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CONTENTS

COVER—GEORGE W. TRUETT (*See page 7*)

Why Did He Leave? <i>Norman Oke</i>	1
Editorial, What Makes the Critic Tick?	3
The Preaching of George W. Truett, <i>James McGraw</i>	7
The Goal of Our Striving, <i>Reuben R. Welch</i>	11
The Minister and the Psychiatrist (I), <i>Edwin Fair</i>	13
Keep Men on Their Feet (IV), <i>D. Shelby Corlett</i>	18
The Arminian View of Inspiration (I), <i>Ralph Earle</i>	22
A Comparison of Ministerial Offices (I), <i>Clayton Bailey</i>	26
The Call to the Ministry (I), <i>Roscoe Pershall</i>	30
A Minister's Wife Prays, <i>Ruth Vaughn</i>	33
Sermon Workshop, <i>Nelson G. Mink</i>	34
Book Briefs	47

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Why Did He Leave?

By Norman Oke*

A VERY wonderful friend of mine left the Church of the Nazarene a while ago and joined another denomination. It was a personal loss and also somewhat of a shock, for I realized that there would be scarcely an opportunity in the future for the fellowship with him that I had deeply enjoyed through the years.

So I grieved in my heart. But in thinking and probing a bit deeper for the reasons for his departure to other denominational pastures I have been taken back in my mind to experiences of boyhood. So join me in a trip back down memory lane.

Back to the farm: on our farm we ran substantial herds of cattle besides having broad wheat acreages. But it is the cattle and the pastures I want you to revisit with me.

We tried to keep our pasture fences intact. But it was still not always possible to avoid having some cattle crawling through the fence in the search for other pasturage. And our problem was a problem common to all cattlemen, both then and now. The question simmered down to this simple consideration, "Why did the cow crawl through the fence?" Not until that question was answered did we know how to cope with the issue. Get back to the critter's motive; then begin to work out a solution.

We discovered that there were usually three distinct reasons for fence-breaking cattle.

First, a deeply ingrained wanderlust was the most difficult reason to explain. Some cattle had "itchy feet" and despised fences because wire and posts meant for them an infringement of liberty. They forgot that the acres just beyond our fence were largely identical with the acres inside the enclosure. They forgot that we gladly provided water, protection from infection, and general animal husbandry for all cattle bearing our brand. But to the "itchyfooted" steer along the fence there was just one goal—get beyond that fence. Hungry? No! Thirsty? No! Plain, unexplained wanderlust. So that was why some broke fence.

Then others had had grass-perspective. Regardless of how ample the grass was inside our pasture, the grass outside was lusher and greener—or so they thought. Beyond the fence the vitamin-rich prairie grass was unmixed with weeds or brush—of this they were sure. Inside they were tired of mouthing over foxtail, buckbrush, and prairie sage, which were part of every pasture. So with a hasty glance around they decided there was only one thing to do. Get that better-looking grass though it meant broken wire, broken posts, fence openings to tempt more home-loving cattle astray. It is surprising

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how the "greener-grass-beyond" philosophy blinded them to the folly of their ways. It is ever thus!

But there was one other reason why our cattle broke fence. And this is the one that always was the hardest to solve and the most embarrassing—*our pasture was too bare*. No apologies for drought satisfied the cattle. No explanations about all other cattle facing the same grass shortage solved our problem. The stark fact remained: there was not enough grass to adequately feed their God-given hunger. So through the heat and the searing drought we battled the exhausting, frustrating problem of fence breakers.

Now back to my friend who departed from our Nazarene church for another denomination. Why? Which of these three reasons applied in his case?

If it is reason number one, then he alone can find the solution. He will have to find a cure for the wanderlust. And believe me, I know of no drug-stores who have a tranquilizer or a medication for that. And sad to say, he will not stay long where he went, because the same disease will soon take hold again.

But if it is because of the "greener-grass-beyond" philosophy then my sincere prayer is that he found it. But this I know—the spiritual care he will receive will not likely be as personal or as thorough as the care he abandoned when he left our Naza-

rene fold. His evaluation of greener grass was made through tinted glasses. Now that he goes back to working lenses, I sincerely hope he has not found that the grass is identical and the fellowship and spiritual care inferior. That is my prayer. But if he found no full cup of satisfaction, in decency he is obligated to return and say so.

Now to reason number three. Is it possible that our pasture, in his case, had become bare? Had the longings in his heart for spiritual depth-treatment been violated by two easy approaches to the cure of souls? (Quantity can never substitute for quality in soul culture.)

Was our fellowship with him too casual? Did he feel that we ministers were quick to befriend each other professionally, and equally quick to dismember each other personally?

Is it possible that we have been too busy planning for fence expansion and larger acres, while failing to water the grass on which he was forced to feed for his own soul's good and the spiritual welfare of his people?

I have no answers. Who does? But I cannot avoid asking myself these questions, and I invite you to join in that kind of soul scrutiny that we call self-evaluation. It is one mark of true spiritual maturity.

Perhaps, after all, better grass is a safer solution than higher or tighter fences. With this let me re-evaluate my own ministry in the Church of the Nazarene.

BIBLE—MISUSE OF

In Haiti there has been found a strange combination of voodoo and Christianity. The natives take a portion of scripture which speaks of Jesus healing blindness—tear out that page and bind it over afflicted eyes. Or they brew tea from shredded pages of the Scriptures and drink the potion for a stomach-ache.

What Makes the Critic Tick?

ONE OF the very interesting outgrowths of the upsurge the past several years in community-wide evangelism has been the parallel wave of criticism of the men, methods, and message which have been at the center of the movement. Interesting, that is, because of who the critics are, amusing because of some of the things that they have said.

It is to be expected that anyone who moves into the public eye with a message as rugged as the gospel of our Lord will meet with opposition. Every preacher can expect that the world will object to his message because that message disturbs and calls for a change. The more publicity, of course, that is given to a minister and the more widely his voice is heard, the more loudly will the carnal world object. This is pretty much the pattern which has resulted throughout the history of Christian evangelism. Paul the Apostle faced it just as do the faithful prophet-preachers of our own day.

But in the type of evangelism which has been making the headlines the past few years there has been another type of opposition. This has come from within the church family. It has been a criticism from the margin, from the extremes, from those who are not in step with what is going on. And while the "world," as represented by the common person and by the press, has acclaimed the presentation of the gospel by these evangelistic teams, acclaimed it with an enthusi-

asm unmatched perhaps in the history of evangelism, there has been the sour note in the symphony of praise, and that note has come from "disgruntals" inside.

Robert O. Ferm in his recent book *Cooperative Evangelism*¹ points out that this criticism, particularly in the case of the Billy Graham Crusades, has come from the two extremes of Protestantism, the extreme modernists on one hand and the extreme fundamentalists on the other. It is an unanswerable paradox why such extremes should be bedfellows over any issue related to the Christian faith. But Ferm traces this pattern and shows that it has been the same in similar situations in the generations past. He shows that the same categories of critics opposed the evangelism of Jonathan Edwards, George Whitefield, John Wesley, Charles G. Finney, Dwight L. Moody, and Billy Sunday. He does not go into detail to say why he thinks this pattern is so uniform; enough to see that it is true.

It is not our purpose here to attempt to evaluate the work of those who are engaged in current community evangelism. That is being ably done in publications closer to the scene than we can hope to be. Suffice it to say that one may judge the worth of any enterprise simply by seeing who are the enemies and critics of it.

¹Robert O. Ferm, "Cooperative Evangelism," Zondervan Publishing House, Grand Rapids, Michigan, 1958.

When we call the names of the critics in the church world of the Billy Graham campaigns, for example, we cannot help but conclude that he and his team are making an unequaled contribution to vital Christianity in America and in every area of the world.

Rather, it is our purpose to look more generally at the principle of criticism from those within the ranks, criticism directed at others who in their way are doing the work of God, building His kingdom.

We see this in bold relief when it arises close to home within the family of a denomination or among the kinsfolk of sister churches or in the neighborhood of churches within a given community. What makes the critic of the cloth tick anyway?

Of course we can only guess. And in so doing we shall probably be guilty of just the sort of criticism about which we wish to speak. Perhaps we should look first to the suggestion that some would want their type of criticism to be called evaluation. They are the ones who, through either real or self appointment, feel it their duty to pass a sort of judgment on everything that is done in the church world. Out of this group are the ones who feed the press regularly and who (in the case of an editor) must find copy for publication. And of course, that which is controversial is good copy. And so, with senatorial profundity and professed objectivity, these persons discuss the pros and cons of the doings of the brethren. Most of us do not take such comments too seriously, which is probably a good thing for the good of the Kingdom.

It seems there are some who believe, no doubt sincerely, that loyalty to truth as they see it means attacking someone. They feel that they must not countenance anything that appears to be heresy. They are sure

above all else that they do not want to get burned as compromisers. Hence they lean over backwards to stay away from anything which might taint them, and they boldly cry out against what appears to them to be any deviation from the truth on the part of others. "Defenders of the faith," they feel themselves to be. But too frequently their defense is not set against sin and the pagan, immoral world outside but against the household of faith itself. And more frequently than not the spirit of the critic is as far removed from the essence of the Christian message as the principle that he is attacking. Actually, the faith does not need so much defending as it needs declaring. Perhaps the positive preaching of the faith will be its best defense.

Others appear to be critical because they are provincial. That is, they are able to see only the phases of Christianity in which they have been raised and, not having been away from home far enough to see that the religion of Jesus Christ is big and inclusive and made to fit men everywhere, they set about to call in question everyone who does not work according to their pattern. Sometimes this provincialism is fenced by national boundaries, so it cries out, "Can there any good thing come out of Nazareth?" or Britain or America or Canada. More frequently, however, it shows in closer-knit circles, in a section of a nation or in an area or in a local church or even within a family. These persons feel that because a certain pattern has seemed right to their ancestors it is the only right way to do the work of God, and they fail or refuse to broaden their vision to see that there are other Christians in the world and that others may have some patterns of operation and some convictions too.

It seems that there are some who are highly sensitive to what others

say or do because it goes counter to what they have preached in the past as being the gospel and they must protest, both to their own thinking and before their individual congregations, or else their message will be undone. This is seen, for example, in the case of those who are critical of certain types of evangelism. Those who have a philosophy of Christianity that allows for salvation by growth and nurture and who teach their people that there is no such thing as crisis experience must of course defend that stand when a "Ye must be born again" message is preached in the community. This principle might operate also in the case of those who have magnified certain of the marginal principles of the Christian religion until they have become large and central in their preaching. They must, of course, attack anyone who would try to keep such marginal issues in their proper relationship to other Christian concepts or modes of conduct.

This should alert all of us to be sure that we preach the essentials of the gospel and do not let our notions get mixed up with the "musts" of salvation. There are some truths without which there would be no Christian religion. There are other areas of truth in which there can be flexibility. Wise is the minister who can see the difference and who keeps each in its place in his preaching.

It would appear that there are others who are critical of everybody and everything within the church because they are critical by nature or rather critical by habit. Sometimes we have credited all of this to the older men, those who have become sour and disgruntled. And of course there is a tendency for age to ferment, both cabbage and men. However, if such develops, it had its start back when those men were younger. In fact, the habits of censoriousness and

criticism seem to be attaching themselves more and more to younger men. Sometimes this attitude begins through a quest to know how best to do a job, but if it is not guarded it soon can develop into a spirit of "know it all" until no one else can do anything quite so well. And of course, this superhuman ability, this superior knowledge, and this unique spirit of discernment the individual must attest to the world. This spirit of criticism can become a habit and that without too much effort, and habits of the spirit have a vicious way of becoming an integral part of one's disposition. It would be well for all of us to realize that we do not particularly enhance our own position or raise our own stock by depreciating the efforts of those around us.

It might well be that criticism at times is a sort of a defense mechanism set to defend one's self in the face of his own not too great success. That is, it is quite apparent on occasions that one who is immediately critical of another who is seeming to get the job done in the work of the church is simply trying to excuse his own failures. And of course it is easier to declare another's methods as being "non-Christian" or "unorthodox" than to explain why one's own methods have failed. This is related to the matter of hard work also. When one sees another succeed through sweat and tears and work, it is easy for him to attack the methods, the message, and the all-round program of the latter. In that way he may be saved from having to resort to hard work himself. Perhaps we are only guessing at this point; perhaps such a motive is only a dream. We shall hope so. In any event, let none of us ever be guilty of utilizing criticism of others as a defense for failures of our own.

There may be other motives. No doubt there are. Probably the reader can spot some of which he may feel the writer has been guilty. It must be kept in mind, however, that in all of this we must remember that there are some basic truths to the gospel and some basic convictions to which each of us must subscribe. There is a tendency in some circles to avoid criticism to the extent that no one stands for anything. Tolerance is lifted up as such a high virtue that no one is to have any personal convictions of his own. This, of course, cannot be. And we recognize that it should not be. We do not mean this when we are speaking of the danger of criticism. We are simply trying to appeal to the basic Christian virtues of love and good will, of understand-

ing and kindness, which will enable us to live together as brethren. We must understand that none of us alone can do the whole work that God must have done in this day and generation. While God may have a particular work cut out for each of us, He expects us to recognize the work that others within the Christian family are doing also.

It is rather interesting that those who are speaking so much of the ecumenical movement these days and those who are tolerant of others almost to the point of nausea are the least tolerant when it comes to certain other voices within the Christian group. The current successes of community revivalism have brought this issue into sharp focus. But that is a line of thought for another time.

Break Thou the Bread

By H. B. Garvin

*Break Thou the Bread of Life, O Christ,
As Thou didst break in Galilee;
The Bread, the Living Bread of Life,
As Thou didst give, give now to me.*

*The bread that Thou didst give to them,
They gave to those who hungered there;
And as they gave, it multiplied,
That others, too, that bread might share.*

*So, Lord, let me receive from thee
The Bread, the Living Bread today
For starving souls and minds of men,
That I may "send them not away."*

*And break to me that living truth,
Fresh and warm with inspiration,
That I may tell to men of earth
Marvels of Thy great salvation.*

*Augusta, Georgia.

