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"We Are Staying"

By Adalbert R. Kretzmann

IT COMES as a strange request to justify a decision which was not ours to make. When we announced, "We are staying," we were indulging in no mock heroics or looking for any recognition. It was the natural, God-willed thing to do—as natural as the lighthouse keeper staying with his light in the midst of the storm—as natural as a sentry staying at his post with the enemy near at hand—as natural as a mother at the bedside of her child in the critical fever.

Asked by the curious, "Why are you staying?" our first and obvious answer is, "We are here." Behind that lies the long history of how we got here—by what accident of gift and immigration this place was singled out. God made the history of this church by trusting man, and our history is but a record of His trust. Behind all secondary causes, and working through them all, was the will of God to trust man from time to time with new thoughts and new things and new chances. The Holy Ghost makes no wrong guesses in His guidance and He makes no short plans for His people.

"We are staying" because we are thoroughly convinced that we belong to these people, not they to us. Where they are, under the plan of God, there we must be.

The shock which lingers in the voice of so many as they see our teeming area (more than 42,000 people per square mile) and say, "But so many people!" is good. We agree that there

are many people, and we recognize that we are the people of "the multitudes." This was the new thing that Christ brought—"Seeing the multitudes." He was the first to study in the streets with the constant streams of people about Him. He listened for the voices of children and the murmur of labor and the rattle of its wagons. Before He came, the toilers worked on without hope, and the sufferers had no reason for their patience, and the dying no hope in their last hour. Then Jesus came—the sign that God cannot forget us! "We are the people of his pasture, and the sheep of his hand."

We honestly confess, we are here, and we are staying, because we are

Presented at the request of the Board of Missions, the Lutheran Church-Missouri Synod, at the Institute for Urban Church Work at Valparaiso, Indiana, July 24-26, 1957, by Rev. Adalbert R. Kretzmann, Litt.D., pastor of the Evangelical Lutheran Church of St. Luke, Chicago, Illinois. Dr. Kretzmann has been pastor of the Church of St. Luke, in one of the busiest metropolitan areas of the world, for thirty years. The congregation still numbers over 2,000 communicant members and over 4,000 baptized members. It has a full-time staff of 17 pastors, teachers, secretaries, etc.

This address was prepared at the request of the Institute for Urban Church Work because the congregation, which had in 1952 completed a half million dollar improvement project, primarily concerned with education, youth, and parish facilities, is now embarking on a new campaign to erect the first new church built in the Lakeview Community in fifty years. The church project is expected to be completed in two years, for the seventy-fifth anniversary of the congregation, and is to cost in the neighborhood of \$500,000.

afraid to move. No man turns his back when God extends His hand with gifts and blessing; no man turns his back when God comes bringing in His people—the lame, the halt, the blind, the fearful, and the distressed. No man turns his back when God whips out His challenges to service, love, and faith, made real and come alive. No man turns his back when God lays down the opportunities, like carpets for our feet, and asks us, "Please come in." No man turns his back when children by the hundreds throng his door to take the Bread of Life in school and Sunday school and make it over into strength and wealth and glory for new lives. No man turns his back on love when God comes asking for the gratitude and answer to the love of Christ. No man turns his back on the babel of languages, which are our melting pot, unless he has gone deaf to what men say about their beaten, broken, selfish lives in all the tongues that man has ever used.

"*Neminem Spermes*," ("Despise no one") has had to be written down in all our planning and in all our hopes. Sad facts become companions on the way. People think in terms of economics, and of opportunity, and of "their kind." Every time we have essayed to do anything significant, it was contrary to "good" advice from church fathers and church elders. But it was a necessity of the spirit. No one knows about that except the pastor who, in his lonely leadership, has lost more friends and alienated more people outside because of what God and the Spirit insisted had to be done inside.

Shall we say our people are not yet ready? Do we dare to say it after two thousand years of gospel preaching in all the world to every creature? Dare we despise anyone for whom Christ died? Or shall we say at last,

"We will despise no man!" His need is our only challenge! God's will is our only command!

"We are staying," because here you can minister to a "whole church"—out of all nations, and kindreds, and people, and tongues. This is a congregation made up like the fellowship of heaven. They are all gathered here as one day they will all be gathered there. Here are the rainbow of color, and the babel of tongues, and the league of nations. This is different from the plush suburbs, and the rivalrous one-class congregations, and the lush living which tempts a man to try the uneasy balance of serving both God and mammon. Here is the constant reminder of the apostolic ministry to the urban centers of the ancient world. Here are Corinth and Ephesus, Rome and Alexandria, Jerusalem and Byzantium, Antioch and Athens, all rolled into one. This is the hard core of the American city, and here is the answer to the Saviour's question, "But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses" (Matthew 11:8). "... A prophet? yea, I say unto you, and more than a prophet. . . . Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Matthew 11:9-10).

Here all of the Saviour's address in St. Matthew twenty-five can come true.

—Here you can bring food, for the people are starving.

—Here you can bring drink, for they are thirsting.

—Here you can bring clothing, for they are naked.

—Here you can touch the sick and the prisoner, for they are all around: the old, the disappointed, the pensioner, the outcast, the hideaway, the young, the vigorous, the strong, the

proud, and the humble. Who will meet them with the gospel glory save those who know what Christ meant, and what He still wants, as He speaks to us in St. Matthew twenty-five?

—Here you can pile up the assurances of the peace of God.

—Here you can talk about love and the listeners will know their need of it.

—Here you can talk about forgiveness and their tears will betray their hearts' desire.

—Here you can talk about guidance and the lost souls know what you mean.

—Here you can talk about companionship, and the lonely grow eager to know Him.

—Here you can talk about power, and the oppressed, the beaten, and the broken will have hope again.

—Here you can talk about resurrection and eternal life, and the people who live in the valley of the shadow of death will know what you mean.

—Here you can let a service be drama and pageantry and the melodies of heaven, because these people are hungry for drama and romance and music.

—Here you can preach blood, and sweat, and toil, and tears, and they walk beside you, step by step, for these are the sons and daughters of affliction—these are the lost sheep of the house of Israel—these are the ones for whom Christ died.

A RICH PREACHER:

An old German preacher had undeservedly got famed for being rich, because he lived like most preachers of all denominations and was temperate in all things and economical, living on a small salary. (This story took place a good while ago.)

One day out in the country he met the assessor, who at once began to examine him.

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much are you worth?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife that is worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven, and the Spirit gives me assurance in my heart that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Source unknown

(Contributed by Nelson G. Mink)

The Minister's Love for People

A GENUINE LOVE for people is a minister's greatest surety of success. There is no adequate substitute for it. There is no possible counterfeit for it. God's love for man started the whole chain reaction which we know as the gospel, and it must be man's love for man which relays that gospel on and on to the stricken hearts of men. Love will succeed where talent fails; love will find inroads when schemes fall apart; love will capture people where promotion breaks down. In fact, there is just no way to get by in the ministry without a genuine love for people. There is no other virtue or grace or ability which will compensate if love is lacking.

