prayer will be like Moses of old, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—" Right here Moses' heart skips a beat, broken with compassion and mercy. "If not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32:32). What a prayer! We must pray the same. Come to the place where we would sooner die, blot out our names, rather than see that struggling soul leave the altar empty-handed. "O God, let me if necessary be dry in my soul, but give them some water out of the wells of eternal life. Let me live the life of faith, but give them some kind of manifestation or demonstra-

tion so they will know," should be the prayer of every altar worker. Such a consecrated prayer will bring victory to the seeking heart and release show-ers of Pentecostal fire upon the altar scene. God give us deeper soul-burden, clear-cut experiences around the altars today.

Let us not become discouraged with the results of our revivals. Just because people do not "line" the altar the first night of the revival, do not think the city is doomed, and it is time for the evangelist to pack up and leave on the early morning train. Stay by the job. It was the continual bombing of Germany by American flying fortresses and the R.A.F. that brought ultimate victory. It is that continual bombing of sin and carnality night after night that will bring results. Sometimes the game was lost because we struck out with men on base. We almost made a touchdown, but failed and fumbled the ball on the last yard of conflict. Oh, let us break through if it takes two or six weeks. Stay at the job until the real break comes. No pastor or evangelist has the right to say that his field is burned over and God has taken His departure until every savable soul has been presented with the gospel, every home in the city visited, every contact with the lost been made, and all human efforts been used to bring the lost to the risen Lord. Don't pass by any soul, but bring men in the arms of faith, do everything within your power to save them for God and the church.

The forward march of our church has been made on the road of revivals. Onward, forward with revivals. God bless our good evangelists who carry this mighty load. May the revival fires burn mightily upon our Nazarene altars. God give us more Heaven-sent, born - a g a i n, devil-

driving, Blood-bought, hell-defeating, soul-stirring revivals today. The words of David should be our daily prayer, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6.)

"We Believe" or "The Bible Teaches"

(Continued from page 29)

leave us to speculation on the important facts which concern us.

Some have declared they believe as they do just because the church believes that way. Brethren, this is wrong. We must feel that what our church believes is what the Bible teaches. Others have said, "If my church didn't ask me not to do certain things, I wouldn't see any harm in them." They are separating the church from the Bible. The church that sees no wrong in the movies, dancing, lodges, liquor, tobacco, nudity, immorality, worldliness, and looseness in conduct is not a Bible church and therefore is just a social organization. We *did not* dig up a belief against these things—the Bible *teaches* against them. It seems we have lost an impact we should have had by not using the language, "The Bible teaches this." Just saying, "The church believes this," has led people away from Biblical convictions and down the road of possible unbelief. This has placed us on the level of an ordinary church that sets up its own idiosyncrasies as a belief. Instead of dealing with people according to the church, we need to deal with them according to the Bible. When asked what stand our church takes on certain issues, let us answer by the stand that the Bible takes. As a Church of the Nazarene the Bible is a Lamp unto our feet and a Light unto our path. No longer let it be said, "We believe," but, "The Bible teaches."

Sin Is a Bad Bargain

By Robert G. Nielson*

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

The long evening shadows were moving swiftly across the sky over the Near Eastern plains as a young man tucked his bow and arrow into his quiver and started for home. It has been a wonderful day to hunt, though a rather unprofitable one, he thought, as he slung his empty bag over his shoulder. He loved to hunt. It was great sport and it set the adventuresome blood in his veins tingling. He was justifiably proud of his reputation as one of the most cunning hunters in the land. But today he had not lived up to his reputation. Since early morning he had bagged nothing.

As he climbed down the jagged path from his favorite hunting spot, and reached the smoother road on the plain, he hurried his pace noticeably. How hungry he was! He moved rapidly over the three miles toward home, becoming more faint with each step. As he came in sight of his home he quickened his pace. Then he could smell it. His brother had the meal ready. He lifted his bag to the ground, loosened his quiver, and hurried toward the tent. That pottage which Jacob knew how to cook so well would surely taste good tonight.

"I'm starved," he called. "Give me something to eat."

Slowly, his brother turned toward him. "All right, Esau, you can have some pottage if you'll give me your birthright."

"My birthright! But, Jacob, that's my blessing as the eldest son. That entitles me to Father's wealth and the heritage of our great family."

"I want your birthright, or you get no pottage. Is it a bargain?" Jacob insisted.

Esau thought a moment. He was about to die with hunger. What good would any old birthright do? He wasn't interested in heritage or blessing or anything else right now. What he wanted was food—quickly.

"All right, it's agreed! Take the birthright," he said.

"Promise me that you'll keep the bargain," Jacob persisted. "You get the pottage; I get the birthright."

"I promise," said Esau. "Now let me eat."

And in that one moment Esau forfeited all the blessings and benefits of his position as eldest son in the family of Isaac.

You say it is just the story of a foolish bargain by a careless young man. But how many people today are exchanging birthrights for pottage? How many are thoughtlessly trading their spiritual potentialities for temporary enjoyment at sin's bargain counter?

Tonight, the world is full of Esaus—men and women who are making bad bargains. They are exchanging priceless spiritual possessions for the cheap trivialities of sin. And that is bad bargaining.

I. EXCHANGE OF SECURITY FOR UNCERTAINTY

Life is a wilderness to the man without God. Go about our streets and look men in the face and you see all manner of hungry desires and un-

*Mabes Senior Sermon Award, 1952

satisfied longings. They wander, searching, seeking, trying to find a way of safety and satisfaction. A young man speeds through his early years looking for something to satisfy, to give him a thrill. In middle age, settled in his work, he tries through money and position to find pleasure and happiness. As he comes to old age he still is searching in the twilight hours of life, never having found the way that is right. And on his deathbed as he looks ahead into the dark night, he still is needing something to bring security to his heart and mind.

But a man does not have to wander unsatisfied through life.

There is a way. Across this wilderness the King has made a highway. It is a way of salvation on which a man or woman may walk with purpose, confidence, and trust. Here in this way that Christ offers is security. For the man bogged down in the swamp of bad habits, Christ says, "I am the way." For the man sucked into the quicksand of evil companions, Christ says, "I am the way." For the man trapped in the crevice of selfishness, Christ says, "I am the way." For the man parched on the desert of prayerlessness, Christ says, "I am the way." Across the swamps and quicksands and deserts of life God has flung the highway of salvation, and all who will may be lifted onto this way and live and walk above the mire of sin. No need for endless searching when once we have found the security of this highway of salvation. The world may bring excitement, but Christ, and Christ alone, will bring security.

Why should you wander on life's wilderness? Who would exchange a good highway to wander in an uncharted desert? Who would exchange the security of God's highway of salvation for endless searching in the

wilderness? When God guides there are no errors or detours. He leads straight through and the way He leads is best. The wayfaring man, Isaiah tells us, shall not err therein.

Your quest for truth must end with Jesus: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Your quest for things must end with: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Your quest for joy must end with: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." A wellspring of joy will overflow in your heart when you take Christ's way. Here is security for you.

II. EXCHANGE OF PEACE FOR CARNAL CONFLICTS

But sin is bad bargaining, also, because it is the exchange of peace for carnal conflicts.

One of God's most precious gifts is the peace and tranquillity which He puts in the heart of His children. It is a deep peace that comes from obedience. When we bow our wills to His will, when we submit our lives to His direction, when we yield our spirits to His authority, we receive an inward peace that is like the calm in the depths of the ocean.

When a man's will bends, and he says, "Not my will, but Thine, be done," then that submission to God brings peace. Complete submission to God means that we abdicate the control of our very being and invite Him to take the reins and rule completely.

The only way to be at peace is to be free from inner conflicts. Our natures can be wholly harmonized with God only when carnality, that inner sinful nature that fights God's

will, is cleansed from our hearts by the blessed Holy Spirit's indwelling. We get quiet when we yield. And no greater quiet can come to us than the perfect inner relaxation which floods our souls after carnal turmoil has ceased. We will be at rest down to the very roots of our beings when we have the consciousness of peace with God.

Is sin robbing you of this peace? Sin is a bad bargain because when you choose sin you trade this deep-down peace for the inner conflicts of carnality. Your life without submission is a life without peace. You may have excitement but never peace. You may plunge yourself into your work and try to forget that there is a turbulent pounding in your heart, but the conflict is there just the same. And it will always be there until you bow your will in obedience. Desire pulls one way; reason pulls another. There is a schism between what you do and what you ought to do. Your inner self is full of contradictions if you have not let God harmonize your nature with Him.

Look into your heart. Does a conflict take the place of inner peace? Is there a restlessness and a turbulence because you are seemingly at war with yourself? Is there frustration because your self-will wants you to do one thing and your conscience tells you to do another?

There is only one way for you to be at peace with yourself through and through and that is to make your peace with God. Let the Spirit cleanse out carnality and fill you with divine love.

Mt. Mansfield stands among the hills of Vermont as a symbol of great strength and serenity to the people who live in its shadow. As they look out across the valleys, they see its calm splendor standing high above

surrounding peaks. It is always there, always the same, always peaceful.