The Preaching of George W. Truett

By James McGraw*

BE NOT AFRAID. You are My man from now on."

These were the words heard that lonely night by a heartbroken young preacher. The words were from the lips of Jesus, and the occasion was a dream—a dream repeated three times. The young preacher was George W. Truett, who had accidentally fired his shotgun while hunting with one of his members and warm friends, and the shot had proved fatal. He had said to his wife, Josephine, he could never preach again; but on Saturday night after reading his Bible and praying until the wee hours, he had fallen asleep and had this fateful dream.

Although George W. Truett rarely ever smiled or used humor in the pulpit after his friend, J. C. Arnold, died, this tragedy seemed to bring him to a more vital experience of dependence upon Christ, for his preaching carried more power than ever before from that time on.

"You are My man from now on" turned out to mean a fruitful forty-seven years as pastor of the First Baptist Church in Dallas, Texas. It meant building a congregation that was to be the largest of his denomination in members and in gifts. It meant training a congregation in lessons of Christian stewardship so that for years they gave more to missions and denominational causes than for local

expenses. It meant that George W. Truett was to become an example as one of the great pastoral preachers that America has produced in her brief but rich ecclesiastical history.

Born the seventh child in a happy family of eight children in the home of Charles Levi and Mary Kimsey Truett near Hayesville, Clay County, North Carolina, George inherited a background of religious tradition. His Grandfather Kimsey was a notable preacher before him, and his grandfather's younger brother had also distinguished himself as an outstanding pulpiteer. The latter, Elijah Kimsey, with his strong and powerful frame, golden voice, and majestic bearing, had great influence upon George in his formative years.

Powhatan W. James, in his biography of Truett, tells of a definite crisis experience of conversion when George was nineteen. It followed what Truett described as an increasing awareness of his need for salvation that had begun when he had heard a country evangelist preach as a child of six years, and which was climaxed by his acceptance of Christ when nineteen. It was in the Baptist country church house, as Truett describes it, "where I attended Sunday School and preaching services during all my childhood years." At the time of the conversion, a revival was being held by the pastor of the church, a Rev. J. G. Washburn, who was assisted by a young preacher named Pul-

*Professor, Nazarene Theological Seminary.

liam. Something happened that night in the soul of George Truett when he went forward with the others who sought Christ; on the next Wednesday evening young Truett was called upon by his pastor to "exhort these hesitating people to turn to Christ for His great salvation and service." This he did, with such passion and concern that men and women came from throughout the audience to confess Christ, and from that time on George Truett began to think about the possibility of his being called to preach.

It was when Truett was twenty-two that his family moved to Whitewright, Texas, and it was soon afterward that he received his call to the ministry. His call came through the constant and repeated questions of friends, "Don't you think you ought to preach?" God has many ways of suggesting His will to an individual, and this seemed to be His way of causing young Truett to turn his thoughts toward the call to preach. This series of events came to the point where the oldest deacon in the Whitewright Baptist church made a motion, after some earnest remarks concerning the duty of individuals and of churches to do what they saw needed to be done, "to call a presbytery to ordain Brother George W. Truett to the full work of the gospel ministry."

The motion was carried, and George Truett was faced with the pressure of the whole church, profoundly moved, expressing their convictions. Needless to say, it was not many hours before his own soul was gripped with the same conviction, and he was ordained a minister.

His entry into the pastorate at Dallas is a similar story—a story of a church being moved with strong convictions as to what they believed God's will to be, and a man reluctantly coming to the same conviction after much soul searching and prayer.

What of his preaching? How did he prepare his sermons, what type sermons did he deliver, what was his style of delivery, and what was there about his preaching that distinguishes him from other men? These are some of the questions that concern our interest.

Joe Burton, in his biography of Truett, *Prince of the Pulpit*, outlines a typical daily schedule of the man while he was pastor in Dallas. It is as follows:

8:00 a.m.—breakfast.

8:30-12:30—at home, reading mail, answering correspondence, studying.

12:30—to town, usually by taxicab, since Dr. Truett did not drive and the family car was used more often by Mrs. Truett.

1:00-2:30—lunch in town, usually in conference with some church or denominational worker. This was the heavy meal of the day, which usually included steak, well done, lettuce without dressing, apple pie or cobbler.

3:00-4:00—conferences in church offices, sometimes continuing longer.

6:00—light supper at home; no meal at all if he was to speak.

7:00-12:00 midnight—studying at home.

Clifford H. Tazelaar, in an unpublished thesis at Nazarene Theological Seminary, observes that one of the reasons Truett spoke with such clarity in spite of the rapid rate of his speech, was that he had a deaf brother at home to whom he had to speak clearly enough so that he could read his lips. The training in clear enunciation proved of great value to Dr. Truett in his later ministry. His voice was pleasing and rich in quality, had the power necessary to be heard easily by large audiences, and his enunciation was superior. These qualities proved to be assets in his preaching ability.

George W. Truett went into the pulpit well prepared. Burton's sched-

ule suggests nine hours a day in his study. Part of this time was used in answering mail and in administrative details, to be sure, but the major part of it was spent in the study of the Bible and good books, and in prayer. Few people have loved books as did this man, who had no other hobby than books. He read books of all kinds, on all subjects. He gave the major part of his extensive personal library of some ten thousand volumes to the Baptist Seminary in Fort Worth after his retirement.

As to his practice of answering correspondence and reading mail, more needs to be said. James, in his book *George W. Truett*, declares that at least two mornings each week were spent in writing letters to unsaved persons to win them to Christ. This he did for forty-four years, and he won thousands to Christ through this medium. Truett himself said in an interview, "I could not quit this holy task if I wanted to, and when I know how many I have been able to lead to Christ by it and see the constant appeals pouring in upon me, I would not quit it, if I could."

All this places the accent upon the passion for souls that this man carried in his great heart, and it helps us understand how it was that his influence was as large as it was.

Truett's delivery was definitely extemporaneous. He used notes sparsely, and seldom wrote out a sermon in full. The sixty or more of his sermons which are published were all taken in shorthand while he preached them, and later revised and edited by him. His final preparation often came late in the week, sometimes Saturday night, but it must be remembered that his constant reading and study laid a rich background for those final hours of preparation on a particular sermon.

George W. Truett did not stray from behind the pulpit as he preached, and

used few gestures. Those he did use were meaningful, and there were no annoying mannerisms to detract from the force of his words.

His words and sentences were simple, but they carried the power of clear, logical, convincing, and persuasive meaning. He did not indulge in cheap emotionalism; yet a study of his published sermons reveals frequent use of appeals to the feelings of his hearers. In his sermon on "The Conquest of Fear," for example, from the text Revelation 1: 17-18, "Fear not; for I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," he uses illustrations that tug at the emotions. He refers to an individual contemplating suicide, an encounter with a group of students, a talk with a dying mother. Two things may be said concerning his appeals to emotions: he did not carry them to such an extreme as to make them cheap and sentimental, and he used enough intellectual and logical proofs as to keep them in proper balance in his sermons. Many of his illustrations were taken from the Bible, and perhaps one of the major sources of this type of material was found in history and biography.

His outlines were simple and clear, sometimes only two divisions, sometimes three or four. The sermon mentioned above had three divisions, which were:

- I. Jesus bids us be unafraid of life.
- II. Jesus bids us be unafraid of death.
- III. Jesus bids us be unafraid of eternity.

It will be seen that these three divisions are taken directly from the text.

"The Secret of Contentment" is an excellent example of his shorter out-

line. From the text in Philippians 4:11, "I have learned, in whatsoever state I am, therewith to be content," he uses only two divisions:

I. The victory of contentment

II. The spirit of contentment

Truett used hymns and poems frequently in his preaching. In "The Land Beyond," from the text John 14:2, he quotes poetry four times. Seldom did he preach a sermon without quoting poetry or a stanza of a hymn. His selection of poetry being as skillful as it was, and his quoting of it being flawless, this quality in his preaching proved an asset.

George W. Truett knew how to capture the attention of his hearers in his opening sentence. He begins one sermon with the question: "If you were asked the chief danger to us all, what would you say?" Another sermon begins, "If you were asked this morning to name the most important comforting passage in the Bible, what would your answer be?"

Paul Hagemeyer, in a study of Truett's preaching, suggests a combination of "simplicity of language, singleness of purpose, and force of delivery" as the essentials in the preaching power of this great pastor.

To these must be added his deep soul passion and his evangelistic emphasis. Most of his sermons have an evangelistic appeal, and few people ever heard him without being moved by his deep concern in the care of souls. Only three times in his forty-seven years as a pastor did he engage some other man to conduct the evangelistic meetings. He did the preaching in every other revival conducted in his church.

"You are My man from now on!" The thousands who sat under the ministry of George W. Truett may be thankful he heard those comforting words in the hour of his deepest need. And they must be quick to agree that the later years proved this pastor's preaching was indeed owned and honored of the Lord.

E. STANLEY JONES: "Nothing can kill our experience of God so decisively as prayerlessness. And again we may add: Nothing can unbind you and let you go so wonderfully as a daily time spent in prayer. . . . I established the habit in college of setting aside an hour and a half—a half-hour in the morning, another at noon, and another at eventide. I've tele-scoped the last two and spent an hour at eventide. If I see I will not be able to do it at eventide, I push it up onto the day. But it must be preserved. For I find without it I'm a bulb pulled out of its socket; with it I'm that bulb attached to the source

of power . . . full of light and power. I find I'm better or worse as I pray more or less. Little prayer, little victory; much prayer, much victory; no prayer no victory. . . . I sat one day in meditation and the question came If God would offer to give you one thing—and only one thing—what would you ask? After a moment's thought I replied: Give me a prayerful heart. I have thought about it a good deal since then, and I've come to the conclusion that I could ask nothing better. For if I have the prayerful heart, all else follows."

(*The Way to Power and Poise*,
p. 325)

The Goal of Our Striving

By Reuben R. Welch*

LESSON: Ephesians 4:11-16

TEXT: *Let us go on unto perfection*
(Hebrews 6:1).

INTRODUCTION:

I want to talk to you about a word we use every day. It is the word perfect. We have seen and talked about perfect days, perfect flowers, perfect sunsets, and perfect meals; and though each of these is different and encompasses infinite variety, in each instance we understand ourselves completely.

But when we come to religion we are suddenly reticent and fearful about the use of the word. Though it is used continually through the Scriptures, we almost instinctively shy away from it. I wonder why.

Well, for one thing, we've never seen anyone who is perfect. The most wonderful person we know has a dozen things wrong with him. And we say that no one is perfect. Too, we are conscious of our own imperfections—sometimes painfully conscious—and we don't like to give someone else credit for something we don't have ourselves. And then, in most of us there is a lurking fear that God wants us to be more perfect than we are or than we know we ever can be. Instead of facing the revealing light of divine scrutiny we pass it off with "No one is perfect," and go on un-

embarrassed and unrebuked in our shortcomings.

I. But still the word persists. And the plain teaching of the Bible is that God has for His people the gift of heart perfection, given in response to their total surrender and faith. It is the perfection of a heart in harmony, in joint, set in right relations.

However, in the main we are right in our feelings about perfection. For the very meaning of the word implies unreachability, unattainability. In this common sense, no one but God is perfect. Perfection means completeness, maturity, bringing a thing to an end, filling up completely. A sick child brought to health is perfectly well, but a long way from perfection. An orchestra may be perfectly in tune and yet need years of practice before perfection.

Christian perfection is something like this. God can and does give to His children hearts made perfect in motive and purpose and love. But there is not a soul of us but has a million miles to go to reach perfection of life and action and character.

II. There must be burned into our minds the fact that at the throbbing heart of the Bible there is a desire, a longing, a striving, and a seeking after this unreachable perfection! Not only is there a heart perfection attainable as an experience of divine grace but there must follow an ear-

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nest, persistent, continuous striving after the perfection of life and character. There is that perfection of heart which is the gift of God through the sanctifying influences of the Holy Spirit, but there is also that goal of perfection as maturity and completeness which we shall never reach in this life but toward which we must strive and work and yearn! It is this groaning, seeking aspect of perfection which we need deliberately to encourage.

This cry is central in the Scriptures. The ringing challenge of the wonderful Book of Hebrews is, "On to perfection!" The clear call of our Lord is, "Be perfect." Paul urges us to strive for maturity, stretch for the goal of the fullness of the measure of the stature of Christ. These words of Paul to the Philippians are immediately understood and deeply shared by those of the seeking heart: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). What is the goal? Perfection!

Ask the artist, "Where do your aspirations end?"

Ask the sculptor, "What is your aim?"

Ask the scientist, "What is your goal?"

Perfection! Perfection! Perfection!

Come near to the saints of days gone by and you will feel the heat of their hunger for God. And having Him, they needed nothing else!

III. But ask the average church member, "What is your goal—what are your deepest longings?" How far would his answer be from the deep, longing hunger after the things of God! Our dangerous and false logic says, "Believe on the Lord Jesus Christ, get active in the church, say

a prayer to the 'Man' upstairs." But there is no love created for Jesus, no deep desire for the things of God, no jar to the moral life, no embarrassment over the sins of the past, and no dread over the sins of today.

This is the gospel of externalism—and it leaves us void of the very heart of the gospel of the New Testament. This heart is a deep heart relationship with the Saviour through His Holy Spirit. And it is being starved out of existence for some of us!

And so religion becomes identified with activity. The more active in the church, the more Christian. But this vital relationship with the Saviour is not mere activity. It is a burning, real fellowship.

Perhaps what is worse is that our lack of holy desire has left us with a vague, haunting sense of unreality which overshadows our acts of devotion and worship. An undefinable sense of disappointment hovers over so many today in their Godward movements. How many are filled with a hundred little fears not cured by the popular gospel of relax and live confidently!