We are hearing and reading much these days from the pens of noted clergymen and theologians about this concept of love. They are pointing out that love is indeed the highest expression of man to God and that to be genuinely Christian we must love. They speak in awesome tones of *agape*, that divine love which asks no return affection, that full love expressed to God and to one's fellow men without filtration, without adulteration—this love which is "self-giving," which is "God's free gift," which is "unselfish love and freely spends itself," which "seeketh not its own," which is "God's own love, for God is *agape*." Indeed, no higher concept of love can be described than these and related terms which describe it.

Many who thus identify the Christian religion with this sort of love response to God are unaware (and certainly some would disclaim it if so accused) that they are describing the perfect love which is so closely identified with the holiness movement. This is the sort of love about which the holiness people have been speaking since John Wesley's day and about which devout Christians have spoken all down through the history of the Church.

The problem lies today (as in every day) not so much with the formal definitions of divine love or our verbal explanations of the place that love should have in the Christian religion, but rather in our moral application of it in everyday life. It is annoying (and alarming) to hear one speak of this *agape* which he either claims to possess or for which he is diligently questing and at the same time reveal that within him lie prejudices, dislikes, indications of selfishness and self-centeredness which are apparently a vital part of his mind and heart. One's declarations under such circumstances become so much theological verbiage which means exactly nothing to the carnal bystander. We probably can find adequate expressions in words of this love about which so many of us (yes, we should be included) are speaking. It is not so easy to interpret that love in action, so that it becomes meaningful to the day and generation in which we live.

This is a problem for all Christians. Probably it is the greatest single Christian problem of the day, far greater than some issues over which some of us are spending a lot of thought and energy. But it is even a far greater problem for the Christian minister, for to him the validity of his love for men is tied up, not only with his life as a Christian, but also to his success in his profession—that of a servant of God.

And so frequently we see those in the ministry who are trying to substitute something else for this basic weapon of God—love for our people.

Promotion has taken the limelight of late until even in ecclesiastical circles the “business administrators” are pointed out as the brilliant successes. But wherever promotion is deified, given more attention than it warrants, people become secondary, falling to the level of mere statistics. They become noses to count, pocket-books to tap, seekers to be recorded, church members to be added. Reports become more important than true progress, and a pastor’s unfeigned love for his people sits in the shadows while the bands play. Of course, promotion is important. But it is not to become a master; it is to be always a servant. It cannot be in the long run and in the economy of heaven a worthy substitute for love.

“Personality” in the minds of others has displaced the deeper and more genuine love for people. The world is flooded with sales psychology and a “win friends and influence people” propaganda. So much so that it is probably inevitable that some of this should seep into the Church. But personality, a glad hand, a Pepsodent smile, and the clever art of manipulating people can never take the place of genuine, heartfelt concern for people for what they are and not who they are. It is far better that we be

known as men of God than as clever or gifted or pleasant or approachable.

Other ministers have never learned to look at their job other than as a profession and their work among the people as a professional occupation. They fret because their people are not perfect, because they have problems, because they take up the minister’s time, because they are hard to move, etc. etc. To such men people are looked upon, not as poor souls who are savable by God’s grace, but as the merchandise without which the preacher would be out of a job. But professionalism and the idea that the ministry is a push-button job will never succeed, while just a little ration of love would.

We could mention other attitudes which have crowded out the scriptural pattern of a shepherd’s love, but these will suffice to illustrate the point.

Too many of us (may I include myself?) have not fully caught the spirit of a “poured out” love for the people who make up our lives. We say, “But I do love people; I love their souls!” In reality this is but saying, “I love souls, I do not like people!” But we cannot make such a distinction. Souls do not come detached from the persons they are. Some speak of being “evangelistic” or “missionary” with a “red-hot” passion for souls, while all the while they cannot tolerate people even sufficiently to be courteous and kind to them. With others this concern for people is evident as long as that “soul” is a “prospect” for the Sunday school or the church; but beyond that—to the waitress at the cafe, the attendant at the service station, or the confirmed parishioner of somebody else’s church they are cold and indifferent. These ministers (hirelings?) do not really love people; they love “prospects” which will contribute to their success.

Or we might point out the common trait of loving the lovable, the winsome, the well-to-do, the nice folks—so much so that on the surface and to the casual eye a minister has a real concern for people. But his role switches when he confronts the unlovely, the commoner, the wicked and the vile, the derelict who can be nothing but a burden and a care. And so the minister is unmasked by his selective concern and we see his “love” for what it is, a disguised form of selfishness, with directional antenna set to pick up signals only from certain predetermined sources.

Or there may be that expression of sentimental “love” which says, “Oh, yes, I love everyone; I love the whole world!” But in reality it is but a subjective feeling which never is put into operation touching the lives of people. It is one thing to “feel” some sort of emotion which is described as love and it is yet another thing to find that deeper, inner moral strength which moves us out among people with a concern and an unselfish devotion. The Scriptures have it right when they suggest that we cannot really love God, whom we have not seen, when we do not demonstrate love for our fellow man whom we have seen. We do not show our love by sentimental mouthings but rather by acts and deeds.

Of course it is not easy to be sure always that our motives are pure as we deal with people. There are so many minor motives, some of which may be ever so good, which get in our way. The task of the minister, then, is largely one of constantly reviewing his motives, of putting them daily under the X ray of the Holy Spirit. It is not that we shall never be tempted to replace a secondary motive for a primary one or that we shall never lose track of the highest motives in our busy whirl of building the kingdom of God. It is rather that we must be conscious of the problem and exert a positive pressure through our own devotional lives upon these inclinations if we are to successfully offset them.

Perhaps it might be well for every minister to begin each day by praying, “O God, help me to genuinely love people today, all kinds of people, all ages of people, all classes of people, all races of people. Lead me to opportunities whereby I can show that love, and help me that I might love them for themselves alone. Help me look on people as Jesus did and see true value in them as He saw it. May I see that if I will but love as I love myself I will have a formula which will keep my motives pure and will give me a working basis for true pastoral service. Amen.”

PREACHING:

Percy Buck tells of a mining town in Bolivia where a small church was constructed from the odds and ends of crating boxes shipped in by several large firms. The pulpit desk was made of a packing crate that remained unpainted. As the minister stepped up to preach the first sermon, he noted the words, stenciled on the boards of the stand, “Explosivos Peligrosos”—“Dangerous Explosives.” So it is! There is enough explosive potential in the Word of God that, if preached in clarion certainty, it would blast away all that divides, hurts, and grieves.

Roy O. McClain, *“This Way, Please”*
(The Fleming H. Revell Company)

The Preaching of John Henry Jowett

By James McGraw*

WITH ALL MY HEART do I believe that this gospel of redeeming grace is the cardinal necessity of our time."

The words of John Henry Jowett, quoted by Arthur Porrit in his excellent biography of one of England's greatest pastors, contain the heart and soul of the energizing force that characterized the man and his message. He was a preacher of the gospel of redeeming grace, and he preached like one who believed with all his heart that his message was the only hope of his time.

John Henry Jowett was born August 25, 1863, in Yorkshire, England, into the home of devoted and godly parents, whose lives provided the tremendous influence that helped to mold him into the man of God he became. He once said of his mother, whose two supreme interests seem to have been found in her home and in her church, that from her he gained his "sweetest inspirations"; and he is reported to have said, "Whenever I wish to think of a Christian man, I think of my father."