Who would exchange a Mt. Mansfield, with its calm stateliness and unchanging serenity, for a belching volcano and the destruction and danger and death which lie in its path.

And who would exchange a soul that is at peace for the guilt and restlessness and conflict of a carnal life? You are living on a volcano's side if you do not know inner peace from all conflict.

You can be delivered from the unrest of self-will, from the conflict of inner wrangling. Your will is free when it is submitted to God's authority.

An unyielded heart is like a troubled volcano. There is no peace in it. But Christ died that you might have peace. The chastisement of our peace was laid upon Him. He can change the turbulent pounding of a guilty heart into the inexpressible peace of His indwelling presence.

III. EXCHANGE OF HEAVEN FOR HELL

Sin is a bad bargain. To take the way of sin means to forfeit security, to forfeit peace, and to exchange heaven for hell.

Men of all ages have accepted the truth that beyond this life there is an eternal life where the hopes of this life are realized and rewards and punishments given. There have been various beliefs as to what heaven is like, but all have agreed that there is an eternity. There *must* be a place where the inequalities of this life are balanced. Jesus confirmed the fact of a life hereafter when He came forth from the grave. He inaugurated a new type of life, an eternal, resurrected life in which there is no death. And every man determines by his choices whether he will go to the one

place or the other. The question is, "Where will you spend eternity?"

The heritage of the Christian is heaven. The caterpillar is not made to stay in the cocoon. He grows wings to fly in a bigger world. The chick is not made to remain in the egg. He has feet and wings and eyes that equip him for a greater sphere. And *we* are made for eternity. Our souls need heaven to consummate the hopes and aspirations of the Christian life.

What a glorious climax heaven will be! When the gates swing wide, we'll drop our sorrow and take up joy; we'll discard our cross and accept our crown; we'll break off praying and begin to praise; we'll scorn death and welcome life. Living by faith will be changed to living by sight!

With a prospect such as this, we can look death in the face and say with Paul, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This is but a glimpse of the inheritance of God's children.

But you may forfeit heaven. You can forfeit all of these benefits of heaven if tonight you choose to leave Christ out of your life. To exchange God's way for Satan's way is to exchange heaven for hell. Instead of the happiness and peace and purity of heaven, your lot will be the wretched misery of an eternity apart from God and all that is holy. A place of bitter remembrance, of separation, and torment, hell will receive those whom Satan has deluded with the glitter and glamour of sin. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Simply to neglect your salvation is to give Satan first place in your life. And to yield first

place to Satan is bad bargaining because it is the exchange of heaven for hell. Anything you might gain here would melt into nothing if you lost your soul to get it. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

CONCLUSION:

Have you made some foolish exchanges on sin's bargain counter? Have you forfeited inner peace for the pounding of a guilty conscience? Have you wandered in the wilderness of life, searching for direction and joy? God stands ready to take your life that is marred by sin's bargain and give you peace, security, and a fitness for heaven. The old prophet was right when he said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

God's great offer of salvation comes to you. From the byways of sin you can be raised to the highway of salvation.

THE APPEAL:

Young Tom Crocker's future looked bright when he became a clerk in a Detroit court. But his drinking became increasingly heavy. He was given morphine to quiet his nerves, and then morphine got him. To get more morphine he started taking court funds, and then the inevitable happened. With his job gone, he lost every stabilizing force in his life and soon became Skid Row's worst. He slept under the bushes in a park or on a dirty mattress in a flophouse. Getting the next drink was his only interest. The days and weeks had no meaning for him. When delirium tremens struck him, he dragged him-

self to the Salvation Army. Maybe this prayin' business will help, he thought. He prayed for three days while he nearly went crazy for a drink, but it worked. God saved him.

He started telling the story of his conversion in Salvation Army street meetings and mission halls. He was soon put in charge of Detroit's Michigan Avenue mission to try to stem the growing tide of Skid Row derelicts. Later, in the Harbor Light Corps in Chicago, he continued his work of rescuing men from the living hell he once knew. He worked in the courts, where judges turned over seemingly hopeless drunks to him. Stocky, 200-pound Tom Crocker now stands before these men and says: "If you really want to lick Skid Row, I have the answer. . . . Once I was just like you, but God saved me. And what God did for me He can do for you, if you'll help." His success is evidenced by the fact that he has over 1,500 members in his Converts' Club in Chicago.

And last January, Captain Tom Crocker was selected the "Chicagoan of the Year" by the Junior Association of Commerce.

Tom Crocker found sin a bad bargain, but God saved him. Now peace and joy take the place of the misery of Skid Row. No matter how far you have wandered, you too may find peace. Do you have rest and calm within or the pounding of a guilty heart? Do you experience the security that comes with trust in God, or are you searching endlessly in the wilderness of life? Is yours the promise, "In my Father's house are many mansions . . . I go to prepare a place for you"? Or will your portion be, "Depart from me . . . I never knew you"?

Sin is a bad bargain. Exchange it tonight. Come and find what Tom

Crocker found. You *can* be satisfied. You *can* be secure. You *can* be sure of heaven.

The Sick Man in Your Parish

(Continued from page 5)

3. Make your visit short. Never over fifteen minutes.
4. Don't joke over hospitalization. (It is much better to be home than it is to be in the best hospital in the nation.)
5. Make no remarks about the disease if at all possible. Don't tell the patient how he looks. In fact, don't talk too much but be an intelligent listener. Quietness and ease and confidence are contagious.
6. Don't apologize for not coming sooner; maybe he hasn't missed you. Don't cross-examine the patient but create a spirit of optimism and make him feel that it is wonderful to have such a pastor.
7. Don't fail to call on the sick. Here is your first ministry in any type of calling.

The Minister, a Voice of Authority

(Continued from page 21)

thoughts, aims, and impulses can surge through. Only when we are filled with the Holy Spirit are we brought into true partnership with God. Only then can we become true leaders in His flock.

"And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord."

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

The Pastor's Workshop

THERE lies on my desk an interesting brochure of a fund of information in the form of a kit for pastors. One calls for the "Minister's Practical Idea Kit" and may be obtained at a cost of \$2.50 per year. During the year over two hundred ideas are presented to the subscriber in unique form. Of course, not all of these ideas would "click," but even if 25 per cent of them helped, it would be well worth the price. Kits from past years may also be obtained at the same price unless two are ordered; then the price grades down. There are also "Sunday School Idea Kits," "For Women Only," "High School Society Kit," and others.

We are sorry that the Publishing House does not have access to the sale of these items, but one can obtain them from the Church Extension Service, P.O. Box 552, Golden, Colorado. When purchasing, please mention the *PREACHER'S MAGAZINE* from the Nazarene Publishing House and we will appreciate it.

Recently my friend, Rev. Leo Steininger, who has pastored the Waikiki Church of the Nazarene in the Hawaiian Islands, and is now a professor at the Canadian Nazarene College, sent me his annual report dressed up in a very attractive manner. The cover is yellow (cardboard), carrying on the front the pictures of the district superintendent and wife as well as the pastor and wife. Each page is a different color and represents a different department. It makes a very nice souvenir for the member-

ship as well as the friends of the church.

Page 1—Buff color. Foreword, acknowledgments, and names of the church board. Reverse side—the Sunday-school report.

Page 2—Gray color. Missions report. Reverse side—N.Y.P.S. report.

Page 3—Yellow color. Boy Scouts and summer camps. Reverse side—annual financial report and graph.

Page 4—Green color. Pastor's annual report. Reverse side—continued report and bulletin squibs.

Page 5—Pink color. Home missions. Reverse side—building fund financial plans.

Page 6—Gray color. Both sides—church directory.

I also have one of greater pretension, but the above is a mimeograph joy and it seems that the newer machines produce very fine work. Of course if a church can afford such a printing item, it would be desirable; but remember, such a compiled report is a wonderful timesaver at the annual meeting.

There has come to my hand a little pamphlet, brief but dynamic. In fact there are two of them. The first is entitled *A Road Map for Sermons*, by Dwight Stevenson. It directs the preacher in a plan of preparation which would make his work more systematic and forceful. Also there is one on the how of preparing an expository sermon. Now here is a great need in the Nazarene ministry, for the laity need expository material once in a while, to ground them more

Three Sermonic Studies

By *M. K. Moulton**

THEME: Hearts Set on Maturity

TEXT: "Set your hearts on this maturity" (II Cor. 13:11, Phillips translation). "Become perfected" (II Cor. 13:11).

INTRODUCTION: 1. In the early part of the First Epistle to the Corinthians St. Paul wrote, "I . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

a. They were babes in Christ. They had begun to live as Christians. But a carnal condition hindered their growth. There were strife and divisions among them. They needed a cure for the carnal condition and they needed to grow in grace.

2. In the great thirteenth chapter of First Corinthians St. Paul speaks of himself, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

3. Now at the close of the second epistle to the same people, St. Paul says, "Finally, brethren, farewell. Be perfect," or, "Be perfected." In the Phillips translation it is, "Set your hearts on this maturity."

4. The normal desire is to grow up, to become mature.

a. This is so naturally and it is true spiritually.

b. It is true, however, that we never arrive. It is a crime to catch up with your own horizons.

