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*"Let this mind be in
you, which was also
in Christ Jesus."
— Philippians 2:5*

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

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The "Movement"

SOME TIME AGO while in a campaign having as my preacher companion a bishop from a certain denomination, he queried me concerning a word that I had used in a sermon. I had called the Church of the Nazarene a "movement" and he challenged me to defend my premise. For a moment I was nonplused but soon gained my equilibrium sufficiently to give what I hope was an intelligent answer.

I believe the Church of the Nazarene is a "movement." I suggested to the Bishop that we were moving, that we were growing, that there were no signs of static in the large major portion of our denomination. It is a "grand and glorious feeling" when one belongs to a moving organization. One of the recent signs of the fact that we are getting ahead is the Crusade for Souls which our church is conducting at this mid-century. We have the promotional literature for an advance; we have the leadership to propagate the advance; we have the personnel to make the advance possible; but what is our rating alongside of our potential? In other words, what are we doing as over against what we might do?

The facts of the case are that we are moving. We are doing the job. Not so fast as we should, not with the impetus that we should, not so unanimously as we should; but we are moving ahead, and that is comforting. But, brethren, it is time we were accelerating our effort. It is time the "streamliner" was gaining speed. I do not want to be compelled to apologize to my bishop friend that I was a little premature in my estimate. We are a movement, but let us get moving so that our progress will not only be

sensed by us but be recognizable by those outside our "movement."

In a syndicated article by the Cambridge Association in Boston, I read of a very significant incident occurring in South America. An exploring party, with the help of native guides and bearers, was forcing its way through the jungle. Then, still far from the camping place agreed upon, the natives sat down. "Are they sick?" the native leader was asked. "No." "Are they tired?" "No." "What is the reason then for the halt?" A good reason, the native leader explained. The men had been working hard and had gone far. Now it was time for them to stop until their souls could catch up with them.

I am wondering if there is not something for us in this native philosophy. Our efforts could be so human that we might need to pause long enough for "our souls to catch up with us." We must primarily have the spiritual dynamic in order to do any task for God. We will slow down to a certain stop unless there is within us the Holy Spirit, who gave us our first great incentive to go forth and fight valiantly and make advances into enemy territory. As pastors we can become so busy that we will fail to be spiritual, and no urge can ever take the place of that produced by the presence of the Third Person of the blessed Trinity.

Being a movement, we are such because of an acknowledged objective. If we should lose our objective, then we could easily become fanatics. Someone has said, "A fanatic is one who has doubled his energy and lost sight of his objective." We do not want to be classified in such a manner.

But there is a danger here. What is our objective? It is the same as when we were organized. It is to spread scriptural holiness around the world. God has mightily assisted us in reaching out toward this objective. Our objective is not a mirage but an oasis. Our objective takes us from one oasis to another. But unless we are prompted by The Presence, then we might find our objective to be a mirage; for the presence of the Holy Spirit, and He alone, can help us to realize our objective as a movement.

We spread out and onward according as we are motivated within. This motivation is not merely a psychological thing; it is a spiritual matter. It catapulted us out from under the roofs of serenity, to erect tents under the stars. Flaming zeal cannot be housed in cold cathedrals, neither can it be circumscribed by formal ecclesiasticisms. It is a matter of the heart; and when we have an objective and that objective is the salvation of men, born of a passion from the Holy Spirit, then and then only are we in reality a movement. Each generation of Nazarenes must pass the torch of our objective to the next. Yet, "Shall we the torch to others pass whose light we've let go out?" In this day of insidious temptation, when the soul can be bought and the nation scandalized, when religion is a thing of the lips instead of the spirit, when men are satisfied with the husk of form rather than the being of reality, we need to pray that "He might fill our slow hearts with flood tides of His love; that they may beat with every human heart." Only as this passion for the salvation of men prompts us can we, as ministers of the gospel, begin to approach our objective as a moving church.

There is one more item which we should consider if we are to remain in the classification of a "movement."

That item is *vision*. Only those who have dreamed and then whose dreams produced visions, and the visions in turn resulted in reality, have ever done anything worth while in any available realm of service. How true is the verse of the poem "Dreamer of Dreams," by William Herbert Caruth, when he said,

*Let him show a brave face if he can,
Let him woo fame or fortune instead;
Yet there's not much to do but to bury
a man
When the last of his dreams is dead.*

Preacher friend, don't be afraid to dream, but don't let the dream die a-borning. In the great advance of our denomination, every one of us must bring vision into being through our dreams of the service we might render to God and the church. "Where there is no vision, the people perish." Evidently the writer expected the prophets of God to have a vision, so that the nation might have a perspective which would be their salvation. Oh, what great responsibility rests upon your shoulders, brother pastor! The very life of our "movement" depends upon your vision, and how you transfer it to the thinking and spirit of your constituency.

Yes, we are a "movement." Let us move faster. Let us move steadily toward our objective. Let us have a vision which will prompt indomitable action. Let us pray God to give us such an incentive that we will be able to fire our membership to a renewed effort in missionary zeal, moving forward, both at home and abroad, with a renewed impetus, the like of which our church has never seen. Brethren, let us not hesitate, but follow the marching orders of our Great Master and Lord.

The Measure of the Movement

By the late Dr. J. B. Chapman

(This article was published in "The Preacher's Magazine" immediately preceding the General Assembly of 1948, and bears repetition.—Editor.)

THE CALIBER of its leaders is the measure of a movement; for the caliber of men is indicated by the size of the things which challenge them, by the type and size of things which discourage and defeat them, by the caliber of the helpers they choose, by the size and type of things which either irritate or please them, and by the reach of their shadow—their unconscious influence.

Solomon said, "Woe to thee, O land, when thy king is a child." Translated into our field of interest, this means, Woe unto the church (local, district, or general) when its leaders are weak. Napoleon once said that there were only two generals in Europe who were capable of commanding an army of one hundred thousand men; and this, he thought, rather than the resources of a nation in men and munitions, limited the military possibilities. Something like that is applicable to the Church, for the size a church can be and still be efficient depends upon the caliber of its leaders.

But this limitation applies not alone at the top, but all the way down through the ranks; for colonels for regiments, captains for companies, and sergeants and corporals for platoons and squads, and also the measure of the movement.

It is always easier to confess the sins of others than to acknowledge our own faults, and to point out the delinquencies of others than to mend our own nets. And men, like water, you know, are prone to take the easy

way from the mountains to the sea. It is always safe to debate politics and berate politicians, to discuss economics and condemn social customs. It is safe, especially if we generalize, for most people have a grudge of some kind, and if we can direct them toward something that in the nature of things is not likely to be mended, we have given them cause for complaint that is permanent, and they can join the dog that bays at the moon and be happy in their cheap, miserable way.

If we are just a little braver, we can attack the churches for their coldness and formality, want of vitality and indulgence of pride, and by such means we may turn attention away from our own barrenness. We may even criticize the leaders of our own movement, and thus gain credit for being especially courageous. But all such criticism is justified only when it is made by one who is really and truly succeeding. Only victors can properly be dictators. And Pastor W. M. Tidwell calls attention to the fact that it is recorded in the Book of Acts that "in those days, when the number of the disciples was multiplied, there arose a murmuring . . ."

Still we are doomed if we accept what is as inevitable, and as the best that can be. We, as a people, are as good as we are today because our fathers, and we in the past, strove to be better than we are now. And we shall be better tomorrow if we shake off complacency, and press hard after that better standard of excellence in life and service that ever beckons us onward.

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The Price of Service

By Samuel Young—General Supt.

IN OUR atomic age when the devastating wounds and stains of sin are self-evident, it becomes increasingly apparent that the true spiritual leadership for a bewildered world is at a premium.

But it has always been so. When God called Moses in the wilderness to deliver His people from slavery, the price of their emancipation came high. Fulfilling the divine assignment cost Moses his all. Nothing short of supreme faith in God enabled him to take the rugged, lonely way of spiritual leadership. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:24-26).

Today I am thinking of scores of young ministers who will serve their first pastorate this summer, and I am praying that they will pay the price of true service, whether their consecration takes them to the lonely crossroads community or to the teeming thousands of our wicked cities. Let us recall some of the practical lessons out of Moses' life and apply them to our twentieth century task.

1. *The call of God must be basic, imperative, and personal if we are to have adequate motivation for this difficult assignment.*

When God spoke to Moses out of the burning bush, he saw beyond the great sight of the unconsuming fire to the great task that God was calling

upon him to perform (Exodus 3). It was God's heart, moved with compassion concerning Israel's slavery, that prompted him to call Moses. God said: "I have surely seen the affliction of my people . . . ; for I know their sorrows; and I am come down to deliver them." God revealed himself first to the man Moses and said unto him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people . . . out of Egypt." (v. 10). Even today God speaks first to His servants, and through them blesses the world.

In that remarkable interview in the wilderness Moses' mind was filled with questions, doubts, objections, and fears. He blurted them out, one by one. "Who am I?" "What is Thy name?" "The people will not believe me." "I am not eloquent." "I am slow of speech." God answered them every one, but warned Moses of the real danger of his assignment: "And I am sure that the king of Egypt will not let you go, no, not [except] by a mighty hand" (v. 19). Repeatedly, however, he assured Moses: "Certainly I will be with thee" (v. 12).

2. *Moses learned that ingratitude was often the people's only immediate reward for his services.*

Soon Moses learned that he could not depend for his encouragement on the people that were to be delivered. He discovered that the nation of slaves were slaves within as well as without, and that they acted like slaves toward their benefactor and leader. When he first asked Pharaoh for a release of time that Israel might worship God, Pharaoh countered by requiring them to gather straw themselves by gleaning and still maintain their precious

quotas of bricks. Immediately the Israelites murmured at Moses' interference and complained that he had "put a sword in their hand to slay us." Even when their deliverance was accomplished and they had fled Egypt, when they saw the Egyptian chariot-eers pursuing them and the Red Sea standing before them, they cried out bitterly: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exod. 14:11-12).

All during his ministry Moses encountered this monster of ingratitude. By turns they murmured for meat, bread, and water. They groaned over the spies' report of the promised land. Moses, the leader, was always to blame. Here the caliber of the man is truly revealed. He in turn took the complaints to God, who could do something about them.

3. *The true strength of the man of God lies in his heart of compassion.*

The compassion of Moses' heart is evident all through his years of service. Instead of resenting the people's ingratitude he seemed to remember that they were slaves. While he himself had never felt the lash of the taskmaster in Egypt, he had seen it fall, had watched the blood flow. He had heard the slaves groan and seemed never to forget their cry. In that critical hour following the golden calf episode, when judgment had fallen on Israel and three thousand men were slain, hear him plead: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou

wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32:31-32). Even when Aaron and Miriam had bickered in jealous rage against him, and God in judgment struck Miriam with leprosy, it was Moses who prayed for her most earnestly: "Heal her now, O God, I beseech thee."

The most touching scene of all and the incident most revealing of Moses' selfless service took place when the spies gave the majority report concerning Canaan. They reported a good land but declared Israel was not able to take it. Howling murmurs of the people arose everywhere. Of the spies, Caleb and Joshua alone declared their faith in God for the conquest, but the men of Israel wanted to stone them to death. At that point God intervened to tell Moses: "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Num. 14:12). Moses' prayer is a masterpiece of intercession. He argued with God and spoke of God's own reputation among the heathen. He reminded God of His power, His long-suffering, and His great mercy. He concluded: "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now" (v. 19). The answer came, "I have pardoned according to thy word" (v. 20). What a deliverance! What a responsibility!

4. *The reward of service is the Divine Presence here and a life of service hereafter.*

Moses carried a unique sense of the significance of his life's mission. "He had respect unto the recompense of the reward." God had promised, "Cer-

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Keeping Our Emphasis on Holiness

By Murray J. Pallett

ENTIRE sanctification as a second work of grace is the distinguishing doctrine of the Church of the Nazarene. While this doctrine is not peculiar to us in the sense that we are its original interpreters nor as being its only interpreters, yet it has fallen to our lot, among others, to propagate and emphasize this glorious truth, namely, that the Christian can be cleansed from all sin, baptized with the Holy Spirit, thus receiving empowerment to live a life of service.

In this paper we propose to direct our thinking to three considerations in regard to keeping our emphasis on holiness: the importance of emphasizing holiness, some misconceptions and dangers related to our emphasis on holiness, and the preacher's responsibility in keeping holiness as our central emphasis.

First, we consider the importance of emphasizing holiness. This matter seems of paramount importance. How long will we continue to emphasize holiness unless we have good reasons regarding its importance? Is the emphasizing of holiness important? Is it essential that we continue to preach the doctrine of entire sanctification? Our answers to these questions will largely determine the place we give to holiness preaching. For it is self-evident that if we consider this truth to be unimportant we will soon cease stressing it. Whenever a truth is of little value to us, we soon cease to make it a matter of prominence.

If the only compulsion that keeps us preaching holiness is the church *Manual*, or our word of honor given at ordination, that we would preach it, then we are motivated from reasons that are weak and inadequate. The

importance of this doctrine is deeper rooted than the dogmatic pronouncement of a church *Manual*. Its foundation is more securely grounded than adheres in the pronouncements of church officials.

The answer to the proposed questions is that it is of prime importance clearly to expound the doctrine of sanctification. The reasons for its propagation are supported by facts that are basic and fundamental. Let us look at some of the sound reasons for declaring the message of holiness.

1. First, holiness is grounded in the nature of God. It coexisted with God and graced the inner chambers of eternity. Holiness is older than the fall of man or the sin of angels. Our God is a holy God. It is a holy God who requires holiness in His people.

2. Holiness holds a place of supreme importance in the Bible. In the words of Bishop Foster: "It breathes in the prophecy, thunders in the law, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme from its alpha to its omega—its beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, is the progress and completeness of its wonderful theme. It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise and prayer—the great central theme of the system!"

3. Holiness is a fundamental need of the human race. What is more

needed by our fallen race than to be restored to righteousness and true holiness? Holiness is the great need of the people. The clothing of righteousness is admirably fitted to the human frame. At this point it is most heartening to know that modern psychology is squaring more and more with the truth of our position. Our position is not proved by psychology, but it has been and is being proved to be psychologically sound. Psychology is coming our way. Depravity, so long laughed at by modernism, stands on solid ground both Biblically and psychologically. The guilt complexes, the purging of confession, the committal of life to one cause—all these psychological ideas fit hand and glove into our position. The doctrine of man and the doctrine of redemption in sanctification are compatibles.

4. Holiness is a divine requirement for Kingdom entrance. God requires that both our people and our own hearts shall be sanctified.

5. Holiness is needed to perform our task. Time has proved that denominations or individuals that do not experience and propagate holiness miss God's purpose for them. Our success or failure is directly related to our attitude toward the experience of sanctification.

Dr. A. M. Hills wrote regarding his four years in college and three years at a theological seminary that, although he was told many things that later helped him in his ministry, yet he was never told that the baptism of the Holy Spirit was the one indispensable qualification of soul winning. We cannot perform our mission without the Holy Spirit.

6. Holiness is the saving ingredient in the preservation of orthodoxy. B. F. Haynes points out in his book *The Sanctified Life* that "church history declares with a loud voice that as

long as the church is filled with the Spirit she retains her hold inviolate on all the essential truths of the gospel." He further points out the important truth that false doctrine does not begin in the head but in the heart, that the usual supposition that a church gradually goes wrong in the faith and then grows delinquent in conduct until the Spirit leaves is untrue. Instead, the opposite is more nearly true. "When the heart rejects the supremacy of the Spirit and He ceases to be regnant within, the door is thrown wide open to error and falsehood. No church creed can be conserved by carefulness of creedal statements or stiff disciplinary measures."

7. Holiness is vital to the continuation of experimental religion. Our fathers, by their emphasis on the Spirit's work in regeneration and sanctification, gave us the precious inheritance of heartfelt religion. Every church that has denied the religion of the Spirit—the religion of radiant faces, of joyful songs and happy praises—has perished in the frigidity of intellectualism and the chilling death of formalism.

The above seven reasons, deeply stressing the importance of holiness, bespeak that this doctrine is not a matter of indifference. The significance of this doctrine and the gravity of its implications make it bulk large and towering on the spiritual horizon.

Let us now note some misconceptions and dangers related to our emphasis of holiness.

1. The first of these is the misconception on the part of preachers that our people are sufficiently informed about the doctrine, the experience, and the life of holiness. The actual situation, in many cases, is that our people are woefully lacking in knowledge regarding this great theme.

If the statement which I recall hearing Dr. H. Orton Wiley make is true—namely, “One can never underestimate the ignorance of people”—then we need to return to the teaching ministry. Those of us who were favored in hearing Rev. C. W. Ruth will certainly recall how he stressed and set forth the plain, simple facts of sanctification. We seldom hear it so clearly presented today.

2. Another wrong conception is that to preach holiness in a general way is sufficient. A general emphasis in general terms will never reach the deep spiritual needs of the people. If our people become intelligently sanctified and skilled in assisting others into the life of holiness, they must hear preaching that enters into detail and comes to the point.

3. Quite a prevalent misconception is that sanctification is primarily just an experience. This attitude makes sanctification an ending instead of a beginning. Furthermore, it tends to keep people more engaged in preserving an experience than in living a life. If it is only preached as an experience, then people tend to watch it, feel it, and test it. Then a bad case of ingrown holiness is developed. This may even reach the stage of watching other persons' experiences and becoming hypercritical.

We need continually to point out that holiness is a way of life; that it is related to ethics, to citizenship, to money, our occupations, our conversation, and attitudes.

4. We are always confronted with the danger of an unbalanced emphasis either negatively or positively. Some speak only of the denial, depravity, and the dying. Others major on the baptism, the ecstasy, and the power. If we will preach expositionally and stay close by the Bible, it will give us a better balance in this matter.

5. A dangerous trend confronting us at this time concerns a wrong viewpoint of consecration. Many groups practice what is known as reconsecration. Usually they fall short of a divine cleansing and infilling of the Holy Spirit. Occasionally some of our appeals have savored of this flavor.

The truth needs to be emphasized that consecration is a deep, radical, once-and-for-all proposition in which a person presents his redeemed life to God as a living sacrifice, taking his hands off, and by believing faith receives the incoming of the Sanctifier.

6. Finally, there is a danger that we do not square our preaching of the doctrine with human nature and experience. “There are two contrasting evils, toward one or the other of which we all tend to a greater or lesser extent. One is to lower the standard to the point where we can reach it without the grace God proposes to give us; and the other is to hold up a standard impossible even to the best of men. Strangely enough the practical results are about the same in both cases.”

I am fully persuaded that some of our people have found a real experience with God and have thrown away their confidence at an early date, or have lived under a cloud for months on end, for the lack of intelligent teaching as to a proper understanding of themselves and of the principles of holiness.

Let us now consider the preacher's responsibility in emphasizing holiness.

The first responsibility is that the preacher himself shall possess the Holy Spirit in cleansing power. If he does not possess the experience, he can at best do but a second-rate job of preaching holiness. Though he may have a holiness slant and be mentally committed to the truth of the doc-

trine, if it does not possess his heart he will relegate it to a place of secondary importance in preaching. The preacher who possesses a sanctified heart will be able to preach holiness. The preacher without the experience can only preach about holiness. A sanctified preacher, living a holy life, will produce by the help of the Spirit a vigorous, holy people.

In the next place the preacher must have a clear mental concept of the doctrine of holiness. He may have entered into the experience heart first, but God pity the holiness preacher whose head remains far removed from his heart! Dr. Carradine once wrote: "It is blessed to be sanctified and even more blessed to be intelligently sanctified. Happy is the man who enjoys the blessing of perfect love in combination with an informed mind, an experienced heart and a sound judgment."

A clear mental concept can come only through much study and meditation. The first textbook on holiness is the Bible. "Only the man of much Bible study will be able to sound the clear, Scriptural call until his voice becomes the echo of the call of the matchless Christ" (V. H. Lewis).