Jowett had planned to enter the practice of law, but he made his decision to preach after his Sunday school teacher, J. W. Dewhirst, shocked him one day with the abrupt assertion, "I had always hoped that you would go into the ministry." The words stayed with him, and he realized that God was speaking to his

heart by means of the saintly teacher. He describes his experience thus: "It was the result of no urgent argument, nor the issue of any calculation of profit and loss: it was shaped by a gracious constraint, an inclination born of love, a decision shaped by the worship of Jesus Christ." He saw in his own case a genius which he considered vital in the call of every minister, as he expressed it in his *Lectures on Preaching* to the students at Yale: "It is of momentous importance how a man enters the ministry . . . He must be imperatively constrained by the eternal God."

At the age of twenty-five, after completing his formal education at Edinburgh, he accepted the call to pastor the St. James Congregational Church in Newcastle on Tyne. Here Jowett's case was unique, since most young preachers begin their pastoral ministry in a small church and preach to larger congregations as they gain more experience. His first pastorate, however, was an influential church with a seating capacity of more than a thousand, and from the very first he preached to large crowds. Gerald Kennedy points out in *The Best of John Henry Jowett* that from his first Sunday until his last, as a pastor, "he never knew what it was like to preach to small crowds."

He remained as pastor here for seven years, during which time he met and married Lissie A. Winpenny. Upon the death of R. W. Dale in Carr's Lane, Birmingham, Jowett was called

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to fill this pulpit, which was one of the greatest Free Churches in England. It is believed by many that he reached his prime as he rose to the challenge of this pastorate. Elmer Homrighausen writes in *Great Pulpit Masters* that John Henry Jowett "reached the zenith of his pulpit power in Carr's Lane."

In 1911 Jowett accepted a call to the Fifth Avenue Presbyterian Church in New York City, and while there for seven fruitful years he preached in a sanctuary that was filled to capacity each Sunday, with many hundreds turned away unable to find seats in the church. But he never did feel completely "at home" in New York, and in 1918 he returned to his beloved England to pastor at Westminster Chapel until his retirement a year before his death.

John Henry Jowett enjoyed preaching. His biographer describes the zeal and enthusiasm of his ministry: "All his energies, spiritual, mental, nervous, and physical, were concentrated on preaching and preparation for preaching. He read, observed, thought, meditated, and brooded with a single eye to the pulpit; and he scorned delights and lived laborious days to perfect himself for his high calling."

His own account of his study habits, in his book *The Preacher, His Life and Work*, illustrates the intensity with which he prepared and the seriousness with which he viewed his task of preaching. He writes: "I used to hear the factory operatives passing my house on the way to the mills, where work began at six o'clock. The sound of their iron clogs ringing through the street fetched me to my work. . . . I can no longer hear the Yorkshire clogs, but I see and hear my business men as they start off early to earn their daily bread, and shall their minister be behind them

in his quest for the Bread of Life?"

Jowett believed in preaching on great themes and mighty texts. He urged ministers to preach on the weighty texts, great texts, "whose vastness almost terrify us as we approach them." His idea of great themes would include such as "the holiness of God, the love of God, the grace of God, the solemn wonders of the cross, the ministry of divine forgiveness, the fellowship of His sufferings, the power of the resurrection, the blessedness of divine communion, the heavenly places in Christ Jesus, the mystical indwelling of the Holy Ghost, the abolition of death, the ageless life, our Father's house, the liberty and glory of the children of God."

Gerald Kennedy expresses the heart of Jowett's preaching when he writes: "If I were to describe the deepest impression Jowett's sermons have had on me, however, it would be his sense of the Gospel of Good News." Indeed he did preach the good news; good news about God, about the Son of God, about the vanquishing of guilt and the forgiveness of sins. He preached the good news that Christ is Master of the world, the flesh, and the devil. It is good news, as Porritt puts it, "about the transfiguration of sorrow and the withering of a thousand bitter roots of anxiety and care. It is to be good news about the stingless death and the spoiled and beaten grave."

When Jowett preached, the "whole man preached." People who heard him said his voice preached, and so did "his hands, his lips, his face, his gestures, his life!" He read his sermons from a manuscript, but his words were so meaningful and his spirit so fervent that little if any of the impact of his message was lost through this method of delivery. Homrighausen, writing of his style,

declares: "One gets the impression that he wrestled with the English language to make it subservient to the message he had experienced in his own soul." His hobby seemed to be the study of words, and he always seemed to be able to find the exact word which made his carefully chosen sentences an example of artistry in English prose.

Jowett's Source Book was the Bible. The scripture with him was not seen as a springboard from which to leap out in any direction which a preacher's mind may send him, but a form for the very body and soul of his sermon. He was never far away from the Biblical word. He decried topical preaching. Much of his preaching was expository in nature, and all of it was Biblical. In addition to the Bible as his first source, *Pilgrim's Progress* was a second and frequent source book for Jowett's sermon material. When speaking of a human experience, he almost always quoted Bunyan's story of what Christian did under similar circumstances on his journey to the Celestial City.

Jowett used very little humor in the pulpit, and that which was employed was in good taste, serving a purpose, never for its own sake or as an end in itself. He quoted poetry frequently—usually at least once or twice in each sermon—and his illustrations were varied and meaningful. Illustrations were somewhat lengthy in Jowett's sermons, but they always made the point clear.

A glance at some of his sermon titles, or some of the titles of his books, reveals something of the heart and soul of John Henry Jowett's preaching. "God, Our Contemporary" makes us want to hear more of what the preacher has to say in this message. "The Transfigured Church" is a portrayal of the possibilities within the church, and offers a striking topic for a preacher's theme. "The High Calling" is the title given to Jowett's meditations on Paul's letter to the Philippians, and "The Silver Lining" is the title of his message of hope and cheer for the troubled and tried.

Joe Williamson, in an unpublished paper, "The Pastoral Ministry of John Henry Jowett," saw running through all the preaching of this man "an emphasis on the gospel as comfort." Jowett often quoted Dr. Parker's words, "Preach to broken hearts," and in his lectures he is quoted by Williamson as pleading: "One thing is perfectly clear, the merely dictatorial will never heal the broken in heart, or bind up their bleeding wounds. . . . The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we have ceased to bleed, we have ceased to bless."

John Henry Jowett never ceased to "bleed." With bleeding heart he preached comfort to the afflicted, redemption to the lost, forgiveness to the guilty, communion to the lonely, and the indwelling of the Holy Ghost to the believer. His was the ministry of a bleeding heart, and his is a worthy ideal in pastoral preaching.

TODAY

Every tomorrow has two handles; we can take hold by the handle of anxiety or by the handle of faith.—HENRY WARD BEECHER, clergyman (1813-87).

Chosen of God

By John Wagner*

TEXT: *Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?* (Jeremiah 49:19)

CO-TEXT: *For many be called, but few chosen* (Matthew 20:16).

The words of our co-text give us "called" people of God, a startling truth: "Many be called, but few chosen." Therefore many of the called are not chosen.

Jesus calls us of His own will (it is not ours)—but He calls us because we have the potential to be chosen. It is God's design in calling us; it is our duty to act upon that call. Our being called is the work of God's hands; our being chosen is primarily up to us. Many of the called are not chosen!

God is looking for called men whom He can choose. God today is looking upon this group, longing for choice men—men whom He can choose to appoint over segments of His Church.