I. We must, however, begin with
IMMATURITY.

A. This is the case in relation to speech. "I spake as a child."

1. Speech is not clear. Mind confused, expression confused. Sometimes it is unintelligible jargon.

a. Lack of ability to express what is in the mind in an intelligible manner.

b. Speech is unreal.

(1) Dr. Kunkel says the ideal family for environment is adult female, adult male, female child, and male child. Each individual should represent a phase of personal development and a sector of family life. He needs to think logically and act decisively like a mature man; to feel and love like a mature woman; to be alive to the mythical and legendary qualities of life like a girl; to be aggressive for the right and enjoy group activities like a boy.

(2) However, to be alive to the mythical and legendary qualities of life to a certain extent is all right, but it is childish to live in the unreal realm, your speech being unreal. It is a sign of immaturity to speak from imagination or limited knowledge as facts, things that cannot be supported.

B. In understanding.

1. The intellect is feeble.

2. Understanding is sensuous—merely from the senses. Mind earthly and material things.

3. Understanding from relativity. Child judges things by relationship to self. He does not understand others.

C. In reasoning. "I thought as a child."

1. Draws conclusions from passing impressions and unfounded conjectures. Has an insufficiency of data.

2. Reason from the impulse of desire.

a. The wish is father to the thought.

D. "But when I became a man."

*Los Angeles, California

1. Should assume growth and progress toward maturity.

a. Bernard Shaw: "The only man who behaves sensibly is my tailor; he takes my measure anew every time he sees me, while all the rest go on with their old measurements."

b. Dr. Stidger tells of a curious letter he received. "I had this curiously illustrated in a letter I recently received from a dear eighty-year-old woman, a Mrs. Supple of Pittsburgh, Pennsylvania. She wrote me a nice letter which started off, 'My dear Willie:' and I knew at once that she must have known me in Moundsville, West Virginia, when I was a child. And, sure enough, that was a good guess, for as the letter continued she said: 'I remember you as the little seven-year-old boy, sitting high up in an apple tree, who spit on me when I passed under that tree.'

"Now it would not be quite fair to judge me today, at the half-century mark, by what I did when I was seven years of age. I have long since ceased climbing apple trees, or spitting on innocent people who pass under apple trees. I hope I have grown a little since those days and have changed my ways a lot. I rather liked the way that letter opened; and I have received at least a dozen of them starting off, 'Dear Willie.' It gives me a little touch of homesickness, but nevertheless I like it: but I don't want my Moundsville friends to think that I still throw stones at people, or spit on them."

II. MATURITY. This is not absolute, but relative.

A. Means strength.

1. First is life. The internal organization and adjustment which means strength.

a. Born again. The fullness of life.

2. Then comes strength by development.

a. Illustration of the mighty oak.

B. Means a person who has gained by experience.

1. He has made a gain by losses. Experiences of life have been refining.

a. If you will let it, life will knock the egotism and cockiness out of you.

b. The stronger a man's character becomes, the less attention he pays to his own ills and the more attention he pays to the ills of others.

2. You can live and learn by experience.

3. Wm. Shakespeare wrote:

*There is a kind of character in thy life
That to the observer doth thy history
fully unfold.*

Personal history tells.

4. Things that experience adds.

a. Adds, if one wants it, understanding. (Ezekiel said, "I sat where they sat.") Adds patience, kindness, skills.

C. Means a tested life.

1. For courage.

a. Carnero and Max Baer. As a rule, ministers do not draw illustrations from prize fights; but bishops must look into a number of matters if they are to advise the clergy what to avoid. Some years ago two individuals were to fight for the so-called heavyweight championship of the world. One was an Italian, named Carnero, better known for bulk than brains. The other was Max Baer, with a propensity for wisecracking, who was at home upon the vaudeville stage. In the midst of that fight, each swung at the other, each missed, each fell to the canvas, and the crowds witnessed the sorry spectacle of two fighters lying in the midst of the ring facing each other. Before Carnero could rise, Baer grinned and said, "The last one up is a sissy." It may be necessary for us to repeat that line today, "The last one up is a sissy."

2. For stability.

- a. Paul and Silas sang at midnight.
3. For resiliency.

III. HOW TO GAIN MATURITY.

A. Set heart upon it.

1. Jesus Christ, the ego-ideal. "For to me to live is Christ." "All things work together for good"—"conformity to the image of his Son."

B. Discipline self for it.

Man who man would be

Must rule the empire of himself.—
Shelley.

C. Be a learner with a purpose. "Study to shew thyself approved unto God." Profit by pains. Say, "What can I get out of this experience?"

D. Use your gains.

1. In the twelfth chapter of the Book of Proverbs is this bit of wisdom: "The slothful man roasteth not that which he took in hunting: but the precious substance of men is to the diligent" (A.R.V.). This homely proverb calls to my mind a hunting camp. Most men are fond of hunting. In fact, there is such a thrill in the chase that even a lazy man likes to hunt. But the dressing and roasting of the animals caught are not so engaging. Hence the sportsman, having made his kill or catch, leaves the drudgery to the paid guides. The zest of the chase ends with the catching. That is the truth in the old proverb, "The slothful man roasteth not that which he took in hunting."

2. Goring had collected treasures from all the plundered corners of Europe. Specimens of finest art stood alongside the cheapest chromos. The vulgarity of the place and the lack of discrimination showed that the owner did not appreciate the values of what he had collected. We may adorn our walls with exquisite pictures and line our shelves with rare editions. But it is the books and art we mentally

devour which enrich our souls, and many are the hunters of wealth and art who do not roast that which they take in hunting.

3. Henry Thoreau cynically said when he learned of the laying of the Atlantic cable, "Yes, it's wonderful, but probably the first news that comes over it will be that Princess Adelaide has the whooping cough."

THEME: The Present Imperative

TEXT: II Peter 3:14-18

INTRODUCTION: 1. The Christian faces life as it is and has expectations for the future.

a. In Peter's day the coming of the Lord was expected.

(1) Scoffers were encountered then.

(2) Explanation was that the delay of the coming was salvation. God waits in patience. He is "not willing that any should perish, etc." And a thousand years is as one day to the Lord and one day as a thousand years.

b. The time will come when the day of the Lord shall dawn—then eternity will begin.

2. At that day there will be a dissolution of things. This could be so with the explosion of a hydrogen bomb. But things pass away anyway. They are of mere instrumental value. Things wear out, decay. The Bible speaks even of gold becoming cankered. The hymn writer wrote of the close of the day. He said, "Change and decay in all around I see. . . . O Thou who changest not, abide with me." Being cognizant of this, what manner of persons ought we to be?

3. At that day there will be renovation and creation—"new heavens and a new earth, wherein dwelleth righteousness," in which nothing but good shall live.

4. At the end when things are dissolved and a new heaven and earth

created, what we have been and are will determine our destiny.

5. From the present standpoint we face the present imperative. Included in it is:

I. THE WARNING OF DANGER. ("Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.")

A. The warning of danger is because the Christian is not absolutely secure. He lives under a probationary economy with the possibility of trends in the wrong direction.

1. Peter gave the warning in his Pentecostal sermon to save yourselves from this untoward generation.

2. Here he speaks of being led away with the error of the wicked. We encounter the subtle influence of environment and atmosphere. This is strong, but God is able.

B. Warned of losing position of stability.

1. This is not an ideal steadfastness but a real steadfastness—"Your own steadfastness."

a. Tests of sanctified character. Some of the acid tests of sanctified character will always be:

(1) Can you labor on cheerfully without earthly reward?

(2) Can you toil on hopefully without tangible returns?

(3) Can you travel the road of frequent criticism without bitterness?

(4) Can you lift and agonize and sacrifice and pray and give, away down out of sight, while others lead the procession and receive the honors? In other words, are you willing to be soil in which providential events may grow, while others fill the places of leaves and blossoms on the trees of time?

2. The real establishing grace of holiness.

3. Established by established good patterns of devotion and living.

a. Character (p. 95). Character is what a person is—not what he is supposed to be. It is not shaped by trifles any more than marble is sculptured by puffs of air. Only through hard struggles and stern conflicts with temptation and resolute self-mastery does this divine principle manifest itself. The sharpness of our trials and the hardness of our lot show what we are and how long we will last.

Character is a fortune. It pays far better dividends than bank or railroad stock. In every emergency it is the man of character who is sought. Character once lost is lost forever. A shattered character may be retrieved in part, but can never be restored to its original strength and perfection. The physician may cure the body and even find a remedy for the diseased mind, but there is no power on earth that can assuage the pain of the hearts that are consumed by terrible and unavailing remorse.

The above may have been written from a nominally Christian, or perhaps only a moral, standpoint; but is there not much truth contained in the statements, and is it not because of this state of affairs that many, having made a misstep in one direction or another, throw their lives away, selling themselves (as it were) to sin and shame? But, while character once lost can never be restored to its original strength and no power upon earth can assuage the pain of hearts consumed by remorse, yet there is hope in Jesus, who came from heaven and of whom it was said, "He shall save his people from their sins." This hope lifts us even above Adamic perfection, making us new creatures, old things having passed away, and all things becoming new, having received a right spirit within us. The world ignores the sinner; Christ lifts him up.—A. L. HALTEMAN.