Many of us face our personal libraries apologetically when we show to our fellow ministers the section dealing with the theme of holiness. If we are to be holiness preachers we will need to read much on the Wesleyan position. (By way of parenthesis it should be said that we need to propagate holiness by interesting our congregations in buying and reading good holiness literature.)

Then the preacher must be a keen student of human nature, both of himself and of others. This will give immeasurable help in the practical presentation of holiness.

Lastly, the preacher must preach holiness. We must show the great need for it. We must stress God's command and call to holiness. We must preach it as an experience to be received. We must tell believers how to receive it. The provision for its accomplishment must be held up to the eyes of faith. An explanation must be made differentiating between regeneration and sanctification. We need to emphasize holiness as a way of living. The way to maturity and to holy service must be pointed out. The difference between purity and maturity needs attention. The ethics of holy living will require many sermons. We need to declare the social aspects of the doctrine, showing its relationship to courtship, marriage, family life, the society. One of the crying needs of the hour is to wean our people from the idea that sanctification is an experience in which to luxuriate. It must be shown that this experience brings an inner empowerment whereby one is to render a life of service and fight a victorious warfare. Our people must see that being sanctified is more than a second trip to the altar, but that it is a real experience; that it is for all Christians, even including those who think their case is unusual.

We must preach it! We must pray it! We must teach it! We must preach it clearly! We must preach it often! We must preach it by the Holy Spirit! Our people must receive it and live it!

Let us not listen to those who would judge us as faddists. This glorious truth is not a fad. Those who so judge only clearly betray their own lack of information.

Let us follow in the train of Wesley, who said, "Let us strongly and insistently exhort all believers to go on unto perfection," and who wrote in

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The Nature of Christian Worship

Its Personal Aspect

Part 3

By H. Orton Wiley, S.T.D.

HAVING dealt with the nature of Christian worship in general, and its particular application to the corporate worship of the church, it remains now to give some consideration to this subject as it concerns the individual worshiper. This is important, not only to the spiritual life of the individual Christian, but also to the success of the church. "A praying church is made up of praying individuals." Furthermore, every revival of religion has come from the quickened souls of individual men and women. It is for this reason that we need, not only to understand the nature of personal worship, but to be fully concerned with its practice. Since we have considered the definitions of worship in their application to the corporate body of the church, we shall now make some application of them to the individual worshiper.

1. *Worship is essentially active as over against a more passive receptivity.* Referring again to our definition, we may say that "worship is the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God." This is far removed from the passive attitude of those who, though their bodies be present in the congregation of worshipers, are mentally absorbed in their own interests, or who, relaxing all effort, allow their thoughts to roam along lines of least resistance.

We were greatly interested in the service of worship held at Bethany during the mid-quadrennial Sunday-school convention a few years ago. We followed the service closely, keeping our minds and hearts intently upon the scripture and the words of the hymns, and entering into the petitions of the public prayer in order to make them our own. Through each phase of the service, we endeavored to make the spiritual exercises our own personal offering to God. (One hour is a long time for intense mental application, and we came to appreciate one of Mr. Wesley's statements more fully—i.e., "a service to be profitable should not be over one hour in length.") The exhortation of the prophet, "Be still,

and know that I am God," has no reference to passivity, but an intense gazing into the Divine, trembling each moment to hear the word of God, and waiting expectantly to obey His commands.

2. *Worship is an experience.* Here again we emphasize the fact that in individual as in corporate worship the important thing is its experience quality. True worship is active in that the soul presents its offering to God, but this can never take place until that soul first comes into the presence of God. There can be no true worship except there be first a revelation of the presence of God through the Spirit, and an abiding sense of the immediacy of that Presence.

"Understand in the deepest sense," says Evelyn Underhill, "personal worship is man's return movement of charity to the exciting charity of God, and therefore organic to the spiritual life. As it develops, it will be exercised in two directions: vertically in adoration, and horizontally in intercession, as the ancient sacrifice was at once an oblation and an impetration—a gift made to the Unseen concerned with both acts of our double-relatedness, the eternal and the successive. In both, not one alone, it reaches outward toward the Holy as the final and sufficing object of worship and love; *first*, in surrender to His pure being, and *secondly*, in loving co-operation with His creative activity. This loving co-operation is the essence of intercession; which is, when rightly understood, an act of worship directed to the glory of God. Within the Eternal Charity all spirits are united."

3. *Worship is an offering.* As it concerns the individual, there are seven activities included in worship: (1) prayer, (2) praise, (3) confession, (4) instruction, (5) profession of faith, (6) offering, and (7) fellowship. We frequently speak of offering prayer to God, and the Psalmist declares that "who-so offereth praise glorifieth God." While prayer is a part of worship, the terms are not always regarded as equivalent. This is true only when prayer is limited to personal

petition—then it may be said that worship is offered while petition is asked. But in a deeper sense, prayer is a form of worship; for on the one hand worship is broad enough to include prayer as a movement of the soul towards God in communion; while on the other hand, petition is not always self-interest.

Robert Will states the matter as follows: "In the phenomena of worship, we see two currents of life meet, one proceeding from the Transcendent Reality, the other flowing from the religious life of the subject. These two currents are not only to be recognized in the sacramental and sacrificial aspects of worship—the descending current including all forms of revelation, the ascending all forms of prayer; nor does the mutual action of the two currents exclude the primary of the Divine action; for this is manifest not only in the descending current of the word, of revelation and sacramental action, but also in its immanent action within the life of souls."

This acknowledgment of our dependence upon the free activity of God, immanent and transcendent, is and ever must be a part of true worship. As the spiritual life develops, this sense of the priority of God constantly deepens, so that we come to see that in Him we live and move and have our being. In fact, the trustfulness of childhood demand is in itself an act of homage, in so far as it has the aspect of adoration. So the Psalmist—"The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season." Whether therefore we eat or drink or whatsoever we do, we are to do all to the glory of God. Thus to the true Christian worshiper every good and perfect gift comes down from above, and is received with grateful acknowledgment and with an offering of praise and thanksgiving.

THE DUTY OF PERSONAL WORSHIP

Personal worship being of the nature of spiritual experience, it must be considered primarily from the active viewpoint as an offering of adoration, prayer, and praise. Compare the worship of the church with both that of the Jewish Temple and that of the Gentile proselytes. Here is the holy of holies where dwelt the Shekinah over the mercy seat. Nearest to it but without the veil stood the high priest; next were the common priests; then the Levites who attended the priests and were employed in various services about the Temple; then the Jewish people, who as worshipers were considered outside. This is the meaning of

that passage in St. Luke's Gospel which states that "the whole multitude of the people were praying without at the time of incense." But there was a middle wall of partition which prevented the Gentiles from coming within the enclosure on penalty of death. They must stand "afar off," "strangers from the covenants of promise, having no hope, and without God in the world."

How different in this era of spiritual worship! "But now," declares St. Paul, "in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." What is the meaning of this great charter of spiritual liberty? In the gradation of worshipers how high are we brought? Is it into the outer court with the Jewish worshipers? Is it into the company of the priests and Levites? Is it into the place of the high priest before the veil? Far more than any or all of these! So great is the mystery of divine grace that we have "boldness [or liberty] to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." There is but one great High Priest, and all we as worshipers are to enter as a royal priesthood into the holy of holies with Him, and there to worship in the presence of God. Is it not evident, then, that the body of worshipers is the whole congregation of believers, made kings and priests unto God, and thereby qualified to enter the sanctuary and to sit with Him on His throne?

The Duty of Personal Worship in the Sanctuary. We have shown both the necessity and importance of corporate worship; here we must show the necessity and importance of personal worship. Viewing the type of worship in the new spiritual dispensation as thoroughly congregational and not mediated through an earthly priesthood, it is evident that each individual must make his own personal and spiritual contribution. There can be no permanent spiritual worship without a body of spiritual worshipers. The spiritual contributions of the individual determine the spiritual character of the corporate body. We have but one high priest, and that is Christ—a Priest forever after the order of Melchizedek, a Priest of life and not of death, a Priest in His own right and not merely by ancestral connections. This being true, we all, whatever our rank and station, must stand together with Him in the presence of God. We cannot presume upon others to do our

praying, to present our offerings, or to offer our praises. The minister is called of God and approved by the church to direct the worship of the congregation, not to offer a substitute for it. If therefore the minister leads in public prayer, the people are obligated to accompany him to the throne of grace. They must make his expressed prayer their own by following it with spiritual concurrence and sealing it at the close with that *Amen* which indicates personal endorsement. When the director and the choir lead in the service of song, the individual worshiper is in duty bound to make every syllable resound in praise upon the heartstrings of his personal devotion, and if at all possible with the living voice. The worshiping congregation is not only a body of priests but also a company of Levites in the spiritual services of the sanctuary. Whether therefore in the service of prayer or praise, whether in spiritual or temporal matters, we are to attend to the worship of God through Jesus Christ, knowing that not only have our hearts been sprinkled from an evil conscience, but our bodies have been washed with pure water.

The Decadence of Public Worship Due to a Lack of Personal Devotion. The lack of vitality found generally in the public services of the church finds its true explanation in the decadence of personal worship. Here is the seat of the difficulty. Some have mistaken the danger point and have attempted to do away with a distinct and separate ministry; such churches have never been blessed of God with an appreciable progress. The minister is not a priest between the people and God, but a priest as a leader of a body of priests, each of whom has direct access to God through Jesus Christ. He is called of God to lead the devotions of the sanctuary and is approved also by the church. Again, are we to have no song leaders, no choirs, no special singing? Here again, whole communions have taken false positions, to their own temporal and spiritual detriment. Our singers are leaders in a representative sense only; and it cannot be denied that God blesses the ministry of song in the same manner as He blesses the ministry of truth from the pulpit. Are we to have no observances of the ordinances? Here again, some have attempted to so spiritualize worship as to do away with all forms. In doing so they have weakened the public service by taking away the enacted and compact symbols for expressing belief in the declarations of God,

and in the sufferings, death, and resurrection of Christ.

No, the danger does not lie in a provision for the stated officers of worship but in the failure of personal compliance and reverent devotion under the guidance of such leadership. Is not the service in many churches only too similar to that of the ancient Jewish Temple, with the prayers of the minister unattended by those of the congregation, and the service of song like that of the Levitical choirs—the people standing afar off? Nor is formality to be found alone in liturgical services, but may appear also in the unplanned, desultory, and distracting services of the free churches, where, because of a lack of beautiful appointments, the faults stand out more glaringly.

Formality is not the absence of form, but form emptied of spiritual content. This God has condemned in every age. The word preached did not profit them—the ancient Israelites—because it was not mixed with faith in the hearers. Formality belongs no more to thoughtless utterances than to the thoughtless repression of distracting elements. The constant peril of spiritual worship is the nonparticipation which comes from decorous inattention. By all means let us put our hearts into our worship. Let us be alert to listen to the message that we may endorse with a hearty *Amen*. Let us crowd about the pastor as he utters the pastoral prayer, pressing with him into the place of holy worship, and lending him such spiritual pressure, such vehemence of desire, that we shall actually press him against the throne of grace. Then perhaps on leaving the sanctuary we may be able to say, "Surely God was in this place."

Doubtless the simplicity of the Christian worship seemed meager and inappropriate to the Jews accustomed to the splendid ceremonial worship in the Temple, but those early disciples had seen the Lord. They had handled the Word of Life. When therefore Jesus died and arose again, and thus continued His fellowship with them, "they came and held him by the feet, and worshipped him." It was the adoration of love. And when He ascended on high and disappeared in the cloud, they lifted their eyes to the upper sanctuary, not to some unknown deity, but to the One they had known in the intimacy of pure love. The priests in the Temple beheld only the blue and purple and scarlet; these looked beyond the veil into heaven itself, and beheld the glory of God in the face of Jesus

Christ. The writer to the Hebrews sums up the difference in these telling words, "We have an altar, whereof they have no right to eat which serve the tabernacle."

THE PRINCIPLES OF PERSONAL WORSHIP

The thoughtful student and devout worshiper, in giving attention to this all-important subject, will find a few simple principles helpful in analyzing the many and varied forms of personal worship. The need for more detailed instruction will be considered in the final section of this lecture.

1. *Worship Means, in Simplest Terms, the Ascription of Worth.* Worship is worth-ship. That to which we ascribe supreme worth, either consciously or unconsciously, is that which we worship. Those who attach supreme worth to riches, position, pleasure, or fame, worship these things. Hence St. Paul speaks of covetousness as idolatry. The heart must be wholly detached from these things and set upon God. This is the meaning of Jesus when He said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). The simple meaning of this text is that God must be loved supremely, and all others with a secondary love; but even this secondary love is purified and increased by the supremacy of love to God.

2. *Worship Must Be Expressed in Human Concepts and by Physical Means.* Worship itself is altogether spiritual, and in no sense a form, but its expression must always be embodied in form. Man is an embodied spirit. This fact must be observed in every consideration of life. Man lives under conditions of time and space. Apart from these he cannot comprehend the existence of life, nor can he express his desires and convictions. Worship he must, but this worship will be expressed according to either the temperament or the particular education of the individual—perhaps both. Furthermore, there will enter into this expression his capacity for spiritual enjoyment, the molding influences of his environment, or the degree of his spiritual maturity. Given this as a basis, it is easy to understand the wide differences in the forms of worship. A consideration of this must furnish the ground for wide charity and deep spiritual fellowship.

Who has not known the man or woman of culture and refinement frequently

shocked by the crudities in worship on the part of those less favored than they? On the other hand, how frequently do those of narrower training fail to comprehend the position of those above and beyond them in educational advantages! The man with little taste for, or appreciation of, good music may express himself through doggerel lines and tunes akin to jazz, and yet his worship may be genuine and sincere. To the cultured ear of the musician, however, this is distracting and consequently destructive of true worship and devotion. Some give attention to *what* is said, others to *how* it is said. The one is helped through truth, the other through feeling. To those audiences not accustomed to sustained thought, the first will make no appeal; to those who are, the second will be merely curiosity. The bombastic, self-confident speaker who draws attention constantly to himself may appeal to one class and utterly disgust another.

But lest the highbrows in worship take undue credit to themselves, it must be said that there is another phase of this subject—a deeper and truer and, we think, a more Christian aspect. This brings us to our third division.

3. *Worship Is Universal in Its Character and Demands.*

Not only does true worship originate in the touch of God upon the soul; not only is it expressed according to the character and enlightenment of the individual worshiper; but God demands that the response be immediate, and that each worshiper express his offering through the best means at hand. Worship is costly in the sense that it lays hold of personal consecration and demands the utmost surrender. Suppose the Israelite of olden time had refused to bring the best of his flock to the Tabernacle for sacrifice because his neighbor's lambs were larger and whiter. Would God have been pleased with this act of false humility? And will God be pleased with us if we refuse to lift our voices in praise because our neighbor's voice is more musical? Will God excuse us from prayer simply because we must utter our petitions with stammering lips? No, God demands of each individual worshiper the utmost of his ability and training. He demands the crucifixion of a false pride that would lead us to withhold our offering simply because it has not the excellency of our neighbor's. It submits everything to the ardor of the heart, and refuses to bring anything to the altar of God, however attractive, if there

be not written upon it, "Holiness unto the Lord."

Finally, the universal character of worship not only demands but makes a place for every type of worship and for every degree of attainment, from the simplest and unenlightened to the most spiritually alert and mature saint in the kingdom of God. This is the glory of Christianity, this is the true spiritual worship in Christ. St. John recognized the varying spiritual levels and the differing grades of maturity when twice he repeats the declaration: "I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:12-14). Worship is first of all the touch of God upon the soul, and this can be expressed only through human means, whether they be limited or fully developed, as we have previously indicated. But God demands that this worship shall be expressed by the best we have.

This must, of course, always be imperfect in this life, for we have this treasure in earthen vessels. The heart may be perfect, but the vessels are earthen and weak. But the time will come when we shall offer, not only the perfect love of our hearts, but the perfect service of our hands. Here again St. John sounds a deep and authoritative note. "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. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

SPIRITUAL INSTRUCTION

Having set forth the duty of both corporate and personal worship, and having mentioned briefly some of the underlying principles, we now turn our attention to more detailed instruction in the matter of practical application. Granting that true worship is best learned from inspiration and example, still instruction in precept and practice may also prove helpful.

1. *Instruction in the Method of Worship.* I have a copy of the *Diache* or *Teaching of the Twelve* which I prize very highly. It is written in the original Greek on one page, with the English translation directly opposite. The date of this manuscript is thought to be from A.D. 100 to 150. This

brings it very near the time of St. John. It is valuable as revealing the practices of the Early Church concerning baptism, the Eucharist, the traveling ministry, and other churchly rites. For instance, the traveling minister who stayed more than three days in a place was judged to be an impostor. Here at this early date we find instructions in the form of a litany concerning the Eucharist.

LEADER: *We thank thee, our Father, for the Holy vine of thy servant David, which thou hast made known to us through thy Son Jesus.*

CONGREGATION: *To thee be glory for ever and ever!*

LEADER: *We thank thee, our Father, for the life and knowledge which thou hast revealed to us through thy Son Jesus.*

CONGREGATION: *To thee be the glory for ever and ever!*

LEADER: *As this broken bread was strewed on the mountains and having been collected became one, so let thy church be brought together from the ends of the earth into thy kingdom!*

CONGREGATION: *For thine is the glory, and the power, through Jesus Christ, for ever and ever!*

Dr. George A. Buttrick, in his book entitled *Prayer*, makes the statement that such guidance is still wisdom, and that an alert church might well furnish instructions to aid its first communicants in silent prayer when the bread and the wine are being served. We believe that instruction by their pastors will prepare first communicants for a deeper and richer experience, and be conducive to a better observance of this holy ordinance.

2. *Preparation for Worship.* Dr. Nels F. S. Ferre, in a small volume recently published entitled *Strengthening the Spiritual Life*, begins his first chapter, on "A Formula for Spiritual Success," with the statement of "Mother Alice" from a Hawaiian leper colony. In a chapel speech she said, "I have come to the seminary to learn to pray. That is my biggest need as I face my situation." "Deep in the pew," says Dr. Ferre, "I felt very small, knowing that we seminary professors could teach other things far better than we could teach that." "Before the missionaries came to Hawaii," continued Mother Alice, "my people used to sit outside their temples for a long time meditating and preparing themselves before entering. Then they would virtually creep to the altar to offer their petition and afterward would again sit a long time outside, this time

to 'breathe life' into their prayers. The Christians when they came, just got up, uttered a few sentences, said Amen, and were done. For that reason my people called them 'halois'; without breath, or those who failed to breathe life into their prayers." "Many of us feel today," says Dr. Ferre, "that the greatest challenge is to breathe vitality into our spiritual life."

We must take time to be holy. The Scriptures are plain. Without holiness no man shall see the Lord. So little attention has been given to the development of the life of holiness that even the doctrine itself has become somewhat obscured. The need for increase in holiness sounds strange to some ears. Sanctification is the act by which we are made holy; but holiness is a state or condition of life; and as the spiritual life grows and increases, so also we increase in holiness. All the graces of the Spirit are implanted in the heart by regeneration. Sanctification is a subtraction; growth is an addition. Man may increase in learning, culture, art, position, influence, and authority. These may be beneficial, but to increase in holy living and the fruit of the Spirit is the all-important demand of our lives.

3. *Bible Study.* The study of God's Word and communion with Him through this Word is one of the outstanding means of grace. By the study of God's Word we mean a devotional study. *First*, we are to study it as the Bereans did, as a foundation for our faith. *Secondly*, we are to study it as a personal message from God to our souls. We are to take time to let the Spirit breathe life into the written Word. Then only does it become the engrafted Word which is able to save our souls. *Thirdly*, we are to study it with a view to obedience. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). *Lastly*, we should study the Bible as fuel for our affection. No one can study the Bible prayerfully without finding his heart warmed with a new affection. We love him because He first loved us; and every revelation of God's love through His Word enkindles a fresh flame of love in our hearts. "The love of Christ constraineth us."