Another tragic by-product of our lack of hunger for God is the dulling of the keen edge of moral integrity. We should be troubled by those who can go for long periods of time without prayer and can go places and do things which are questionable—seemingly without the slightest twinges of conscience. But people like that are never truly sensitive to the Spirit's presence. God is never close enough to them for them to know whether He is frowning or smiling. They do not live with a desire and a love for Jesus. To please Him is not a part of their lives. To revel in His holy presence is not a part of their thought or experience. There can thus be wide moral margins and no particular sensitivity of conscience. The dis-

ciplines of the deeper life to them seem narrow and arbitrary.

IV. Oh, give to us again that heart of longing after God! Give us again the resurgence of the spirit of David, who cried: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. . . . early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalms 42:1; 63:1).

Where, oh, where is the voice of yearning? Where is the heart who is hungry for God? Oh, give us again that hunger for piety, that longing for perfection, which puts the sweet consciousness of Jesus at the very center

of life! Give us again the hour of prayer and the joy of the Word of God. Let this be every man's desire, to be like Jesus!

V. But even in our labor and our seeking as we work out our own salvation, "it is God which worketh in you both to will and to do of his good pleasure." It is not our own straining which brings our progress. It is rather our releasing, our letting go, our surrender to the ministry of the blessed Holy Spirit within our lives.

What is the goal of our striving? What is the deep hunger of your life? Oh, let us set to this holy business, perfecting holiness in the fear of the Lord!

The Minister and the Psychiatrist

I. A Basis for Co-operation**

By Edwin Fair, M.D.*

We are delighted to bring to our readers this series of articles on the relationship of the work of the ministry and that of psychiatry. These are the basis of a series of lectures given by the author at Nazarene Theological Seminary in the spring of 1958. We are seeing history made in our day as the medical profession pioneers with the treatment of the mentally ill. At no point does science come closer to religion than here. Just what will be the generally recognized relationship between medicine and religious faith and experience has yet to be determined. In a sense a working philosophy is being constructed today as the psychiatrist and the clergyman work side by side. What

emerges will largely depend upon the understanding of the psychiatrist as to just what is the minister's principal task and an understanding by the minister as to just what the psychiatrist is doing. In your editor's opinion Dr. Edwin Fair, Methodist layman, to whom his own religious faith is strong and vital, has found the answer. He recognizes the work that the minister, the messenger of vital religion, can do in assisting the mentally ill to find themselves. He is sure that the psychiatrist with his scientific knowledge of the causes of mental illness and with his methods of corrective treatment can do for many what the church cannot do. He sees the working answer as the two work together as a team, communicating their respective disciplines to each other, each recognizing the important place that the other fills, yet each maintaining his own identity through it all.

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**From lecture series, Nazarene Theological Seminary,

We commend Dr. Fair's articles to you. While they are written in a little different vein from other material with which the minister is familiar, we are sure they will be helpful to each reader as he attempts to work out his own relationship with the general practitioner and the psychiatrist in his own community, as he faces problems of mental illness in his own church.

—EDITOR

DURING THE PAST decade there has been a wide expansion in the various training programs in pastoral care and for hospital chaplains. While more ministers are being trained to serve as chaplains in general hospitals, most of the training programs in hospitals and in schools of theology are concerned primarily with the emotional and personality problems of the individual. Consequently the minister is not only becoming more aware of the emotional needs of his parishioners but is looking for knowledge and assistance from the psychiatrist in meeting these needs. Likewise, medicine has begun to give recognition to the importance of religious beliefs in the life of man. A few schools of medicine are adding ministers to their faculties in order to help medical students gain orientation in this discipline as they attempt to meet the total needs of their patients. And some schools of theology are adding psychiatrists to their faculties for a similar purpose.

As these two disciplines, concerned with the welfare of man, work more closely in a co-operative effort, there must be basic understandings of the role each plays. This consideration is an attempt to evaluate these roles as they apply to the minister who serves a parish and to the psychiatrist in private practice. In many mental

hospitals in the United States the hospital chaplain and the staff psychiatrist work in close association. However, the greater number of people with emotional difficulties are not hospital patients, and many of them consult the minister as well as the psychiatrist. As increasing numbers of people seek help for their emotional disorders, many of them consult the minister first. There is a growing awareness by the minister that psychological medicine has something to offer such people. There is also an increasing realization on the part of psychiatrists that a satisfying faith is of therapeutic value. It behooves us in these two disciplines to consider how we can work together as we both serve humanity. As the members of these separate disciplines look to each other, their roles are often ill defined and confused. In some instances there is mutual distrust. The psychiatrist may consider the minister as purely a moralist while the latter may look upon the psychiatrist as one with no system of values. We shall examine these respective roles and consider how the two may work together.

Psychiatry, the medical specialty dealing with mental disorders, has been rather slow in developing when compared with other medical specialties. We should take a quick look at medical history in order to understand the present state of psychological medicine. In the history of science man has sought to find true generalizations, the laws of nature, and with these explain particular happenings.¹ This is done by the scientific method of inductive reasoning. However, one cannot consider this a hard and fast method of inquiry because there are always variables, some relevant and

¹John Turner, "Is There a Scientific Method?" "Science," 126; 431, September 6, 1957.

some irrelevant, the use of which requires insight. While scientists agree on scientific method based on observation and experiment they may, at the same time, disagree in the interpretation or the meaning of a particular finding.² In scientific fields where exact observations and measurements with experiment are easy to do, progress seems to be more rapid. Hence the sciences such as physics and mechanics, in which measurements and observations with relatively few variables are found, progressed rapidly.

In psychological investigation we have innumerable variables which are often difficult to observe and may be even more difficult to measure and to subject to experimentation. In addition, progress is further impeded because we have no clear-cut understanding of the nature of the psyche and its relationship to the brain. The fact that there can be agreement in the scientific method but disagreement in belief is strikingly exemplified in psychological medicine. At the present time there exist two main schools of thought, which meet in many respects but in others are seemingly irreconcilable.³ One is the psychobiological, as advanced by Adolph Meyer, which considers psychology as an integral part of contemporary biology. The other, based on the theories of Sigmund Freud, is the psychanalytical with emphasis on the unconscious, psychosexual development and the utilization of transference phenomena in therapy. Many people engaged in the practice of psychological medicine combine the knowledge from the two main schools with an awareness of the cultural influence as they seek to understand the nature of man and treat and pre-

vent the emotional illness man develops as he lives in his particular culture.

The present state came into existence by the work of such pioneers as Cajal, Pavlov, Sherrington, Kraepelin, Bleuler, Charcot, Janet, Adler, and Jung in addition to Freud and Meyer. And in very recent years, with the advent of new drugs, psychochemistry and psychopharmacology have gained increasing recognition. The patient is considered as a human being living a painful way of life. Psychiatry has reintegrated the psyche (mind) and the soma (body) into a holistic approach and the total personality, social and historical, of the patient is studied. Calling this reintegration indicates that medicine previously had a holistic approach. But that approach was no way as well developed as is our present understanding, for unity was achieved at the cost of ignoring diversity.

While most primitive people related psyche and soma on a primitive conceptual level with superstition, mysticism, and magic, the Egyptians had a well-developed concept of mind, body, and soul.⁴ Hippocrates and Aristotle taught that the psyche and soma are unity. The humoral theory of disease taught by Galen was also holistic. During the Renaissance there was a marked advance in natural sciences. The anatomical work of Vesalius, at the beginning of the sixteenth century, dealt a blow to the humoral theory as it revealed evidence of the seat of disease. Philosophers debated whether the mind and body were related in their function. Descartes, perhaps the most influential thinker of the sixteenth century, believed the mind and body were

²Ibid., 481.

³Humphrey Osmond and J. R. Smythies, "The Present State of Psychological Medicine," *the "Hibbert Journal,"* 51:133-12, January, 1953.

⁴Harold and Helen Kaplan, "An Historical Survey of Psychosomatic Medicine," *"J. Nerv. and Mental Disease,"* 125:46-68, 1956.

separate, distinct units. He believed in the dualism of mind and body. While some physicians, among them Paracelsus, recognized the relationship between psyche and soma, their ideas were disregarded since they were not considered to be in the realm of the physician. In the eighteenth and nineteenth centuries medical science concentrated on isolated local disease instead of the person who had the disease. With the development of the microscope, Virchow demonstrated that disease was located in the cells and organs of the body and Pasteur, in bacteriology, studied causative organisms. The laboratory became the center of medical interest and the interrelationship of mind and body continued to be in a remote realm, instead of the field of scientific laboratory medicine.

During the past fifty years the present holistic approach has developed. Freud, Jackson, Meyer, Jelliffe, Graddock, Frenezi, Garma, Dunbar, Cannon, Deutsch, Seeyle, and Alexander have contributed to our modern concept of the interrelationship of mind and body. While Wolff, Wolf, and Mahl have correlated laboratory findings of mind and body, Ruesch, Horney, Halliday, and Mead have emphasized the relationship to culture and the total personality function. So today the whole man is treated; the person, not just the disease; the interaction of mind and body of one living in his culture. Generally speaking, psychiatry has left the concept of the soul or spirit to the religionist and in treatment this concept is not utilized as a scientific method of therapy. However, in the developments of recent years psychological medicine has had those who have manifested interest in the soul.

Among those who have given recognition to the soul is Jung, who recognized a person's faith as a re-

source in mental healing. Rank⁵ considered St. Paul's new-found life "in Christ" a life principle, the foundation of "a new psychological type of man." Blake⁶, a clinical psychologist, has written on a personality need which he designates as the spiritual. Karl Menninger⁷ in commenting on Blake's article said, "Some time ago I submitted a paper to the Topeka Psychoanalytical Society on the general problem of recovery. In it I developed the idea that medical, social, psychological, and subjective criteria were involved in the determination of what is health or lack of health. I suggested that there might be a fifth category, something for which I didn't have a very good name because of the taboos in scientific circles on such terms as spiritual."

Recently Frankl,⁸ of Vienna, has combined psychotherapy with what he calls logotherapy, which emphasizes the importance of human responsibility. Among the principles he recognizes is the will-to-meaning which lies outside psychotherapy as it is generally understood, in the spiritual realm. He considers logotherapy as psychotherapy that not only recognizes the spiritual but starts from the spiritual. It is not advocated as a substitute for psychotherapy but to complement it for some people in some situations. He advocates the use of logotherapy where the patient looks to the doctor for help when there is spiritual distress. With some people it is used as specific therapy while in others it is used as non-specific therapy. In his concept of the wholeness of man the spiritual dimension is included. This therapy

⁵John A. McNeill, "A History of the Cure of Souls," Harper & Brothers, New York, 1951.

⁶John Blake, "The Fourth Category of Personality Needs," "Mental Hygiene," 37:177-383, July, 1953.

⁷Karl Menninger, "Dr. Karl's Notes on Current Reading," May 27, 1956, Menninger Clinic Library.

⁸Viktor Frankl, "The Doctor and the Soul," Alfred A. Knopf, New York, 1955.

lies in the spiritual realm, not in the scientific, but it exemplifies the trend of thinking of a prominent European psychiatrist.

There is other evidence that attention is given to the spirit in psychological circles internationally. Roger⁹ in writing on the present state of European and British psychiatry considers the relationship between ethnology and psychoanalysis as the most significant development. Gladston¹⁰ describes international psychiatry where one encounters schools that accent "the instinctual man" or "the neurological man" or "the spiritual man" and so on. He continues, "The over-riding evidence, however, is that man is none of these, singly, but all of them collectively. Man is instinctual, economic, neurologic, spiritual and much more besides."

Psychological medicine has among its members those who add the spirit to the mind and body as they consider the whole man. As this movement progresses the religionist within his discipline can be of great benefit to the psychiatrist in his interpretations.

As we consider the wholeness of man from the religious point of view, we may once again go back to primitive man, who thought the evil spirit enters the body and makes it ill. He used primitive religion along with magic rituals, incantations, and exorcism to rid the body of the evil spirit. The Egyptians held the concept of mind, body, and soul and developed a religious system for treatment of disease. Likewise the Sumerians, Babylonians, and Assyrians used a religious system for curing disease. The diseased person suffered because he had sinned and was exhorted to search his soul. The Psalmist David

said,¹¹ "Relieve the trouble of my heart, and bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins." To the Jews disease was punishment for not having followed Jehovah; therefore cure and prevention of disease were accomplished by living a life of piety and following God's wishes.

The Greeks and Romans considered most diseases as a result of natural disorders of body fluids or "humors" and not as being caused by evil spirits. The knowledge of medicine they developed was preserved during the early Middle Ages, when Europe was under the barbarians, by the Church. During this time Christian doctrine had a marked influence on medicine. Disease was associated with sin, and when one was ill he had an improper relationship to the religious and moral precepts of that time.

Today as the religionist views the whole man the emphasis is placed on the spiritual. Sin is considered as an obstacle in the search for wholeness. McNeill¹² in writing on the religious viewpoint of the wholeness of man states: "For the attainment of full health of personality man must find a harmonious relationship in the realm of spiritual values. The primary obstacle to his entrance into this realm is what the Bible calls sin. When all has been done that science can do to relieve a man's distress, the pride that protects his other sins may withhold him from true deliverance." The religionist shares the holistic concept of mind and body and their interaction, but in addition the "whole man" must have wholeness of spirit. Beyond this, he believes that the spirit is utilized in attaining wholeness. In his view of man he considers him as a product

⁹Ferguson T. Roger, "European and British Psychiatry," "Amer. J. Psychiatry," 114:97-102, August, 1957.

¹⁰Iago Gladston, "International Psychiatry," "Amer. J. Psychiat." 114:103-8, August, 1957.

¹¹Holy Bible, Revised Standard Version, Thomas Nelson and Sons, New York, 1952, Psalms 25:17-18, p. 577.

¹²John A. McNeill, op. cit.

of God's creativeness as well as an individual who lives in particular culture with his fellow man. Clergymen such as Hiltner, Oates, Wise, Johnson, Bruder, Muelder, and Tillich have given their interest to the relationship of religion and psychological

medicine.¹³ The wholeness the religionist speaks of is wholeness in body, mind, and spirit, which may be attained through science, faith, and prayer.