4. But warned that we may fall from our own steadfastness.

C. Danger though we have known these things before.

1. Know that we are living in destiny.

2. Know the things revealed in the Word of God, which determine destiny.

3. Though we have known these things, may be led away with the error of the wicked.

a. Separate the Scriptures from their application to us.

b. Change the Scriptures to make them countenance evil practices and lawless practices.

4. Should open our hearts to the continued impression of the holy Word. We should simply accept it and let it work the will of God in us.

a. Missing God's plan. A gentleman captured two baby eagles and raised them with great care. They grew to be fine specimens of this noble bird, until one day the door of their cage was left open by accident and the birds escaped. One flew to a nearby tree, where it roosted on a low branch, for it could not use its wings, never having learned to fly except in the close confinement of its cage. It was not long until it met an untimely death by the gun of a hunter. The other eagle fell or was knocked into a swift-flowing river and was drowned. Both of these eagles missed God's plan for their lives by being taken captive by man. They were created to live in high places and to soar aloft in the sky, but instead they were doomed to live on the ground and to meet an early death.

God created you and me to live on a high plane and to carry out the great plans He has for our lives. May we have wisdom to yield our lives to Him, so that the forces of sin may not take us captive and cause us to

miss His plan for our lives.—*Gospel Herald*.

b. When the bird stopped struggling (I.C.S. 720). Wordsworth, in one of his poems, tells about a bird that was carried from Norway by a storm. It fought hard against the gale in its effort to win its way back to Norway, but all in vain. At last it yielded to the wind, and instead of being carried to destruction it was borne to the warm shores of England, to the green meadows and forests. So when we try to fight against God's will we are making efforts which will come to naught, and are doing so to our own injury and loss. But if we willingly accept God's will, it will be for our good; we shall be borne on to blessedness and joy.

II. THE DILIGENCE. ("Be diligent that ye may be found of him in peace, without spot, and blameless.")

A. Means to steadily apply yourself to be always prepared before God.

1. Not careless, intermittent Christian application but a steady, continual procedure that produces.

B. That when the unveiling time comes we may be without spot and blameless.

1. To be found means "in the investigation by the Lord Jesus Christ."

2. It is to be found without spot. This means defilement by engagement in evil. Pure religion is to keep unspotted from the world.

a. Billy Bray worked in mines with evil men.

3. It means to be blameless.

a. This is a relative matter.

b. Does not mean faultless.

c. To his own master a servant standeth or falleth.

d. Others may blame us, for they do not understand us.

e. Can be in a condition so that when Christ investigates us we will be blameless.

4. If without spot and blameless, it is through Christ and means we are in peace.

a. Peace found in Him (488). From very ancient times the hearts of men have longed for peace. Not merely that there shall be no more war, though that too; but more particularly peace of mind and heart. In the early days of Israel we have the benediction, "The Lord lift up his countenance upon thee, and give thee peace." The Sanskrit invocations end with, "Peace, peace, peace." The Mohammedan greeting is, as of old, "Peace be upon thee."

Where can we secure this peace that men have longed for through many centuries? The answer is given us in the words of the Master: "Peace I leave with you, my peace I give unto you. . . These things have I spoken unto you, that in me ye might have peace." The peace that brings calm to the soul, even amid the storms that sweep over every life, is to be found in Him. It can be found nowhere else.

III. THE DEVELOPMENT. ("But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.")

A. Grace means, first, the undeserved love and favor which God in Christ bears to us sinful and inferior creatures. But it also means the consequence of that love and favor in the manifold spiritual endowments which in us become "graces," beauties and excellences of Christian character.

1. Means a daily transformation, with growing completeness and precision of resemblance, into the likeness of Jesus Christ.

2. Do not want to jell into what we are now. If you have arrived, you are done.

B. Grow in knowledge. Knowledge of a person is not the same as knowledge of a creed or book. More than

intellectual apprehension, it means acquaintance with the Saviour.

1. A great deal more than the first introduction. It means much living with Him and He with you. It is possible to get more and more intimate with Him, nearer to Him, and franker and more cordial with Him day by day.

2. Knowledge of Christ, the anointed One. He is the truly authoritative One.

a. Find out more and more how true and right Christ is.

b. Roman Catholics say, "The Church produced the Bible; therefore the Church, not the Bible, is the place of authority." The reply to this is, "Christ produced both the Church and the Bible; therefore He is the place of our authority." Objective reality—history. Subjective reality—experience. Christ of history and the Christ of experience. Then there is the collective experience of Christians. The Christ of history becomes the Christ of personal experience and this is not a hallucination, because it is corroborated by collective Christian experience. Christ is found more and more to be real and true. Grow in the knowledge of Christ.

3. Grow in the knowledge of Jesus, the Saviour.

a. He is Saviour by what He did.

b. He is Saviour by what He does.

(1) Have His saving presence.

(2) Have His intercession and advocacy.

(3) Need His atoning power.

(4) Grow in the knowledge of His Saviourhood.

4. Grow in the knowledge of His Lordship.

a. Discover more and more the wonders and blessings of His gracious rule. Let Him reign.

b. It is a mastership of care.

(1) Master, the tempest is raging. "Carest thou not that we perish?"

(2) In God's good time. "The late Dr. Jowett said that he was once in a most pitiful perplexity and consulted Dr. Berry of Wolverhampton. 'What would you do if you were in my place?' he entreated. 'I don't know, Jowett; I am not there yet. And you are not there yet. When have you to act?' 'On Friday,' Dr. Jowett replied. 'Then,' answered Berry, 'you will find your way perfectly clear on Friday. The Lord will not fail you.' And surely enough, on Friday all was plain. Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket. Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly open. Give God time, and when the bed of the brook is dry, Elijah shall hear the guiding voice."

(3) He puts back the stars. "William T. Stidger tells a fine story of a discouraged young colored minister. Everything seemed to have gone wrong with this man. He had built a church for his people, for he had been a carpenter; but when it was completed his wife, who had worked by his side, died. This and other trying experiences left him broken and defeated. Then he heard, over the radio, a sermon by a well-known minister. He felt sure that man could help him, and he went to see him. He was cordially received and stayed in the minister's study for a long time, and when he came out there was a new light in his eyes. "What a man he is!" he said. "When I went into his office all the stars had fallen out of my skies—but one by one he put them back again."

(4) Mrs. Peter Marshall and her experience with Christ regarding her

healing. Begins page 175 of *A Man Called Peter*.

THEME: Our Father's Favors

TEXT: "I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you" (Eph. 3:14-16).

INTRODUCTION:

1. Christ spoke in analogy of an earthly father giving good gifts unto his children. Such is the nature of a normal earthly father. Christ then used the "how much more" argument, stating that our Heavenly Father will give the Holy Spirit and give good things to them that ask Him. We honor our earthly fathers today. But we know that our Heavenly Father is ready to bestow His favors upon us.

2. St. Paul in a most profound prayer prayed for great spiritual favors and benefits from the Heavenly Father. Here is his prayer: Eph. 3:14-21, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 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 glory in the church by Christ Jesus throughout all ages, world without end. Amen."

3. This epistle rests on a threefold basis:

(1) The will of the Father as the origin of the Church;

(2) The atonement of the Son as the ground of our adoption; and

(3) Life in the Holy Spirit as the scope and end of the gospel.

The prayer of St. Paul relates to the last of these foundation stones. It presupposes repentance, justification, regeneration, and entire sanctification. Those who are the spiritual children of God, in whom sin has been destroyed, may receive the abundant favors and benefits afforded by the glorious riches and full benevolence of the Father God.

4. The Father is ready to grant unto us, but must do so under certain conditions.

a. The prayer of another to condition you and grant you. St. Paul for this cause bowed his knees unto the Father of our Lord Jesus Christ.

b. For you to pray and worship and be conditioned to receive the grant gifts of the Father according to His purposes. We receive and use His grants or we do not have them.

c. Children are heirs of God and joint heirs with Christ. His children may share in all that God will give to Christ—joint heirs. They are named after the Father. This is one family in heaven and in earth. They are all one and of one. All this family derives its origin and being from God, as children derive their name from him who is the father of the family. Holy persons in heaven and in earth derive their being and their holiness from God and therefore His name is called upon them. They are holy and godly. They have an affinity for the things God grants. They are spiritual and can receive the spiritual things.

I. THE GRANT OF STRENGTH

1. This refers to the last verse of the preceding chapter: "Builted to-

gether for an habitation of God through the Spirit." It means a strengthening of capacity to have God and all He grants.

a. There is no need to be a feeble, weak saint. The Lord and the divine provision are not to be judged by the weakness of those who have merely tasted the grace of God. It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher said, "Judge not the Lord by feeble saints." God has made some towering giants.

b. He strengthens according to His glorious spiritual riches. One should give according to his ability. God gives according to the measure of His own eternal fullness. In Him is a sea of glory—we have no line to fathom it. In Him is a mountain of gold; and we have no arithmetic to compute its value. His is a domain of infinite beauty and we have no adequate language to describe it. His is a field of truth and all our searching is to discover that it is unsearchable. All that He has may be given unto us through the executive power of the Holy Spirit.