4. *The Reading of Devotional Literature.* Another remark of Dr. Ferre will strike a note of sympathy in every heart earnestly

seeking increased communion with God. He says: "One ought to find a few minutes each day to dwell with the great saints of the church. Let me be frank in admitting that my own life suffers when I do not feed it on wise devotional reading as well as when I do not pray with some who know intimately the life of prayer." After mentioning such standard works as Thomas a Kempis' *Imitation of Christ*, DeSalle's *The Devout Life*, and others, he states that the book he has used most is Oldham's *Devotional Diary*. Among others it is interesting to note that he especially mentions Dean Munro's *Truth for Today*. While there are many well-known and well-loved books of devotion, I have enjoyed Mary W. Tileston's *Daily Strength for Daily Needs* more than any other. It is especially fine for hospital work. Such publications as *Forward*, *The Upper Room*, and our own *Come Ye Apart* are attempts by the churches to cultivate devotional reading. To me, the *Life of William Bramwell*, the *Memoirs of Carosso*, and the *Journal of Hester Ann Rogers*, together with *Wesley's Plain Account of Christian Perfection*, have been most stimulating and helpful. The *Spiritual Reflections of John Wesley* and the *Religious Maxims of Thomas C. Upham* are heart-searching and give deep insights into the nature of true spirituality. These should be read frequently, thoughtfully, and prayerfully.

* * * *

WHAT IS WORSHIP? An unknown writer has summed it up in the following terse and telling statements.

1. *It is the thirsty land being watered from above.*
2. *It is the candle in the act of being lighted.*
3. *It is the prodigal son hastening homeward.*
4. *It is the soul standing silent before mystery.*
5. *It is the workman for a moment listening to music.*
6. *It is an eager heart seeking for the love that never fails.*
7. *It is time flowing into eternity; space lost in infinity.*
8. *It is food and drink to all who hunger and thirst after righteousness.*
9. *It is a man climbing the altar stairs to God.*
10. *It is a joyous moment of communion with God.*

(Continued on page 39)

The Pastor, a Soul Winner

By Carl L. Wooten*

IN TWO WAYS I have been unfortunate in my life. First, I have not had the opportunities that many of you had in earlier life. Second, I did not take advantage of the opportunities I did have. I took my first full-time pastorate after I had reached the age of thirty-one. I am now caught at the age of forty-three. It is embarrassing for me at times. I am not able to discuss intelligently many subjects such as trigonometry, astronomy, astrology, and science in different fields, or even comparative religion as taught today. But when it comes to winning souls, I am not an expert by any means, but I feel at home in this field. To this cause I have dedicated my life, and for this purpose I personally believe I was born. To fail to win souls as a pastor, I fail myself, I fail my church, I fail those people for whom I am responsible, and, above all, I fail my God and my eternal Judge.

The two fields which I have heard discussed, pastoral work and evangelism, as to the evangelist's having a greater opportunity to win souls over the pastoral opportunities is a debatable question with me. First, have all the souls who have gone to the altar under the evangelist been won by him, or by the faithful pastor who visited them in their homes, in the hospital, prayed for them and the members of their families? God bless the evangelists. We certainly appreciate them and their work. But my subject is "The Pastor, a Soul Winner." I would answer my own ques-

tion by saying that all the souls saved under the preaching of the evangelist are not won either by the evangelist or by the pastor, but by a united effort. However, I would like to give just one illustration for your encouragement. A young man and his wife who had been very wicked and knew nothing about the church, and especially our church, came to the altar under the preaching of an evangelist. Later he came to me and said: "Rev. Wooten, I want you to know that the preaching of the evangelist did not reach me. It was your personal dealings with me. I should have gone to the altar last Sunday night, and made up my mind then I was going at the next invitation." This was a soul won through the co-operation of the people, pastor, and evangelist. But I think the subject of my paper demands that I deal more with the pastor as a personal soul winner. There are many paths over which I could travel, but I hope to confine the rest of my paper to pastoral preaching and soul winning.

First, brethren, your preaching is not going to be soul winning when there is no soul in your sermons. I personally use everything I can find that is good to make me a better preacher. I am guilty occasionally of using another man's sermon outline and building my own sermon around it. Not often do I do this; but I do, and make no apologies for so doing. But you cannot drag an old dry book of outlines out of your bookcase and type down the introduction, a joke, an illustration; division one, an illustration, a joke, an illustration; division two, illustration, a joke, and

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an illustration, and so on. I believe in illustrations, and one of the weakest points of my ministry is the fact that I cannot give an illustration effectively. I believe in humor in the pulpit and have been criticized for it. If you can get your people to smile with you, you can get them to weep with you; but illustrations are just windows. If the people keep warm, they must have the whole house. Humor is just the spice in the cake. To make a good cake, you use less spice than any other ingredient in the cake; but to leave the spice out of the cake, it is not a complete cake. So, if souls are won under your preaching, you are going to have to put your soul into your preaching. To do this you must love people. If you do not love people, you need to do one of two things: ask God to forgive you and ask Him to thaw out your backslidden heart, or leave the ministry before you damn more souls by your heartless preaching.

I prayed over this paper, and what I say is not in its infancy; it is a full-grown child. Taking the small churches, the hard churches, the young preacher, the old preacher, the teaching type preacher, and all of the rest into consideration, there is no excuse for a pastor's not being a soul winner to his own people. I do not believe we can do what we ought to do in two or three revivals and, many times, just protracted meetings a year. This soul-saving business is a year-around job. Too much of our preaching is not aimed at soul winning. I have my own preaching plan and do not ask another to follow it. As nearly as I can, I plan my Sunday morning sermons and prayer meeting talks for my church people. I try to make my Sunday night service evangelistic. Never do I plan a Sunday night sermon without expecting someone to be saved. I try to build

my people up to this thought in mind. Of course, people are not saved in every Sunday night service, but many are.

There are some essentials in a pastor winning souls. First, he has to love souls. Second, he has to put his soul into his sermons. His soul has to become a part of the souls of his people. Third, he has to build himself and his people up to a climax of the service, which is the altar call, if he expects to win souls. You have to preach a sermon that reaches souls, and you have to make your people feel their responsibility to God for souls. Preach to them and teach them that people can be saved in the regular services. Get everybody you can to stand. Get everybody you can to sing. Get everybody you can to pray as they sing. Try to create a spirit of expectancy. Make some of those old, cold, formal, indifferent church members feel they are going to be lost if something does not happen in getting souls to God.

To win souls is harder than making pastoral calls. To win souls is harder than giving talks. To win souls is harder than reading books. All of this is necessary for the pastor. It takes death to bring life. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

The most of you men are married men. You lived with your wife the nine months before your babies were born. You saw her restless nights; you saw her sufferings increase; you stood by her and prayed as she went down in the jaws of death to bring your baby into the world. Oh, yes, there was great joy after the wife and baby were on their way; but it took suffering to bring that new life into the world.

"Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Being a pastor is not a profession, primarily. Being a pastor is not being a driver. A pastor is a shepherd, and a good shepherd will give his life for his sheep. A good shepherd will not go to a good, warm room and sleep as long as one of his sheep is exposed to the cold and to destructive beasts. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" becomes a part of the nature of a soul-winning pastor. When you see the value of souls and see them eternally lost, all hell cannot keep you from winning at least some of them to God—not even your pastoral duties.

I am sure you have done the same; but, brethren, I have worked on the preparation of sermons and found myself completely exhausted, tears dropping upon that paper and making great wet spots on the paper; then have the devil tell me that I was a fool, highly emotional, and that I would have a nervous crack-up. But, brethren, for some reason those sermons brought results. When I put my soul into my sermons, they do something to and for the souls of others.

Jeremiah saw the doom of men and said, "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 8:20, 21; 9:1.) This is the only thing that is going to make you a soul winner, pastor.

I make no apologies for giving my experiences as an example. I consider myself an average preacher and very limited within myself, but I believe I have found the secret that all pastors can know. God can take an average preacher and make him a soul winner. An average man, plus God, makes him a majority over all other powers. God has given me many souls in our regular services in all the churches where I have been pastor; but I live, preach, pray, and sleep that people are going to be saved or sanctified in the next Sunday's service.

We just closed Youth Week in our church. The Young People's Council voted to have the pastor do the preaching. Deep snow and sub-zero weather came. Some people were getting saved, but it looked like many of our young people were not going to get in, in this meeting. On Saturday I felt as if I would die. On Saturday night I felt as though many of our young people were lost and that I was partially responsible. On Sunday morning I went into the pulpit actually weak in body. At the close of the service twelve came to the altar, but that load did not lift. Sunday night neither the radio nor anything else interested me. I felt I would die if God did not give me souls in that Sunday night service. When the altar call came to a close, twenty-seven people, many of them young people, had found their way to the altar. This was unusual, but a part of my very soul and life was in that sermon.

I know nothing more to tell you. But if others live, you must die. And many times, pastor, you must die by degrees for the sake of the lost people in your Sunday school and church.

Our Task

By *Bertha Pults**

AS MINISTERS of the gospel, what is our task? To reach the heights of a certain profession? Not as the world considers a profession. The ministry is not a profession, but a sacred calling. Our real task is to reach the top of the ladder in soul winning. Those heights are really and truly reached on our knees before God.

In the past few years our world has changed into a modern, streamlined, and mechanized era. And though we boldly denounce modern and streamlined religion, yet we are prone to become professional mechanics instead of warmhearted soul winners. It is the Christian's inherited nature to bring souls to Christ. Burning hearts, holy passion, heavenly zeal, and inward fire are the heart of Christianity. Seemingly in this busy age it is hard to keep hot hearts. Paul admonishes us to be "fervent in spirit, serving the Lord." Or as another version reads, "Maintain the spiritual glow, while serving the Lord."

Jesus said to a busy person, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful, and Mary hath chosen that good part." This one thing is needful in being a soul winner; that of choosing the better part, or taking time every day to have fellowship with the Master. Any preacher who is too busy for his early hour alone with God is just too busy. There is hardly any way to check on a preacher's prayer life. He does not have to check a time clock or give account to anyone. No one knows,

when he is in his study, whether he is whiling away his time reading some sort of magazine, or whether he is pouring out his heart to God in prayer. But let him remember he cannot get by with anything. A lack of vital prayer life will show up in his personal dealings with souls, as well as his preaching. The preacher who permits himself to become so busy, buzzing here and buzzing there, will find his altar becoming bare and his church indifferent and unconcerned.

Daily meditation and devotion kindle an inward fire. David said, "While I was musing the fire burned: then spake I with my tongue." Also we hear Jeremiah saying, "His word was in mine heart as a burning fire . . . and I could not stay." The preacher who takes time to be alone with God goes to the pulpit with a burning heart. Words that come from a warm heart are effective words. They may be simple, but effective. They convey a message to the people. They are filled with meaning, soul food, inspiration, and warnings. People go away feeling that God has spoken to them. When God speaks, it lingers long in the soul like a "sweet morsel" under the tongue. When a man speaks in his own strength, his words are meaningless, empty, and soon forgotten.

Recently I heard a preacher tell of one of his pastorates where they had revival effort after revival effort without desired results. They had secured the best workers possible. A few seekers knelt at the altar, but they did not have a Holy Ghost, Heaven-sent revival. He became deeply concerned

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and began to fast and pray. For six weeks he carried a tremendous burden, fasting often and praying several hours a day, and sometimes into the night hours. Of course others found out about his concern. They too joined him in fasting and prayer. A revival broke out right in the wintertime. He did his own preaching, and the meeting lasted four weeks. There were more than one hundred cases of genuine salvation.

Some time ago I held a meeting for a pastor who had a great concern for a Holy Ghost revival. On the third day of the meeting, as he was praying, he cried out of the anguish of his soul and said, "God, give us souls at any cost, even if it means to live on bread and water the rest of this meeting." The Lord said, "That is what it will cost." He said, "Lord, I mean it from the depths of my soul." He kept his promise to the Lord. Needless to say, we had a real revival. The thing caught fire, conviction was deep, and we had glorious altar services that sometimes lasted for hours. Several heads of families were saved for the first time. Confessions and restitutions were made, and problems were solved. Really, it was wonderful. How did it all come about? A pastor began with earnest intercessory prayer, the people joined him, and God answered from heaven.

Every revival or religious awakening in history has been the fruitage of prayer which came from burning hearts. Someone struggled in the spirit and fought forces of evil. Five or ten minutes a day in prayer will not bring about an awakening of our people to their sense of duty. We may get church members without burning hearts, but Heaven-sent revival fires are kindled by an inward fire. Someone has said, "Minimum prayer will not produce maximum results."

We talk a lot about praying, but are we the intercessors we should be? Jesus set us an example in prayer. He spent whole nights in prayer, and often arose a great while before day to be alone with the Father. If it was necessary for the Son of God to spend so much time in prayer, how much more necessary it is for us! Praying is more than saying nice words; it is more than posture or form, or reading books on prayer. Praying is hard work. Praying is sweaty business. Jesus sweat great drops of blood in prayer on that cold night. And it was a cold night, for later in the night Peter warmed his hands by the fire. Oh, that we might have more of this desperate praying that Paul describes as "groanings that cannot be uttered"! Also he was an example of his exhortations, "That supplications and prayers be made for all men." On one occasion Jesus said, "This kind goeth not out but by prayer and fasting." The disciples had become so busy working for the Master that they had failed to fast and pray; therefore they were defeated and could not cast out the devil. Have you ever felt defeated because of the lack of prayer?

How long has it been since you have had a crushing soul burden until food lost its taste, and sleep went from your eyes, until you prayed through for some soul you were seeking to win? We cannot expect our people to do more than we do. You know the railroad engineer always takes the engine past the station in order to get the coaches up to the station. I believe if the pastor will go past the station in prayer he too can get the laymen up to the station of prayer and soul winning.

There is something else I want to mention that is of fundamental importance in soul winning. That is delighting in the Word of God, and

meditation upon it day and night. For the lack of it brings shallowness and defeat. For some time I have been emphasizing daily Bible reading in my meetings. Often I ask for hands of those who have read a chapter in the Bible that day. More times than I shall mention here I have had visiting pastors present, and they have blushed with embarrassment because they had been too busy to read their Bible, and have made their apology after the service. How can we feed the souls of others when we have failed to feed ours? We cannot inspire our people if we ourselves have failed to kindle the fire daily in our own hearts. We should not only cherish the Word for our own personal victory but should wield it as a mighty Sword of the Spirit, "For it is the power of God unto salvation."

On one occasion I heard a district superintendent give this experience. He said while at home one day he sat reading a book. His wife came in and said: "Dear, I am sure that is a good book, but will you allow me to say, I haven't seen you reading your Bible much lately. I have noticed it in your preaching. Your sermons are not as rich as they were. There seems to be a lack in your ministry." He said, "I knew she was right." Together they knelt and prayed that God would forgive them for their laxness and negligence.

Brethren, may I say with all Christian love: If we were completely honest before God, would we take our place with that princely man of God, the district superintendent who was big enough to admit his fault? If we are convicted, let us humble ourselves before God, that the fire may burn brighter in our own hearts.

It would thrill me if at our district gatherings, such as the assemblies and preachers' conventions, we would

have a time of prayer and fasting; and that our churches would have entire days of fasting and interceding with God. I personally believe that inward, holy fire would move in our midst and spread from church to church, from person to person, and that a mighty revival would break out with lasting results. Our people would be inspired to feed their souls daily by Bible reading and prayer. Our churches would take on new spiritual life, and Christians with burning hearts would yearn over the lost and seek out the salvation of friends and loved ones.

Maintaining the faith and fervor of our fathers is our most essential need. But there is the matter of meeting the needs of this generation or applying ourselves to the needs of our age. I fear we have made our churches too professional. We put out our shingle and seem to say to the needy world, "Come to us." Sometimes we do not even put out our shingle! People used to make the church a community meeting place. They had very few places to go, and it wasn't very difficult to get them to attend church. But our day is different. They have dozens of places to go, and hundreds of things demanding their time. If we are going to win men to Christ, we must not wait for them to come to us, but take the church to them. I thank God for the "Mid-Century Crusade for Souls." My prayer is that more of our preachers will accept its challenge. We have the method, but what are method and organization without burning hearts?

How useless was the Early Church until it burst from behind closed doors on the day of Pentecost! That is just what we need to do, to take our religion outside the four walls of the church. May the spirit of Pentecost come upon us until we over-

come our fears and speak the Word of the Lord with boldness. The apostles worked with unlikely people and in unlikely places. Peter and John ministered to the lame man at the gate of the Temple. Philip expounded the Word to the Ethiopian riding in a chariot. Paul's work was not mass evangelism, but personal evangelism. The disciples, on the Emmaus road, went forth with burning hearts. No water could quench their zeal; no stoning or scourging could stop them. Burning hearts were stronger than prison bars; the pot of boiling oil only added to the fervent heat of the heart.

Christ's example also was that of person-to-person contact. Some of His greatest sermons were to individuals, like the woman at the well or Nicodemus, who came to Him by night. He was always in quest for a soul, whether at the dinner table of a publican or in the home of a friend. He never passed a need by, and had time to heal the leper, the blind, the demoniac, and all whom He met.

Our early Nazarenes went forth with burning hearts, seeking out souls in every walk of life. They preached in homes, tents, brush-arbors, abandoned churches, vacant store buildings, deserted theaters, on the streets, and out under the stars. Such men as C. W. Ruth, Bud Robinson, J. G. Morrison, J. W. Goodwin, R. T. Williams, J. B. Chapman, and H. V. Miller commenced their princely careers preaching wherever and whenever they could find a chance. I have heard them tell the stories. They wanted souls more than comfort or ease. They gloried in revivals sent down from heaven. The way of holiness was often hard for them to travel, but their victories were eternal.

I thank God for the Home Mission Board and respectable places of worship. and our preachers can be as-

sured a fair living; but there is a danger of depending upon the Board too much. We can't afford even to cherish the thought, I'll take it easy; my salary will come anyway. Like Paul, we must keep the "heavenly vision" before us. Yes, we must make plans and have organization. In fact, the whole church must do teamwork to accomplish our task.

The lives we live, our professions, and everything we do should be God-centered. We are living for and serving a great God. We are tools in His hands, and servants in His kingdom. To seek easy places or sleep on the job is to allow our souls to be condemned. "Awake, thou that sleepest—and look on the fields, for they are white already unto harvest," should startle us into action. "He that winneth souls is wise"; and, "They that turn many to righteousness shall shine as the stars for ever and ever."

The Price of Service

(Continued from page 7)

tainly I will be with thee," and that seemed to be enough for him. The reality of His presence was so great that when God himself wanted to make His promise vivid to Joshua, Moses' successor, he said, "As I was with Moses, so I will be with thee" (Josh. 1:5). Moses' experience had become a norm for others.

When it came to his funeral. God buried him and the people could not discover his burial ground. God had taken him to His eternal presence where "his saints shall serve him."

*Long though my task may be,
Cometh the end.
God 'tis that helpeth me,
His is the work, and He
New strength will lend.*

—ANON

The Master Evangelist's Material—Part 4

By Peter Wiseman

WE HAVE BEEN viewing His principles; now we are to view His material.

THE MASTER EVANGELIST USED THE PARABLE

A parable is defined as a comparison between familiar facts and spiritual truths; "an earthly story with a heavenly meaning." Some parables are short, such as "If the blind lead the blind, both shall fall into the ditch" (Matt. 18:14). "A city set on a hill cannot be hid" (Matt. 5:14). Some parables are longer, as the story of the prodigal son, showing the Father's love toward the wandering child; the parable of the Good Samaritan, which answers the question, "Who is my neighbor?" The parable of the sower with its four kinds of hearers, pupils. Read carefully the parables of Jesus; search for the reason why they were given; then seek the outstanding lesson (not lessons) of the parable (the meaning); then make the application to the present time and present needs.