¹³Simon Doniger, "Healing: Human and Divine," Association Press, New York, 1957.

Preaching Scriptural Holiness

IV. Keep Men on Their Feet

By D. Shelby Corlett*

ONE OF JOB's friends said to Job, "Your words have kept men on their feet" (Job 4:4, Moffatt's version). What higher calling could a person have than that of putting faltering, stumbling, sinful men and women on their feet? Yet this is the calling of every holiness preacher. He is called by his words to put men on their feet by bringing to them the gospel and leading them into a vital experience of God in the new birth and in the further work of the establishing grace of holiness.

The purpose of preaching the saving gospel of Christ is to bring people to a decision to become saved and sanctified. In this he will be following the exhortation of St. Paul to his helper Timothy, "Do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5).

The holiness preacher must do just

that—the work of an evangelist. He must study, pray, preach, and work with a feeling of deep concern to bring sinners to Christ for salvation and to lead believers into the experience of entire sanctification. Nothing will keep men on their feet more substantially than bringing them into the wonderful experience of heart purity, or as St. Paul said, to be established in holiness, unblamable before God (I Thessalonians 3:13).

How is the preacher to preach to win men? He must preach from a heart filled with love for people. Unless a preacher loves people he can never win them to Christ. He must love them, not en masse or as mankind in general; he must love them as individuals. If a preacher loves people he has faith in them, especially in what they may become through the grace of God. Jesus had such love and faith for people—He saw them as they could become through His grace. When the minister has such faith, it

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is recognized to some extent by his hearers.

The preacher must preach to people's needs. He must depend upon the Holy Spirit to reveal to them their needs. He must stress that Jesus alone can meet these needs, that He can do it now, do it so completely as to bring full satisfaction to their hearts.

He must preach with a sense of urgency. It is most important that believers be led into the experience of entire sanctification. No Christian can truly find himself until he has consecrated himself to a purpose that is worth living for, yea, worth dying for—such a purpose is found in Christ Jesus. Christians are exhorted to present their bodies as living sacrifices, holy, acceptable to God (Romans 12:1). This is what Jesus meant when He said: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

No Christian is equipped to render full and acceptable service to Christ until he has been baptized or filled with the Holy Spirit. He needs the power that comes from the fullness of the Holy Spirit to live victoriously, to be poised under trying circumstances, and to be empowered for witnessing for Christ.

The statements of Jesus, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), and of the writer to the Hebrews: "Follow . . . holiness, without which no man shall see the Lord" (Hebrews 12:14), indicate the importance of being pure in heart. Holiness is necessary for life, for death, for heaven.

The tragic results of neglecting this truth give a sense of urgency to preach the message of holiness clearly and convincingly, and to press upon the people the necessity of entering into the experience of entire sanctification.

What pastor's heart has not been grieved over people within his church who are but nominal Christians who once were joyful, useful Christians? But they came to face the light on entire sanctification, and while they did not oppose it, they passively approved it, they neglected it, they did not bring its acceptance to a point of issue, and hence did not enter into the experience. As a result they lost interest, they were negligent about walking in the light, they drifted into a state of spiritual apathy, and although they still keep up the habits of religion they have no manifestations of real spiritual life. They are without joy, victory, warmth of spirit, and power. Not infrequently do these who thus neglect the call to holiness fall back into the old paths of sin.

The glories of holiness should be proclaimed clearly. Entire sanctification not only cleanses the heart from all sin; it also brings the believer into "a state of entire devotement to God, and the holy obedience of love made perfect." In this life of holiness there are fullness of joy, abundance of life, a united heart to do God's will, a spiritual mindedness which brings life and peace, the whole armor of God, which causes the Christian to stand (to keep on his feet) the increasing yield of the fruit of the Spirit, a consciousness of adequacy and power which enables one to say, "I can do all things through Christ which strengtheneth me" (Philippians 4:13), the blessedness of fellowship or communion with Christ and with His children which is most satisfying, and the glories of heaven with Christ for ever and ever. Certainly if these are stressed as they should be, many people will desire to know such a life of holiness.

A few suggestions for sermons on the experience of entire sanctification are given in the following outlines.

The High Calling of God

TEXT: *For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit* (I Thessalonians 4:7-8).

I. Called to holiness—not to uncleanness.

A. Not to uncleanness. This is the age-old conflict between Christ and the world: uncleanness (moral and spiritual) and holiness.

1. God is not on the side of uncleanness.
2. These people were children of light (5:5), not of uncleanness of the day.

B. Called to holiness. (See also I Peter 1:15-16.)

1. The very opposite to uncleanness. God not only calls away from or out from uncleanness; He calls His people to go all the way into holiness.
2. Holiness is purity—purity in heart and in life.
 - a. Removal of inner uncleanness or pollution of their hearts, upon which strong temptation would be based.
 - b. Purity as an inner fortification against their weakness caused by their former indulgences in sin and uncleanness.
3. Holiness as spiritual wholeness.
 - a. Inner healing from the disease of sin—its weakening effects—its depriving influences.
 - b. Holiness as soul health or inner soundness.
4. Holiness as devotedness to God.

a. Deliverance from the double-minded state (James 1:8).

b. Removal of inner antagonism to the will of God, the carnal mind, which is enmity to God (Romans 8:7).

c. A full devotedness to God—ready obedience to His will—a singleness of purpose—a united heart.

II. The provision or source of holiness, the Holy Spirit given unto us.

A. God not only calls to holiness; He also gives His Holy Spirit to us to make us holy. His presence and power are the source of man's holiness.

B. Holiness is thus the work of God, "His holy Spirit."

1. We know our weaknesses, our impurities, our divided hearts, our fruitless struggles at holiness.
2. We may likewise know the glorious power of the Holy Spirit given to us to overcome all of these, and to make and keep us holy.

III. The attitude, an alternative—despising or rejecting, not man, but God.

A. Which shall it be? Uncleanness or holiness? The low level of this age or the high calling of God? Man's standards or God's?

B. An alternative. It is one or the other.

1. Go on to holiness or drift back to uncleanness.
2. To maintain their present relationship with God they must accept His call to holiness.
3. Accept or reject.

God, the Sanctifier

TEXT: *The very God of peace sanctify you wholly; . . . Faithful is he that calleth you, who also will do it* (I Thessalonians 5:23-24).

- I. Whatever sanctification is, it is the work of God, "The very God of peace sanctify you wholly."
- II. It is a work done in Christians, "sanctify you wholly." The immediate context, also the message of the whole letter, especially chapters one and three, indicate that Paul was praying for Christian people.
- III. It is a complete work—"sanctify you wholly."
 - A. They were to be sanctified
 - B. They were to be sanctified wholly before the coming of Christ. Hence it is to be done in this life.
 - C. It is an instantaneous work—the tense of the verb "sanctify" used here indicates instantaneous or completed action, something fully accomplished, not demanding a long process or time.
- IV. They were to be kept, by God, sanctified until the coming of Christ.

The Lie That Laughed at the Cross

By Fletcher Spruce*

If he be the King of Israel, let him now come down from the cross, and we will believe him (Matt. 27:42).

This false pledge of the religious officials was made in the form of mockery, thus laughing at the idea of destroying the Man of Galilee, who had caused them endless trouble. After they had securely nailed the flesh of His hands and feet to the cross, they dared Him to perform just one more miracle, and come down from the cross. Then they would believe.

Such a miracle would have been a small matter for our suffering Saviour. But He refused. Not because of His weakness did He refuse, but because of His strength. He came to

die, and it was time to do it, regardless of the false promises to the contrary.

If the chief priests and scribes and elders could have convinced Him that His saving himself from the cross would have converted them, Jesus would have died on the cross in any case. But they did not convince Him. Nor do men thus convince Him today.

Would anyone believe in a Christ of limited atonement? Would anyone be content to worship a Saviour who employed His own miracles to save himself? Could God be the God He claims to be if He had stooped to answer the taunts flung into His face by sinful men? Jesus was not a death-dodger. He was a Death-Destroyer. This is the only Saviour who is able to cleanse our deepest sin stains.

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The Arminian View of Inspiration

By Ralph Earle*

I. Introduction

GOD . . . hath . . . spoken"—with these sublime words the majestic Matterhorn of divine revelation opens its message. The only basis for certainty in human life and thought is to be found in this: God has spoken.

We live in an age that flaunts authority. Relativity has not only enthroned itself in the realm of science; it has sought also to extend its sway to the fields of ethics and religion. It has become popular to assert that one cannot be certain of anything except that he really knows nothing.

Is there any way out of this morass with its murky overhead? We believe there is. Final authority is to be found in the fact that God has spoken. In any true *universe* there must be a creative intelligence. To Christian faith this eternal, infinite Creator—the philosopher's uncaused First Cause—is the God and Father of our Lord Jesus Christ.

But how has God spoken? The writer of Hebrews tells us that in olden times God spoke "bit by bit and in many different ways" (Williams). But now He has spoken "in a Son." For centuries God had spoken in dreams and visions, in type and symbol. But an impersonal revelation of a person must necessarily be imperfect. So God sent His Son. The New Testament is the inspired record of that revelation of God in Christ.

The Bible is a divine-human Book. For years we sought the code that

would open this combination lock. Then one day it came—like a light from heaven. Christ is the combination! He is the divine-human, living Word and the Bible is the divine-human, written Word. Here is the twofold foundation of our faith.

God could have sent His Son in adult human form without a human birth. Jesus' body would then have been simply a shell in which was encased the divine nature.

But God in His wisdom did not choose to do it that way. Rather, He caused His Son to be born of a woman. Jesus thus partook of the personality characteristics of His mother—psychologically as well as physically. He not only bore resemblance to her in His facial features but He was influenced by the intellectual and social atmosphere of the home. He was the Son of Mary as well as the Son of God.

So it was with the Bible. God could have sent down the Book all inscribed with the complete revelation, bound in black leather, divinity circuit, gold-edged, silk-sewn, India paper—even dedicated to King James! But He did not choose to do so. Instead the light of divine revelation broke in on the soul of Moses, of Samuel, of David, of John. The result is a divinely inspired, humanly written revelation of God's truth for man.

They wrote on sheepskin and goat-skin, on papyrus and parchment. They wrote the thoughts of God as best they could understand them by the help of the Holy Spirit.

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Just as sunlight when conducted through a prism is broken down into its various rays, so the light of God's truth when filtered through the prisms of human personalities took on the varying slants and interests of those personalities. That is shown not only in the language used—both vocabulary and style—but also in actual thought-forms, in ways of approach, in diversity of emphasis. The Holy Spirit used these varying interests and emphases of the different writers to convey the total of divine revelation in the Bible.

It is unfortunate that too often we see only one side of a truth, and so we actually have only a half-truth. Ask a conservative, "Was Jesus divine or human?" and he will answer emphatically, "Divine!" Ask many liberals the same question and the reply will be, "Human." Both are right and both are wrong. The opposition between Jesus' deity and humanity exists only in false theological thinking. Jesus was, and is, both human and divine.

The same situation obtains in relation to the Scriptures. Conservatives emphasize the *divine* source of the Bible until they sometimes neglect the *human* origin. Liberals stress the latter and forget—if not actually deny—the former. The Bible did have a human origin; it came from the hands of the men who wrote it. But its ultimate source was divine; the Holy Spirit inspired the men who wrote it. It is this which gives it its unique authority as the Word of God.

One man sees only the scribe sitting at a desk, pen in hand, writing the words of scripture, and he declares, "The Bible is a human book." Another sees only the inspiring Spirit hovering overhead; and he cries, "It is divine!" What we need is to see the whole picture, not just one part of it.

Without an authoritative Bible we shall only bog down in the quagmire of confused human opinions. Unless a "Thus saith the Lord" sounds in our souls we shall be lost in the maze of the multiplicity of modern literature. The doctrine of assurance bulks large in the Bible. God wants His children to be certain.

But how do we *know* that God gave His Son to save a lost world? How do we know that Christ died to save sinners? How do we know that a full and free salvation is offered us in Him? There is only one answer: The Bible says so. If the Bible is not of divine authority then we have no certain knowledge of a way of salvation, we have no gospel to preach, we have no honest basis for telling men that they can be saved by accepting Jesus Christ, the Lord. Take away the divine authority of the Bible and there is no firm foundation left for our Christian faith. There is no more crucial subject that we could consider than that of inspiration.

After this brief introduction we must proceed to the body of our material. In four articles we should like to discuss four views of inspiration, historically speaking. The first is that of the Early Church. Strictly, this refers not to a single school of thought but to a period of time—the pre-Reformation period. The second will be devoted to the Reformation and Reformed views. Again we must pluralize, for there are the views of Luther, of Calvin, and of the so-called Reformed theology of our day. The third study will deal with the very significant contemporary school of thought known as neo-orthodoxy. Lastly, we wish to formulate—only tentatively, be it said humbly and emphatically!—some suggestions as to the Arminian view of inspiration.

(To be continued)

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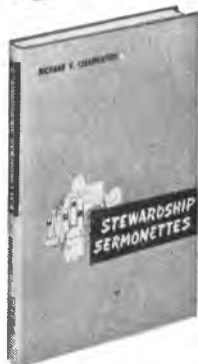
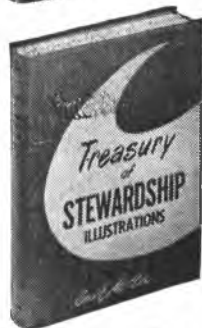
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January, 1959

I. A Comparison of Ministerial Offices

By Clayton Bailey*

THE PLACE OF the evangelist in the Church of the Nazarene is not a "human invention" but a "divine intention." In the listing of the special offices of the ministry in Ephesians 4:11 we find the expression, "and some evangelists." The subject, "The Evangelist Called of God," reveals a special category and the source of the calling. Neither the category nor the calling are strange claims in evangelical circles.