2. It is strength in the inner man.

a. The inner man includes a true conscience; next motives, then thoughts, those little springs that swell into oceans, those germs of everything. We need to be strengthened to think reasonably, accurately, scripturally, thoughtfully. Then come affections, the likes and dislikes, those excellent servants but horribly bad masters. Then the working of the Holy Spirit down in the inmost chambers of the soul, secret communion with God, intercourse with the invisible.

3. It is strength within for what is encountered without.

a. To withstand the temptation and

trial. To stand steadfastly alone. To do the duty. To perform the task.

4. Here is an illustration of strength through the Spirit. Henry Ward Beecher: "When I was a student at Princeton and Prof. Henry had so constructed a huge bar of iron bent into the form of a horseshoe, it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld 4,000 pounds weight attached to it! That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it there ran a subtle current of electricity. Stop the flow of the current for one instant and the huge horseshoe dropped. So does all the lifting power of the Christian come from the currents of spiritual influence which flow into his heart from the living Jesus. The strength of the Almighty One enters into the believer. If this connection with Christ is cut off, in an instant he becomes as weak as any other man."

II. GRANT THE INDWELLING, STABILIZING CHRIST

1. Christ takes up His abode in the heart by faith.

a. It is a glorious time when the Saviour, the King of Glory, comes in.

b. But the rendering here gives the force of the aorist tense, "that Christ may take up His lasting abode."

c. Implies that with some He has not yet taken up His permanent abode.

(1) Opposed to taking up this lasting abode is a transient reception of the Holy Spirit, as in Gal. 3:3, "Having begun in the Spirit, are ye now made perfect by the flesh?" Christians of Galatian type turn to worldly and fleshly things.

Should answer as did Ignatius when, on his trial, he was asked by

the emperor, "What is the meaning of your name?" (Theosophorus, "God-bearer") He promptly replied, "He who has Christ in his breast."

Need more Christophers bearing Christ about in the street, the car, the shop, the field, the office, the store, the home.

2. This brings rooting and grounding in love. Here is a double metaphor. One agricultural, the other architectural.

a. Get roots down into the love of God. Feed on that love. Go deeper in it.

b. Lay the foundation on the solid ground of love. Get the debris and loose ground out of the way.

c. Redwood trees that have stood for centuries.

d. Empire State Building over 100 stories high. One solid foundation.

"When those three tremendous words next confronted Rodney Steele, they were worked, not in silk, but in stone! In a lower flat, in the same building in Harley Street, there dwelt a bishop's widow. Rodney got to know her, to like her, and, at last, to confide in her. One afternoon they were discussing the novel that all London was reading, *The Great Divine*. It was from his own pen, but he did not tell her so. Mrs. Bellamy—the widow—confessed that, in spite of its brilliance, she did not like it. It betrayed bitterness, a loss of ideals, a disbelief in love; it was not uplifting.

"It is life," Rodney replied. "Life tends to make a man lose faith in love."

But Mrs. Bellamy would not hear of it.

"May I tell you," she asked, "the Bishop's way of meeting all difficulties, sorrows, and perplexities?"

"Do tell me," said Rodney.

"He met them with three little words, each of one syllable. Yet that sentence holds the truth of greatest import to our poor world; and its right understanding readjusts our entire outlook upon life, and should affect all our dealings with our fellow men: GOD IS LOVE. In our first home—a country parish in Surrey—three precious children were born to us—Griselda, Irene, and little Launcelot. Scarlet fever and diphtheria broke out in the village, a terrible epidemic, causing grief and anxiety in many homes. We were almost worn out with helping our poor people—nursing, consoling, encouraging. Then, just as the epidemic appeared to be abating, it reached our own home. Our darlings were stricken suddenly. Mr. Steele, we lost all three in a fortnight! My little Lancy was the last to go. When he died in my arms I felt I could bear no more.

"My husband led me out into the garden. It was a soft, sweet, summer night. He took me in his arms and stood long in silence, looking up to the quiet stars, while I sobbed upon his breast. At last he said, 'My wife, there is one rope to which we must cling steadfastly, in order to keep our heads above water amid these overwhelming waves of sorrow. It has three golden strands. It will not fail us: GOD IS LOVE.'

"The nursery was empty. There was no more patter of little feet; no children's merry voices shouted about the house. The three little graves in the churchyard bore the names Griselda, Irene, and Launcelot; and on each we put the text, spelt out by the initials of our darlings' names: GOD IS LOVE. And in our own heart-life we experienced the great calm and peace of a faith which had come through the deepest depths of sorrow. We were sustained by the certainty of the love of God."

III. THE GRANT OF THE REVELATION OF LOVE IN FOUR DIMENSIONS

1. There is a heart faculty so that the believer may know the love of Christ which passeth knowledge.

a. It is a revelation of God to those who are prepared for it. There are certain corresponding qualities within. They are sensitive to the Divine Presence as the thermometer is to heat and the barometer is to the pressure of the atmosphere, as the television set is to the currents that come through the channel.

(1) Henry Ward Beecher: I sat last summer sometimes for hours in the dreamy air of the mountains, and saw, over against the Twin Mountain House, the American aspen, of which the forests there are full. I saw all the coqueteries and blinkings of that wonderful little tree—the witch, the fairy-tree, of the forest. As I sat there, when there was not a cloud moving, when there was not a ripple on the glassy surface of the river, when there was not a grain of dust lifted, when there everything was still—dead still—right over against me that aspen tree; and there was one little leaf quivering and dancing on it. It was so nicely poised on its long, slender stem that it knew when the air moved. Though I did not know it, though the dust did not know it, and though the clouds did not know it, that leaf knew it; and it quivered and danced, as much as to say: "O Wind! you can't fool me." It detected the motion of the air when nothing else could. Now, it only requires sensibility in us to detect physical qualities, if we have the corresponding qualities; or social elements, if we have the corresponding elements; or moral attributes, if we have the corresponding attributes. We detect all qualities by the sensibility in us of corresponding qualities which reveal them to us. And he who

has largely the divine element will be able to recognize the divine existence.

2. I find myself thus introduced into a great hall, a glorious amphitheater, a temple of immeasurable dimensions, thronged and crowded with all the saints, all the holy ones, angels and men, into whose society I am strangely and of grace admitted. In company with them, and in full sympathy with them, I look behind, before, below, and above; and see one boundless room and home for all the saved. I comprehend, or apprehend, its length and breadth and depth and height.

a. Dr. Daniel Steele says: "When Paul prays that the believers in Ephesians may be fully able to apprehend (r.v.) with all saints, he hints at the idea of equal spiritual privilege of all, ascribing to the humblest Christian the highest and most precious knowledge. Thus men at the top of their transfigured natures stand on the level of the democracy of saintship."

2. Granted the apprehension of its breadth.

a. Its breadth is a girdle that encompasses the globe. Christ is the Race Man and in love gave himself for the whole world.

There's a wideness in God's mercy

*Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.*

Breadth of love divine, reaching from shore to shore and from clime to clime, from mountain to plain, flowing from the great heart of God—it girdles the globe.

b. Think now of the length of divine love. It reaches from the eternal purpose of the mission of Christ to the eternity of blessedness, which is spent in the ineffable glories. God eternally makes himself what He is.

"God's essence is His own act." God is eternally love.

(1) He loved us with an everlasting love. Back before the foundation of the world. His love never knows any change. It is as George Matheson wrote:

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

God's love reaches in unfolding beauty through life that shall endless be. It is the eternal length of the love of God.

c. God's love infinitely measures in another direction. Its depth reaches to the lowest fallen of the sons of Adam, and the deepest depravity of the human heart. In love Christ is the Hound of Heaven. Francis Thompson was hounded down into the abyss, the bank of the Thames, and he wrote:

*Now of the long pursuit
Comes on at hand the brute
That voice is round me like a bursting
sea:*

*"Lo, all things fly thee, for thou fliest
me.*

*Alack, thou knowest not
How little worthy of any love thou
art!*

*Whom wilt thou find to love ignoble
thee*

Save me, save only me?

*All which I took from thee I did but
take,*

Not for thy harms,

*But just that thou mightest seek it in
my arms."*

*"Ah, fondest, blindest, weakest,
I am he whom thou seekest!*

*Thou drawest love from thee, who
drawest me."*

His love and grace reach deeper than the stains have gone. The depth of the love of God.

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The Bible and the Church of the Nazarene

By Marvin J. Taylor

IT IS common knowledge that the Church of the Nazarene claims to be a Bible-based denomination. The doctrines of the church are proclaimed because we believe that they clearly represent the teaching of Scripture. We believe that the Bible is the Word of God, that it has God's authority, something which men cannot take lightly or loosely. We believe that God has made known His will, His truth, and knowledge about himself. The record of this revelation is our Bible. Since this is true, it can hardly be denied that in the Bible we have the greatest single bulwark for our faith, the authority to which we appeal when questions of faith and doctrine are raised.