THE MASTER EVANGELIST USED THE SYMBOLS

A symbol is defined as something concrete, set apart as a design or emblem to show the abstract. For instance, the Lord's Supper as a means of remembrance of His suffering and death; the cross as the meaning of sacrifice; washing the disciples' feet as the meaning of humble service; Palm Sunday, riding on an ass, as the meaning of spiritual kingship; the little child in the midst as the lesson of humility and trust.

THE MASTER EVANGELIST USED ALLEGORY

A good illustration of this is recorded in St. John, the vine and the branches, showing the relationship of

His people to the Father and the conditions of such relationship, the fruitfulness of abiding.

THE MASTER EVANGELIST USED IMAGERY

He used many figures in His teaching. The simile, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt. 23:37); metaphor, "Go ye, and tell that fox" (Luke 13:32), "Strait is the gate, and narrow is the way" (Matt. 7:14); synecdoche, a part for the whole or a whole for the part, "I have meat to eat that ye know not of" (John 4:32); metonymy, "I must preach . . . to other cities," inhabitants (Luke 4:43); personification, "the wind bloweth where it listeth" (John 3:8); irony, the opposite of what the words say, "Praiseworthy . . . to set at naught God's commandment" (Mark 7:9, Weymouth); apostrophe, "Woe unto thee, Bethsaida! (Matt. 11:21); hyperbole, "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24).

THE MASTER EVANGELIST USED THE COMMON INCIDENTS OF LIFE

"A sower went forth to sow," perhaps pointing to a sower in the field; "a house divided against itself," perhaps near a house that showed a division, a crack, in the wall. Speaking to covetous people, He told of a rich farmer who made plans he never lived to carry out, for he died that night, and God called him a "fool." He found teaching material in everything.

THE MASTER EVANGELIST USED THE OCCASION

The situation has much to do with vital education, a situation revealing a vital need; for education cannot be

divorced from actual living. This is clearly revealed in the Master Teacher. The occasion of finding the traders in the Temple led to the cleansing of the Temple; the occasion of the woman at the well for water led to a changed life, the experience of living water; the occasion of seeing the multitude led to the Sermon on the Mount; the occasion of the murmuring of the Pharisees because He plucked the ears of corn on the Sabbath day and ate, led to the teaching on the true relation of man to the Sabbath, that the Sabbath was made for man; the occasion of eating with Simon led to the parable of the two debtors; the occasion of the charge that He had a devil led to His warning concerning the unpardonable sin. There are many other occasions and messages as the result. We do well to look them up.

Thus the Master's method of procedure would often grow out of the situation. To the woman who came for water, it was a request for a drink; then taking her from the material to the spiritual, from water in the well to the water of life, resulting in a changed heart. To Nicodemus, the scholar, it was a masterly discussion on the new birth. To the little rich sinner, Zacchaeus, it was, "Come down; for to day I must abide at thy house." To the poor blind man it was, "Receive thy sight: thy faith hath saved thee," and so on—never just the same approach or method.

Keeping Our Emphasis on Holiness

(Continued from page 11)

his journal that at one time there were almost as many people seeking and claiming entire sanctification as claimed salvation in his meetings.

It was by preaching holiness that Brainerd and Asbury hewed out a kingdom in the wilderness; by the

preaching of holiness Finney revived the deadness of his day and set men on fire for God. Through this blessed doctrine Daniel Steele, J. A. Wood, and Hannah Whitall Smith wrote that books have blessed the world. Through the power of holiness Havergal, Crosby, and others gave us songs that, when sung in the Spirit, lift our souls on the wings of inspiration. And what shall I say more? For time will fail me if I tell of Bresee, Reynolds, Morrison, and Williams; of Chapman and Nease and the holy evangelists and preachers "who subdued kingdoms, wrought righteousness," and dotted this land with Nazarene churches. And who has not heard of Bud Robinson, who so many years preached holiness everywhere and every time he spoke?

All these have borne witness to the truth of entire sanctification and have reached a better land. God has provided through them this better ministry for us, so that, apart from us, the good work which they began should not be finished.

Believing

Dr. J. R. Howerton used to tell his congregation in the South how old "Uncle Charlie" illustrated his faith in the gospel of the Cross for sinners. On his deathbed this former slave, who could not read, sent for Dr. Howerton, asked him to read John 3:16, and then said, "Marse Jim, sign my name to dat verse and lemme tech the pen." Uncle Charlie had had a cabin and lot deeded to him and understood the making of contracts. In delirium, when he was dying, the old Negro cried out, "I ain't got nothin' to do to be saved but to believe on de Lord Jesus Christ, and I done signed de Bible to sho dat I do."—*Sunday School Times*.

What the Bible Says About Eternal Security

Part 2

By *W. W. Clay*

NOW LET US notice the facts about that robe of righteousness. Once in the Old Testament it speaks of this robe: "He hath clothed me with the garments of salvation, he hath covered me as with the robe of righteousness" (Isa. 61:10). Nothing is here said to warrant that fantastic interpretation that this was Christ's imputed righteousness or that it was to cover up the sins of which we were refusing to repent or from which Christ was unable to cleanse us. What a farce if God can do no better than to fool himself by camouflaging our sins under an imaginary covering!

A prominent eternal security teacher in a sermon on the Prodigal Son showed up the depth of absurdity to which such teachers go. He said that when the son came home the father took him to the banqueting table with all his filth on him, the overpowering smell of the hog pen, ragged clothes and all, just because he had thrown over his son the best robe! What a contradiction to reality! For in real life both the son and the father would have insisted on a bath, as a first requirement. No self-respecting Jew of the upper class, as this father evidently was, would tolerate the smell and filth and rags, any more than an American father of today. What a travesty to think of God as a Being who would be unable or unwilling to cleanse away our sinfulness, or who would receive us if we refused to give up our sins, or our filthy rags of self-righteousness!

And this is not the worst. These teachers say that, though you may lie again and again, still you are no liar

in God's sight—God looks not at the lies but at His own robe of righteousness, and counts you His own truthful child. Though you deliberately murder, still He does not see you as a murderer, but as His holy son. Though you live in sex impurity, still He does not count you as a rake or a harlot but as His own pure child. Yet these teachers contradict their own theory. They say that God does see your sins enough to refuse to have fellowship with you when you sin, and to punish you by making you lose your reward. The whole thing is absurd, and does not have a single word of scripture to sustain it.

But God has not left us in the dark as to what this robe of righteousness really is. The Book of Revelation speaks of a multitude so great that no one could even estimate their number (Rev. 7:9-14). The people in this great multitude differed from one another in race and language, but they were alike in one respect—each had on a white robe. And verse 14 tells us just what these robes were. They were not Christ's robe, but their own robes, once filthy, but now washed white in the blood of the Lamb. The robes were theirs, but the whiteness—their righteousness—was Christ's. This robe was their character, their own personality, their inner life. And this whiteness was not a pretense, not a camouflage of hidden sinfulness, white on the outside but hiding the stench of rottenness beneath, but a real whiteness that came because of the cleansing of their robes in "the blood of the Lamb."

In fact, this theory of God's cover-

ing over sin in any other sense than by forgiveness and cleansing is not found in the Bible. When God said, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32: 1; Rom. 4: 7), He did not mean that it was hidden from sight, but blotted out by forgiveness. "Wash me, and I shall be whiter than snow" (Ps. 51: 7)—no hint there of covering up sin. In prophecy God says, "From all your filthiness . . . will I cleanse you" (Ezek. 36: 25). Rom. 6: 6 says, "That the body of sin might be destroyed." Then there is that all-inclusive statement of I John 1: 7: "The blood of Jesus Christ his Son cleanseth us from all sin." Does "all" mean ALL? Then in the last book of the Bible we have the statement, "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5). In all these passages, as in all others, the Bible speaks of purging from sin, destruction of sin, freedom from sin, and cleansing from sin. Yes, when we are saved we receive a "robe of righteousness" (Isaiah 61: 10); but this is not sin put out of sight, but sin that is cleansed till the robe of the inner life is made "whiter than snow."

Now let us turn our attention to a scripture that greatly troubles eternal security teachers—the parable of the vine and the branches (John 15: 1-5). Some means had to be found by these teachers to explain these verses away; for, taken just as they read, interpreting them just as we interpret the rest of the Bible, they are directly against eternal security. So it is no wonder that scarcely any two of these teachers agree as to what this passage means. I have read everything I can get hold of that outstanding eternal security teachers have written about these verses. Among them are Clifton L. Fowler, former dean and founder of Denver Bible College; C. H. Spurgeon, the great English Baptist

preacher; Harry Ironside, of the Moody Bible Church; J. F. Stronback, author of the book *Shall Never Perish*; William L. Pettingill, of the Philadelphia School of the Bible. Some of these writers say that the union of the vine and the branches has no reference to salvation; some say that it refers only to the outward profession; some, in spite of the assertion of Christ that He is the Vine, say that the vine represents the visible Church; still others say that the unfruitful branches are the Jews.

Dr. Pettingill admits that nearly all Calvinists disagree as to its meaning. In a booklet written by him he tells of many of these grotesque interpretations and disagrees with them all! He gives as his opinion that we are all branches of Christ at birth, but after we reach the age of accountability if we sin we become either dead or unfruitful branches. If this is true, it must follow that only those who grow up without committing sin would remain branches! His explanation is so fantastic that I cannot find another eternal security teacher who agrees with him. The only thing in which these teachers agree is that this does not mean what it says! But I believe it means exactly what it says.

But look closely at this parable. That these branches were born-again Christians is evident by the repeated expression, "in me." And you cannot find where the Bible speaks of being "in Christ" in any other sense but a relation of real salvation. Rom. 8: 1 says, "No condemnation to them which are in Christ Jesus." "In Christ, he is a new creature" (II Cor. 5: 17). And John says, "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John 5: 20), proving that when the Bible speaks of being "in him" it has

direct reference to the possession of eternal life.

However, in this parable Christ implies a difference between a vine in nature and ourselves as His branches. In nature a branch has no power to stay in the vine or go out. But when Christ says, "Abide in me," He is telling us that we have power to remain in Him or to sever ourselves from Him. And in verse 10 Christ tells us how to abide in Him: "If ye keep my commandments, ye shall abide in my love."

Then notice the sixth verse: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." These were real branches and shared the life of the vine; for nothing can wither that has not previously had life. And these branches that once had the life of the vine lost that life, and were destroyed, so that they never got back into the vine.

The fact is that the security of eternal life is always conditional. While God did not use the word "if" in the parable of the sheep that listened and followed, yet the "if" is there. If the sheep are not listening and following, they are not His sheep. In the parable of the vine and the branches the "if" is stated: "If a man abide not in me, he is cast forth as a branch" (v. 6). There are many places in the Bible where the word "if" is used when speaking of our security—scriptures that are ignored by eternal security teachers, for these scriptures contradict their theory. Let us look at some of these scriptures.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable

in his sight." What a glorious prospect of a heavenly presentation by and by! But immediately there follows an if: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:21-23). Here there can be no question but that the reference is to born-again Christians—once enemies but now reconciled and ready for presentation as a part of the bride of Christ. Yet God says that in order for this presentation there is a condition: "If ye continue . . . and be not moved away from the hope of the gospel."

Then note what Peter says: "You, who are kept by the power of God through faith" (I Pet. 1:4, 5). Every allusion in the context refers to saved people—"begotten . . . again" (v. 3); "believing, ye rejoice with joy unspeakable and full of glory" (v. 8). Yet the promise to these believers that they would be "kept by the power of God" was conditional on their faith.

Again we read in Hebrews 3:6: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." If we are eternally secure, why does God make our security conditional on holding fast our faith firm unto the end?

Then Peter again tells us (II Pet. 1:1-11) that just believing for salvation is not enough. We must add to our faith other things which he here mentions. Then he says, "If ye do these things ye shall never fall" (v. 10). And the negative of this statement must also be true: "If you do not do these things, you may fall, and thus fail of an entrance into Christ's eternal kingdom."

Let us turn in the Old Testament to that passage that is the beginning of the Bible doctrine of the atonement—the story of the institution of

the Passover and its slain lamb (Exodus, chapter 12). Every command concerning the observance of the Passover had a typical significance—the kind of lamb, its being kept in three days, not a bone to be broken, and no leaven in the bread. But safety from the destroying angel was conditioned not only upon their applying the blood to the doorposts and lintel of the house, but upon their staying under its protection: “And none of you shall go out at the door of his house until the morning” (v. 22). They could go out if they chose; but if they went out, even though they had once been protected by the blood, they would be destroyed. So it is possible for us who have once been safe under the protection of the Blood to leave its safety and be lost. God’s command for them not to go out from under the blood can have no other significance.

And God has safeguarded in His Word against the error of eternal security through the use of that all-inclusive word “whosoever.” How precious is that familiar passage, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). “Whosoever” means “without any exception.” And this is its meaning always. Now look at another of God’s whosoever: “Whosoever hateth his brother is a murderer” (I John 3:15). And that word “whosoever” makes it apply without exception. Even that fictitious robe that is supposed to keep God from seeing sin cannot keep God from regarding the man who has hatred in his heart as a murderer. And the Bible goes on to say, “And ye know that no murderer hath eternal life abiding in him.” So if a born-again Christian should have hatred in his heart against anyone, he becomes a murderer and has lost his eternal life. For “no murderer”

(not even an eternal security murderer) “hath eternal life abiding in him.”

Then look at Rev. 21:8: “And all liars, shall have their part in the lake which burneth with fire and brimstone.” Does “all” mean ALL? Or does it make an exception for those who once believed in Christ? God gives us the answer in Rev. 22:15. In the list there given of those who will be shut out of heaven is another who-soever: “and whosoever loveth and maketh a lie.” And that word “whosoever” makes it without exception. It takes only one lie to shut you out of heaven—“a lie,” not lies. So if you go into the presence of God with one lie for which you are unrepentant and unforgiven, even though you have had eternal life, you will be forever shut out of heaven.

Another scripture that bothers eternal security people and for which they have given the most absurd interpretation is Rev. 22:19: “God shall take away his part out of the book of life,” which gives us the right to heaven (Rev. 21:15). Then it is possible for one who has had eternal life to be lost in hell. And the contrary truth is stated in Rev. 3:5: “I will not blot out his name out of the book of life,” which also implies the possibility of losing our right to heaven.

To evade this conclusion these teachers say there are two books of life. The one that bears the name “the book of life,” they say, is the record of everyone that ever was born. The other, “the Lamb’s book of life,” is the record of those who have been born again and have eternal life. They say that somewhere God will blot from the book of life all who have not been born again, and then it will be the same as “the Lamb’s book of life.” Let us see what God says about it in His Book.

First, in the account of the Great White Throne Judgment (Rev. 21:12-15), while there are books that contain the record of our lives, there is one book, one only, where the names of those who have eternal life are recorded and this book is called "the book of life." Whether or not a soul was cast into the lake of fire was determined by whether or not his name was in this book (vv. 12, 15). Then in Rev. 21:27 we read of a book, one only, that contains the names of those who could enter heaven and here it is called the "Lamb's book of life." There is no escape from the conclusion that these two books are the same. Paul too speaks of this book: "My fellowlabourers, whose names are in the book of life" (Phil. 4:3). How absurd it would be if all that was meant by the book of life was the record of those who had been born physically! So when God threatens to take away our part out of the book of life, it can mean only that eternal life and the right to heaven may be lost by those who once had it. And God never threatens anything He cannot or will not do.

Now let us look at the scripture we read together (Heb. 10:26-39), specially noting the last two verses. Their meaning shows up even stronger in the new Revised Standard Version: "But my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him. But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls."

A careful examination of this entire passage will show that these words were addressed only to born-again believers. Note in verse 22: "full assurance of faith, having our hearts sprinkled from an evil conscience"—this cannot mean unsaved people. In verse 30 God speaks of

"his people," which here can mean only His children. V. 34 speaks of the people to whom this was spoken as having taken "joyfully the spoiling of your goods." Did you ever know an unconverted person who would do that? And no one but a born-again person has what comes next: "Knowing in yourselves that ye have in heaven a better and an enduring substance"—an inner assurance and a present title to eternal glory are two things no sinner ever had. Then in the final verses of this chapter the inspired writer declares that those of whom and to whom he was speaking were "them that believe to the saving of the soul" (v. 39).

Now note what God says about these believers: "If we sin wilfully after that we have received the knowledge of the truth (v. 26). Both the pronoun "we" and the references just considered make it clear that this was addressed to believers, not to sinners. It refers then to sins committed "deliberately" after we are saved. Here again is implied the opposite, that if we do not sin willfully, that is, do not have the consciousness that what we did was contrary to the will of God, there does remain a "sacrifice for sins"; that is, the blood of Christ blots out that sin instantly, for in that act there was no rejection of the law of God and no rebellion against the will of God. But "if we sin wilfully," or as the new translation puts it, "deliberately," after "we have received the knowledge of the truth" as to the sinfulness of that act, then "there remaineth no more sacrifice for sins"—we no longer are under the protection of the Blood. Before a believer sins "deliberately" he is free from the coming judgment—"and shall not come into judgment" (John 5:24, R.V.). But if he sins "wilfully" there is a "certain fearful looking for of judgment" (v. 27). Nor can this re-

fer to the judgment of rewards (I Cor. 3:11-15), but to the final judgment day, for it is accompanied by "fiery indignation," and a destruction graphically depicted by the word "devour." And no longer is their relation to God that of children but of "adversaries."

Now look at verses 29 and 30. Our King James Version is plain but the new Revised Standard Version is even more true to the original: "But my righteous one shall live by faith, and if he [my righteous one] shrinks back, my soul has no pleasure in him. But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls." This says that only those who continue to believe will have their souls thus kept in His hand. To thus keep believing does not imply a continual effort of faith; for faith, like love, is an attitude. As long as we keep listening and following (John 10:27) and do not destroy our attitude of faith by heart rebellion in sinning "wilfully," we are still believing. And God here asserts that those who "shrink back" and quit believing will not be kept secure but will be "destroyed." How nearly this scripture parallels John 15:6! "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." In these scriptures as in all the rest of the Bible the responsibility for the security of the believer is placed, not alone in the act of God, but also in the willful choice and act of the believer.

This does not in any sense contradict the principle that we are both saved and kept by grace, not by works. In order to be saved there are conditions to be met, conditions laid down by the Christ, who shed His blood for our salvation. One of these conditions is repentance: "Repent

ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). Not a word is said here of faith or prayer, though other scriptures make it plain that God will not save without either of them. Another condition of salvation is faith: "For by grace are ye saved through faith" (Eph. 2:8); and, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Not a word is spoken in either of these scriptures of God's demand for repentance and prayer. Still another condition is prayer: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Not a word is said here of the other two conditions, faith and repentance. This condition of prayer does not mean that we have to coax Christ to save us, or that we must "pray through" as we do for other needs to get God to save us, nor does it imply loud and continuous intercession. It does mean that you cannot get saved by telling a preacher or church that you believe, but that in being saved you must do business with Christ. Your heart must look to Him for salvation and you will receive it directly from Him. All three of these conditions are essential. No one was ever saved who did not turn away from his sins, and look to Christ, and believe on Him.

But none of these divinely imposed conditions can be classed as "works" which men do to try to merit salvation. In meeting these conditions we did not do one thing to help save ourselves. After we had done all these we would still be lost sinners if Christ did not save us and by His grace give us eternal life, by His power work in us the miracle of the new birth, and through His Spirit indwell us. We are saved by grace and by grace alone.

And we are kept by grace alone. True, Christ has laid down certain

conditions that we must meet in order for Him to keep us. And as the Author of our salvation He had a right to make these conditions. John 10:27, 28 tells us that it is only those who are listening to His voice and are following Him who are safe in His hand. Matthew 7:21 makes it plain that only those whose heart attitude is to do the will of God will enter the kingdom of Heaven. God makes it very definite in I John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him"; and God makes it plain in the scripture we are studying (Heb. 10:26) that the sin that separates us from God does not refer to those acts, however displeasing to Him, that do not involve heart rebellion and the setting of our will against the will of God. It is willful or deliberate sin that takes us out of the protection of the "sacrifice for sin." Yet it is His grace and His power alone that keeps us. Even though we do our best to do His will, we are helpless of ourselves to stand against Satan. But God will by His grace keep those who meet His conditions for being kept.