The place of the evangelist in the church is not to be placed upon a superficial level of importance, nor lowered to the position of being a necessary burden placed upon the churches because of traditional procedures of revivalism.

Though there is definitely a separation of the various offices of the ministry, there is a clearly defined overlapping and interlocking of the task of all. Paul spoke of the gifts of the Spirit in the twelfth chapter of the first letter to the church in Corinth. He described the gifts as being like a body . . . individual members, and yet interdependent. So the offices of the ministry are individual, and yet greatly interdependent.

Paul progressing in his discussion of the gifts of the Spirit, as resembling in relationship the members of a body, declared: "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where

were the body? And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Corinthians 12:18-19, 21).

Here we find a parallelism with regard to the parts played by the various offices of the ministry. Paraphrasing the comparison, the thought reads as follows: "But God hath set each office of the ministry into one common task, as it hath pleased Him. And if there is but one position, where is the well-rounded ministry of the Church? But now are there several offices, yet but one task. And thus it is impossible for the pastor to say to the evangelist, 'I have no need of you'; nor again the evangelist to the pastor, 'I have no need of you.'" There is definitely an interlocking and an overlapping and a real sense of interdependency in the various offices of the ministry listed in Ephesians 4:11.

The New Testament procedure for preaching is foreshadowed in the Old Testament. The counterparts to the Old Testament prophet-priest relationship are to be found in the New Testament pastor-evangelist relationship. The prophet generally represented God's cause to man, and the priest represented the people's needs before God.

Schools were established in the Old Testament times to train prophets. Priests were chosen primarily from the hereditary qualifications from the line of Aaron. Before the Mosaic institution, under God, of the priestly

*Pastor, Cedar Rapids, Iowa.

line, the individual acted as his own priest. This can be seen in the sacrificial offering by Abel. Specialization of religious leadership became more needful as the nation increased.

Ministers in our dispensation play similar roles. The evangelist with prophetic utterances offers more "forthtelling" than "foretelling." The pastor calls for sacrifices from the people to be made to God, but they are living sacrifices . . . the individual life given completely over to God.

However, there is not as great a separation of the pastor and evangelist today as there was in the relationship of prophet and priest in the Old Testament. We do not have separate schools for the different calls of the ministry. A general knowledge of both offices of the ministry is profitable to all divinely called men and women. Pastors and evangelists alike must represent God's cause to the people and take the needs of the people before God.

The gradual swing from the prophet-priest relationship shows up in the Gospels. Jesus spoke of His ministry in the Old Testament concept of the prophet's lot: "And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house" (Matthew 13:57). Gradually the Master began to speak of the shepherds of the flocks. He also sent out the disciples in pairs as evangelists.

After the birth of the Church on the Day of Pentecost we see the shaping of the organizational side of the Church and the separating of the offices of the ministry. Before this the disciples were called individually to be ministerial Jack-of-all-trades. They were apostles, prophets, evangelists, teachers, and sometimes pastors.

The few uses of the term, however, does not lessen the importance of the

office. The title "evangelist" is used only three times in the New Testament. In Acts 21:8 we find the only one in the Bible who was called an evangelist. Paul entered "the house of Philip the evangelist." Timothy was exhorted by Paul to "do the work of an evangelist" (II Timothy 4:5). The other reference is the listing of the offices of the ministry in Ephesians 4:11.

The concept "pastor" is found only once in the New Testament, in the Ephesian 4:11 passage. A more common title covering all of the offices of the ministry is the title "preacher." This concept is used in both the Old and New Testaments. Other phrases are used in the Gospels and Epistles to describe the functional importance of both pastor and evangelist. This should show us that the strength of any office of the ministry is not particularly strengthened or weakened by the use of the title in the Bible.

All phases of the ministry have a threefold job, namely, sowing the seed, watering the seed, and helping in the harvest; but it is God that gives the increase. The sowing and watering of the seed may appear to be less glamorous than the harvesting, but without them the harvest would be impossible. The evangelist hires out to help in the harvest. The pastor offers his field of endeavor to be worked. The people make up the harvest hands that round out the crew to be used to bring in the greatest crop of souls that can be reached in a given revival season.

Some of the depth of compassion and perseverance of the pastor ought to be found in every evangelist, and some of the drive and sense of urgency of the evangelist ought to be found in each pastor. Sharing the pastor's heart cry for his people will safeguard the evangelist from being too stern and sitting in judgment on

the people; and the pastor's feeling in his preaching the fervent spirit of the evangelist will save him from letting sentiment overpower his responsibility to denounce the sins of his people. Both pastor and evangelist ought to possess the combination of ruggedness and tenderness, that is, the ability of preaching from a heart of love, yet without fear or favor, the message that is needed.

It would be well to notice that each of the four phases of the ministry listed in Ephesians has both a general and a particular meaning:

APOSTLES: In the wider sense, "those sent to preach."

APOSTLES: In the more narrow meaning, "those who heard and saw Christ while He was on earth."

PROPHETS: In the broader meaning, "forthtelling."

PROPHETS: In the restricted sense, "foretelling."

EVANGELIST: In the general usage, "a preacher of the gospel."

EVANGELIST: In the confined meaning, "a preacher of the gospel moving from place to place."

TEACHER: In the general meaning, "the offering of the word of wisdom; teaching the ethics of the Christian life."

TEACHER: In the particular usage, "the offering of the word of knowledge; the teaching of theology and the doctrine of the church."

The title "pastor" is the only office that does not divide into a narrow and wider meaning. A pastor is a "minister or clergyman with reference to his flock. One having spiritual care of a number of people" (dictionary definition).

We do not have here a quintet of functions to be performed by a man in one office of the ministry alone.

We have five offices to be filled by God-called men and women. Each minister has a touch of each positional responsibility wrapped up in his special calling.

As the church has grown it has seen the development of specialization in the offices of the ministry. A smaller church pastor is assisted, to whatever degree of efficiency that may be offered, by department leaders. The larger the individual church becomes, the greater becomes the necessity of specializing more and more the positions of the various leaders in the church. Thus we have today the hiring of men and women into full-time work in the organizational structure of the church. Consecrated effort must also become concentrated effort. What can be said on the local level can be said on the general level of the church's organizational and functional activities in promoting the building of the kingdom of God. What God has done for the Church in its organizational structure has been divinely intended.

We believe that the various offices of the ministry are ordained of God. The apostles in the early beginnings of the Church probably faced this problem of the need of specializing in the offices of the ministry. Today several other questions are asked. When a man enters a certain field of endeavor is the die cast? If one is once an evangelist is he always to be an evangelist? If one is once a pastor is he always to be a pastor? Or likewise with a teacher? In the Early Church the disciples had a little of each form of ministry wrapped up in their everyday ministry. When churches were established, often the missionary evangelist became the pastor. As areas became more settled for the preaching of the gospel, the separation of the offices became more apparent.

Some men in the church have abilities too great to be confined to one field of endeavor. Philip was chosen in the Book of Acts to help with tending the tables, but on several occasions he was directed by the Spirit to do evangelistic work. His life and spirit could take in the organizational responsibility and evangelistic endeavor as well.

And yet there is today a specific place and task for the evangelist. We can see this in the meaning of the term.

The evangelist is a transformed person experientially, transplanted into various settings vocationally, transacting business compassionately, soul-saving in nature, for God and the Church.

The concept "evangelist" comes from the same root word that is translated "gospel," and from the word translated "to preach." With this broad meaning before us we can see that all ministers and teachers are to be evangelists.

Paul in the letter to the church at Ephesus brings out more clearly the special offices of the ministry. The meaning we have been discussing is only the functional meaning, but now we see there is a vocational meaning. All engaged in the ministry of the church are functionally evangelists at the heart of their preaching and teaching, but some are vocationally evangelists as well, ministers called of God to the specific task of evangelism.

This task becomes clear as we see the specific message of the evangelist. One of the basic reasons for divinely called evangelists can be seen in the type of message they are called to deliver. The first evangelists were world-wide missionary evangelists. The preaching of the first evangelists

was more of an all-inclusive ministry. Today with churches established as they are the evangelist has a more concentrated type ministry.

The evangelist is neither to be glamorized nor ostracized. He is not to be thought of as a "supernatural rain maker" with the thunder and lightning of his declarations, nor is he to be just put up with because he is pushed on churches through the traditional procedures of evangelism.

The message of the evangelist ought to do some teaching but his messages in the main are geared to bring decisions for Christ in a short period of time.

One of the chief mistakes in the pastor-evangelist relationship is the idea that the evangelist can say things the pastor cannot say. This idea can lead to a false conclusion that the evangelist is a "cure-all" or a "crutch" in the program of evangelism. The truth of the matter is that the evangelist can say what has already been said in a different way. What the evangelist says should be a re-emphasis and not a new emphasis.

The early evangelists were more like spiritual contractors building a habitation for God out of living stones, the souls of men, but today the evangelist is finding that he is more like a spiritual veterinarian giving shots to the flocks in various places. In reality he should be but another channel through whom the Holy Spirit can work to capitalize on efforts already used by pastor and people in a local setting for winning souls.

The message of the evangelist is a concentrated thrust on the part of God and man to bring men and women into a saving knowledge of Christ.

(To be continued)

I. The Call to the Ministry

By Roscoe Pershall*

FOREWORD

The Apostle Paul is thought of as a missionary evangelist, and rightly so. He marched at the head of the armies of Christ in their first sweeping conquest of the known world. Never was there such an evangelist as he and probably there will never be another.

But though he excelled as missionary evangelist, he was not that alone. We miss a great heritage if we do not recognize in him a mighty example and teacher to pastors. Sir Winston Churchill is, without doubt, the greatest statesman of our time and has secured himself an enviable place in history as a noble leader of men, but he also is a historian and painter of ability. So Paul had excellences that, found in lesser men, would have made them stand out as pastors and teachers of pastors.

All of Paul's Epistles were pastoral in character, though the three only are called Pastoral Epistles. They were conceived in a pastor's heart and born of a burning desire to see the saints persevere. "The care of all the churches" was a big part of his interest.

One of the essential qualities of pastoring is the nurture of believers, as well as winning the lost. The theme of most of Paul's writings can be found in Ephesians 4:13-16. He

had never seen the Roman Christians, yet he wrote them a letter of pastoral instruction in doctrine. He heard of the partisanism and the immorality in the Corinthian church and wrote to correct these things. And again he wrote to reassure them of his love, though he wrote sharply in the first letter.

As a pastor he challenged the Galatians' return to Judaism and pointed out the exclusiveness of the Jewish Christians at Ephesus. In writing a letter of gratitude to the Philippians he allowed the letter to overflow with his love for his people. He wrote to edify the Colossians and to correct doctrinal errors, and rejoiced with the Thessalonians in his first letter to them. True to his shepherd instinct, he wrote again to the Thessalonians to correct a misunderstanding concerning his reference to the second coming of Jesus.

In his letters to Timothy and Titus he expresses his concept of the pastoral ministry and gives invaluable instruction to these young preachers.

His devotion to the interests of the redeemed is demonstrated in classic fashion when he takes time to write a personal letter to a friend in the interest of a runaway slave who has been saved.

In Paul's writings we have the bulk of our pastoral instruction as given us by the Bible. There are doctrine, in-

*Director of Evangelism, Oregon Pacific District.

spiration, warning, exhortation, comfort, commendation, joy, hope. If we had no other pastoral instruction his would be sufficient. Add to his demonstrated concept of the pastorate his expressed vision of this work, and you find a sparkling reservoir of instruction and example.

The articles which follow are an effort to draw from that reservoir some of the inspired wisdom and logic therein, that we may be just a little better shepherds of the flock.

Paul's Personal Call

The call of God was indelibly impressed upon the consciousness of the mighty apostle. It was concomitant with the bright light of conversion, for as he told Agrippa of his great crisis experience he declared this to be part of the message of God: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). The Lord confirmed it when He reassured the fearful messenger, Ananias, thus: "... Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

At the same time that the white light of revelation exposed his sin and his need of salvation, it also raised before him a divine imperative to preach the gospel; at the time he was separated from sin, he was separated to holy service as a mighty witness of the kingdom of God.

When he wrote to the Galatian Christians he identified himself at the beginning of the letter by writing, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" (Galatians 1:1), and further establishes his authority to speak on spiritual things by declaring, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Galatians 1:15-16a).

In most of his salutations in his Epistles he acknowledges his call. When he wrote to the Romans he declared that he was called to be an apostle and that he was separated unto the gospel (Romans 1:1). To the Corinthians he declares it the will of God that he be an apostle, as he does also to the Ephesians, Colossians, and to Timothy in the second letter. He makes it still stronger in his First Epistle to Timothy by declaring it the commandment of God.

The Epistles of Paul bristle with "I know," but there is no verity that he holds that is more sure than his conviction that he was called of God to minister the grace of God. It took that established persuasion to send him out against the overwhelming odds that he faced. Rejected by his Jewish friends, doubted by the Christians, opposed by authority, persecuted by the wicked, buffeted by the elements, confronted by a wall of heathen darkness almost alone, he needed the prod that made him declare: "Woe is unto me, if I preach not the gospel!" (I Corinthians 9:16b) Nothing less would have sufficed.

All Ministers to Be God-called

Paul taught that a call of God was common to all those who are to min-

ister the Word. To forestall misunderstanding of church relationships and thus to insure unity, he pointed out to the Ephesians that there is a called ministry, whose work is to build the church up in holy things. Notice what he said: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11-12). At Ephesus he met the elders of the church and recognized their call in his parting instruction to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The Holy Ghost had laid His hand upon these elders to draw them out to a place of service to God and the Church. They were a God-chosen group to look after the people of God.

In Romans 10:14-15 the apostle gave a beautiful tribute to the ministry while he made plain the fact of a called ministry: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The Corinthians appropriated to themselves the prerogatives of the ministry promiscuously. He corrected them by saying, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all

prophets? are all teachers? are all workers of miracles?" (I Corinthians 12:28-29) He seemed to be saying, "As it is true of the priest, so it is true of the minister, 'And no man taketh this honour unto himself, but he that is called of God, as was Aaron'" (Hebrews 5:4). All are to witness; all are to be filled with the Spirit; all are to seek the full will of God; but there are some positions and some activities that belong only to a called ministry.