If the foregoing is true, then it must logically follow that the Bible should be a primary object of our interest. We say that it contains God's truth and His will. If we would know His truth and will, we must know the Bible. It is His final revelation to us.

For some time this writer (a college instructor of English Bible) has been concerned with the apparent lack of knowledge about the Bible that Nazarene young people reveal. This has been re-emphasized each year as entering classes have been examined. In an effort to measure this deficiency a brief questionnaire was arranged and administered to the incoming students of the freshman class. Before tabulating the results, all questionnaires from non-Nazarenes or Nazarenes of less than one year of membership were eliminated. Thus, the results show the status of Biblical knowledge of a large group of young

people as they entered college, young people who had been in the church for at least one year.

A few of the questions included and the results will illustrate this lack of knowledge. They are not difficult questions. In fact, they were chosen precisely because they were simple. The questions seemed to represent the obvious knowledge about the Bible that a regular churchgoer might have. Some examples follow. One question asked the student to tell where he would look to find the story of Jesus' life. Fifteen per cent had absolutely no idea where to turn in the Bible (a few thought that it might be in Genesis!). Twenty-five per cent of all the students had no idea who spoke the famous words, "It is more blessed to give than to receive." Only 75 per cent of the students were able to identify the one who delivered the Sermon on the Mount. *Ten per cent of the group thought it was Moses, placing it in the wrong Testament!* Only 35 per cent were able to name the first Hebrew king, although David, Abraham, Moses, and even Nebuchadnezzar were among the many names given. One question asked the students to name *any one* of the sixteen Old Testament books of prophecy. Twenty-one per cent of the entire group could not list a single one, although some of them did venture to list Peter and Paul among the prophets of the Old Testament! The famous Messianic words of Isaiah, "He is despised and rejected of men; a man of sorrows . . ." were also a mystery. Asked to name the book where these were found, only 31 per cent could respond accurately. Many of these

*Kankakee, Ill.

later said that they were able to recognize it from Handel's famous oratorio rather than as a Bible passage. The improper names included such books as Hebrews, Matthew, John, Revelation, Luke, and Corinthians, among others. Biblical geography was also a puzzle. The phrase "from Dan to Beer-sheba" was meaningless to 50 per cent, who offered no answer whatsoever. Another 20 per cent ventured an answer which was wrong. Only 30 per cent were able to suggest that it was a measurement of distance, and they weren't asked to identify what was being measured. Only 25 per cent had any idea where the famous "love" chapter of the Bible could be found; and another 25 per cent were able to locate the "faith" chapter.

Certainly the above results are startling. But there were also some more important questions which were even more startling. Remember, these students were Nazarenes, members of a holiness church, and they had been members for at least one year. Yet, *only 57 per cent knew where in the Bible to find the account of Pentecost!* Many of those who tried to answer placed it in the Old Testament *prior to the coming of Jesus!* This would be much less significant from a church which knows nothing of the doctrine of sanctification. But for a church which believes that this is a cardinal tenet of Christianity, it is almost beyond imagination. Exactly 50 per cent were able to locate the Ten Commandments in either Exodus or Deuteronomy. The other 50 per cent were almost unanimous in finding these commands in the New Testament. Only 65 per cent could state the thought of any one of the Beatitudes. It was not necessary to quote correctly; a statement of thought alone was required. Only 44 per cent had any idea which commandment was design-

ated as the greatest by Jesus, and once again just the thought, not a direct quotation, was asked. Finally, 18 per cent could not even identify these words: "Our Father which art in heaven, Hallowed be thy name." The words were printed in the questionnaire. The students were asked to name the person who first uttered them.

From these results it should be evident that our young people are not learning the Bible as they mature in the church. It is probable that this group of students examined does not represent the average person in that age group. They were college students and undoubtedly above the average in ability. These statistics would be even more damaging if the questionnaire had been given to ALL young people of this age.

If this is the status of Bible knowledge among the "cream of the crop" of young Nazarenes, I believe that it has serious implications for the future of the church. We believe that we have a message which the people of the world need. We have found that message in the pages of God's Word. We possess it today because we read and studied the Book. Our evangelistic fervor as a church has been motivated by the Great Commission printed among the pages of that Bible. Is it not logical to think that we must keep our firsthand acquaintance with the Bible, lest this fervor be dimmed or even lost from our midst? Is it not true that we believe and teach the doctrine of holiness precisely because we have found it in the Book? Thus, it must follow that we need to continue to study the Bible and know its contents, or we will be in danger of losing the very message which accounts for our existence. What is the answer? Briefly and simply, the Church of the Nazarene must KNOW and STUDY the Bible.

Now it is obvious that this is easier to say or write than it is to do. *Know the Bible*. How can we accomplish this worth-while goal? I believe that there are at least three important steps which we can take in this direction.

First, we must *preach the Bible*. These words should not be construed as an indictment of the topical sermon. It certainly has its place in the preaching ministry. However, the preacher has an obligation to teach the Bible from his pulpit. This is done most effectively in the textual or exegetical sermon. There is much preaching done today in the name of Biblical exegesis that is falsely labeled. Simply using a text as a preface to the sermon is not necessarily exegetical preaching. This can come only after a careful and extensive study of the Bible passage to be used. The content of the sermon should spring from this study. It will then be exegetical. The reverse of this procedure is too often the case; that is, the text is chosen after the sermon is outlined, because it happens to fit the subject.

What is the key to exegetical preaching? It is systematic and exhaustive study of the Bible. This will involve hours of hard work through a lifetime in the ministry. However, it will be rewarding. From such study will spring a living awareness of the Bible story and its implications. Out of this knowledge will proceed countless ideas for the application of this insight to men's lives and problems. How does one gain this insight? Probably the best method is to set aside an hour or so each day for the specific *study* of God's Word. This is not mere reading, but actual study with commentaries and other Bible aids. Such study will enable one to preach the Bible exegetically, and thereby

achieve fully the function of teaching the Scripture from the pulpit.

Further, preaching the Bible should not be confused with doctrinal preaching. Although they may be the same, this is not necessarily true. It is possible to be doctrinally sound in sermon without mentioning the Bible, and thus one would teach it only indirectly, if at all. When preaching the great doctrines of the faith, teach the Bible at the same time by the exegetical approach in demonstrating their origin in God's Word.

A second step in achieving knowledge of the Bible is to *teach the Bible*. We often refer to our church schools as the teaching agency of the church. But one does not teach without something to teach. The study of educational psychology has placed stress in recent years upon the *pupils* who are taught and methods used in instructing them. While this is essential, we cannot ignore the *subject* which is taught. We claim that our subject is the Bible. Are we really teaching the Bible in our church schools? The results of the questionnaire listed above seem to indicate a serious weakness here. The questions were among the easiest which could be selected. They were obvious questions that the Sunday schools should teach if they are teaching anything about the Bible. The results speak for themselves. Our young people aren't learning the Bible in our church school. What is the remedy? Strengthen the *teaching* function of the school.

We have spent millions of hours of time during the past quadrennium on reaching people for the church. Visitation evangelism is almost a household word in every local church. How much time have we spent on improving the classes to which we have invited these many visitors? Unfortunately, the answer is very

little time. We have assumed too often that our sole responsibility was to bring in the stranger. We have given too little attention to what happens in the classroom after he gets there. This is demonstrated by the questionnaire above. We must strengthen the teaching function of the church school.

This will obviously require better-trained teachers. Few teachers in the Church of the Nazarene will have opportunity to study the Bible in colleges or Bible schools. However, every teacher can have the opportunity to study it in the local church. The Christian Service Training program is always ready to assist. But the initiative must come from the local church, and this means the pastor usually. He is the key man in the training of his teachers. By using this program regularly teachers can learn the Bible together, and then be competent to teach it to their classes.

Strengthening the teaching function will also involve a change of strategy in selecting teachers. Too often the consideration is simply, "Whom can we get to teach this class?" The question should be more properly phrased, "Who is best qualified to teach this class?" Thus, a primary qualification in teacher selection must be preparation for the office, and this in terms of knowledge of the Bible. No public school would allow a teacher who had never read history to instruct its pupils in history. For the same reason the person who has read little or no part of the Bible is poorly qualified to serve as a teacher. The first reaction to this will be to claim that there are no such people available. It is precisely here that the Christian Service Training program centers. If they aren't available, we must train them.

Finally, the most obvious but least understood method of knowing the Bible is to *read the Bible*. A young college student told me several weeks ago that he seldom read the Bible. The distressing thing about the statement is the fact that a ministerial student made it. He wouldn't think of missing a church preaching service, prayer meeting, or Sunday school. Yet, he doesn't find it necessary to read the Bible. This young man was raised in the Church of the Nazarene, an organization founded upon the Bible and its teaching. Somehow that experience of twenty years has failed to impress upon him the necessity of the Scripture for the balanced Christian life. No minister or Sunday-school teacher has opened its pages and brought its message to life for him. It is obvious that this young man is the exception. And yet, the questionnaire proves that there is a deficiency here. Young people are not learning the Bible through the church schools or their private study.