MAN NEEDS GOD

Man needs to be alone with God. His fall consisted in his being brought, through the lust of the flesh and the world, under the power of things visible and temporal. His restoration is meant to bring him back to the Father's house, the Father's presence, the Father's everlasting love and matchless fellowship.

Man needs to be alone with God. Without this, God cannot have the opportunity to shine into his heart, to transform his nature by His divine working, to take possession, and to fill him with the fullness of God.

Man needs to be alone with God, to yield himself to the presence and the power of His holiness, of His life, and of His love. Christ on earth needed it; He could not live the life of a Son here in the flesh without at times separating himself entirely from His surroundings. How much more must this be indispensable to us!

Alone with God—that is the secret of true prayer; of true power in prayer; of real, living, face-to-face fellowship with God; and of power for service. There is no true, deep conversion, no true, deep holiness, no clothing with the Holy Spirit and with power, no abiding peace or joy, without being daily alone with God.

Quote—ANDREW MURRAY

Bullets for Your Bulletin

It is always the man who has done nothing that is sure nothing can be done.

Some of us will wear scars to our graves earned by making it hot for others.

Don't be a knocker. You can't saw wood with a hammer.

If you cannot win, make the one ahead break the record.

Bees do not make honey and sting at the same time.

The parrot, is short on information, but long on publicity.

So live that you need not coach the children in good manners when they leave for the party.

The bonds of matrimony aren't worth much unless the interest is kept up.

Recommended for special mention: The man who, after buying a high-powered car, never misses a church service on Sunday.

The law gives the pedestrian the right of way, but makes no provision for flowers.—*Various sources.*

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Specimen of Type

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, 'Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

g Mark 3, 13
h Deut. 6, 16
i Luke 6, 20
See Ps. 91,
17
j Prov. 16, 19
k 29, 23
l 37, 15
m 66, 3
n Isa. 61, 2, 3
o Luke 6, 21
p John 16, 20
q 2 Cor. 1, 7
r Rev. 21, 4
s Ps. 37, 11
t Rom. 4, 13
u Deut. 6, 13
v 10, 20

25 'And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,
3 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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Which Commentary?

By Ralph Earle

1. WHOLE BIBLE

WHICH COMMENTARY would you recommend for a preacher to buy?" That is the question that I am asked most often as I go about the country. Every minister worthy of his vocation wants the best helps he can get in understanding the Bible, so that he can preach the truth of God's Word.

My first answer is usually in the form of a question: "What commentaries do you have now?" But since we cannot get that information from each reader we shall have to begin at the beginning.

Many, if not most, of our preachers have Adam Clarke and Matthew Henry. Both are six-volume sets and rather inexpensive. These two commentaries supplement each other very well. For while Adam Clarke's is critical and exegetical, Matthew Henry's is devotional and practical. The former type is basic and essential to any intelligent understanding of the Bible. But the latter furnishes a great deal of homiletical material that a preacher needs. Adam Clarke's, of course, is the standard Wesleyan commentary, which every holiness preacher should have. Matthew Henry's will give a lot of sermon suggestions. Whitefield used it a great deal. Spurgeon gave it a very high rating.

Assuming that the preacher has these two standard commentaries, what should he buy next? My answer would be: *The Pulpit Commentary* or Lange's. Both of these have been recently reprinted in very beautiful editions, the former by Eerdmans and the latter by Zondervan.

Which of these two should one buy? That is a rather difficult question to answer. Wilbur Smith, who is one of the best conservative authorities on books about the Bible, recommends Lange's as the first commentary that every preacher should own. Certainly the student who has Lange's will not lack for a scholarly, conservative, and thorough handling of practically every passage in the entire Bible. My students have many times expressed their satisfaction in using this valuable work. I presume that it is quoted more often than any other in my classes.

Both Pulpit and Lange's are filled with sermonic material. Each has an exegetical treatment of the consecutive verses and then a rather lengthy homiletical exposition. There is an abundant supply here for every preacher.

Both sets are very valuable. Lange's has twenty-four volumes, Pulpit twenty-three. The price of the latter is somewhat lower. Perhaps that is its main advantage. On the whole, Lange's is probably a bit more conservative theologically. Both, of course, are composite commentaries with a number of different writers for the various volumes. Those by Lange himself are outstanding in value—such as on Genesis, Matthew, and John. Whichever of these two sets you get, you will never have reason to regret the purchase.

What next? I would suggest *Alexander Maclaren's Expositions of Holy Scripture* (Eerdmans reprint, 17 vols., 1944). This set is a veritable gold mine of rich homiletical material. One may pick up any volume of Maclaren's and find half a dozen striking

sermon topics. That feature alone is of no little value to the busy pastor. And some of Maclaren's devotional passages are about as rich as you will find anywhere. Here is a real investment in soul food for hungry congregations. William Robertson Nicoll said of this work: "Will there ever again be such a combination of spiritual insight, of scholarship, of passion, of style, of keen intellectual power?" Though written years ago, Maclaren's words have a freshness about them that is characteristic of timeless truth well expressed. Our people need to be fed and blessed. This work will help fill this need.

Another widely known commentary is that by Jamieson, Fausset, and Brown. Having appeared in this country in five-, two-, and one-volume editions, it was reprinted in six beautiful volumes by Eerdmans in 1945. These three British scholars did an admirable job and, though some eighty-five years old, the work is still definitely valuable. Some of the insights evidenced here have not been surpassed since.

For sheer mass of sermonic material nothing else has ever been produced which can compare with *The Biblical Illustrator*. Some of the wordy quotations from ancient writers are not too apropos today. But many of the quaint sayings of medieval scholars and Puritan divines are surprisingly pertinent to our times. The perennial value of this work is shown by the fact that it is being currently reprinted by the Baker Book House.

All of us owe a real debt of gratitude to Zondervan, Eerdmans, Baker Book House, and any other publishers who are making available again the great standard commentaries and other reference works of a past generation. Some of these have been scarce

items for years. Now the best are almost all in print again. That is something for which every devout student of the Bible should be genuinely thankful. These publishers are rendering a great service to our generation.

The Expositor's Bible is another great commentary which has recently been reprinted by Eerdmans. The value of the different volumes varies considerably. But there is a large amount of rich exposition here, well worth the price of the new six-volume edition. Some may prefer to buy individual volumes—or even the entire set—in an older edition with larger print.

One will scarcely find better exposition anywhere than some of the material in *The Expositor's Bible*. Outstanding are Maule on Romans, Findlay on Galatians and Ephesians, Maclaren on Colossians—Philemon and the Psalms, Denney on Thessalonians, Plummer on the Pastoral Epistles and James and Jude, Dods on John and I Corinthians. Since this covers much of the New Testament it is rather obvious that this set is well worth having. If one is buying individual volumes from used book stores, he might well start with those we have mentioned. There is a great deal of sermon material here and rich devotional reading for the preacher's own enrichment.

So far we have been mentioning commentaries now in print. For those at present only available in used book stores we might call attention to Parker's *People's Bible*. The inspired oratory of some of these expositions will improve the preaching of him who will take the time to read in this older work.

There are numerous other sets of commentaries on the whole Bible which could be listed such as *The*

Cambridge Bible, *The Century Bible*, and *The International Critical Commentary*, and *Westminster Commentaries*. But many of the writers in these composite commentaries are very liberal and their criticism as arid as the desert. The especially valuable volumes in these sets will be noted in connection with the individual books of the Old and New Testaments.

Two or three other commentaries might well be mentioned as well worth purchasing. Particular attention should be drawn to Whedon's because of its Wesleyan point of view. Comparatively few scholarly commentaries with the Arminian slant have been produced, and we welcome those few. The New Testament volumes, written by Dr. Whedon himself, are especially valuable.

Another valuable work is *The Bible Commentary for English Readers*, edited by Ellicott. It is scholarly and basically conservative.

An old work worth possessing—if found at the right price—is called *The Bible Commentary*, edited by F. C. Cook. It is very thorough in its exegesis.

The Preacher's Homiletic Commentary is still widely used. In my estimation it does not come up to *The Pulpit Commentary* or Lange's, although there is a great deal of good homiletical material in it.

Benson's Commentary (five volumes) was once warmly recommended to me by a holiness preacher for its Wesleyan point of view. I have not used it enough to form a fair appraisal of its value. But definitely it would be a good work to have in one's library.

There are several usable one-volume commentaries that are worth owning. The *Abingdon Bible Commentary* is probably the best known of these. First published in 1929, it

is still selling well. As the name indicates, it is Methodist in origin. The many contributors are all ranking scholars, but the point of view is on the whole rather liberal. One of its more valuable features consists of articles on the Bible, the Old Testament, and the New Testament. Used with intelligent discrimination, this is a volume well worth its price.

The Dummelow Commentary (1909) is also a valuable work. One will find here a mixture of liberal and conservative writers. But used wisely, it is worth owning.

Peake's Commentary (1919) is a bit more up-to-date, but also a little more liberal. Its contributors are all scholars of repute, so that one will get added points of view on some passages, as is true in using any of these composite commentaries.

A New Commentary (1928), by Gore, Goudge, and Guillaume, has been popular in England and somewhat in this country. A special feature of this work is the inclusion of the Apocrypha, used far more in England than in America. The contributors are on the whole liberal.

In striking contrast to all of these is a one-volume commentary recently reprinted by Kregel Publications, of Grand Rapids. It differs from the other one-volume works mentioned in being written entirely by one man and in being thoroughly conservative. We refer to the *Student's Commentary*, by George Williams. The author is strong on the dispensationalism, typology, and the significance of numbers in the Bible. But here is a commentary that one can recommend with little reservation.

A recent two-volume work is worth mentioning. In 1936 Muhlenberg Press (Lutheran) published a *New Testament Commentary*, edited by Alleman. This was followed in 1948

by an *Old Testament Commentary*, edited by Alleman and Flack. Both volumes have a large number of contributors, mostly Lutheran. The most valuable feature of this work is its general articles. The one on "The Old Testament and Archaeology," by W. F. Albright, dean of American Biblical archaeologists, is the most up-to-date survey of this important field. It alone is worth the price of the volume.

Our discussion would not be complete without noticing a new publication which is attracting a great deal of attention, *The Interpreter's Bible*, put out by Abingdon-Cokesbury Press (1951—). The first of twelve volumes has recently appeared. The rest are promised at the rate of two a year.

Big claims are made for this new work on the Bible. It is enthusiastically advertised as "Christendom's Most Comprehensive Commentary." All the techniques of modern salesmanship are being used to get this into every preacher's library.

The first volume includes Matthew and Mark, together with general articles on the New Testament. Some of these articles are excellent and all are informative as to present-day points of view. Here is up-to-date scholarship of a high order.

Each page of the commentary proper has the Revised Standard Version printed at the top, exegesis in the center, and exposition at the bottom. The print in all three sections is excellent.

I have been working through Mark, and my reactions are very definite. The exegesis is extremely meager, very liberal, disappointing at best. There is nothing here to compare at all with Pulpit or Lange. If one is looking for verse-by-verse explanation he simply will not find it.

On the other hand, the exposition

by Luccock is rich, packed full of usable homiletical material, all of it geared to present-day life. So I would say, "Yes, buy this set as it comes out." The expositions by Buttrick on Matthew and Luccock on Mark are well worth the price of the volume. Then, too, every preacher should keep in touch with current scholarship in the Biblical field. This new commentary will do that in a very satisfactory way.

Two more articles are planned to follow this, one on the Old Testament and one on the New. These will list what we consider to be the best commentaries on individual books of the Bible. It is hoped that these will be of definite help in the selection of commentaries that will not just clutter your shelves but open the Scriptures for the preaching of the Word.

The Nature of Christian Worship Its Personal Aspect

(Continued from page 17)

But all attempts to express the nature of true worship pale into insignificance before the words of Holy Writ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-23).

What a glorious privilege is ours to enter within the veil into the holiest of all—the "holiness of holinesses"! But what greater glory is it to abide in this inner sanctuary, where the Blood of the atonement is sprinkled upon the mercy seat and the Shekinah burns in splendor above it! And "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Our bodies are the temples of the Holy Ghost. Within our hearts the Comforter abides. He it is who guides us into all

(Continued on page 40)

"Lovest Thou Me More than These?"

John 21:15

By Rev. Alfred Silvernail

GENTLEMEN, I'm going fishing," said Peter. "We will go with you," respond the six followers of Jesus. But fruit of man's labors is naught. Not until the Master's command did the labors bring forth abundant fruit. And what a catch! So much so that they were afraid their nets would break.

As these fishermen draw their nets to shore, Jesus is preparing a meal for them. As they gather around, Jesus has a question for Peter, "Lovest thou me more than these?"

I hear this question with special emphasis on the phrase "more than these." There is Peter surrounded by the comforts of the fire and food, and he is asked if his love for the Master exceeds the love of these present comforts. It stirs my own soul when I understand the significance of such a question. "Ministers of the gospel, lovest thou Me more than the comforts of the fireside?" Men, we punch no clock; we have no office hours. If we would win men for God, we must love Him more than the comforts of life. We can become so attached to the comforts of the fireside that we neglect the salvation of those without the Saviour.

I hear the Master as He hands Peter a bit of food. "Peter, here is some food; but, Peter, do you love Me more than these?" God help us in this ever-present temptation. Do we care more for the bread we can get from our people than we do for the "Bread of Life" we can give to our people?

"Peter, here are your boats, your nets, and your fish; but, Simon, son

of Jonas, lovest thou Me more than these?" These constitute your trade or position. Man of God, do you care more for your trade than your flock? Many of us must supplement our income from outside labor. But I hear my Master inquire of me, "Which is more important—your work or My work?" Which receives top priority in your life?

"But here are your possessions, Peter; where have they been catalogued in relation to My work?" Does my consecration include my possessions and have I kept them there?

And last of all I hear my Master inquire: "Peter, here around you are My men. They are also called My disciples. But, Peter, do you love Me more than these?" Their opinions are important. Their advice is helpful. Their applause is gratifying. But, "lovest thou Me more than these?"

Oh, that we can answer with Peter, "Thou knowest that I love thee."

The Nature of Christian Worship Its Personal Aspect

(Continued from page 39)

truth, and He it is who keeps the altar fire of divine love burning in splendor within our hearts. This is the true service of worship. All else is but the feeble effort of fleshly wisdom—the wood, hay, and stubble that shall someday be tried by fire. "Let us hold fast the profession of our faith without wavering," continues the apostolic injunction, "(for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:23-25).

Sermon Outlines by Various Authors

The Parting Promise

SCRIPTURE READING: Acts 8:12-17

TEXTS: John 15:3-14, 16, 17 (Explain setting)

- A. *The Pentecostal petition*
- B. *The parting promise*

PROPOSITION: The Comforter is Here.

I. *Apostles Witness to Two Works.*

A. *Apostles previously regenerated.* "Lord, even the devils are subject" (Luke 10:17); "Rejoice, because your names are . . ." (10:20); "Go ye . . . teach . . . baptizing them in the name . . ." (Matt. 28:19); "They are thine. . . None of them is lost . . . keep them from evil. They are not of the world" (John 17:9-16).

B. *Not backsliders but unsanctified.* "Go to my brethren . . ." (John 20:17). ". . . tarry . . . until ye be endued . . . he . . . blessed them . . . they worshipped him . . . continually . . . praising and blessing God" (Luke 24:49-53).

C. *Christ's prayer answered at Pentecost.*

II. *Holy Men Through the Ages Witness to Two Works.*

- A. Christians at Ephesus (Acts 19:6).
- B. Samaritan Christians (Acts 8:17).
- C. Madam Guyon
- D. Savonarola
- E. Personal testimony

III. *The Spirit's Witness to Two Works.*

- A. The Spirit's sensitiveness
- B. The Spirit, a Guide to the second blessing

CONCLUSION

- A. Christ's unanswered prayer (John 17:17, 20)
- B. Have you helped God to an-

swer Christ's prayer for your sanctification?

—D. T. S.

Pattern of the Ages

SCRIPTURE READING: Heb. 9:7-9; 10:8-15

TEXT: *For the law having a shadow of good things to come, and not the very image of the things, can never make the comers thereunto perfect*" (Heb. 10:1).

A. "See . . . that thou make all things according to the pattern . . ." (Heb. 8:5).

B. Purpose of the Tabernacle—to teach by foreshadows of redemption.

C. The outer court, the holy place, holy of holies.

PROPOSITION: The symbolism found in the furnishings gives the pattern of God's redemptive scheme.

I. *Furniture of the outer court* (Brass)

A. Brazen altar—need for a sacrifice

B. Laver—need to see ourselves and be cleansed

II. *Furniture of the Holy Place* (pure gold)

A. Table of shewbread—sustenance, provision, supply—Christ, our Bread of Life.

B. Golden candlestick — light — Christ, our Light.

C. Altar of incense—Christ, our Object of Praise.

III. *Furniture of the Holy of Holies*

A. Ark of the covenant

B. Mercy seat

These two were one piece of furniture—justice and mercy reconciled.

CONCLUSION

A. We are not to serve God by letter of ceremonial law but in spirit and in truth.

B. The purpose of the redemptive pattern is to bring holy person into the presence of holy God.

C. To whom have you been offering sacrifice?

D. How have you been washing away carnality?

E. What have you been doing for spiritual food?

F. Whose light have you been walking in?

G. Has the altar of incense been to your own praise?

H. Are you ready to enter the holy of holies?

—D. T. S.

Paul's Twofold Message of Salvation

TEXT: Acts 26:18

INTRODUCTION: Today people are saying that there is no need for the "second blessing." They say that there is no such experience to be had. The Bible writers taught this experience, and the great Apostle Paul especially emphasized two works of grace.

I. Paul's Teaching of *Sins*

A. The word used in the plural

B. Outward acts

C. Actual sins committed

D. Forgiveness of sins (Rom. 3:25)

II. Paul's Teaching of *Sin* (Rom. 7:17)

A. Inherited sin from Adam (Eph. 2:3)

B. Sin must be cleansed

C. Paul's terms for sin

CONCLUSION: Paul definitely teaches that one may have his sins forgiven, and sin cleansed from his heart. That soul may stand in God's holy place with "clean hands, and a pure heart."

—W. W. B.

The Christian's Crisis at Israel's Jordan

SCRIPTURAL AREA: Joshua, chapters 1-7

KEY VERSE: "This day have I rolled away the reproach of Egypt from off you" (Josh. 5:9a).

INTRODUCTION: Historical. Freed from bondage by the Red Sea crossing. The destruction of unbelief. Victories intermittent with doubtings. A nation of believers.

I. *Pre-Crisis Preparation*

A. God's command. "Arise, go over this Jordan" (1:2b).

B. God's promise: (1) general (1:3); (2) to Joshua (3:7, 8); (3) to Israel (3:10).

C. God's demand for action. "Within three days ye shall pass over" (1:11).

1. To receive help from those already possessing (1:12ff).

2. Nature of possession revealed in those already possessing—rest (1:15).

D. The seeker must know what to expect.

1. The search for truth (chap. 2).

2. The search is fruitful (chap. 2).

3. The search reveals a way of sacrifice and death.

E. The price.

1. Every opponent to be slain (1:18).

2. Disobedience means death (1:18).

II. *The Crisis Experience*

A. Taking up the unfinished job. Persistence.

1. Hold fast what you have (3:3).

2. Make sure where you're going; follow your means of grace; keep proper perspective (3:3, 4).

3. A new way—a distinct grace (3:4b).

B. The crossing.

1. Faith a requirement: (1) priests (3:6, 8, 15); (2) people (3:14).

2. Driving stakes. A monument in the midst of Jordan (4:9).

III. *The Results*

A. The testimony: (1) inward—Gilgal, a turning point (4:19); (2) outward—the monument (4:20-24).

B. The second circumcision (5:3).
(1) Separation. (2) Ownership.

C. They can stand alone (5:11, 12).

D. Divine guidance indicated (5:14).

E. World on the defensive (6:1).

F. Victory normal (chap. 6).

—A. E. R.