He gathered the ministers of God around him and spoke for them all when he said: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:20). Ambassadors for Christ. Sent from the throne of God. Representatives of His government. The mouthpiece of God. The ministers of the Kingdom are God-called ministers. "A dispensation of the gospel is committed unto me" (I Corinthians 9:17b).

Influence

*I spoke a word,
and no one heard.
I wrote a word,
And no one cared,
Or seemed to heed.
But after half a score of years
It blossomed in a fragrant deed.*

*Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give way come again
With usury of joy and pain;
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.*

—in Watchman Examiner

A Minister's Wife Prays

By Ruth Vaughn*

DEAR GOD:

I'm home again—but I'm not the same. I look about me and see Bill's theology books piled about, the baby's toys, all unchanged, but me—I am different.

We have just returned from the Preachers' Conclave, Lord. It was my first. It was a problem finding someone to keep the baby. He had a cold. That worried me and I thought perhaps I should just stay at home. But I did not.

You know the problems that have loomed so large, Lord. You know the heartaches that have come. You know the dark, dismal picture the devil painted. My heart felt almost as bleak and cold. It seemed I could not pray.

The first morning at Conclave, we preachers' wives all met together. I was the youngest of the group. But they did not make me feel young and inexperienced. They made me feel warm and happy—a part of a great whole!

Throughout the gaiety and laughter, the icy problems hung onto my heart like a weight. Then another pastor's wife began to talk. She has lived in a parsonage much longer than I. She is the kind of person I would like to be.

As she talked, I began to realize that these tearing hurts of mine weren't just mine alone. All of these women faced them. All of these wives had cried and ached over the same perplexities. As I looked about me

and observed the other women, Lord, some were still young and fresh; others wore the marks of time and tears—but I could see Christ shining from each of their faces.

Suddenly the aching weight that was my heart dissolved. And I knew the hot sting of tears as I felt Thee at my side and felt the touch of Thy hand on mine. In that instant I knew that Thou wast with me just as Thou hadst been with these others. They had found in Thee the strength and courage to go on and keep trying in spite of cuts and bruises. I knew in that moment that I could find that same reservoir of power too.

Oh, I'm glad I went to Conclave, Lord; I made new friends, renewed some old acquaintances. But most of all, the icy fear in my heart was melted by the rekindling of Thy love. In the face of mutual complexities and mutual understanding, I learned to look beyond the pain into Thy dear face, and the problems slipped away like a weight I had grown tired of carrying.

Now I am home again. The floor in the bedroom is still warped; the closet door still won't shut; Grandma Duffey still called again this morning to report her aches and ills. But I am not the same. My vision has been broadened, my heart has become greater, my faith made stronger, my understanding drilled deeper; for I have just returned from Conclave, where I mingled with friends, but most of all, where I communed with Thee.

*Ranger, Texas.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

SIX THINGS NECESSARY TO CREATE A HAPPY HOME. Text, Mark 5:19

1. Integrity must be the architect.
2. Tidiness must be the upholsterer.
3. Affection must be the heating system.
4. Cheerfulness must be the electric power.
5. Industry must be the ventilator.
6. God must be the insurance and the assurance policy.

—REV. BUD ATTICK

SENTENCE SERMONS

"The straightest man in the Bible was Joseph, because Pharaoh made a 'ruler' of him.

"Just when you get even with the Joneses, they refinance.

"It has been suggested that the trouble with each generation is that it hasn't read the minutes of the last meeting" (The Crusader).

Bore: a person who knows the same stories you do.

"They probably call it 'take-home pay' because it's not big enough to get there by itself" (Gordon Thatcher).

"Some of the footprints in the sands of time were left there by 'heels'!

"Most of the knocking is done by people who don't know how to ring the bell."—Selected.

READY TO GO!

An earnest Christian colored man, who was asked what value his belief had in the imminent return of Christ, replied: "I'm sitting with my feet untangled."

—Raymondville, Texas,
Nazarene Bulletin

*Pastor, Waco, Texas.

YOU WILL HAVE TO:

- Do more than read—absorb.
- Do more than hear—listen.
- Do more than listen—Understand.
- Do more than look—observe.
- Do more than touch—feel.
- Do more than plan—act.
- Do more than talk—say something.
- Do more than exist—live.

—Nacogdoches, Texas
Calvary Church Bulletin

"I CAN'T KICK"

"How are you today?" I greeted my next-door neighbor the other morning. "I can't kick," he answered cheerily.

That was literally true, for Martin is crippled up with arthritis. He does not walk, but sort of crawls along by the aid of two canes. Only one leg bends a little at the knee. The other one is stiff from the hip down.

So, he "can't kick."

—ANONYMOUS

RECIPE FOR GETTING TO SUNDAY SCHOOL ON TIME

*Set that clock
Iron that frock,
Saturday night.*

*Shine those boots
Brush those suits
Saturday night.*

*Sew that button
Roast that mutton
Saturday night.*

*Lesson read,
Early to bed,
Saturday night.*

—Corpus Christi, Texas,
First Bulletin

Be Not Deceived

SCRIPTURE: Galatians 6:7

INTRODUCTION: The Word of God is filled with warnings against being deceived about our spiritual life and our relationship with God. But no warning is more emphatic than the words of the text. When is man deceived?

I. MAN IS DECEIVED WHEN HE THINKS HE CAN GET BY ON LESS THAN GOD REQUIRES. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

- A. Do justly—start living right.
 - 1. This implies quit living wrong.
 - 2. Quit the sin business.
- B. Love mercy.
 - 1. Have a heart full of love.
 - 2. Be cleansed from all sin.
 - 3. Be filled with the Spirit.
- C. Walk humbly with thy God.
 - 1. Walk in the light.
 - 2. Keep humble before God.
 - 3. Live at peace with all men.

II. MAN IS DECEIVED WHEN HE THINKS HE CAN MOCK GOD AND GET BY.

- A. You mock God by professing to serve Him while still living in sin.
 - 1. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6).
 - 2. "Know ye not that the fellowship of the world is enmity with God?" (James 4:4)
- B. You mock God by professing to serve Him while never working for Him.
 - 1. "If ye love me, keep my commandments" (John 14:15). The last thing He said to His disciples was, "Ye shall be witnesses unto me . . ." (Acts 1:8).

2. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father" (Matthew 7:21).

3. "Woe to them that are at ease in Zion" (Amos 5:21-24; 6:1).

III. MAN IS DECEIVED WHEN HE THINKS HE CAN SOW WITHOUT REAPING.

A. The harvest comes as a necessary consequence of sowing.

- 1. There is no escape from this law.
- 2. Others may have to reap with you, but no one can reap for you.

B. Because the sentence against evil is not executed speedily, people think they will not have to reap.

- 1. God commanded the children of Israel to give the land rest every seventh year, but from the time of Saul they did not. It was 490 years before they reaped. They were carried into captivity 70 years to let the land rest. They reaped long after they had sown.

2. Though some may seem to get by, "be not deceived."

C. You always reap more than you sow.

- 1. Jacob told one lie, and reaped it tenfold in his sons. He mourned twenty years for a son who was not dead.
- 2. David reaped four harvests for his sin.
 - a. Amnon, David's son, defiled his sister.
 - b. Absalom murdered Amnon.
 - c. Absalom tried to wrest the kingdom from his father and committed a terrible sin in the king's house.

- d. Absalom slain with the sword. "O my son Absalom, my son, my son Absalom! would God I had died for thee!"
3. If God did not spare David, think you He would spare you and me?

CONCLUSION: Man is deceived when he thinks he can get by on less than God requires, when he thinks he can mock God and get by, when he thinks he can sow without reaping. Are you one of those who is being deceived? Don't let the devil longer deceive you. Get right with God now!

—DARRELL MOORE
Pastor, Abilene, Texas

Does the Christian Religion Permit Sinning?

SCRIPTURE: Romans 6:1-6

TEXT: *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2:11-12).*

INTRODUCTION:

- A. There is a popular trend toward the idea that we have to sin every day in word, thought, and deed.
- B. An evangelist in Lamesa, Texas, asserted, "About the only way you can live above sin is to get an apartment over a honky-tonk."
- C. This assumption is dangerous and ridiculous.

I. BECAUSE OF GOD'S WORD

- A. God has said:
 1. "He that committeth sin is of the devil" (I John 3:8).
 2. "Whosoever is born of God doth not commit sin" (I John 3:9).
 3. "No man can serve two masters" (Matthew 6:24).
 4. "Awake to righteousness, and

sin not" (I Corinthians 15:34)

- B. Will God close His eyes to the truth of His Word in the judgment?
- C. Can He permit sin on the part of His followers and then say, "Well done, thou good and faithful"?

II. BECAUSE OF GOD'S NATURE

- A. To permit sin would encourage its practice. Consider the results of:
 1. State patrols permitting speeding.
 2. Schools permitting hooky.
 3. Parents permitting late hours.
 4. Armed services permitting AWOL.
- B. God could neither permit nor encourage rebellion to himself.
- C. The Author of salvation is a Partner in all He permits.
 1. God is no Partner in any sin.
 2. God turned His head from His Son when He was made sin for us on the Cross.

III. BECAUSE OF THE WORDS INVOLVED

- A. Righteousness and sin are opposites.
 1. For example, have you seen a drunken sober man?
 2. A truthful liar?
 3. An honest thief?
 4. A clean dirty man?
- B. These concepts must be made what they ought to be and kept!
- C. Sin necessitates salvation.
 1. Man needs a cure for sin.
 2. To permit sin would be a breakdown where salvation is most needed.
 3. A sinner can be cured from sin and kept from sin (Hebrews 9:22).

IV. BECAUSE OF THE NATURE OF MAN

- A. Deep within each of us, we possess a desire to live right and be clean.
- B. Are we to possess the inclination and be without the ability?

CONCLUSION: No man has the right to deny the purpose or the power of God to save from sin unless he has met the conditions and through prayer and faith proved that it is an impossibility. The New Testament Christian is not unable to sin, but is able not to sin.

—HAROLD J. GLAZE

Evangelist, South Arkansas District

Too Late

TEXT: *And he cried and said, Father Abraham, have mercy on me . . . Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren . . . (Luke 16: 24, 27-28).*

INTRODUCTION: There is an urgency about the gospel that only the Spirit-enlightened and sanctified Christian knows. He knows: the brevity of life; the worthlessness of life without Christ; the sensitivity of opportunity; that the Holy Spirit may be grieved; that Christ can be had in victory over sin.

Here is a man who could have had this victory, but forgot about it until it was too late. But there are two men in the picture.

I. THE TWO MEN

A. Lazarus

1. Wretchedness—picture.
2. As Christ saw him.
 - a. Knew God. Was ready for heaven.
 - b. What he might have been had he had the chance Dives had.
3. Died and went to Abraham's bosom.
 - a. Christ is worth it all, even if we have to take the worst in this life.
 - b. "For our light affliction . . ." (II Corinthians 4: 17).
4. A picture of death without fear.

B. The rich man

1. "Purple." "Fared sumptuously." Meaning of these.

2. In the sight of Lazarus and his needs, yet refused to be moved.
3. Undoubtedly thought himself a good man.
4. But "the rich man also died."
 - a. No immunity here for any man.
 - b. Reminds one of how death came to the rich fool. Little warning. Sometimes none.

II. AS DEATH FINDS THEM

- A. Jesus knows nothing of a purgatory or second chance.
- B. The Book of Revelation, "He that is unjust, let him be unjust still . . ." (Revelation 22: 11). But let us look again at the rich man.

III. BEGAN TO THINK OF ETERNAL THINGS BUT TOO LATE

- A. Thought of his soul too late—"Have mercy on me."
- B. Thought of others too late.
 1. "For I have five brethren."
 2. "God forbid that I should sin . . . in ceasing to pray for you."
- C. Thought of prayer too late.
 1. What a wonderful thing to know we can still pray!
 2. Our prayers can be answered now; his will never be.

—GEORGE GRAWBURG

Pastor, Corning, California

The Uplifted Christ

SCRIPTURE: John 3:14-21; Numbers 21: 4-9

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life (John 3:14-15).*

I. REMARKS.

- A. Moses was God's wilderness prophet and leader.
- B. Brazen serpent is a symbol of God's power over sin.
- C. God hates sin and will punish unforgiven sin.

- D. Moses became an intercessor for a sinning nation.
- E. Christ "lifted up" means Christ crucified.
- F. The crucified Christ is God's only cure for sin.

II. THE PROBLEM OF SIN AND DIVINE FORGIVENESS.

- A. All men without the grace of God are sinners.
- B. The hopelessness of human remedy for sin.
- C. God tells man to "look" at the uplifted Christ.
- D. Conditions of divine forgiveness of sin: godly sorrow, repentance, faith, and obedience.
- E. Christ, the sinner's Friend, Hope, and Salvation.

III. AN UPLIFTED CHRIST OFFERS SALVATION TO ALL.

- A. Whosoever will look to the Christ of the Cross.
- B. Whosoever will confess and forsake sin.
- C. Whosoever will repent of sin toward God and man.
- D. Whosoever will believe and obey God.
- E. Whosoever will partake of the water of life.

IV. THE NATURE OF GOD'S REDEMPTION FOR FALLEN MAN.

- A. Was purchased for all and is forced upon none.
- B. It is the gift of God and unmerited by the sinner.
- C. For the "whosoever" without personal favoritism.

V. RESULTS OF "LOOKING" AT THE UPLIFTED CHRIST.

- A. It brings a godly sorrow for sin.
- B. Godly sorrow worketh repentance.
- C. True repentance brings divine forgiveness.
- D. Divine forgiveness brings us deliverance from sin.
- E. These steps bring us into the family of God.