"Who is a chosen man?" This is God's longing question. Oh, might each of us catch the searching cry of God in the words of our text: "Who is a chosen man, that I may appoint over her?"

Immediately after asking this question, God gives the qualifications of the chosen man in the form of three piercing questions:

I. "Who is like me?" To be chosen of God we must be like God—holy.

There are three major states through which we must pass before we enter the highway of holiness. These are the states of conviction, conversion, and consecration.

There are also three choice words which we use to clearly describe our spiritual nature and condition: "self," "will," and "heart." In each of these states we see pictures of our spiritual condition.

In the state of conviction, the picture of self is seen as self-worship; in the state of conversion, self-survival; in the state of consecration, self-crucifixion.

In the state of conviction, the will is a satanic king. In conversion, the will is a sabotaging rebel. In consecration and holiness, the will is a sanctified servant.

In the state of conviction, the heart is burdened. In conversion, the heart is broken. In consecration and holiness, the heart is burning.

"Who is like me?" The consecrated person. The person whose self is crucified with Christ. The person whose will is a sanctified servant. The person who has a heart which is burning. The person who is entirely sanctified. The person who is holy. Holiness is God's standard.

"Who is like me?" Are you? It is as E. Stanley Jones has said: "If we take God's program we can have God's power—not otherwise."

Only after we have entered this highway of holiness can we realize God's call upon our lives. It is true that some feel called before conversion, some feel called after conversion

*Pastor, Westminster, Maryland.

and before entire sanctification, and some after beginning the life of holiness. But only after "my stubborn will at last has yielded" can I fully realize God's call upon my life.

But after holiness is begun, not only is a call necessary, but also confession, before one is qualified to be chosen of God. Confession of failures, humility, and growth is necessary. To keep in good standing with God we must kneel.

Our call is characterized by grace; our confession is characterized by growth. Call implies position; confession implies disposition. And let us remember that being chosen of God depends not so much upon position as upon disposition! It takes both grace and growth to make greatness for God! Ability plus humility equals utility.

II. "Who will appoint me the time?"

To be chosen of God we must give God all of our time—wholly.

One great reason why God has relatively few chosen people today is that so many people, even some who feel God's call upon them, consider their time their own to spend rather than God's time to use.

We would say that our whole lives are in the hands of God—is our entire time in the hands of God?

Duration of time has to do with the number of hours we give God during a period of time—day, week, month. How many hours of each day do we devote to God's work—in the study or in the pastoral work? How many hours do we waste in a day—in our average week?

Dr. G. B. Williamson recently said that twelve hours of work daily (four plus four plus four) would not overwork any minister. He also said he knows of no minister who has died because of overwork.

To be outstanding for God, for His glory, we are going to have to be outstanding in the length of hours we work for Him. It will not be "done in a corner."

We are going to have to spend more time praying, meditating, studying, calling, working.

Martin Luther said, "If I rest, I rust."

God asks, "Who will appoint me the time?"

Depth of time has to do with the intensity or quality of the hours we give to God. It is easy to get side-tracked in our hours. We welcome interruptions. We gladly do the less important. We look for more coffee breaks. These things ought not to be. "More success-bound people are side-tracked by their own delaying tactics than by any other cause."

Abraham Lincoln, who was the only poor boy to work himself up to be president of the United States, had both duration and depth in his hours of hard work. He entered the Illinois legislature at twenty-five and Congress at thirty-eight. Hard work, long and intensive hours did it.

One qualification before God will choose a called person is that this person must answer, "Lord, I will," to God's question, "Who will appoint me the time?"

Duration plus depth of time equals the destiny we will have for God.

"There isn't any use trying to shine unless you take time to fill your lamp." "Who will appoint me the time?"

*No time to be chosen of God?
How foolish we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of Life's desire for us—
"Chosen of God."*

*No time to be chosen of God:
As soon to say no time
To eat or sleep or love or die.
Take time to pray, to work, to plod,
Time to realize God's design for
you—
"Chosen of God."*

III. "Who is that shepherd that will stand before me?" To be chosen of God we must be blameless shepherds.

To be blameless shepherds we must:

Work—work with the flock (blameless work with the flock). "Blameless" is the long way of spelling "hard" in reference to work.

To be chosen we must do extraordinary work as shepherds.

"Extraordinary work is usually done by ordinary people with extraordinary zeal."

Someone has said that the lions did not devour Daniel because he was "all grit and backbone." God give us more old-fashioned grit and bone.

Our Father has a multitude of talkative sons—but the laborers are few. God help us to do what we say.

"Do not pray for rain if you're going to complain of mud." God help us to mean what we pray.

"Keep your shoulder to the wheel and it is not likely your back will be to the wall." God help us to work every day.

Our work with the flock must be blameless.

"Who is that shepherd that will stand before me?"

To be blameless shepherds we must not only work with the flock, but

Witness—blameless witnessing to the flock.

Our witnessing to the flock must be twofold: in winning them, and also in inspiring them. Even some called men find personal witnessing hard. "The world has an overplus of men who could if they would, but won't."

And our witnessing is not to wait for that professional opportunity.

"In fishing for men there is no closed season."

Judging by our witnessing, do you think we would qualify to be chosen of God? Could He choose us? What about you, called one?

Not only must we work and witness, but also we must be

Willing—blameless in willingness to do anything for the flock.

Are we blameless in our intercession? God help us be so burdened that we realize the truth that it is intercession or transgression.

Are we willing to pay the price to have unction in our preaching?

One has said that "some types of personalities can counterfeit fire." We must be dedicated to the proposition that we are going to be Holy Spirit-filled and Holy Spirit-used preachers! In our training one might say we are getting fuel. But, brother, fuel is no good without fire. We must have the fire. We must "get the glory down" (Bresee).

Are we blameless in our work, our witness, and our willingness?

"While the church is looking for better methods, God is looking for better men."

"Who is that shepherd that will stand before me?"

Two men were gazing at roaring Niagara Falls. They looked in awe at the American Falls, 165 feet high, and 1,000 feet wide. Then their glances passed over Goat Island, and in amazement and wonder they beheld the Canadian or Horseshoe Falls. As the roar and mist arose from the 2,500 foot-wide span of water falling 155 feet, one of the men exclaimed, "The greatest unused power in the world is the Holy Spirit of the living God."

The Holy Spirit wants to use and to be used through you. He has called

you. But so many of the called are not chosen.

God is longing for a chosen man to appoint over the area of His Church which you are and which you will be serving. Can you not hear Him plead-

ing with you? Can you not hear Him asking you;

"Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?"

Kindness to the Old Minister

By S. L. Morgan, Sr.*

A PASTOR one hundred miles away called me up to ask me to preach for him one Sunday during his vacation. I was pastor of the church thirty-five years ago. I can guess the motives that prompted him. A few old friends, he knew, would be pleased, and he was sure I'd give his people a message worthwhile, maybe some nuggets of garnered wisdom out of my long experience.

But he knew well I'm an "old preacher," and that some of his people would prefer to hear a younger man. For youth does attract and inspire.

But I cannot doubt that the invitation was due largely to fine feeling in this pastor, and a conviction that the churches owe to the discarded old minister an occasional gesture of recognition and kindness. He was sure that the "old war horse" needs for his drooping morale the thrill now and then of the pulpit, which in earlier days was more than a throne to him.