Christ's Gift to the Church

TEXT: Ephesians 5:25-27

INTRODUCTION: An examination of four current doctrines concerning sin and its cure:

1. That sin is of the will only—not of the heart.

2. That sin is suppressed unto eventual extinction.

3. That sin is cleansed by growth in grace.

4. That sin is purged at death.

But we believe that sin is purged by an act of God in the heart, subsequent to regeneration. Scripture abounds in instances that bear out our point. One such will suffice (Ephesians 5:25-27).

I. *Christ also loved the church, and gave himself for it.*

A. Evidences abound that Christ came to save sinners.

B. But Christ gave himself also out of love for the Church—the body of believers—the redeemed.

II. *That He might sanctify, cleanse, and present it to himself holy and without blemish.*

A. Christ gave himself to provide the means of grace by which the Church might be set apart for a distinctive service in a world of sin.

B. There is no evidence that the Church was to sanctify itself by "suppression" or "growth in grace."

C. Christ sacrificed himself that He might sanctify the Church.

—K. H. SULSTON

A Divine Objective

TEXT: Acts 2:1-6

INTRODUCTION

I. *The Immediacy of the Divine Objective Shown in Prayer*

A. Jesus prays for an immediate need in His disciples (John 17:17).

B. Jesus prays for those who shall believe on Him through their word.

II. *The Immediacy of the Divine Objective Shown by Direct Command*

A. The disciples commanded to remain in Jerusalem.

B. The disciples commanded to wait for the promise of the Father.

III. *The Immediacy of the Divine Objective Shown in Fulfillment*

A. On the Day of Pentecost.

B. The filling with the Holy Ghost.

C. The suddenness of the experience.

CONCLUSION

—ALTON SWIFT

Holiness, the Christian's Need

TEXT: I Thessalonians

INTRODUCTION: Reason for writing—something is lacking (3:10)

I. *The Church's Present Condition* (cc. 1—3)

A. A Christian church (1:4-6; 2:13-14; 3:4-6)

B. An exemplary church (1:7)

C. A working church (1:8)

II. *The Church's Future Hope* (cc. 4—5)

A. Jesus is coming back (4:16)

B. We know not the time (5:2).

C. Prepare to meet thy God (5:6).

III. *The Church's Present Need* (cc. 3—5)

A. Your hearts need to be established in holiness (3:12-13).

B. Your sanctification is God's will (4:3, 4, 7).

C. Your sanctification includes all (5:23).

CONCLUSION: He will do it (5:24).

—ROGER M. WILLIAMS

“Man’s Condition for the Instantaneous Experience of Holiness”

SCRIPTURE: Acts 2:1-4

TEXT: Acts 2:2 and 2:4a

INTRODUCTION: Contextual

I. *Eager Anticipation of the Coming of the Comforter*

1. They were assembled together.

II. *Diligent Preparation*

1. They were praying.

2. They were united in spirit.

III. *Instantaneous Readiness*

1. They were suddenly filled with the Holy Spirit.

CONCLUSION

—LUCILLE M. LAW

After Conversion

TEXT: *Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost (Acts 19:2).*

INTRODUCTION: Contextual

I. The Knowledge That Appropriates Faith

A. Knowledge of John

B. Knowledge of Christ

C. Knowledge of sins forgiven

II. The Faith That Brings Experience

A. In the Word of God

B. In the messenger of God

C. In the work of God in Christ

III. The Experience of a Second Work of Grace

A. Knowledge and faith

B. After conversion

C. The baptism of the Holy Ghost

CONCLUSION

—R. L. SAWYER

The Prodigal Son

SCRIPTURE READING: Luke 15:11-24

INTRODUCTION: Definition of terms.

The Father is God. The son is a backslidden Christian. The far-off country is sinful living. The home is Christian living.

I. *Steps of the Wayward Son*

A. Separating himself

1. His mind was set on that far-off country.

2. He finally actually took his leave.

B. Squandering his possessions

1. He mingled with those of the foreign country.

2. He soon realized they had taken all his goods.

C. Suffering in misery

1. His immediate surroundings bothered him.

2. His memory of what used to be, and his knowing what it could be even now, bothered him probably more.

II. *Steps of the Returning Son*

A. Realizing his need

B. Repenting of his sin

C. Receiving forgiveness

1. Robe of righteousness.

2. Ring of authority; now he could sign his father’s checkbook.

3. Shoes of sonship once more, not of a slave; slaves didn’t get shoes issued to them. These were for sons only.

CONCLUSION: These are the steps away from God, and the steps back toward God. They should help each of you locate yourself.

But now let me make a matter clear for the help of all. It is the matter of sonship. Of course, we are all sons by right of creation; even the devil comes under that heading. But the important question is: Am I now a son by right of re-creation? I hope to point out

(Continued on page 46)

Quotes from Here and There

GIVE GOD TIME

The late Dr. Jowett said that he was once in a most pitiable perplexity and consulted Dr. Berry, of Wolverhampton.

"What would you do if you were in my place?" he entreated.

"I don't know, Jowett. I am not there, and you are not there yet. When do you have to act?"

"On Friday," Dr. Jowett replied.

"Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion on any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels a path through the waters will be suddenly open.

Give God time, and when the bed of the brook is dry Elijah shall hear the guiding voice.

Quote—F. W. BOREHAM

WHEN I MET THE MASTER

BY KAY McCULLOUGH

I had walked life's way with an easy tread

And followed where richest treasures led,

Until one day in a quiet place

I met the Master, face to face;

And when I met Him, I could truly see

That His eyes, in sorrow, were fixed on me.

*I cried, "My Master, let me go
With the message of love, to those in
woe!"*

*I am seeking, now, the souls of men—
To give Him my life, I find is gain,
E'er since by faith, in a quiet place,
I met my Master, face to face.*

Vision of Jesus

The dimness of sin impairs our vision; but were we to see Jesus as we shall see Him in heaven, I think it would happen to us as it once happened to a celebrated philosopher. Pursuing his studies on the subject of light—with a zeal not too often consecrated to science, but too seldom consecrated to religion—he ventured on a bold experiment. Without the protection of smoked or colored glass, he fixed his gaze steadily for some time on the sun—exposing his naked eyes to the burning beams of its fiery disc. Satisfied, he turned his head away; but, strange to see!—such was the impression made on the organs of sight—wherever he turned, the sun was there; if he looked down, it was beneath his feet; it shone in the top of the sky in the murkiest midnight; it blazed on the page of every book he read; he saw it when he shut his eyes; he saw it when he opened them. It was the last object which he saw when he passed off to sleep; it was the first to meet his waking eyes. Happy were it for us if we could get such sight of Christ, and this glory of the Sun of Righteousness were so impressed upon the eye of faith that we could never forget Him, and ever seeing Him, ever love Him.—GUTHRIE.

CONTENT WITH SIN

The Danish philosopher Kierkegaard gave a parable of a wild duck. With his mates this duck was flying in the springtime northward across Europe. During the flight he came down in a Danish barnyard where there were tame ducks. He enjoyed some of their corn. He stayed for an hour, then for a day, then for a week, then for a month; and finally, because he relished the good fare and the safety of the barnyard, he stayed all summer. But one autumn day when the flock of wild ducks were winging their way southward again, they passed over the barnyard, and their mate heard their cries. He was stirred with a strange thrill of joy and delight, and with a great flapping of wings he rose in the air to join his old comrades in their flight.

The duck found that his good fare had made him so soft and heavy that he could rise no higher than the eaves of the barn. So he dropped back again to the barnyard, and said to himself, "Oh, well, my life is safe here and the food is good." Every spring and autumn when he heard the wild ducks honking, his eyes would gleam for a moment and he would begin to flap his wings. But finally the day came when the wild ducks flew over him and uttered their cry, but he paid not the slightest attention to them. The soul can forget its high ideals and standards and be content with sin.

BENEFIT FROM LIBRARY

Let us imagine a large reading room in a great library. The shelves are filled with great literature. If we were standing in that room, learning would be all around us. But if we do not give attention to it by reading one of the books, that learning will not affect our lives. Then think what difference takes place when we do give

that learning attention by reading. That which is everywhere is now there for us and it affects our lives, becoming a part of us as we absorb the ideas into ourselves.

We are, all of us, always in the presence of God. There is the matter of giving attention and a response to the presence of God in order to benefit in any real sense.

LUTHER'S ASSURANCE

MARTIN LUTHER stated that, in one of his periods of depression, it seemed to him that he saw a hideous and malignant form inscribing the record of his own transgressions round the walls of his room. There seemed to be no end to the list—sins of thought, sins of word, sins of deed, sins of omission, sins of commission, secret sin, open sins. The pitiless scribe wrote on and on. While the accuser was thus occupied, Luther bowed his head and prayed. When he looked up again, the writer had paused and, turning, faced him.

"Thou hast forgotten just one thing!" said Luther.

"And that—?" asked the tormentor.

"Take thy pen once more and write across it all: 'The blood of Jesus Christ his Son cleanseth us from all sin.'" At the utterance of these words, the spirit vanished and the walls were clean.

Sermon Outlines

(Continued from page 44)

two important truths in this matter:

1. Dead sons receive no inheritance. What if this son had died while in that far-off country? Today he is a son; but tomorrow he is not a son.

2. Legally-dead sons receive no inheritance. What if the inheritance had been disbursed while this son's whereabouts were unknown?

The Pastor as a Preacher

By R. M. Parks

I AM SURE you will agree with me when I say that the most important phase of a pastor's responsibility is his preaching of the gospel. If I should say that every pastor, in order to be a success, must be a great preacher, that would be incorrect. But to say that if a pastor wins men he must be a good preacher, that would be right. When I speak of preaching the gospel, I do not mean merely preaching from the pulpit. Jesus preached some of His greatest messages to only one individual.

In the New Testament we have the record of where a complaint arose against the apostles because their widows were being neglected. When this complaint reached the ears of the apostles, they called together the multitude of disciples and chose out of this number seven men of good report and full of the Holy Ghost to set over the matter of serving tables and looking after the widows. This they did in order that they might give themselves to the ministry of the Word and prayer. They felt that nothing should interfere with their responsibility of preaching the gospel. That feeling was a great factor in the power and greatness of their ministry.

One of the great prerequisites for the preaching of the gospel successfully is the realization of its importance. No man should ever attempt to preach if he feels his message is secondary.

After closing a meeting in California, we were asked to spend the night with a man and his wife. This man said to me, "I have a proposition to submit to you." After we had the evening meal and were about ready to

retire for the night, he told me what was on his heart. It was a matter that involved about \$125.00 per month for the remainder of his life. Our preaching had caused him to confide in us. He said, "I trust this matter to you. If you say I should have it or shouldn't, I will abide by your decision." When I realized that he was going to trust me with such a great matter, I bowed my head and prayed, "O Lord, help me to be the kind of preacher that I ought to be and be true to this man's soul." I counseled with him and trust the difficulty was settled satisfactorily.

Responsibilities like that are our lot in life. Sometimes they are financial, sometimes domestic, and sometimes infinitely greater than either of these. Whether these responsibilities are thrust upon us or not, they are ours as ministers of the gospel. Every time we stand in the pulpit, we must remember we have the destinies of men in our hands. We are called to preach a gospel that is "the savour of life unto life" or "the savour of death unto death." If we are faithful and true, men will live here and hereafter; but if we fail, sad will be the consequences both for them and for us in that great day. "Who is sufficient for these things?"

If the preaching of the gospel is important, the preparation for the preaching of the gospel is important. Too much cannot be said to emphasize the importance of that preparation. Many times, no doubt, we rise up to speak when we are best qualified to keep silent. Our failures are sometimes due, not to a lack of a message, but to a lack of preparation of ourselves for the preaching of that message.

We read in the Gospels the parable of the sower. We are told that the sower sowed the seed on four kinds of soil, and three of these soils, representing souls, brought forth no harvest. At the close of that parable we have this penetrating scripture, "Who hath ears to hear, let him hear." This parable shows us the importance of preparation for hearing the gospel. Many times our messages fall on ears and hearts that are wholly unfit and unprepared to receive that message, and therefore there is no harvest.

If so much importance is put on the preparation for hearing the gospel message, how much more emphasis should be put on the proper preparation for preaching it!

Paul writes to the church at Corinth and says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." He says here in the same verse, "We preach not ourselves, and in the last part of the verse he says, "We preach . . . ourselves." We do not preach our notions, our ideas, and our theories, but we preach Christ. Yet that message must go through the mold of our experience and be given the emphasis of our personality. Since this is true, God has an opportunity and emphasis through you that cannot be duplicated anywhere.

The preacher must be the first partaker of his own message. He preaches on the level of his own character. He cannot preach over his own head and make his preaching effective. He cannot preach properly the doctrines of the Bible unless he has experienced them. He cannot preach the doctrine of regeneration successfully unless he has the experience of regeneration. The experience of entire sanctification is also a necessity if one would lead others into that grace.

Peter preached a great message on

the Day of Pentecost; such a message was never preached before nor since. He could not have preached that message a week before or even a day before. Many days previously the Great Commission had been given to go and preach the gospel to all nations. The people were there by the multitudes and were in great need of that message, but Peter was not prepared. But on the Day of Pentecost he preached a great message because he was great. He worked mighty miracles because he was a miracle in himself. He moved the multitude toward God because he was multiplied a thousandfold. In this sense, we preach ourselves. If that message stirs us, moves us, and lives in us, we will have no trouble moving those who hear us.

The preaching of the gospel is important; the preparation for the preaching of the gospel is important; and devotion to the task is also important. A friend once asked Rev. Will Huff, who was one of the great holiness preachers of all times, "To what do you attribute your success as a preacher?" He replied that he had only one task and devoted his whole life to that task. The ministry is too great to demand anything less than our all. We should be born for that purpose, should be trained to that end, should work faithfully at the task to the end of life's day.

As a church grows larger and more complex in organization, the more are the demands that are made on the pastor. There is danger that he be occupied about many matters of lesser importance and neglect the one great thing for which he was called. I heard the late Dr. R. T. Williams say on several occasions that he was called to preach the gospel, but never was called to be general superintendent. It seemed at times that he was afraid that the multitude of duties which were his as superintendent

The Measure of the Movement

(Continued from page 5)

would interfere with his great calling to preach. Nothing should be allowed to fascinate us or occupy us to the extent that we fail in our God-given calling of preaching the gospel.

A story is told of a preacher of many years ago who pastored a church. It is said that soon after breakfast he would go down town to meet the nine o'clock passenger train. He would stand around a while to see who came in and who left. After that train pulled out, he would go across town to the other depot to meet that train and see who came and who went. By that time, it was lunch time, and he went home. In the afternoon, he came again to the depots to be present when the afternoon trains passed through. All this he kept up daily. His church was not making progress and the people knew why. One night when there were very few at the prayer meeting, he was lamenting the fact that the church was not growing. In his despair, he cried out, "Oh, what can I do that I am not doing to make the church grow?" One old fellow from the back of the house arose and said, "Brother, I don't know what more you can do unless you meet all of the freight trains."

Meeting trains may be a bit fascinating, but it is not preaching the gospel. The minister must guard his time jealously. He must fight for it and allow nothing to consume his time and energy except that which will make a contribution to his one great calling.

What others are saying

"As to THE PREACHER'S MAGAZINE, I have received and studied all kinds, and will say it is the best and most complete magazine of them all. I would not want to be without it."—
W. A. F.

It was said of Barnabas that "he was a good man, and full of the Holy Ghost and of faith." Some have intimated that this is not sufficient description of qualities and factors to account for his success as a Christian and a minister, but this is a mistake. The description says two things: (1) he was a good man, and (2) he was a big man. And these two are enough. Goodness brings God into the picture, and bigness recruits helpers from among good men.

But since these lines are being written for ministers—leaders—they cannot be helpful if they end with the mere mention of caliber as though it were altogether a bestowal, as grace is. And neither is it possible to allow the idea that the task must be brought to the standard of the man to pass. The task is there, and it is a big one. We stand here before that task—too little to make a success of it. What shall we do? We cannot reduce the task to our size without destroying the task. The alternate is that we shall grow and become bigger. But growth is not an easy process; it demands attention to food and exercise, even when it is applied to the body. It is even more exacting when applied to the mind and spirit.

Little preachers build little churches, and this is not a reference alone to numbers. Leaders of little spirit beget people of narrow sympathies and restricted service. The Church comes into her day of power when she is led by fire-crowned prophets who encompass empires in their hearts and brains, and who spearhead the attack against sin and the world, and bring in willing captives to the courts of God. God give the Church of today leaders like this!

The Development of "Bigger" Preachers

By Harvey S. Galloway*

THE CHURCH of the Nazarene has given a great deal of attention during her short history to the development and training of her ministry. From the earliest days of those movements that culminated in the Church of the Nazarene the building of schools, first Bible schools and then academies and colleges, occupied, along with holiness evangelism, a great deal of the attention and efforts of the leaders. There was one central purpose in their efforts along this line, the training of a holiness ministry able to proclaim the gospel of full salvation and to cope with the problems presented by a skeptical, materialistic world and a hostile church. At the same time, attention was given to the provision of a suitable home study course so that God-called, Spirit-filled men who could not have the advantages of a formal educational training could prepare themselves to be better preachers and servants of God and the church. Each of us has benefited by this policy. Perhaps some have tried to get by the District Board of Ministerial Studies in any easy way, but usually the brethren have found a way to hold the lazy fellow in line. The requirements of college professors and of district examiners have made us better preachers.

Along with this came a goad from another source to push us up the ladder of improvement. The early preachers' meetings were little more than general Christian workers' meetings to which laymen as well as preachers came and in which the program was largely one of inspiration.

But, realizing the need of the development of the ministers of the church into better workers of the Kingdom, our leaders began to discourage the attendance of laymen in these meetings and to plan closed sessions for ministers in which preaching and ministerial problems alone were discussed. Taking the lead in this change, Dr. R. T. Williams made his preachers' meetings schools of the prophets in which attention was given to sermon development and delivery as well as to other aspects of the pastor's task. I remember that at one preachers' meeting we were called upon to submit sermon outlines for critical study. All of this was that the ministry of the church might grow and that the men and women could be bigger and better preachers to spearhead the attack of the church on the forces of iniquity in a sinful world.

The Church of the Nazarene is still faced with the same necessity, that of the development of bigger and better preachers of the gospel. The word bigger is not used to denote the showy, pride-filled individual, but to point to men of great stature in qualities of character, in devotion to God, and in trained ability to meet the needs of the church and of a needy world. Here is the underlying reason for the organization of the Nazarene Theological Seminary and the drive for funds for the erection of buildings for its use.

Each of us must face up to the same proposition, to the same necessity. For each of us it is move ahead in the development of ourselves as ministers of the gospel or go backward. Here I am not speaking of the position one holds or the place he fills.

*Paper read to Central Ohio Preachers' Convention by District Superintendent Galloway.

It is grow in stature or begin to die. For each of us the necessity of the situation approaches a dilemma in regard to ourselves and our ministry. We are a part of a moving, progressing church trying to get the message of full salvation to a needy, desperate world. The church moves ahead. If we as individual ministers of the church do not grow in stature and ability, we may find that the procession has passed us by and left us wondering why we are left behind.

Please indulge me a personal word to clarify my position in presenting this discussion. I speak not as district superintendent or as an official of the church, but as a brother minister studying with a group of ministers their mutual problems. In no case is what is said to be taken as a hint of official action. In fact, the superintendency of the church has very little authority for such so-called official action. However, I may go far enough to say that in the Church of the Nazarene a man creates the demand for his own ministry by what he does in the development of his own stature of soul and ability. And may I add, his wife has a great deal to do with this growth both for her preacher husband and for herself. If a preacher builds himself in the wrong way, is unfaithful to his task, or fails to keep up, the hands of the church officials who would like to help him are tied by ropes of his own making.