—H. B. GARVIN

Pastor, Augusta, Kentucky

God's Unspeakable Gift

SCRIPTURE: II Corinthians 9:15

INTRODUCTION: Earthly gifts to Christian brethren are to be received with thankfulness and appreciation. It was true at the time of the writing of this text. Earthly gifts to brethren in Judea were welcomed, acknowledged, and approved, but all gifts in the apostle's mind pointed to Christ.

I. HIS GIFT IS UNSPEAKABLE BECAUSE OF THE DEPTH OF LOVE WHICH PROMPTED IT.

- A. "God is love" (I John 4:8, 16).
- B. The value of that gift was the love which is expressed, incarnated, and diffused. The gift of love is the highest gift.
- C. The greatest thing in the universe is mind, the greatest thing in mind is love, and the greatest element in love is sacrificial giving—God "gave" His Son (John 3:16).

II. HIS GIFT IS UNSPEAKABLE BECAUSE IT SAVES FROM SIN AND DEATH.

- A. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).
- B. "We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10).
- C. "He that believeth on him is not condemned" (John 3:18).
- D. He is the Bread of Life (John 6:35); He is the Water of Life (John 7:37); He is the Light of Life (John 8:12).

III. IT IS UNSPEAKABLE BECAUSE IT PREPARES US FOR IMMORTALITY.

- A. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).
- B. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they

may rest from their labours; and their works do follow them" (Revelation 14:13).

CONCLUSION: Let us offer thanks to God for the issues of grace! Let us look to the fountainhead of all grace as summed up in John 3:16 and be thankful through all our days for the gift of life through Christ Jesus. All things are ours through God's unspeakable Gift!

—RUPERT CRAVENS

Pastor, Lawrenceburg, Tenn.

The Greatest Story of Them All

TEXT: *For this my son was dead, and is alive again; he was lost, and is found* (Luke 15:24).

INTRODUCTION: The story of the prodigal son surpasses all great stories and lives in our hearts as no other. Its vivid strokes have caught human history. Has to do with eternal issues. Shows us what God is like. Jesus told it.

I. A BOY WANTS TO GET THE MOST OUT OF LIFE—PICTURE HIM LEAVING.

A. Things he didn't have in mind when he left.

1. Debauchery.
2. Losing all his possessions.
3. Slavery and hunger.

B. Wanted to find life in:

1. Clothes, jewelry, and trinkets.
2. Plenty to eat and drink.
3. A good time in the world's sense.

C. What he did get and what we all get on the same road.

1. A godless life and wasted talents.
2. A slave of Satan. "Joined himself unto a citizen of that country . . . no man gave . . ."
3. Starves body and soul. A picture he never dreamed he would see.

II. HE AWAKENED TO HIS TRUE CONDITION—WAS SOMEONE PRAYING FOR HIM?

A. The steps in his spiritual progress.

1. He thought on his ways.
2. He determined to do something about it.
3. Makes true confession. Contrast with Pharaoh, Saul, and Judas.
4. Genuine repentance. "Make me as one of thy hired servants."

B. The results.

1. Started back home to the father—faith.
2. Never got to say his speech, undoubtedly composed carefully on the way home.
3. Father saw him a great way off. Why?
 - a. Watched for him daily.
 - b. "Recognized him even in his rags" (Buttrick, *Parables of Jesus*, p. 193).

III. ALL HE LOOKED FOR HE FOUND WHEN HE GOT HOME.

A. A picture of the human race.

B. He now had all the good things of life, but in the father's house.

CONCLUSION: What a wonderful word, home! But how wonderful to be home in the father's house!

—GEORGE GRAWBURG

Pastor, Corning, California

Is There an Escape?

SCRIPTURE: Hebrews 2:1-13

TEXT: *How shall we escape?* (Hebrews 2:3a)

INTRODUCTION: President Eisenhower seen escaping in a mock raid on our nation's capital. He was seeking a place of escape. Many millions of dollars spent in preparing a place of escape in case of an attack.

People all about us are looking for a way of escape. It has been so since the fall of humanity. But, in the words of our text, is there an escape?

I. IS THERE AN ESCAPE FROM GOD?

- A. God of creation.
- B. God of preservation.
- C. God of salvation.
- D. David said, "If I ascend up into

heaven, thou art there; if I make my bed in hell, behold, thou art there."

1. Adam and Eve tried to escape God.
2. Jonah tried to escape God.

II. IS THERE AN ESCAPE FROM CHRIST?

- A. Christ and His love for humanity.
- B. Christ and His suffering and humiliation. (Pilate is still trying to escape the Christ.)

III. IS THERE AN ESCAPE FROM THE FACT OF SIN?

- A. By denying its existence.
- B. By covering of sin. (Achan—David—Ananias and Sapphira)
- C. By ceasing from sin. (Good resolutions, etc.)
- D. By calling sin something else. "The soul that sinneth, it shall die."

IV. IS THERE AN ESCAPE FROM DEATH?

- A. Historically has any escaped death? (Only Enoch and Elijah)
- B. Prophetically, is an escape promised? "It is appointed unto men once to die."
- C. Experientially, is there an escape? (Even youth and children die—no escape from the monster death.)

V. IS THERE AN ESCAPE FROM THE JUDGMENT?

- A. Shall righteous escape?
- B. Shall unrighteous escape?
- C. Shall the indifferent escape?

VI. IS THERE AN ESCAPE FROM ETERNAL DAMNATION?

- A. Historically—have any escaped? (Lazarus—thief on the cross, etc.)
- B. Prophetically—is there an escape? Yes, through the shedding of Jesus' blood there is an escape. Men accept escapes from physical danger, but here is an escape for the soul of man. It is up to you to accept it or reject it.

—LAWRENCE ABLA

Pastor, La Grande, Oregon

The Seeking Saviour

SCRIPTURE: Luke 19:1-10

INTRODUCTION:

- A. He wanted to see Jesus—that accounted for his being in the crowd.
- B. Zaccheus willed to see Jesus—that accounted for his being in the tree.
- C. He walked with Jesus—he wanted to see Him bad enough to do something about it. If you want to know Jesus that much, you too can walk with Him.

I. THE PLIGHT OF THE SINNER

- A. Lost the pleasure of God.
 1. Lost His smile of approval.
 2. Was turned out of the garden.
- B. Lost the power of God.
 1. No longer masters of themselves.
 2. Sin had dominion over them.
- C. Lost the purity of God.
 1. They willfully transgressed God's law.
 2. They defiled what God intended should be holy.

II. THE PROVISION OF SALVATION

- A. The authority of the provision.
 1. Provided by the Father in that He gave heaven's Treasure to redeem us.
 2. Provided by the Son in that He gave himself freely as our Ransom.
 3. Provided by the Holy Spirit in that He came on the Day of Pentecost to convict and to guide.
- B. The extent of the provision.
 1. It excludes no one. Christ died for all.
 2. God knows nothing of a limited atonement. The Scriptures say, "Whosoever will, let him" come.
- C. The fullness of the provision.
 1. Christ came not only to take us out of sin, but take sin out of us (I John 3:5, 8).
 2. Not only to save us from sin, but also to keep us from sin (I John 1:7).

III. THE PRESENCE OF THE SAVIOUR

- A. He is the only Foundation upon which we can safely build (I Corinthians 3:11).
- B. He is the only Remedy for sin (John 3:15).
- C. He is the only One who can plead your cause before the Father (Isaiah 59:16).
- D. He is the only Saviour (Acts 3:12).

CONCLUSION: Man without God is in a terrible plight. But, thank God, he does not have to stay there. There is a fountain open in the house of David for sin and uncleanness. Come and be made whole.

—DARRELL MOORE

Pastor, Abilene, Texas

Bible Examples of Righteousness

SCRIPTURE: I Thessalonians 1:1-7

TEXT: *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (I Timothy 4:12).

I. REMARKS.

- A. God has not left us without examples of righteousness.
- B. No greater proof than examples of holy living.
- C. Bible records abound in examples of holy character.
- D. Christianity transforms lives into victorious personalities.
- E. Christian virtues can be traced in lives of Bible characters.

II. MOSES WAS AN EXAMPLE OF HUMILITY AND MEEKNESS (Numbers 12:3).

- A. Humility will bring men into favor with God.
- B. Quality of meekness is a fundamental Christian virtue.
- C. "God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).
- D. Moses was a type of Christ in humility and meekness.

III. ABRAHAM WAS AN EXAMPLE OF FAITH AND OBEDIENCE.

- A. Faith and obedience march hand in hand in God's work.
- B. Unbelief and disobedience are copartners against God.
- C. Faith pleases God and obedience follows Him.
- D. Faith in God penetrates the invisible future.
- E. Obedience follows faith in all that God commands.

IV. JOSEPH WAS AN EXAMPLE OF PURITY AND STEADFASTNESS.

- A. Purity will never take refuge in unclean shadows.
- B. Joseph in youth proved steadfast in purity.
- C. Life of Joseph was a model example for youth of our day.
- D. Steadfast purity outlives the gaudy pretense of evil.

V. DANIEL WAS AN EXAMPLE OF COURAGE AND FIDELITY.

- A. Daniel from youth was known for deep and steady piety.
- B. Fidelity to God was the source of Daniel's great courage.
- C. He remains an example of Christian courage to the end of time.
- D. He is an everlasting pattern of fidelity to God.

—H. B. GARVIN

Pastor, Augusta, Kentucky

The Center of Religious Worship

TEXT: *And Elijah said unto all the people, Come near unto me* (I Kings 18:30).

INTRODUCTION: There is a right time, a right place to go, a right manner in which to go, and a right person to whom to draw near.

The age-old contribution, the place of worship.

I. WHERE?

- A. To the tomb of some sage or self-styled sacred man? No.
- B. Where? Wherever the individual or crowd is situated who seek God with all their hearts.

In the sanctuary or anywhere available.

II. WHOM?

- A. To swaying personalities? No.
- B. To persons claiming to be supermen? No.
- C. Only One can be worshiped—God. The scripture command is: "Worship and serve the Lord thy God."

III. WHEN?

- A. When the throngs of humanity are moved to worship? Yes.
- B. When the shout of victory rings out? Yes.
- C. When right seems to prevail? Yes.
- D. When the days are bright and delight is everywhere? Yes.
- E. When it is dark and storms are raging? Yes.
- F. When all evil opposes? Yes.
- G. Worship God always.

IV. How?

- A. Supremely.
- B. In the beauty of holiness.
- C. With love and adoration.
- D. With all one's being.

CONCLUSION: Like Elijah, let us live so close to God that we can call the people to us and lead them to the worship of God.

—J. W. PETERS

Pastor, Virden, Illinois

The Word

INTRODUCTION: The Word identified with Christ

I. THE NATURE OF THE WORD

- A. Pure (Proverbs 30:5)
- B. Powerful (Hebrews 4:12)
- C. Everlasting (I Peter 1:23)
- D. Life-giving (John 6:63)

II. WHAT THE WORD DOES FOR MAN

- A. Sanctifies (John 17:17)
- B. Sets man free (John 8:32)
- C. Sustains life (Deuteronomy 8:3)
- D. Brings healing (Psalms 107:20; Matthew 8:8)
- E. Promotes growth (I Peter 2:1-2)

—MRS. SADIE WRIGHT

Shreveport, Louisiana

The Etiquette of Prayer

TEXT: "When ye pray" (Mark 11:24).

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:15).

INTRODUCTION: I want to talk to you about how to behave at church. One of the important things for young people, and all of us in fact, to know is what we call etiquette. There are certain rules, certain ways of doing things, that we must observe if we wish to keep the highest respect of others.

The text does not concern itself with etiquette in the church services but with an etiquette that is higher than this. The true essence of worship is to come into the presence of God, and all centers in prayer. And in the prayer life there are some conditions, some attitudes, some considerations that must be observed if we would get an audience with the King of Kings.

I. "WHEN THOU PRAYEST . . . SHUT THY DOOR" (Matthew 6:6).

A. This is a command to pray. How much do we pray? Prayer is not only a privilege, but an obligation. "Men ought always to pray."

B. "Shut thy door." That closet may not be a room—it is your heart. A thousand things will try to break in on your prayer—outside distractions, the disturbing cares of life. God says, "Be still, and know that I am God."

II. WHEN YOU PRAY, BE SURE THAT YOU ARE LIVING RIGHT. "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

A. Just one sin, just one disobedience, cuts the line of communication. Things undone, vows unkept, unpaid tithes.

B. Unfaithfulness to God's cause—neglect of prayer and Bible reading or of church attendance—will hinder prayer. To stay at home from Sunday night service to listen to TV will block every prayer.

- C. Wrong relationships to others. Forgiveness of others an inexorable condition to answered prayer (Matthew 5:24). This includes all resentment and needed adjustments.

III. WHEN YOU PRAY, PERSIST.

- A. There is the well-known parable of the unjust judge (Luke 18:1-7). And Elijah praying for rain (I Kings 18:42-44).
- B. The purpose of true prayer is not to change God's mind, but to join forces with Him to accomplish His purposes. And sometimes God has to take time to do this (Daniel 10:12-13).

IV. WHEN YOU PRAY, BELIEVE.

- A. It is not the fact that you are presenting your petition to God, nor how much noise you make when you pray. It took a prayer of only sixty-three words to bring fire from heaven in Elijah's prayer.
- B. Real "praying through" does not consist in some great feeling coming to our hearts, but believing God. When we believe, we are sure of the answer, regardless of any human emotion or ecstasy.
- C. Conclusion: Do not be discouraged if prayer is not immediately answered. Examine your motive, your attitude to God and to fellow men to see if any hindrance is there. Let there be an earnest submission to the will of God, so that you want His will more than your own desire. Dare to believe God for the impossible. Give instance of answered prayer.

—W. W. CLAY

Prerequisites to Accomplishment

SCRIPTURE: John 4:31-36

TEXT: John 4:35-36 ". . . Lift up your eyes, and look on the fields; for they are white already to harvest."

INTRODUCTION: What is the real purpose of the Church? To build the kingdom of God. Not just to save ourselves or our own—not just to have a place of

worship, vital and as necessary as these are.