I testify in the interest of hundreds of old ministers, who need this thrill even more than I, that to preach occasionally, if merely to be recognized and used—maybe once in six months—is more than a tonic; it is morale-

building; it is life-giving; it even prolongs life.

I testify that in the sixty-five years since I first became a pastor life has had no thrill, no delight, equal to that of preaching—the thrill of representing God and passing on His message to men. No matter how old he is, the true preacher longs for that thrill as for nothing else on earth. To provide him that thrill now and then is sheer kindness and mercy. Food and money are as dross in comparison. Believe me as one who knows out of experience.

A college chum, one of the truest, most dedicated men I've ever known, who for nearly forty years was the popular pastor of a growing city church in New York state, forced by failing health to retire at near eighty, always in every letter to me wrote, "Preaching and being a shepherd to my people was life to me. If only I had something to do! If only I could preach now and then!"

Then he would tell of the thrill he felt when opportunity came—a sermon, a talk, even a marriage or a funeral. Even once in some months! Don't neglect to give the old minister such a gesture of kindness—if only once or twice a year.

*Wake Forest, North Carolina.

IV. Rehabilitation of the Alcoholic**

By Edwin Fair, M.D.*

WHY DO MEN DRINK? This is a difficult question to answer. Research findings indicate quite strikingly that alcoholism is a complex disease in which there are a variety of factors playing a role. Of all the human disorders, truly alcoholism is one with multiple causes. The factors which seem to be involved in alcoholism are physiological, psychological, cultural, philosophical, and religious. In many instances, one factor will operate at a different level from another, and in other instances there are combinations of several of these factors which make the individual more vulnerable to alcoholism, or which determine his selection of alcohol, or which causes alcoholism to be self-perpetuating once it reaches the point at which it is difficult to turn back.

We shall consider briefly the physiological factors. While the use of endocrine drugs is being extended as a means of treating potentially fatal conditions arising out of the extreme and excessive use of alcohol, and medical treatment of the alcoholic is effective for the physiological decompensation, there are few who will accept alcoholism as a physiological

illness. However, there are some investigators, including Dr. Smith at the Bellview Medical Center and Dr. Williams at the University of Texas, who feel that alcoholism is a physiologic disease with a disturbance in the body chemistry.

Time does not permit an exploration of the cultural and philosophical factors at this time. There is increasing opinion that the individual is psychologically inadequate before he begins to use alcohol and that the real cause of alcoholism lies in the unconscious mechanism of the person. In psychological studies of alcoholics, several characteristics have repeatedly been found. Among them are a high level of anxiety in interpersonal relationships, difficulty with people and authority, a low tolerance of frustration, emotional immaturity, grandiose ideas, feelings of isolation, compulsiveness, and perfectionism. These persons hold themselves in low esteem and they have deep feelings of guilt. Most of them have evidence of continuous inner conflict. Dr. Karl Menninger¹ has written on the guilt which the alcoholic has, and he considers this in the same category as suicide, alcoholism being a form of self-

*Psychiatric Clinic, Ponca City, Oklahoma.

**From Lecture Series, Nazarene Theological Seminary, 1958.

¹Karl Menninger, "Man Against Himself." New York: Harcourt, Brace and Company, 1938, pp. 167-68.

punishment. This is exemplified by perfectionism, which will result in inevitable failure because of the perfectionistic goals. This, in turn, is followed by feelings of extreme guilt.

The difficulty the alcoholic has in handling authority is of importance when one considers the religious attitude in rehabilitation. In his failure to grow up emotionally, that is, the continuation of his childhood or adolescent pattern, the alcoholic will be resentful of authority, yet he wants it as a stabilizing force in his life. This is evident often in his marriage, where he will marry a dominant woman who will protect him, but he in turn will resent his dependency upon her. While many papers have been written concerning the psychological aspects of alcoholism and more could be said, we shall pass on now and give brief consideration to why people refrain from drinking.

Religious sanctions appear to play a major role in the decision to abstain from the use of alcohol. In a study done by Strauss and Bacon² among college students, factors of religion, such as contrary to religious training, immoral, or pledge not to drink, were listed as the most important causes for abstaining. In this study, 52 per cent of the men and 57 per cent of the women listed these factors as either first or second most important reasons why they abstain. The next most common reason both groups gave for abstaining was that parents or friends disapprove, and next, they observed bad effects in someone else. It seems that on the basis of this study, in the prevention of alcoholism, the educator and the various religious groups are standing on a firm foundation.

Before considering the methods of

treatment of the alcoholic, I want to give a few excerpts from a study done by Dr. Lemere,³ entitled "What Happens to Alcoholics." This was a study of 500 alcoholics. About 28 per cent of the alcoholics drink themselves to death. They consume increasing amounts of alcohol until death results directly or indirectly through illness or violence. In another 20 per cent the drinking remains essentially the same throughout life. Ten per cent drink with greater moderation. Twenty-two per cent abstain during terminal illness, and 11 per cent stop drinking alcohol permanently, exclusive of terminal illness. Among the 11 per cent who stop drinking, 68 per cent stop without outside assistance. Spiritual conversion as in Alcoholics Anonymous accounts for 24 per cent of those who quit; and psychotherapy and aversion treatment, 8 per cent. Stated in another way, of the 500 cases Dr. Lemere studied, 55 stopped drinking. Thirty-seven of these 55 stopped without outside assistance; 13 had a spiritual conversion such as Alcoholics Anonymous; and medical treatment, whether aversion treatment or psychotherapy, accounted for a little over 4 of them.

I will make only a few remarks concerning the medical treatment of alcoholism, and these remarks are not related to the treatment of an acute alcoholic state; rather it is treatment aimed at helping the alcoholic overcome his difficulty. One method is to attempt to create a reactive aversion to alcohol by the condition reflex technique. For example, a person is given a medication which makes him vomit soon after he has ingested liquor. A modification of this method of treatment is the use of Antabuse,

²Robert Strauss and Seldon Bacon, "Drinking in College." New Haven: Yale University Press, 1953, p. 64.

³Frederick Lemere, "What Happens to Alcoholics." "American J. Psychiatry," 109:674, 1953.

which is a drug that the individual takes daily and which remains in the body for a period of a few days. While this drug is being taken, the consumption of alcohol will cause flushing, nausea, headache, and even dangerous prostration.

Reports vary as to the effectiveness of this method of treatment and most who use this drug advise that the patient have psychotherapy as well, because the neurotic anxieties and conflicts from which the alcoholic tries to escape by drinking must be resolved by personal readjustment. Psychiatry and psychoanalytic psychotherapy attempt to explore the alcoholic's attitudes and feelings and his misconceptions and lead him to adopt a more reasonable and satisfactory behavior pattern. In so doing he will abandon his drinking because he finds it no longer necessary. In addition to psychotherapy, to aid in this reorientation, there must be a correction of the unsatisfactory living conditions in the family or in his environment. Also, as the individual is undergoing a reorientation, he must find a satisfactory recreational and cultural approach to life. It is my feeling that this can be assisted greatly as he finds a meaningful religious faith.