But, let's get back on the main line again. Our theme is the development of bigger preachers, or, to state it with the emphasis where we place it in this discussion, making better preachers out of ourselves.

In urging each one to make a bigger preacher out of himself, I do not mean the addition of extra avoirdupois. Really there are not many of our preachers with the "lean, hungry

look." We are pretty well fed. In fact, several of us have a little trouble pushing extra weight around.

In a measure incidental to the major purpose of this discussion is the first division of the subject to get our attention. It is the development of the preacher as a man. It is to give attention to the growth of the man himself. At first this seems incidental, but on further consideration we find that it is very pertinent to the discussion. It is the man himself who is to be the minister of the gospel, the prophet of God. His work cannot be divorced from the man. What he really is will determine, not only what he does, but the quality and coloring of his workmanship. To be a bigger preacher there must be attention given to the development of his stature as a man. He must become bigger in soul and spirit. There must be developed true greatness of character. The preacher of the gospel to really fill his place should be a man among men, a man with a tender spirit, a man with a soul too big to stoop to any littleness, and with irreproachable and sterling character.

To build one's self in this line, there should be careful avoidance of those things that denote littleness in soul stature and character. Occasionally the Advisory Board or the Orders and Relations Committee will find candidates for the ministry with a lack of moral perception. It is these who cannot or will not perceive the intrinsic wrong in certain courses of action. They seem unable to realize the sacredness of obligation or to understand and observe the proper restraints between the sexes. The man who lacks in training or whose character development leaves him in this group has two strikes against him before he gets up to bat. It is not impossible for him to make it, but it

will take almost superhuman diligence, discipline, and devotion for him to develop enough to succeed.

One of the indications of littleness of soul stature to be avoided is the growth of ministerial selfishness and pride. This thing can steal in upon the minister and cripple his effectiveness before he is aware of it. Big men in any walk of life are humble men. This was one of my first lessons in life as I started out for myself. Getting ready to teach in the old one-room schoolhouse, I went with my father, himself a schoolteacher, to the County Teachers' Institute for three days. The speaker at the institute was one of the leading and successful educators of the state. Yet, in his contact with others and in his lectures to teachers, there seemed to be a total lack of pride in position or achievement. Later, I heard Sergeant Alvin York, about whom so much was being said at that time. My impression was the same as that of the educator at the institute. Really, if we could have slipped into the crowds who were listening to Jesus and could have observed Him at work, our impression would have been similar. He, the greatest among men, was so humble and common that the publicans and sinners counted Him their Friend. The man who has the goods does not have to put on airs to get attention. Conversely, the man who has to strut to attract attention usually has little to compel people to hear him or to heed his message. Some time ago the case of a minister's refusal to participate in a funeral service because another had been asked to officiate came to my attention. Surely this man did not realize what he was doing. Who are we to say what we'll do and what we'll not do in the line of Christian service? To be able to reach men and to minister to them

of the gospel, is there any position too lowly or any job too humble?

Closely allied to this trap for the unwary minister is another trap that decreases the stature of the man. It is the exploitation of the financial resources of the church to one's own advantages and gain. The preacher who is being caught in this trap will usually look with hostile or skeptical eyes toward denominational and missionary needs and programs, lest they affect his own interest. Do not misunderstand me. I believe in the liberal support of the ministry by our churches. The pastor in his ministry is largely responsible for the creation and fostering of that spirit of liberality among his own people that will provide that adequate and liberal support. The church is not properly built and balanced unless this is done. But the pastor, in properly training our laymen in their duty toward the ministry and needs of the church, faces the difficult task of giving attention to this development and at the same time maintaining an utterly unselfish attitude and spirit on his own part. A part of that training is the development of the local church in responsibility for and liberality toward the denominational and missionary program. To shut the church off from this larger field of service is to cause it to become ingrowing and finally to become ensnared in the same selfishness that has caught the minister. After all, who gave the preacher an opportunity to pastor a church? Whose preaching and whose gospel message gave the background for that liberality that provides his own support? To come to feel that this is my pasture and mine alone is to become guilty of gross ingratitude and to develop littleness of soul. To maintain and develop an unselfish and mag-

nanimous attitude and spirit is to develop stature in the man.

Another thing that tends to decrease real stature is the manipulation of church membership rolls and church members with one's own credit or glory in mind. Perhaps I should not need to go into a detailed discussion of this point, for who am I to attempt to judge men's motives? But a few, and only a few, occasions have come to my attention in which this has been done. There are such things as slashing membership rolls early in one's pastorate of a church so one can have the credit for rebuilding them, refusing to face the facts in marking off those who are finally to be classed as deadwood, refusing to give transfers when they are requested; holding on to members whom the *Manual* says should be referred to another church and pastor for their own spiritual welfare, just to get their tithe; and last but not least, being cold toward or actively opposing a new church in a neighboring town or community because a couple of families would probably move their membership to that new church.

Another trap into which the little of stature occasionally fall is that of dictatorship. The dictator is a little soul in a big place. He has not the ability to lead, so he must drive. There is no place in the protestant church for this type of ministry. The protestant ministry does not have the authority born in the one-and-only-church theory. There must be a leadership by one who is big enough to lead by a right spirit and a reasonable, forward-looking program. The preacher or his wife cannot long "tell people off" or "whip them in line" and be a success in the ministry.

To avoid these and other such traps, to keep clear of the insidious inroads

of the things that decrease the stature of one's soul and character, the sincere minister should give diligent attention to the development of those attitudes and that spirit that add wisdom of mind, stature of soul, and strength of character. Is it too much to expect that we ourselves, each of us, maintain a truly altruistic spirit in our lives and work? Perhaps the best directions for growth both as Christians and as men who are ministers of the gospel is Peter's exhortation: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." He further guarantees that "if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

More important for our discussion, for the most of our ministers have developed stature of soul and character, is the development of stature as a prophet and servant of God. Here is where there is plenty of room for growth as one looks upward.

As the Church of the Nazarene grows, it needs bigger and better preachers. *Its accomplishments are limited and measured by the men who fill its pulpits.* It needs men of great stature in training, in ability, in godliness, in devotion, and in wisdom. It needs men who are big enough to stimulate further the growth of the denomination and of each local church until a larger place is filled in meeting the needs of our world. Those who knew Dr. P. F. Bresee said of him that he was truly a man of great stature in the things of God. His contemporaries of other churches add their testimony to that

of those of the Church of the Nazarene in this regard. The early and difficult days of the holiness movement developed other great men, men of great power with God and of great influence in the church. The church has been blessed with a high caliber of leadership and continues to be thus blessed today. But if we are not careful the comparatively easy way of our own days, in which little opposition or persecution is met in the preaching of holiness and in which the demand for sacrifice is not so insistent, will militate against the development of stature as prophets of God.

The church not only needs bigger men but we, each of us, need to grow bigger if we are to measure up to God's expectations for us. The plain fact of life is that each man creates his own measure of opportunity for life here and his own measure of reward for the future. We need to give diligent attention to those things that help us to be bigger and better men of God, or we shall begin to slow down while the church and opportunity move on.

There are several elements that contribute to growth of stature as a prophet of God and ministers of the gospel. Perhaps I shall not cover the entire field but merely point out a few of these to stimulate our thinking.

One of the most important is growth in power with God and man. And that power with man in spiritual things comes in direct proportion as one increases in power with God. There is only one sure way to increase in stature in the power of God and that is to go down, to dig deeper. The larger tree must be supported by deeper and larger roots. The larger and higher the building, the deeper and stronger must be its foundation. I know of no way to go down except

by the old-fashioned way of a deeper devotion. It is by a more consistent and continual use of the exercises of devotion, prayer, the Word, meditation, and devotional study. It is that way that brings a deeper devotion, a greater love, a sweeter fellowship, a stronger faith, a calmer trust and assurance. It is this that we often, busy with legitimate affairs of the Kingdom, easily neglect and miss. But it is this that brings an acquaintance with God and the anointing with the Holy Spirit that gives power with God and with man through the preaching of the Word.

Another element in the growth of stature as a preacher is the development of preaching ability. The church needs men who know the Word and can preach it. It needs men who are mighty men in the Word of God. I do not mean men who are experts in splitting hairs of theological dogma, but men who know the Word in its application to the facts of Christian experience and of practical life and can preach it. A common quotation of a congregation seeking a pastor is, "Can he preach?" Our people cannot long be satisfied with old fodder, nor with fantastic tales, nor with "whoop it up cabbage." They will starve to death on this diet. No wonder there is so much repeat work to be done at the altar when the diet of some of our church members is examined. If need is to be met, there must be real corn in the message. The pastor must explore the great truths of God's Word until they are simple as A B C to him; then he must preach them to his people with the anointing of the Spirit. It must not be speculative theory, interesting as it may be to the preacher's mind, but practical reality. Then the flock will be fed!

Say, brother minister, does every member of your congregation under-

stand what it means to be converted? How about holiness and sanctification? What does the Holy Spirit mean to them? How about Christian living? Is it with them merely a succession of emotional "Hurrahs"? Or do they know the real fundamentals of Christian living that bring a steadfastness and faithfulness of character, a real basis for joy? *Or do you know about it?* Is your preaching such that it will build new converts in the Christian life, or will it bring them back to the altar as repeaters in a few weeks? Do they have an intelligent basis for the future? Or are their ideas some that have been garnered from the chance conversation of a passer-by? The church needs men who know the Word and preach it! Can you measure up?

No man can preach the Word without time spent at his desk with his books and with the one Book. It would be good for every preacher to have a study in some secluded part of the parsonage or in the church and to spend time there as he would were he a professional man in his office. By no less effort in study than that can a man grow in stature as a preacher of the Word.

At the present stage of development of the church, the growth of man in the administrative ability that is necessary for the local church is very vital. *A church is too big for its pastor or for its position in the community when there cannot be the full utilization of its lay resources.* Too many churches reach about a certain size in their development, then level off and cease to grow. In such churches, the lay resources are not being fully utilized. Their pastor needs to grow a little bigger, so he can reorganize and revitalize his forces and move ahead. Sunday schools reach this level with the organizational pattern

adopted and the number of departments and classes arranged. To grow larger there must be a realignment of departments and classes and an enlargement of organizational patterns. The same is true with other departments and with the church itself. The goal of a working, growing, spiritual church must be, as it is with an efficient army, every man directed to efficient work in the Kingdom and challenged to his best. To keep up with the growing church the pastor must enlarge himself in that ability to organize and direct his forces.

Coupled with each of these and constituting the dynamic for growth as a prophet of God must be growth in vision of need and an enlarged program to meet that need. "Where there is no vision, the people perish," is particularly true where that lack of, or shortness of, vision is in leadership. An enlarged vision of God will cause the man to seek a closer walk with Him and greater power with Him. An enlarged vision of a multitude hungry for spiritual good will drive the preacher to his knees and to his study and cause him to grow as a preacher of the Word. An enlarged vision of a needy community and a perishing world will cause him to seek to prepare his forces so that he brings all the resources available into the battle to reach men for Christ. To become a bigger preacher, vision must grow until at times it is almost overwhelming.

Brethren, the need and cry of the church is for bigger and better men to preach the Word and pastor our churches and evangelize the unreached. Dare any of us be little in stature either in those qualities that make a man or that constitute a prophet of God? Going back again to a quotation from the Apostle Peter, I

(Continued on page 66)

Preaching Out of Pastoral Difficulties

By Ward B. Chandler

THE PASTOR'S popularity in the course of an ordinary pastorate will rise and fall with some of his parishioners in spite of all he can do to prevent it. When his stock is taking a nose dive, an appropriate text, subject, and message, preached under the anointing of the Holy Ghost, can do much to win the people back to himself.

Who among us, then, has not observed that the only way out of some difficulties in the pastorate is "to preach one's way out"? This being the case, it is necessary that a man of God be able to "preach." If the pastor is a "preacher," his chances of survival are enhanced.

Doctor R. T. Williams never tired of relating the story of the farmer in the board meeting of the city church that was choosing a new pastor. After numerous questions about his family, his education, his looks, and his age, the man from behind the plow put the supreme question to the Doctor when he asked solemnly, "Can he preach?"

Our departed general superintendent, Doctor H. V. Miller, spoke often in the preachers' meetings about taking the skeleton out of the closet occasionally, and "rattling" it before putting it back.

It was his philosophy, at least, that problems could not be ignored forever in the church, that there was a proper time and manner of dealing with them to the edification of the congregation and the progress of the church, and that this could best be done, if handled wisely, from the pulpit. This is the case because the "preacher's throne" is his pulpit. Al-

so, if he is the kind of man he ought to be, he will have the leadership of the Holy Ghost in a stronger, more personal manner than at any other time.

The intelligent man doesn't pastor long until he learns better than to go to the pulpit with a "club" in his hands, aiming to "straighten out" some old fellow who has given him sleepless nights and dealt him misery for months. Experience has taught the wise, Spirit-filled pastor to bide his time, and wait upon the Lord, before he tackles his local skeletons from the public platform.

The pastor who goes before his congregation on the pretense of preaching, and all but calls names and identifies special incidents, is not worthy to fill the place of a God-called ministry. However, with skill and deft handling of his text and subject, he will bring down the game in the big woods and get lasting results.

Experience would tend to verify the fact that the Spirit-filled preacher's only way out of some difficulties that beset his precarious pathway is through the avenue of the authority given him in a "thus saith the Lord" sermon. This is true because the "power of God unto salvation" is revealed through the "foolishness of preaching." And every servant of God knows that it is through the constant repetition of the Word that men retain their experience and relationship with God.

One of the common besetting sins of the people is that they oftentimes take *offense*. That is, they become offended. If the preacher was not the cause, he may, as Doctor R. T. Wil-

liams used to say, "become the occasion of their offense." If such is the case, the practical preacher will feel led to use as his text some Sunday morning the words of St. John in the sixteenth chapter and the first verse—"These things have I spoken unto you, that ye should not be offended."

(1) He will carefully point out that this is the first step in backsliding, and quote Matthew 24:10—"And then shall many be offended, and shall betray one another—etc." Verse 11 says, "The love of many shall wax cold."

(2) Then he will point out that it indicates a shallow character. Matthew 13:21—"For when tribulation or persecution ariseth because of the word, by and by he is offended." (3) Finally, it indicates a desire for revenge, as reflected in the character of Judas, "From that time he sought opportunity to betray him" (Matthew 26:16).

Of course his conclusion is that the remedy is "perfect love." Pouting just does not go with a holy heart. Backing every statement up by the Word on such a subject will many times and in many cases clear the atmosphere, and cause honest laymen to see themselves and become thoroughly ashamed of their conduct.

An unforgiving spirit on the part of the people is perhaps the next great difficulty faced by most pastors in the local congregation. Jesus himself was death on an unforgiving spirit in the believer. The text is, of course, from the words of Jesus, "Until seventy times seven" (Matthew 18:22). Laymen sometimes like to remind the preacher that they have been forgiving some people for years—but the words of Jesus in reply to Peter's great question place the "no limit" on forgiveness. (1) First of all, Jesus has said there can be no true prayer

until everyone and all are freely forgiven. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . ." (Matthew 5:23).

(2) Unforgiveness will corrode the spirit of him who harbors such within his breast and stamp him to all he meets as unlike Christ. A few deft turns of this text will smoke out the old grudge-holder and reveal his character to all the congregation, and oftentimes produce real repentance (in secret) on the part of those affected.

I believe all my brethren would agree with me that the third in the trinity of pastoral difficulties is broken fellowship. This point is covered in a measure in the thought on forgiveness, but the wise masterbuilder may do well to hurry himself to I Corinthians 13, and dwell tearfully, lovingly, and long on the limitlessness of perfect love in the heart of the Christian.

There are exceptions of course to all rules, but the Spirit-filled pastor who tarries about such texts and related subjects with tears in his eyes and holy love in his heart will do much toward melting human hearts together in love, that will make for harmony within the flock of God.

It is my firm conviction that the ignoring of such preaching, when the going gets rough and the old ship of Zion is sailing rough seas, is to play right into the hand of the enemy of the church, old Satan himself.

A sanctified preacher with the right text at the right place at the right time will do much to preach away his "difficulties" and clear the spiritual atmosphere for a landing by the Holy Ghost into the midst of his people.

Musings of a Minister's Wife

By Mrs. W. M. Franklin

I WISH I could talk from my heart to all of our young Nazarenes. But since I'm really not considered "young" any longer, perhaps my talk should be to ministers' wives who, like myself, have some influence on a few of the young people.

I've been trying to co-ordinate in my thinking the standards of the Bible and our church with the everyday living of some of our Nazarenes. Somehow the lines are not running parallel.

We believe that we should dress as becometh "holiness." We practice wearing clothing that could be made sweetly modest by the addition of some lace or ribbon. The wearing of "shorts" can never look like "holiness."

We believe that we should not go to places where there is mixed bathing, yet some of our Nazarenes practice otherwise, for instance beach parties—and to make it worse, even using Sunday for that.

We believe in keeping the Sabbath day holy, but in practice we find that some play baseball games on Sunday. Some find it so easy to go to an ice-cream bar on the Sabbath day.

We believe that our officers should be saved, earnestly seeking to be sanctified, if not already in the experience. Then why will we elect backslidden young people (sometimes older ones), who are using tobacco, to offices in our Young People's Society?

We believe that movies are harmful, yet practice the use of comic films and home movies.

I muse on. . . . What would our beloved Dr. Bresee think if he could see the people who call themselves Nazarenes now? I wish I knew what

we ministers' wives could do to help our husbands preach the whole gospel in such a way that our people would seek to live *close* to God. How can He be pleased with us if we try to get by? He wants to "pour out" upon His people rich blessings.

Perhaps no one will wish to read more of these musings, so I leave it with you and God. Shall we harmonize more closely the everyday living of our people with the Bible and *Manual* standards?

Remembering the Pit

We have been told of an orphanage somewhere in Europe for homeless boys. When the waif is taken off the street and carried to this benevolent home, the first thing they do is to take his photograph, dirty, ragged, destitute, and forlorn as he is. This they file away with whatever meager account they can get of himself, his pedigree or history. He is washed and fed and housed and loved. He is educated in some good trade or for a profession. As he nears manhood, he is graduated and sent out in good clothes, with something in his purse and their "God bless you," to make out for himself in the world. But the last thing they do is to go to the files, take out the photograph of his former self, and ask him never to lose it. "Keep it ever with you, look at it often, and when you see a poor little fellow anywhere that needs a lift or a friend, look again and see how much he looks like you did; and for what we have done for you, do what you can for him."—*Selected*.

Research Possibilities Among the Records of the Church of the Nazarene

By Jack T. Rairdon*

THE CHURCH of the Nazarene has enjoyed a phenomenal growth in its forty-three years of existence. It is most unfortunate that much material of historical value reflecting the early years of that growth, especially copies of holiness papers, church *Manuals*, assembly minutes, and correspondence of church founders and their successors, is not readily accessible to the student of history.

Dr. R. T. Williams once said, "Retrospection is important. Introspection is vital. Prospection is imperative." The heritage of the past should be enjoyed by the present, and yet passed on to the future. The history and background of the denomination should be a challenge to go forward. In the light of what has been accomplished, and the opportunities which afford themselves for historical research, one might question, What can be done towards writing a comprehensive history of the Church of the Nazarene?