Three things are needed if the church is to accomplish the work Christ intended.

I. VISION TO SEE (To be able to see is wonderful—blindness is terrible.)

- A. The fields "white already to harvest."
1. The field is our loved ones, friends, neighbors. They are lost unless won to Christ and salvation. Need vision of them in hell unless won.
 2. Need vision of revival—possible.
- B. God has other things to say about vision. "Where there is no vision, the people perish" (Proverbs 29:18).
- C. No church can live without a vision of souls that are needy—of winning them—of growing in membership. If we see the needy world and do nothing about it, we are failing in Christian stewardship no matter how much we may give or how faithful we may otherwise be.

II. FAITH TO BELIEVE

- A. Jesus said, "Have faith in God." God's Word declares, "Without faith it is impossible to please" God.
- B. Any church must come to the end of itself—its ability to meet the challenge and task of our day (human ability)—must recognize that God can do what we (humanly) cannot do.
- C. Real faith makes all things possible.
1. Jesus said, "If ye have faith as a grain of mustard seed . . ."
 2. "All things are possible to him that believeth."

III. COURAGE TO DO—AT LEAST TO ATTEMPT!

- A. Christ closed His mission on earth with a commission and a promise—relate the events of the Ascension scene.
- B. The Great Commission is the real purpose of the Church.

C. It takes courage to do anything, especially in the field building the Kingdom—winning souls!

1. The disciples faced a tremendous task—opposition—prejudice—etc.

2. Jesus said, “Lo, I am with you always, even unto the end of the world.”

CONCLUSION: Vision—faith—courage—prerequisites to accomplishment!

—HENRY HARTBERG, *Pastor
Torrington, Wyoming*

The Christian's Secret of a Happy Life

TEXT: “God, whose I am, and whom I serve . . . I believe God” (Acts 27: 23-25).

INTRODUCTION: Many years ago a wonderful Christian woman wrote a book that has been through the years one of the most helpful ever written to enable people to understand and appropriate the great truths of holiness in both heart and life. She called it *The Christian's Secret of a Happy Life*. And in the words of our text Paul has given us in three short phrases everything that is involved in such a life.

A. Paul had planned to visit Rome. It was not so much his plan as God's. But God had breathed it into Paul's heart till it had become Paul's passionate desire. But because it was God's plan, God carried it out in His own way. Not on foot, with dangers of robbers and at his own expense, but given a free trip, with a cordon of soldiers to protect him. And despite the dangers of storm and other hazards, God's protective care was over Paul.

B. Tell the story of the voyage and its danger. Then Paul heard from heaven, and the next morning appeared on the scene, radiant with good cheer. Doubtless they thought, Why should this prisoner be so cheerful? For with seas roll-

ing and all sense of direction gone, with every moment looking as if it might be their last, Paul stood before them, the only calm, confident man on board, unless it were his other Christian companions. Paul felt that an explanation of his optimism was due them and so he spoke: “It is because I belong to God, I serve God, and I believe God.” And this must be the threefold secret of every victorious Christian life.

I. “WHOSE I AM.” A wonderful thing to realize that we are God's property, His possession.

A. I am His because God chose me. I am not His just because I accepted Him and gave Him my loyalty. That is necessary and is good as far as it goes. But beyond that, God has chosen us. He evidenced it by calling us to serve Him. He calls His choice of us “adoption.”

B. I am His because He bought me (I Corinthians 6:20).

C. I am His because of His gift and impartation of His own life, that life that is called eternal life, the gift of life from the eternal God.

D. Because I am His, He is interested in me and cares for me. He will put a charmed circle around me that Satan cannot break through without God's permission and protection. That beautiful chorus “Safe Am I” is absolutely true.

II. “WHOM I SERVE.”

A. The second bond in the Christians' relation to God is that we have deliberately chosen Him. “As many as received him”—that means far more than accepting Him.

1. That means that I choose to be what He would have me to be. My outward life? Yes, but beyond and above all that, my innermost heart life and character.

2. It means also that I am ready to do His bidding always.

3. A third element of service is

open acknowledgment. All the world shall know of my absolute loyalty to Him and His will.

4. A fourth element of my serving of God is worship. When David asked, "What shall I render unto the Lord for all his benefits toward me?" He gives us the answer: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

III. "I BELIEVE GOD."

- A. Added to the two strong anchors of divine possession, and our own utter devotion and choice of God, is the deliberate act of trusting God. Not an indefinite intellectual act, but a power line that connects us with God's resources.

B. We must believe:

1. That He loves us too well to let anything come into our lives that will not be for our good and His glory (Romans 8:28).
2. That He still hears and answers prayer.
3. That He is still on the throne.
4. That His promises still are true.

- ### IV. CONCLUSION: PAUL'S FORMULA—
- "God, whose I am, and whom I serve," and whom I trust—brought not only peace and joy to him, but deliverance as well. So will it always. Give some concrete illustrations.

—W. W. CLAY

Essentials of Pentecost

By Allie Irick

TEXT: Acts 2:1-4

INTRODUCTION: The highway of the Christian system is marked by mountain peaks of immortal and eternal significance, namely, Mount Sinai, Mount Calvary, and Mount Zion.

- I. The Advent of Pentecost. All through

the Holy Scriptures this day has been symbolized, illustrated, and sealed.

- II. The All-inclusive Event of Pentecost. Mark the surrounding history, circumstances, incidents, and approach.
- III. Some Nonessentials Which Passed Away—Not Needed Now. Because of our intelligence, knowledge, and inner experiences. No sound, wind, literal fire, etc.
- IV. The Intent and Extent of Pentecost. Fundamentals are needed, provided, and extended to all men, in all time, and everywhere. What was needed then is needed now. The promise to all.
- V. The Supreme Provisions of Pentecost. Heart purity, Christian unity, holy activity, deep spirituality, aggressiveness, simplicity of life, liberality of success and achievement.

The Powerless Church

TEXT: *A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple (Acts 3:2).*

INTRODUCTION:

- A. Many great events in Jerusalem in preceding months.
 1. Crucifixion, Resurrection, Ascension; now the Day of Pentecost fully come.
 2. Things happening all around, souls saved, believers endowed with power.
 3. Pentecostal power came to those in the Upper Room—not in Temple.
- B. Underlying the glory of the miracle we see a tragic picture of many churches of today.
- I. IT WAS A PROFESSING CHURCH.
 - A. Had a definite time to pray.
 - B. It was an attractive church, throngs attended, pleasing to man.
 - C. It was a beautiful church. Iron

bars do not a prison make; neither do stone walls, stained windows, robed choirs make a church.

II. IT WAS NOT A POSSESSING CHURCH.

- A. No power—no miracles performed within its walls, no conversions.
- B. No concern—lame man laid daily at gate, never taken inside. Why? People too proud and refined? Too holy? Too busy?
- C. No burden—"Is it nothing to you, all ye that pass by?" (Lamentations 1:12) There was calloused indifference, for responsibility ended at the gate.

III. IT WAS A POPULAR CHURCH.

- A. Many attended.
- B. Peter and John were about to enter also—he asked alms of them.
 - 1. They fastened their eyes to his and said, "Look on us."
 - 2. How long since you could say, "Look on me"?
- C. World is watching—what do they think of our profession?

IV. IT LACKED THE PRESENCE OF THE POWER GIVER.

- A. The seeming absurdity of pretense.
 - 1. Was the beggar doomed to defeat after having his expectations aroused?
 - 2. Are we guilty of raising people's hopes and having nothing to give?
 - 3. They opened to this man the great door of faith and hope.
- B. Given the greatest of all gifts.
 - 1. Wonderful Saviour—He who scatters the darkness of discouragement and despair, calms the storms of doubts and fears, brings peace to troubled souls and joy to burdened hearts.
 - 2. Men today are asking for someone with something to satisfy their needs. Can we do less than point them to Jesus?

V. WHEN THE GIVER OF POWER CAME, THEIR EYES WERE OPENED.

- A. Peter and John took him by the right hand and lifted him up.
- B. He was given an unmistakable testimony. "Immediately his feet and ankle bones received strength."
- C. God expects something from us today.

CONCLUSION: Where do we stand as a local church and as individuals?

—E. H. BREWER

Pastor, Trenton, N.S., Canada

We Are His Witnesses

TEXT: Acts 5:32

INTRODUCTION:

- A. The declaration, "We are His witnesses," is one of the greatest of the Christian faith.
- B. They were not a special kind of men. There was that about them which we too can be.

I. THEY WERE ENTHUSIASTIC RECIPIENTS OF CHRIST'S BAPTISM (Acts 1:8).

- A. Baptism of cleansing.
- B. Baptism of christening (as witnesses).
- C. Baptism of enduement, "power," "strength," "enabling," "authority."

II. THEY WERE RECKLESSLY IDENTIFIED AS CHRIST'S WITNESSES.

- A. They gladly accepted the title "witness."
- B. They took their task seriously.
- C. They would not be silenced. To silence a witness is to destroy his chief end for existence.

III. THEY WERE IRREVOCABLY COMMITTED TO CHRIST'S CAUSE.

- A. Christ needs dependable and trustworthy witnesses.
- B. Today the cause of Christ cannot be separated from His Church.
- C. We need to commit ourselves just as irrevocably today. "Every bridge is burned behind me."

—L. J. DU BOIS, *Editor*

Nazarene Theological Seminary

Book of the Month Selection, November, 1958

THE GREATEST OF THESE IS LOVE

A. A. van Ruler (Eerdmans, \$2.00)

Your book man is including this book as a selection based on this simple premise: no one has yet ever become too thoroughly acquainted with I Corinthians 13. It is true that many writers cover this particular bit of scripture, but not too many writers have gone far beneath the surface. Perhaps the classic book written was Drummond's book, *The Greatest Thing in the World*.

In *The Greatest of These Is Love*, we bring a contribution written by a university professor from Europe. The work has been translated into English, and I assure you several hours of thoughtful, stimulating reading. The author is certainly provocative and original. You may take exceptions to some of his conclusions, but never can you say that the book is smothered in ordinariness. His thought patterns are concise and thorough, and there will be times you will be drawn up short, as the author opens up vistas of truth that perhaps have never been seen before.

This deserves a place on the shelf along with the very best books that were ever written covering Paul's famous "Hymn of Love."

ALL THE MEN OF THE BIBLE

Herbert Lockyer (Zondervan, \$4.95)

Some months ago we recommended *All the Women of the Bible*. It is quite a classic in the inclusiveness and thorough coverage. *All the Men of the Bible* is a worthy companion to this book. You might be surprised to realize that there are more than three thousand men mentioned in the Bible. One reason the Bible is a never-dying Book is that it is studded with names of people and characteristics of their lives.

In *All the Men of the Bible* coverage is given in proportion to the importance of the persons being listed. Men are listed alphabetically and the material describing each man is simple enough, clear enough, and well enough outlined that it gives background material for good preaching. Sermons which would carry character study will be remembered longer.

WHERE ARE THE CONVERTS?

Sidney W. Powell (Broadman Press, \$3.00)

Here is a book that has a wealth of practical help in the tremendously important task of weaving the new convert into the warmth and love of Christian church fellowship.

The author speaks from a wide background of experience in the Baptist church. His concept of a working church membership is very wholesome and his basic concept is that everyone trains for some type of service in the church.

However, his strong doctrinal position on eternal security can be seen throughout the book, and sanctification is not a crisis, but a gradual development. Any pastor reading this book, considering its doctrinal weaknesses, will yet gain a wealth of practical help for his local church.

THE GOSPEL ACCORDING TO JESUS

Ted Hightower (Revell, \$2.50)

Dr. Hightower is primarily concerned with presenting Jesus Christ in the workable terms of our day. He seeks out the gospel kernels as he recognizes them.

For the most part it has a strong evangelical emphasis with present-day application. The book has merit and is stimulating. The preacher will discover some new areas of thought and find it profitable reading.

E. E. WORDSWORTH

GOD'S PROVISION FOR HOLY LIVING

William Culbertson (Moody, \$2.00)

This is undeniably a book written with a strong desire on the part of the author to stimulate persons toward holy living.

But his inaccuracy of theological distinction does definite harm to the ministry of the book. The author does not carefully define "sin," does not accept the Greek tense for instantaneous cleansing of sin, and does not make a careful distinction between human frailty and Christian maturity.

With this theological difficulty in his path, the author does the best he can do in urging persons toward holy living, but his conception of holy living is badly hampered by his theological bias.

MORE NEW TESTAMENT WORDS

William Barclay (Harper, \$3.00)

The author is a highly respected professor in the University of Glasgow, a scholar of more than average ability. In *More New Testament Words* he gives practical, helpful, and warmly evangelical insights into especially meaningful and outstanding Greek words used in the New Testament. This is done in such a way that a minister who has not had Greek can yet obtain distinct help.

For the man who is looking for deep insights into New Testament truths, revealed only by careful study of the original language, this is an excellent book.

NOTABLE SERMONS FROM PROTESTANT PULPITS

Charles L. Wallace (Abingdon, \$2.95)

This is a compilation of twenty-four above-average sermons from the top-preaching names on the continent. The theological flavoring varies all the way from Paul S. Rees to Ralph W. Sockman. These sermons have much to commend them in the way of careful thought-content and some very splendid illustrations.

However, no book of sermons, with as wide a coverage as this, can be expected to be Wesleyan. Many of these are Calvinistic and many are quite highly liberal, but it is one of the choicest sets of sermons produced this year.

THEY TEACH US TO PRAY

Reginald E. O. White (Harper, \$3.00)

As a book on prayer, this is rather different in that it covers the field of prayer with illustrations from the Bible. The studies are more than surface; prayer is given a depth treatment, and throughout there is a deeply devotional tone.

The eighteen chapters are arranged in alphabetical sequence in the matter of chapter headings. Each chapter is based on an outstanding Bible example of prayer. This becomes a helpful bit of research material for ministers developing a series of sermons on prayer.

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