One pastor recently reported how he encourages the private reading of Scripture among his members. He selects a Bible "book of the month." A poster in the church entrance announces the selection. He names it and emphasizes its importance from the pulpit in advance, asking the congregation to read with him during the month. For further inspiration to read privately, all of his sermons and prayer meeting talks are taken from texts found in this book. He is careful to make these sermons exegetical at least half of the time. Thus, church members are urged to read in their homes the passages of the Bible which will be used homiletically week by week. The method has proved so successful that a Bible study club composed of laymen in the church

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Your Pastor's Wife

Directions for the Care and Use of

By Margaret Honston Hess

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ALMOST any everyday product that you buy has some instructions on the package as to how it will work most effectively.

You can pick up a can of soup and it says, "Add an equal quantity of water; allow to simmer a few minutes to develop the full flavor." Therefore you don't try to spoon it out of the can directly into your mouth in large, heavy doses.

A box of soap powder says, "Excellent for all fine things." You don't waste your time and your nervous energy trying to make it wash walls.

If you manage to attain to an automatic clothes drier, you soon learn, either by the book of instructions or the hard way, that it can't be used for drying woolens, wonderful as it is for everything else. They shrivel up to nothing.

If an automatic electric washing machine is delivered to your house, the first thing you do is get hold of the book of instructions and sit down with it for an hour or two to figure out what the machine will do, and what there is no use trying to make it do. You can't make it hurry, for example. If you insist on standing over it, waiting until it gets through, you'll never like an electric washer. If you can learn to go away and let it alone to do its job in its own way, you'll love it.

Now a minister's wife is an everyday commodity. Practically every

minister has a wife, and practically every church has a minister.

But a minister's wife usually isn't so fortunate as to come to your church tagged with a booklet of instructions as to how she works best and what there is no use expecting her to be able to do. Instead, usually she comes along with the minister as a kind of surprise package, many times without even any tag labeling her as to what variety of human being she is.

When a church is in need of a minister, it may hunt for months to find exactly the right minister for a particular situation. Most people are at least dimly aware that no minister possesses 100 per cent of all gifts. Committee members seeking a minister usually are aware of whether they want primarily a man who excels in the pulpit, or a man who will devote himself primarily to parish visiting, or a man who is an organizer, or a man who can build a new church for them. They can be pretty sure they won't get everything, and if they are sensible they thank God if they manage to fall in love with a man who embodies the qualities their situation needs most.

However, in this courtship period between church and minister, the committee worries little about the minister's wife. They can't. It's hard enough to fit a minister to a church. Unless she is specifically invited, she doesn't appear on the scene at all—ahead of time. She prefers not to complicate the situation. And if she does appear, it is usually considered that she is satisfactory if she can smile graciously.

But once her husband has accepted the call, and the family has moved in, it is automatically taken for granted that she will fit into a preconceived pattern.

If the former minister's wife was head of the Primary Department, or conducted the junior choir, or held open house twenty-four hours a day seven days a week, or taught the women's Bible class, or called indefatigably on the sick and the lonely, these facts are pointed out to her without delay. The same openings are offered to her regardless of her gifts or lack of them, number of children, state of health, or amount of energy needed as a shock absorber for her particular kind of husband.

At this point she feels wretched as she realizes she can't be what the former minister's wife was, and the former minister's wife probably already feels wretched in her new place, feeling she can't fit into the pattern woven by her predecessor.

Unfortunately there aren't any written instructions that come along with a minister's wife:

"This one is excellent at Bible teaching. She thrives readily on long hours of study and meditation and will come up at regular intervals with things people want to hear. She will quickly fold up sick in bed if subjected to a twenty-four-hour-a-day open house."

"This one is fine for children's and young people's work. She is miserable if they don't throng into her house and discuss their problems at all hours of the day or night. Do not ask her to give a program at the women's society on the conflicts of the church in Latin America. She will weep and wring her hands and ask her husband to give it to her in so many words. Afterwards she will be shattered with

a sense of inadequacy and just a bit of the fine, fresh buoyancy of spirit that endears her to children and young people will be forever gone."

"This one has vast energy and effectiveness in particularly difficult cleaning tasks. She can break up completely an old, decaying organization that has existed beyond its usefulness, and in its place she can create something strong and effective. Be careful not to use for washing fine things gently."

"This one is wonderful at calling on the sick. She gives herself indefatigably to anyone in trouble. Don't criticize her lack of style in clothes, or the way she keeps her house. She can't get that suffering friend off her mind long enough to look after herself."

"This one is charming as a hostess. She loves to entertain. She loves to use endless artistry in fixing clever little things in decorations and refreshments that give people a glow of warmth and welcome when they come to her home. Avoid asking her to teach a Bible class or play the piano. She can't."

In the first letter that Paul wrote to the people of the church at Corinth, he says, "Now about spiritual gifts, brethren, I would not have you ignorant." (And he always says, "I would not have you ignorant," when he wants to emphasize a point particularly.)

"Now there are various kinds of gifts, but there is the same Spirit; various kinds of official service, and yet the same Lord; various kinds of effects, and yet the same God who produces all the effects in each person. But to each a manifestation of the Spirit has been granted for the common good. To one the word of wisdom has been granted through the Spirit;

to another—" And Paul goes on to enumerate the different gifts.

Now certainly a minister's wife is called upon to have her heart in her husband's work. Unless a wife is fully consecrated to the Lord, and fully convinced of the worthwhileness of the work her husband is doing, he cannot possibly be as effective a servant of the Lord as he might be.

But she is answerable to God alone as to just how she expresses that consecration. Like anyone else, she is responsible only for the strength and talents God has given her, and is not answerable for strength and talents He has given to someone else.

When I had been a minister's wife only two years I attended a tea for ministers' wives. I was intrigued to see what ministers' wives, all in a bunch, looked like. There they were, fifty or so of them. About five of them looked free in spirit, relaxed, at liberty to be themselves. The rest looked drained out, strained, tense, as if they were trying for all they were worth to drive themselves into a pattern laid out for them by human hands, a pattern into which they could not possibly fit.

I realized then that that was what I had been doing. I was straining to "grace the position." I was driving myself to attend all the things I was supposed to attend, to take an interest in all the things I was supposed to take an interest in, to serve on all the committees I was supposed to serve on, entertain all the groups I was supposed to entertain.

I felt like an automaton, my own soul empty and vacant. I couldn't move that fast and still feel nourished in my own mind and spirit. Though I taught a class, I felt unable to be still long enough to be a full cup running over, but felt rather like just a

half-full cup trying desperately to splash over and not quite succeeding.

Just that one look at fifty ministers' wives all together convinced me that I would thenceforward forget about the pattern the various members of the congregation had for me. I determined to seek the pattern that God had for me. I would be myself and seek to do a real job for the Lord, instead of forever exhausting myself just moving around trying to fill a position.

God has honored that decision; I have peace of mind as to the course I have taken. I felt that my place was women's work and particularly Bible teaching; I have specialized in that with benefit to myself and, I think, others. When the whispers of criticism of what I am not and what I do not do get to me, I "take them to the Lord and leave them there."

A pattern laid out for us by the Divine Hand always fits perfectly, whether we are ministers' wives or not. In one laid out for us by human hands we'll feel cramped, confined, and like miserable failures.

The Bible and the Church of the Nazarene

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has been formed. They meet one evening weekly to study and discuss the selected book for that month. The club is growing and it is expected that it will have to be divided because of its unwieldy size.

Here is a church which is reading the Bible. Why? The answer is obvious. The minister uses the Bible in his preaching in such a manner that the congregation has been inspired to read it. His technique is not a new one, but it is very successful. Never before have the people of this church

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Let There Be Light

By Esther Miller Payler

RECENTLY I overheard a man giving directions on how to get to a certain street: "Turn at the corner where the church stands that's always got a light on it." I knew he meant our church, which for the past year has three lights shining on it from dark until midnight, which light up the front and sides. The bulletin board with its announcements and a thought-provoking quotation are also in the bright light, so that "he who runs may read."

Newcomers in the neighborhood have come to our church because it has been brought to their attention

by the lights on it. They have mentioned it, so we know it to be a fact.

A man who had gone on a cross-country auto trip was the first to suggest lighting our church. He said he was impressed when he rode into strange towns at night to find the churches dark, and the saloons, shows, and stores brightly lighted. Why should the house of the "Light of the World" be dark, when the houses of the prince of darkness are flooded with light?

Why not make arrangements so your church building will "brighten the corner" where it is?

Kingdoms Hewn Out

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are bent upon sin. We shall have to go into small towns, where the people are fixed in their manner of living and do not want new and deeper religious experience. We shall even have to go into rural areas, where we cannot contact so many people but where we shall implant the fullness of the gospel into every phase of personal, family, and community life.

Fellow elders, we must preach scriptural holiness, whereby Christ's reign in the hearts of men will come to be complete, and we must ever establish this gospel in new areas so that Christ's complete reign will be increasingly extended to all men. And as we go into those mountains, steep and rocky though they be, there to hew out kingdoms for our Lord, we can know that He will go before us to lead us, walk beside us to companion us, and dwell within us to fire us and empower us.