When one considers the religious approach to alcoholism, it is evident that in many instances, especially with those people who remain sober through the efforts of Alcoholics Anonymous, religion is a spiritual substitute for the alcohol. This, in part at least, accounts for the fact that religious approaches have had a relatively greater success when compared to other approaches in treating the alcoholic. To the person who has feelings of isolation, who is lonely, weary, anxious, and who holds himself in low esteem, religion has something to offer. It has some genuine answers to

the spiritual problems which the alcoholic has. The act of surrender to a Power outside of one's self, which is often preceded by the individual's willingness to admit that alcohol has the upper hand of him, makes him receptive to the experience of acceptance of the Supreme; and when one feels accepted by God, he then feels, as Tillich has said, "that he accepts himself as being accepted."

While it is true that many alcoholics are remaining sober by using religion as a spiritual substitute for alcohol, it seems to me that in this instance the individual continues to have his underlying personality difficulties, but he is able to find a more acceptable manifestation of his anxiety through his religion. In my opinion, a more satisfactory method is the combined use of religious faith and psychotherapy. In treatment the person can gain an understanding of the reasons which underly his anxiety, why he has difficulty dealing with people in positions of authority, a better understanding of guilt, and gain insight into the nature of the compulsiveness of his personality. While utilizing his new-found religious faith, he can grow emotionally more mature, gain in self-esteem, lose his feelings of isolation, and find a purpose in life. The accomplishment of these aims is a difficult task for most alcoholics, and as we have shown in our statistical report, relatively few attain this goal.

Now, a few comments concerning pastoral counseling of alcoholics. As Rev. Otis Rice⁴ has pointed out, there are many approaches with quite varied attitudes toward the problem of alcohol. Some ministers are afraid of the problem. They will avoid the alcoholic whenever possible. Other

⁴Otis Rice, "Pastoral Counseling of Inebriates," Lecture 28. Alcohol, Science and Society. New Haven: Journal of Studies on Alcohol Inc., 1945.

clergymen are quite "judgmental." When they are consulted by the alcoholic they give him a lecture on the sinfulness of his condition, and berate his lack of character and will power. Others feel that he can be healed if he is brought to the particular attention of a prayer group. Other ministers refer the alcoholic to a psychiatrist for professional assistance or to Alcoholics Anonymous. Then there is another group who feel that under given circumstances some alcoholics are to be dealt with directly by the minister.

Rev. Otis Rice has listed six dangers and limitations which the minister must face as he deals with the alcoholic. They hold true also for other forms of counseling which the minister attempts. Mr. Rice warns, first of all, that traditionally the minister is thought of by people as having a "holier than thou" attitude. Often back of this expression has been the overcritical clergyman who is quick to make judgments. When it comes to offering services to the alcoholic, this is a distinct liability that the minister must face. Whether or not he is correct, the alcoholic is afraid of the minister because of this attitude.

The second limitation Mr. Rice mentions is that most ministers are not trained for this work. They are handicapped because of their limited knowledge of the subject and because of limited experience.

A third drawback is that the counseling of alcoholics takes a great deal of time. Usually an alcoholic must be seen three or four times a week for several weeks, then perhaps two times a week for several more weeks, and once a week for a considerable length of time. Mr. Rice raises the question as to whether or not the minister will have the right to give

so much opportunity to alcoholics who consult him.

The fourth danger is the fact that the minister may become emotionally involved with the people whom he counsels. As the alcoholic comes to the minister and pours out his innermost secrets of heart, confesses his weakness, something happens between the minister and his alcoholic parishioner. If the minister is understanding and desirous of helping him, then a rather dangerous emotional involvement may be set up which the minister will find it difficult to break.

A fifth limitation is that some of the ministers are so completely divorced from any medical or psychiatric assistance that they have no one who can guide them in their work. The minister realizes that there are frequently medical problems as well as psychological and religious problems with the alcoholic, and if one is so situated that he cannot have medical assistance, this is a definite handicap in dealing with the alcoholic as the minister tries to counsel him.

The sixth and final limitation that Mr. Rice mentions, and one that I do not feel competent to discuss, is that there is very obvious danger of being guilty of malpractice on human souls. It is Mr. Rice's feeling that the minister may become so involved with the individual that his interpretations will be erroneous, that he will do more harm to the man's soul than he will do good. He feels this is a real danger because the minister may not have aptitude for this work, he may not know the facts, and his training may have been faulty.

In the rehabilitation of the alcoholic, both the psychiatrist and the minister have a role to play. The psychiatrist can help the alcoholic heal his mind and body through the techniques of modern scientific medicine. While the minister is primarily interested in

the religious and spiritual life of the individual, he can be a good counselor and can acquaint himself with modern psychological concepts. To the alcoholic, he can be an intelligent, understanding friend. He is more than that. He represents a religious fellowship. He can help the alcoholic

find acceptance in the fellowship of the church. As the official representative of the church, he can assist the alcoholic in his search for a meaningful, dynamic faith.

With the combined medical and religious approach, more alcoholics can and will be rehabilitated.

What Type of Sermons Are You Preaching?

By A. S. London*

HENRY WARD BEECHER SAID: "Ninety-nine times out of a hundred, sermons are nuisances. They are like steeples without any bells in them; things stuck high up in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody." Each preacher should take time ever and again to examine the type of sermons that he ordinarily preaches today. Revivals go on, but so does the rate of crime increase. While churches are on the increase, morals are at a low ebb across the nation.

Someone has said that "crime is flourishing where church steeples are thickest." Billy Graham says, "Very few of us know anything about the message of the Bible." The sermons this writer hears as he travels over the nation seem to fall into at least three different types.

First, there is the sermon on current events. A theological professor has made the statement that, where churches are filled, it is doubtful if

the people are hearing anything that they have not heard over the radio or read in the morning paper.

"This is the time," said a news report, "for clergymen to teach Christianity, and not become sinners themselves in the unmoral precincts of present-day current news." Local and international news offers an abundance of subject matter about which to preach. But this is not what a God-called preacher is called to do. Current news will not satisfy a hungry heart or lift the burdens of a struggling people.

The second type of sermons could easily fall into the category of entertainment rather than instruction. In such, scriptures are used, and the Bible is neglected. Out of the vast ocean of Biblical knowledge, the average sermon imparts only a few drops. A religious magazine, discussing the subject "The Decline of Bible Preaching," said: "The modern eclipse of Biblical preaching does not mean merely that preachers are not using Bible texts, but so often they are torn

*Oklahoma City, Oklahoma.

out of context and violently forced to give some assemblance of Biblical authority to ideas and sentiments which are quasi-Biblical. A great deal of preaching is a mosaic of interesting stories or personal anecdotes. This preaching aims to please, to keep people coming. In our day, Biblical preaching has suffered."

One writer of a few years ago said: "The method of sermon preparation seems to be in search of three anecdotes, setting them down like three islands, in a homiletical sea. Many sermons more closely resemble the flossy cotton candy sold at amusement parks to children than they do the solid food of God's Word for Christians."

The third type of sermons that are often heard have to do with having faith in yourself. There is much preaching now on the state of your mind, having confidence in yourself, and rising above your present mental attitudes toward things. There is good in some of these messages. With one-half of the hospital beds across the nation filled with people who are mentally disturbed, it would seem timely to preach on such subjects.