There are definite possibilities in the area of biographical study. Only five of the fifteen men who have served in the capacity of general superintendent, which is the highest elective office of the church, have been the subjects for biographical works. Several sketches of the founder of the church have been published: E. A. Girvin, *Phineas F. Bresee: A Prince in Israel* (Kansas City, 1916), which is the most extensive biography of the early leader; I. G. Martin, *Dr. Bresee*

and the Church He Founded (Kansas City, 1937); and A. M. Hills, *Phineas F. Bresee, D.D.: A Life Sketch* (Kansas City, n.d.). Amy N. Hinshaw, in her *In Labors Abundant* (Kansas City, 1938), has written an interesting account of the life of Hiram F. Reynolds, an early leader in the holiness movement of the East, a general superintendent, and a general missionary secretary of the church in the early years following the union of 1907 at Chicago.

With a wide background of research and information, G. B. Williamson, a present general superintendent, developed a book that is more than a biography in his *Roy T. Williams: Servant of God* (Kansas City, 1947). A. E. Sanner has published a brief sketch of the late General Superintendent John W. Goodwin. Since James B. Chapman was a leader in the Church of the Nazarene from its early beginning and served as a general superintendent from 1928 until his death in 1947, Dr. Shelby Corlett's *Spirit-Filled* (Kansas City, 1948) is quite important in the history of the denomination, especially with regard to its leadership.

While the field of biographical study has been limited largely to the general superintendency of the church, there is a host of neglected early leaders, pastors, evangelists, educators, editors, foreign missionaries, and outstanding laymen who have made valuable contributions to the history of the denomination.

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The present international organization, with its several executive and administrative departments, furnishes a wide field for study in church activities. The late J. G. Morrison once declared, "Nothing or next to nothing, was the missionary work of the Nazarene movement when the church, on that historic October, 1908, officially was 'born.'" Now foreign missionary activities have been extended to over twenty mission fields and are carried on by over two hundred missionaries, including teachers, preachers, nurses, doctors, and other workers.

The past and future of the foreign missionary efforts of the church have largely been bypassed. A number of theses have been written on the various foreign missionary areas of the denomination at the Nazarene Theological Seminary in recent years. For the most part these studies follow a general pattern which covers the social, moral, economic, and religious problems of the area; background; administration; evangelistic, medical, and educational missions; the future of the work; and biographical material of the personnel. Neither the treatment of the background of the Nazarene missions, nor the early beginnings, nor the rise and progress of the work on the various fields, can claim to be exhaustive in light of the materials available for historic research.

The major emphasis in the development of the church during its first forty years of existence has been home missions, which has been an indispensable technique of the Church of the Nazarene. Little has been done, however, by way of historic research in this area. Home missionary activities are being carried on in all forty-eight states, Canada, Australia, and the British Isles under the supervision of over sixty district superin-

tendents. These geographical units are fully organized and publish official minutes of their annual sessions, from which valuable materials could be gathered for regional studies.

The various methods employed in the past and present Nazarene Ministers Benevolent Fund, and the proposed study recommended by the Twelfth General Assembly in 1948, point up the possibilities of social studies within the denomination.

From its incipency the Church of the Nazarene has given large attention to its colleges and Bible schools. While the Church of the Nazarene has made studies with its educational program, very little has been done by way of historic research in this field of activity. Dr. S. T. Ludwig submitted to the University of Wichita in 1932 a Master of Arts thesis under the heading "The Rise, Development, and Present Status of the Educational Institutions of the Church of the Nazarene in the United States." Northwest Nazarene College published a brief history of the institution in connection with its silver anniversary celebration. Bethany-Peniel College produced an attractive historic brochure at the time of its golden anniversary in 1949. Yet no attempts have been undertaken to write a comprehensive history of any of these several educational institutions.

Some work has been done in the field of religious education, as it relates itself to the church school. There are definite possibilities for historic research with regard to the development of the religious educational agencies of the church, namely, the Sunday school, weekday Bible schools, vacation Bible schools, Christian Service Training, the creation and activities of the Commission on Junior Society. Too, it would seem that an interesting study could be made of

the origin and purpose of the various church school publications. One might make a critical study of the Department of Church Schools and the work of the editor of church school periodicals.

Other agencies of the church, in which little or nothing has been done of a historic nature, offer definite research possibilities. For example, there are the Nazarene radio program *Showers of Blessing*, the Nazarene Publishing House, Rest Cottage Rescue Home, Christian Service Training Commission, Nazarene Servicemen's Commission, Commission on Junior Society, and the General Stewardship Committee, as well as the auxiliaries, namely, church schools, young people's societies, and foreign missionary groups.

AVAILABILITY OF RECORDS

The *Manual* authorizes the general church secretary to collect historic materials relating to the rise and development of the denomination and to act as custodian of these findings; consequently, a great bulk of material is located in the Headquarters Building at Kansas City, Missouri. This is an accumulation of records representing, in the main, the noncurrent files of several administrative and executive divisions of the international headquarters of the church.

Especially since the General Assembly of 1936, the executive personnel at international headquarters has been interested in church history, and the attitude toward historic research within the church has been very good. Since 1945 the Department of Church History at the Nazarene Theological Seminary, which is in close proximity to the depository, has exerted constant effort to gather additional valuable historical materials.

Certain conditions, however, thwart

the progress of the extensive study. From all indications there was a lack of "records consciousness" on the part of the early leaders of the church. With the exception of the correspondence files of H. F. Reynolds, the letters of the church founders and their successors are negligible. Incomplete files of publications further hinder the progress of research. Crowded housing conditions have tended to prevent the proper assembling of records. Present facilities are wholly inadequate. However, present plans call for the relocation of general interests to provide for adequate housing of the headquarters building, publishing interests, seminary, and radio.

There has been an increase in church membership, in churches, in church school enrollment and attendance, in young people's societies, in publishing interests, in colleges, in foreign missionary activities. There has been also a growth and expansion in the powers and duties of the general superintendents and other general officers, district superintendents, pastors, evangelists, and a great host of laymen who serve the Church of the Nazarene. This centralization of authority will naturally result in a larger central collection of records reflecting the work of the church. From this prospect one can draw encouragement along many lines.

Within a few short years the Church of the Nazarene will have reached another milestone and will celebrate its golden anniversary. Because of its importance to the church, both today and tomorrow, nothing would be more significant than the assembling of its archives and mementoes on a nationwide basis, so that a comprehensive history of the first fifty years of the Church of the Nazarene can eventually be written.

How We May Help Our Husbands to Success

By Mrs. R. A. Kincaid*

TO ME, being a minister's wife is the greatest occupation that a woman could hold. We deal not only with the duties of the ordinary housewife, but also with the many duties concerning the spiritual welfare of ourselves, our homes, and our community about us. So falls on our shoulders responsibility for helping our husbands to success.

First, let us deal with the home. I believe the home may be called the foundation to his success. It is here that the wife has one of her greatest tasks and that is keeping home, home—making it a place of strength and inspiration for herself and her family, as well as for others who come into contact with it. We often find that home is where husband does the greater percentage of his reading and preparing for his sermons. If his spirit is always being dampened by a critical or indifferent wife about the home or parish, he is heavily handicapped to begin with. A wife should always try to be understanding and ready to lend a helping hand. When problems arise it means so much to the husband when he can confide in his wife and both can pray and share the matters together. Often we receive a great many of our phone calls when Husband is studying. It is a wise plan for the wife to shield him from having to stop when calls are made for him at this time. In many of the cases she could give the needed information, thus giving her husband opportunity to go on with his thoughts, because it is rather difficult to collect them after being interrupted.

Often the wife is the most neglected

woman or person in the parish, because her husband's time belongs to so many other people. Yet, the wise wife will not think it fair to complain or demand time that would interfere with his service to others. Not only is she neglected, but her finances are also limited. Often a minister makes less than his lay members, since his salary is not measured by payment for services but by the demands of a living. This brings the wife to the eyes of the congregation, watching how well she can manage. She must plan and budget to be able to live within the means of her husband's income.

A feature along with finance is tidiness, both in the home and the church. The wife must be able to dress comfortably and yet be neat. Frequently, in a minister's being recommended to a church, the statement is made, "The Reverend is all right, but what about his wife—is she neat? Would she be the type that we would be glad for our visitors and strangers to meet?" When I was a layman I well remember how I would give the pastor's wife the once-over. There have been a few cases when I was disappointed because of her carelessness in little things, such as wearing the right belt or wearing a dress that had a partly torn out hem. In my estimation, the members of the congregation were displeased with her evident neglect of her appearance. Now, I don't mean it takes a Hollywood glamour girl to fill this position, but I think the common girl who is careful to wear her print dresses neatly will make the impression on any member as being the ideal wife for the pastor's home.

We also want to deal with the pastor's wife in the church. A wife who

*Lithopolis, Ohio

has the personality to mix well among the congregation generally is given much praise, but we must remember there is a line to be drawn between a good mixer and friends. It is never wise to become an intimate friend with anyone. Naturally, she will be thrown with some more than others because of the offices they hold in the church, but this still doesn't give her the excuse to let down the bars for intimate friendship with the lay members. The wise pastor's wife will have these close friends outside the congregation if she cares to protect her husband.

I also think there is a line to be drawn as to the amount of work the wife should do in the church. She cannot wisely attempt to do everything, but neither can she do nothing at all. Somewhere between the responsibility for everything and the calm indifference to anything, she has to find her place. She must be a real example of church promotion, church responsibility and activity if she expects to find the same attitudes evidenced by the laymen toward her husband. It is not wise for her to hold too many offices; yet sometimes in the smaller church there are fewer to fill these places and it falls to her to supply. I like to think of the pastor's wife as being one who is working in the background, helping her husband and the lay officers and letting them receive the credit.

There is also the duty of visitation. This surely is a means whereby the wife can acquaint herself throughout the community. There are times when pastoral calls are made in new homes where people like to meet the pastor's wife to see what she is like. It is a good policy for her to accompany the pastor on such calls. However, there are circumstances where it is not wise for the wife to accompany her

husband, and she should be able to realize these places, such as: matters of church business, certain sick calls, etc. Some would say that calling is the pastor's job only, but I believe every individual who claims salvation has the responsibility to help spread the gospel. This includes the pastor's wife.

There is another subject that I feel should be considered. That is criticism by the wife of her husband's messages. This is a situation in which the wife must be very tactful if she expects her husband to be the success he should be. We must remember that there are two kinds of criticism—constructive and destructive. Constructive is very helpful when given wisely. The destructive is the type we must guard against. It is so easy to give destructive criticism that many times things can be said without realizing the harm that is being done by them. The wife who is constantly tearing messages to pieces by saying that the grammar was wrong, or her husband used the wrong tone in his voice to express his statement, or that his posture was not as it should have been, will find that in most cases she is doing things that will start his downfall instead of his success. When a compliment can be given, it is our duty to give it. I have heard some of our outstanding ministers of today make the statement, "Had it not been for the encouragement of my wife, I'd never have preached another sermon." I think that giving a compliment and a few suggestive ideas is far better and will be appreciated more than criticism. After all, the message that is God-given will be delivered as the Lord sees best for it to be given, whether the minister's wife agrees or not. We must not forget that He directs His

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Preacher, Don't Kill the Prayer Meeting

By Richard S. Taylor

FROM the Pacific Coast to New England, I have heard during the past year the low murmurings of discontent among our laymen—not serious, perhaps, but symptomatic. The feeling is as yet mild, and gently expressed; but it is deep enough to be a warning sign to wise preachers.

Many of our people feel they are being cheated at prayer meeting by talkative pastors. In too many instances it is no longer a people's meeting, but has become a second-rate preaching service.

Then, at about eight-fifty, after a thirty-minute "lesson," the pastor says, "Now let's see how many testimonies we can get into the next ten minutes!" And he is grieved when the people do not respond with alacrity. Both he and they go home somewhat disappointed, and with a sense of injury. "The prayer meeting seemed strangely dead tonight," he complains to his wife. "It no longer has the spark and spontaneity that it once had." He may be mystified, but the people are not. They came bubbling with good news to share, and the preacher *stole their time*.

Maybe they didn't come eager to speak, but they needed to, and probably would have, to the good of their souls, if the atmosphere had tended to draw it out of them.

It would not be so bad if the preacher had *really* preached—if he had prepared as carefully as for Sunday, then delivered with gusto and fire. But it was a commonplace talk, poorly prepared, presented amblingly without warmth, and dragged out.

Maybe the pastor labors under the mistaken notion that the people want

this, and suspect him of short-changing them and failing to earn his salary if his talk is not forthcoming. Most Nazarenes, on the contrary, would rather he get out of their way, so they can have a *people's meeting*. They have problems that they want to weep over a bit, prayer answers to tell about, victories and blessings to share. They want to unburden their own hearts among friends. Then they want that indescribable inspiration which comes from listening to others unburden theirs, especially if besides hearing they can watch, and see the tears trickle and the glow come, and sense the exultation and rapture of the Spirit's presence, when fellow believers have a free time in the Lord.

It may be that some of us have a misconception of what the people need to make them strong. We feel we must *feed* our people. Indeed we must. Or at least they must be *fed*. But is it not wise to reserve one service in the week when they have the delight of setting their own table? Families that do nothing but draw up at meal-time, when Mother invariably does all the work, become selfish, lazy, pampered, fat, and are in grave danger of becoming ill. What they need is not to be waited on again, but to pitch in!

If careful preparation is made, the pastor can feed his people on Sunday enough to fatten anybody. What they need is exercise. Dr. Roy Smee has reminded us that rich food without exercise makes dyspeptics out of people—and then they will start looking for a new preacher. I once heard him say: "We have a whole generation of spiritual gluttons in the Church of the Nazarene." At the moment he was thinking primarily of the need of

participation in the Mid-Century Crusade for Souls. But they need a chance to participate in the prayer meeting too. In fact, if they will participate *here*, they are more apt to participate *there*. This gives strength and inspiration for *that*. One of the elemental laws of spiritual life is that the Christian cannot live without self-expression. While providing our people with new outlets of expression in home visitation and personal evangelism, let us not choke up *this* particular channel by monopolizing it ourselves. It may be humiliating to our sense of importance, but the blunt fact is that normally, if choice must be made between the two, our people need an unhurried half hour of free and easy testifying far more than they do our talk.

The therapeutic value of unloading among friends, either of joy or sorrow, and mutually sharing kindred interests in open frankness and sincerity, is acknowledged by modern psychology on all hands. But spiritual, live religious movements have intuitively used this technique all along, before anyone ever dreamed of applying the words "technique" and "therapeutic" to it. What a pity if, while liberal religion and modern psychiatry are trying frantically to develop something of this nature, we who have it in the most effective form possible should allow it to fall into disuse, or paralyze it by well-intentioned but untimely preaching.

Not that a midweek message should be dispensed with altogether. Our prayer meeting crowd needs something from the Word. But a lot can be said in ten or fifteen minutes, if enough thought is back of it. And probably the talk should be *before* the testimony service, as a starter. Our remarks should be suggestive rather than exhaustive (or *exhausting*). They should give the people a

handle to get hold of, so they can do some pumping themselves. Or to change the figure: a brief talk may be needed to prime the pump, but let's not flood it!

The *type* of talk is not the important thing. It may be devotional, doctrinal, practical, inspirational, expository—all kinds of talks are useful, provided the talker has terminal facilities. It is conceivable, too, that occasionally, maybe twice a year, it might be a healthy change for the pastor to give a series of doctrinal or Biblical studies on a preannounced theme (maybe even a Christian Service Course), when he naturally would be expected to take more of the hour, perhaps all of it. But such a series should normally not extend beyond five or six weeks. And this kind of monopoly should be a planned departure, not a careless habit.

The liveliness and readiness of response when a service is thrown open for testimonies is a pretty good thermometer of the spiritual temperature of a congregation. That temperature will inevitably drop if opportunity to testify is denied through too frequent substitution of special features, singspirations, programs, or sermons. It will keep dropping until, when the pastor *does* call for testimonies, the response will be alarmingly sluggish. The preacher will be embarrassed, maybe scold a bit, and will be reluctant thus to open the service the next time. And so the vicious circle rolls on. What will be the ultimate consequence? A dullard could answer that one.

If a congregation has gotten out of the habit of witnessing publicly, it will not be surprising if the opening moments of a testimony service drag and there are painful gaps of silence. This is a sign that not fewer but more frequent opportunities should be giv-

en. But in giving them, don't scold. Don't get nervous. And a good chorus is apt to be better in warming up than a stale joke. Give them time. People are often a bit slow about getting thawed out. But once started, it may be hard to stop them! When *that* happens we may be sure our laymen will go home saying, "We had a great service tonight!"

The secret of a successful people's meeting is the ability of the pastor to impart a spirit of ease and freedom. The people must sense *his* joyous relaxation and good humor, *his* wholehearted participation. He should be cautious about placing artificial restraints or limitations on the length or type of testimony. Such impositions tend to freeze when what we want is thawing. They tend to tie up a meeting which we want set loose. I have at times told my people: "When testimonies are asked for on Sunday night, make them short and snappy and to the point, for that's for the public. But in the prayer meeting you are in the family circle. If you want to make it an experience meeting, go ahead. Take your time and talk about anything you want to."

Could it be that we preachers have been too morbidly fearful about possible abuses of this liberty? Of *course* a few will turn freedom into license. But after all, in the family circle of a midweek service, does it really do so much harm? Maybe not as much as we do when we betray irritation! And are we really remedying the situation by talking too much ourselves, in order to keep old Brother Boreome from talking too much? Suppose Grandpa Monotonous *does* dip into ancient history and tell the same story he's told a hundred times. Will that after all do so much damage? It just might be that the people will be blessed by it once again—unless they

detect tension in *us*. If we keep relaxed and sweet-spirited ourselves, the chances are that the occasional sour note (or *sustained* tone) will not too greatly mar the melody of the service.

It is better to outwit the extremely troublesome offender than to succumb by taking over ourselves, and thus deprive the rest of the folk of *their* rights. At any rate, the pastors I know who have the biggest prayer meeting crowds and the brightest, happiest meetings are succeeding by *outwitting* rather than *out-talking*.

Scores of us are pleading with our people to attend the midweek service when possibly we are ourselves to blame for its unattractiveness. Let's reform.

Preacher, don't kill the prayer meeting!

How We May Help Our Husbands to Success

(Continued from page 63)

messengers as He sees best, not as we choose. Remember, more can be done through prayer than criticism at any time.

Last, but not least, is the spirituality of the wife herself. Time must be taken for devotion and prayer. It is this that will keep her humble and help her to stand true through trials and temptations. It is my earnest prayer that I will be the kind of wife God would have me be, and not merely what I would choose to be myself.

The Development of "Bigger" Preachers

(Continued from page 55)

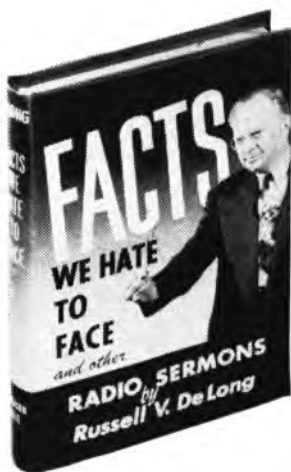
would urge: "Giving all diligence, add [and here I paraphrase] all those things by which a man grows as a man among men and by which a preacher increases in stature as a servant of God."

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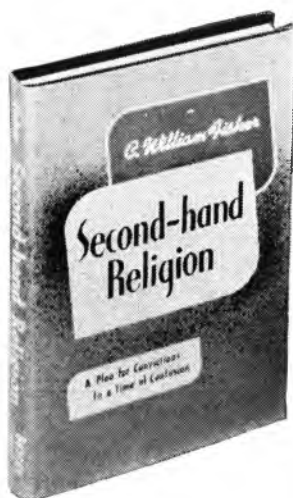
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Soul Winning Inspired



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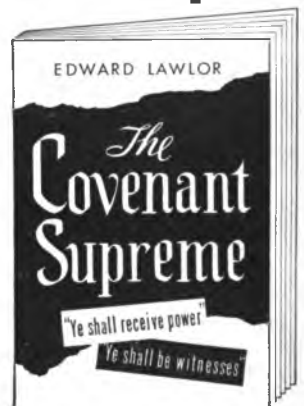
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