Three Sermonic Studies

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d. Consider also that love's height reaches to the infinite dignities of the throne of Christ. From the foul abysses of evil there is sublimation to love's height. As the mighty magnet in its attractive power lifts to its own height everything of affinity, so does the love of Christ. It elevates to highest character here. I Corinthians 13.

Heights to which we are exalted hereafter. To His throne. With Him where He is. "Behold what manner of love, etc."

IV. THE FATHER'S FAVOR OF HIS FULLNESS

1. Grant different capacities. Various size vessels dipped under the surface of the ocean all are full according to capacity.

2. The one with the smaller capacity says to the one with the larger capacity, "Truly, I could hold but a

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Musings of a Minister's Wife

By Mrs. W. M. Franklin

PERHAPS there may be some other ministers' wives whose husbands have the job of being the church janitor. Generally it's a thankless job without pay, but it's a job that someone has to do. Now and then my husband has had to be away at the time when the church was to have been cleaned, so it was my job to wield the broom and duster.

One hot Saturday, not so long ago, I was taking care of that job and thought it was a wonderful time to pray. I knelt at that altar where battles have been fought and victories have been won and had a precious season of prayer. Then while I swept the main auditorium I prayed for a mighty, old-time, Holy Ghost revival to come to our people. I prayed for the Lord to sweep away the differences that hurt, the ill feelings that creep in at times, and the indifference of some. I prayed that the sweeping (cleaning) power of the Spirit would come to sanctify the hearts of the believers. As I dusted I asked the Lord to dust the gatherings of worldly thoughts and ambitions, habits and carelessness away from the hearts of those who could be such a blessing to others if they were up-to-date in their experiences.

In the basement I swept each classroom. I thought of those live-wire Junior boys while in their room and prayed for them and their teacher; also for the Primary boys, the Junior and Primary girls, the Intermediate girls and boys, the Primary and Beginner classes, and the young people's class, and their teachers. Some of those children have parents who never say a prayer for their children; some have marvelous personalities

which could help to build God's kingdom if those personalities were sanctified; some have tendencies toward mischief and trouble that need to be corrected. Yes, those children needed my prayers.

Some of those teachers are women whose husbands refuse to help them in their work for the Lord. Some have problems and burdens in their homes that are so heavy to bear that they could not go on if it were not for the grace God gives to them each day. Some of the men teachers have known the burden of sickness in their homes for weeks, have worked hard at jobs during the day or on some midnight shift, then have gone home to work hard there and try to study Sunday-school lessons in between other things, so they will be ready to teach on Sunday morning. Yes, those teachers need my prayers.

The Sunday-school superintendent has the extra burden of the Intermediate boys to teach, so he needs my prayers. The treasurer has the burden of seeing that all the supplies are paid for as they are ordered, and in our church to make a payment of \$38.00 every month on the parsonage. He needs my prayers. The secretary, usher, librarian, and pastor (my husband) need my prayers. And as the minister's wife I feel it my privilege to pray for these who need help. And again as I muse, I'm glad I'm a minister's wife. It's my way of helping to build the kingdom of God, even while I sweep and dust the church.

* * * *

I wonder if I'll make hot chocolate for the P.T.A. this year. At the open house the P.T.A. had last year I was asked to make the hot chocolate be-

cause someone found out that I like that job. It was a big job that I tackled that night. I started out with six gallons but saw that would not be enough, so found another huge school cafeteria kettle and made over five gallons more, and then the men and women who were working in the kitchen had to hurry to get their chocolate before it was all gone. I'm still remembered as the lady who made the chocolate, but the contacts made were good for me. Oh, yes, they know that I'm a minister's wife; they know the name and location of our church, and a few of those people have slipped in for our revival services and special meetings we have had. Some have remembered with cards and flowers the boy who lives at this parsonage who has rheumatic fever. I am not sorry I made chocolate for the P.T.A. last year. If I'm asked again I'll be glad for the job, for I like to make outside contacts for our church. It's just another way to be a good minister's wife and I pray that some of these may meet the Christ I love and serve because I have been willing to take a job others did not care about.

* * * *

I did not know when I was growing up that a parsonage would be my home. I was not brought up in a parsonage; I did not hear the preacher's family, life, or sermons discussed at the Sunday dinner table. I did hear my parents' prayers many times for their pastors. Inconsistencies were not "hashed over" before the children of our home; they did not need to be, for we saw them anyway. Oh, how careful the minister and his family should be! How certain they should be that the incurring of debts is considered a great fault! How careful they should be in their conversations,

that no single remark be misunderstood for something wrong! We, who make up ministers' families, are not perfect; but we should remember that inconsistencies in ministers' families are hard to "live down."

Since becoming the mother of parsonage children, though, I have often wondered how to keep the children from being hurt or harmed by the inconsistencies of the people. We do not discuss before them the things we see or hear; many times we have had special prayer together about difficulties when the children were away because we would not bring them in to the family attention. We do not need to discuss these things, for the children see and hear as well as I did when in childhood. Am I wrong if I ask people to be quiet when the children are with us in making calls? If I give people a sign or a whisper to please change the conversation when some other person is the subject of their grievance, am I hurting the call?

Perhaps you will say, "Do not take the children when you make calls." That will work in some localities, yet in some places people would say plenty about the preacher letting his children run the streets.

Someone may say, "Let the pastor make the calls alone." But plenty of ministers and their wives would say, "No," to that proposition, for they know many times such a procedure is not desirable.

Some may suggest that we choose a calling time when the children are in school. However, this plan does not always work, either, for people living in country communities do not feel the pastor has called unless he comes for a meal. Calling on a school day would necessitate a lunch at school for the children of the parsonage, and be sure that some of the members' children are there too.

Don't think that the inconsistencies of other folk have escaped their attention. So the parsonage children may hear plenty during the noon hour at school.

How do we keep these things from affecting our boys and girls? We cannot keep them in a glass cage; they must face the battles of life one of these days; they must make their decisions; they must plan their lives as God helps them to know His will.

But how tragic, the children who have seen inconsistencies and been influenced in the wrong way! How wet the pillow of many a parent who hears his child say, "I can't have much faith in God when people like *that* are church leaders"! What can we do? Just keep on praying that God will overrule; that He will show our boys and girls that only God is perfect and

that His loving heart longs for everyone to be as near like Him as the Holy Ghost can make him; and we'll keep loving them and showing Christ so carefully in our own lives that they will not "miss the mark" for themselves.

And while we are wetting the pillow with our ears for our children, Sister Smith and Brother Brown may be weeping their hearts out in prayer as they fast for a boy or girl of their own who has missed the way because of inconsistencies in some minister's family.

Oh, how important it is for each one to live the holy life we want others to think we live according to our profession!

Just musing about how different some lives would be if all would live entirely for Jesus!

Three Sermonic Studies

(Continued from page 63)

small measure of your fullness, but I have this to satisfy me, that when I am full I have all I want; and you yourself when full can hold no more."

3. Capacity may be infinitely enlarged. Fullness of joy and fullness of glory may ever be ours.

CONCLUSION:

1. When we reach the point in this prayer, "that ye might be filled with all the fulness of God," we must add the conclusion, "*Now* unto him that is able to do exceeding abundantly, etc."

The Core of Positive Preaching

(Continued from page 12)

conviction and all trumping of triumph. For the Word is really all that we can rightfully claim and proclaim in the work of the Christian ministry!

The Bible and the Church of the Nazarene

(Continued from page 62)

been reading the Bible so much. They are finding the great truths, the inspiration, and God's will in its pages as millions have found for centuries. Once again, Why? It is because their pastor used the preaching function of the ministry as an instrument to inspire such reading.

The Bible holds the key to the future success of the Church of the Nazarene within its pages. The doctrine of holiness is there proclaimed in clarity and simplicity. If we lose the Bible as a result of neglect, we lose our mission as a denomination. As ministers let's read and study the Bible ourselves, let's train our teachers to teach the Bible and only the Bible, and through our preaching let's inspire our congregations to read its pages daily for the strength it provides in the Christian life.

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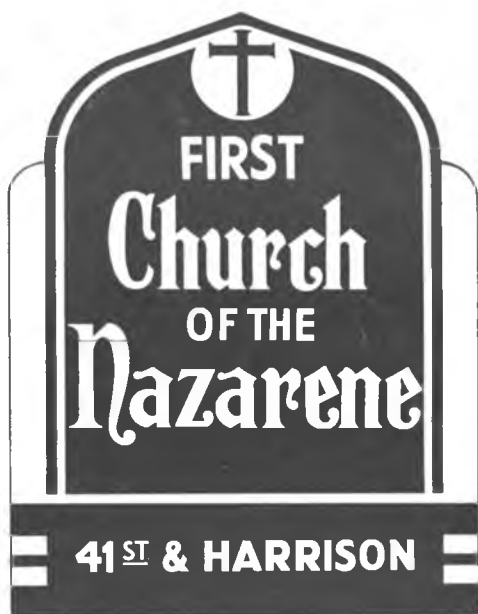
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