But may I ask, "Are we getting at the bottom of our problems?" Are we preaching the Word of God? One has said, "It is largely because of the clergy's faithfulness to the prophetic task that most Christians in our time do not know what God demands or Christ teaches." Does the average

sermon teach what Christ reveals about man, why civilizations decay and drop into anarchy? Are sermons telling us why we get into a state of frustration? Why has lawlessness taken control? Why is a crime committed every twelve and a half seconds, a murder every forty minutes? Why the vanity of material pursuits?

It seems that a sermon should stir the congregation to a higher and nobler aim of Christian living. It should probe around the heartstrings and cause the listeners to leave the church building resolved to live pure and holy lives.

A sermon ought to cause us to hate sin but love the sinner. It should make us feel that we are our brother's keeper.

In the words of Dr. Albert Schweitzer we would say, "Religion has not only to explain the world; it has also to respond to the need I feel of giving my life a purpose."

A seminary professor commented some time ago about a lady who said that she left the church because it seemed to have too little contact with either the first century or the twentieth century.

The sermon should be in reality somewhere. Is the sermon you hear typical of the preaching of the first century? Is it Bible preaching? Is the message you hear meeting the needs of the twentieth century?

Are the sermons you preach doing this for your people?

COMMITTEES

It has been said that one reason why the Ten Commandments are so short and to the point is that they were given direct and didn't come out of committees.—*Gazette*, Augusta, Kansas.

III. The Reformed Views

By Ralph Earle*

1. The Creeds

The theological thinking of the reformers was finally fixed in creeds. The great Lutheran document was the Augsburg Confession, written in 1530. It has no article about the Bible. But it does claim (Article XII) that there is nothing in it "which is discrepant with the Scriptures."¹

The French Confession of Faith (1559) lists the books in the Old and New Testaments (Article III), and states that their canonicity is certified "not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit" (Article IV).² It then goes on to say (Article V): "We believe that the Word contained in these books has proceeded from God, and receives its authority from him alone, and not from men."³

The Belgic Confession (1561) is more full and explicit in its statements concerning the Scriptures. Its third article reads thus:

We confess that this Word of God was not sent nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the Apostle Peter saith. And that afterwards God,

from a special care which he has for us and our salvation, commanded his servants, the Prophets and Apostles, to commit his revealed Word to writing; and he himself wrote with his own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.⁴

Altogether the Belgic Confession devotes five articles to the Bible. After listing the sixty-six canonical books it distinguishes them from the apocryphal books and then declares (Article VII): "We believe that these Holy Scriptures fully contain the will of God."⁵

The Thirty-nine Articles of the Church of England (1571) also list the canonical books, but contain no statement about inspiration. However this affirmation, found in many creeds, is included: "Holy Scripture containeth all things necessary to salvation."⁶

The Irish Articles of Religion (1615) constitute the first creed, as far as we have discovered, that uses the word "inspiration." These articles begin by stating: "The ground of our religion and the rule of faith and all saving truth is the Word of God, contained in the holy Scripture."⁷ After

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¹Philip Schaff, "The Creeds of Christendom" (New York: Harper & Brothers, 1878), III, p. 26.

²Ibid., III, 361.

³Ibid., III, 362.

⁴Ibid., III, 384 f.

⁵Ibid., III, 387.

⁶Ibid., III, 489.

⁷Ibid., III, 526.

listing the canonical books, the articles add: "All which we acknowledge to be given by the inspiration of God, and in that regard to be of most certain credit and highest authority."⁸

The fullest creedal statement about the Scriptures is to be found in The Westminster Confession of Faith (1647). Chapter I, consisting of ten articles, is devoted wholly to it.

The canonical books are listed, as in most of the creeds of this period. Then comes the statement: "All which are given by inspiration of God, to be the rule of faith and life."⁹

The apocryphal books are declared not to be of divine inspiration, but merely "human writings." The authority of the holy Scriptures depends "wholly upon God . . . the author thereof; and therefore it is to be received, because it is the Word of God."¹⁰

Article V has a beautiful passage, often quoted, which deserves reproduction here. It reads:

The heavenliness of the manner, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God.¹¹

Article VIII declares that the Old Testament in Hebrew and the New Testament in Greek, "being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic."¹² The claim that these have been kept pure in all ages must of

course be taken somewhat relatively, in view of the textual variations in the manuscripts. Nevertheless it should be asserted emphatically that the very high degree of accuracy in the transmission of the Hebrew and Greek texts constitutes nothing less than a miracle of divine providence.

The last article of this chapter states that "the Supreme Judge . . . can be no other but the Holy Spirit speaking in the Scripture."¹³ In other words, the Holy Spirit speaking through the Bible is the highest Authority in all matters affecting religion.

In concluding this brief study of the creeds it might be noted that there is surprisingly little mention in them of the inspiration of the Scriptures. Only two creeds appear to have any specific reference to that topic. There is no doubt that these early Protestant confessions of faith assumed the full and final authority of the Bible. But it apparently did not seem necessary to state the fact of inspiration, to say nothing of seeking to explain the manner in which it took place. The nearest approach to what would be expected nowadays is found in the Westminster Confession of Faith. Yet even here there is no attempt to describe the manner of inspiration. It ought to be obvious that any clear statement of a theory of verbal inspiration is definitely lacking in the early Protestant creeds. This does not deny that such a view may have been held by the authors of these confessions.

2. The Reformed View

Quite different is the situation when we come to the Calvinistic theological compends of more recent years. Perhaps the most widely acknowledged

⁸Ibid., III, 527.

⁹Ibid., III, 602.

¹⁰Ibid.

¹¹Ibid., III, 603.

¹²Ibid., III, 604.

¹³Ibid., III, 605 f.

standard work in this field is the three-volume *Systematic Theology* by Charles Hodge, who was for fifty years a professor at Princeton Theological Seminary. Here one finds a clear-cut statement of inspiration that is both sane and definite.

Hodge introduces the subject with this general observation: "The infallibility and divine authority of the Scriptures are due to the fact that they are the word of God; and they are the word of God because they were given by the inspiration of the Holy Ghost."¹⁴

But how did the Holy Spirit inspire men? It is here that Hodge gives a clearer answer than anything we have discovered written before it. For that reason we quote it at considerable length. Here is what he says:

The sacred writers were the organs of God, so that what they taught, God taught. It is to be remembered, however, that when God uses any of his creatures as his instruments, He uses them according to their nature. . . . The sacred writers were not made unconscious or irrational. . . . The church has never held what has been stigmatized as the mechanical theory of inspiration. The sacred writers were not machines. Their self-consciousness was not suspended; nor were their intellectual powers superseded. It was . . . living, thinking, willing minds, whom the Spirit used as his organs. . . . The sacred writers impressed their peculiarities on their several productions as plainly as though they were the subjects of no extraordinary influence. . . . Nevertheless, and none the less, they spoke as they were moved by the Holy Ghost, and their words were his words.¹⁵

But one of the arguments that Dr. Hodge uses as a proof of verbal inspiration seems to us to be poorly taken. He writes as follows:

According to all antiquity, an inspired man was one who was the organ of God in what he said, so that his words were the words of the god of which he was the organ. When, therefore, the sacred writers use the same words and forms of expression which the ancients used to convey that idea, they must in all honesty be assumed to mean the same thing.¹⁶

It would seem to us that the opposite deduction might be made. To assume that the Christian view of inspiration must have been taken over from superstitious heathen sounds very questionable. One should seek a higher conception than the heathen had. In actual fact, the heathen were entirely wrong. What is the truly Christian view is what we wish to seek in this study.

It should be noted that Hodge, after emphasizing the idea that the inspiration extends to the very words, says: "The view presented above is known as the doctrine of plenary inspiration."¹⁷ But today this view is called "verbal inspiration" by Fundamentalists in America. Whether or not "plenary" implies "verbal" will be discussed in the last article.

One of the outstanding defenders of verbal inspiration from the past generation was Benjamin B. Warfield, a giant intellect who taught at Princeton for a third of a century. Some of his articles have been collected in a weighty tome entitled *The Inspiration and Authority of the Bible*.¹⁸ One

¹⁴Charles Hodge, "Systematic Theology" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1940 [first published 1871]), I, 153.

¹⁵Ibid., I, 156 f.

¹⁶Ibid., II, 158.

¹⁷Ibid., I, 165.

¹⁸Benjamin B. Warfield, "The Inspiration and Authority of the Bible"; ed., Samuel G. Craig (Presbyterian and Reformed Publishing Co., 1948).

finds here an exhaustive study of the problem and a thoroughgoing defense of the doctrine of verbal inspiration. With all due respect to Warfield's massive scholarship, we feel that he has overstated the matter. Although he makes a very strong case for this theory, it seems to us that he fails to come to grips with the problem of accounting for verbal differences in the records of the same sayings of Jesus uttered in the same setting. This one phenomenon alone would appear to be an insuperable barrier to a belief in verbal inspiration.

Perhaps the most scholarly recent presentation of the view of verbal inspiration is found in *Inspiration and Canonicity of the Bible*, by Laird Harris. He evidences a good grasp of the relevant literature.

One is a little surprised to read his definition of verbal inspiration. He writes: "By verbal inspiration we merely mean that God superintended the process of writing so that the whole is true—the historical, the doctrinal, the mundane, the minor, and

the major."¹⁹ This sounds much more like a statement of *plenary* than of *verbal inspiration*. Nothing is said about the exact words being inspired. But in his discussion of the subject Dr. Harris goes beyond the boundaries of this definition.

As might be expected, the theological works of the last one hundred years are much more specific than the utterances and writings of earlier centuries. It is doubtless in reaction to the growing disparagement of the authority of the Scriptures and the denial of their divine inspiration that the conservative wing of the Church has become more emphatic and exact in its statement of verbal infallibility. But it is not always true that the swing of the pendulum from one extreme to the other leaves one at the center of truth. What we want, and must have, is a divinely inspired revelation of God's truth of salvation for man. That, we believe, the Bible is.

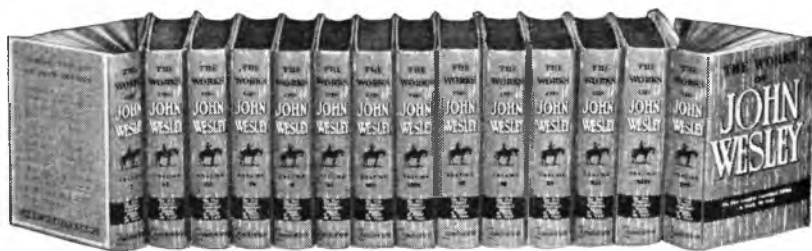
¹⁹R. Laird Harris, "Inspiration and Canonicity of the Bible" (Grand Rapids: Zondervan Publishing House, 1957), pp. 83 f.

God's Love:

A little girl, playing on the seashore, made a hole in the sand with her little toy shovel, and then with the bright tin pail her mother had bought her for her birthday, she tried to fill the hole with ocean water. As fast as her little legs could carry her, she worked, filling up the pail from the ocean and emptying it in the sand hole, back and forth as fast as she could run, until her mother found her crying, worn out, utterly frustrated with her first experience in a failure familiar to all humankind. Some things cannot be done. We cannot measure the immeasurable; we cannot empty the ocean of illimitable love with our little tin buckets. There is no church, there is no creed, there is no mind created big enough to grasp the length and width and depth of the love of God revealed in Christ. It is a love that passeth knowledge.

J. Wallace Hamilton, "Who Goes There?"
(The Fleming H. Revell Company)

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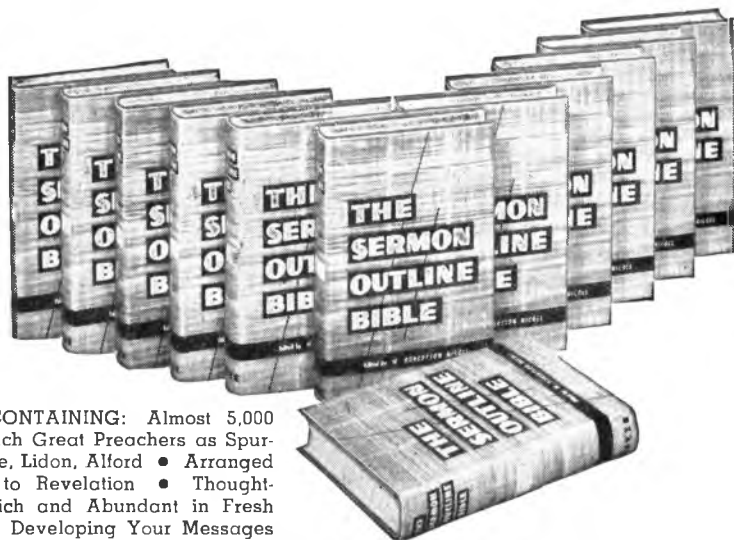


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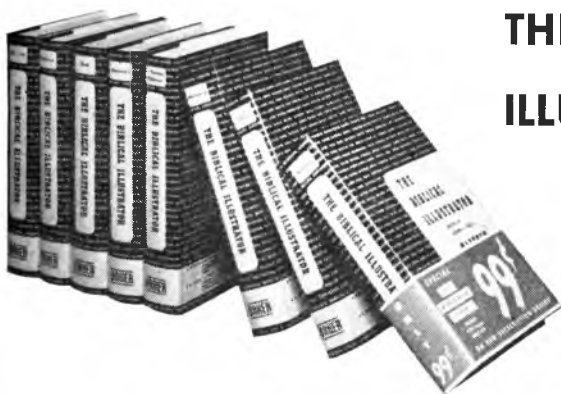


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Is Our Prayer Preparation for Revivals Adequate?

By Ross W. Hayslip*

CHARLES H. PAYNE D.D., LL.D., in an address delivered at the Centennial Celebration of Ohio Methodism at Delaware, Ohio, June 23, 1898, made this classic statement regarding the early days of Methodist evangelism in that great area of our nation:

"The spirit of Methodism, quite as much as its doctrines and its polity, has been a potent cause of its marvelous success. Methodism through all its early years was strongly marked by a passion for saving men. It possessed what has aptly been termed the 'enthusiasm of humanity.' The weapons by which it has won its mighty victories are prayer and appeal. It besieged heaven and laid siege to the souls of men. Its greatest victories have been won in the closet and at the altar of devotion. That was a significant act when Kobler (the only Methodist minister in the Northwest Territory in 1798 when the total membership in that area was 99 Methodists) landing on the banks of the Ohio River dropped upon his knees and offered a fervent prayer to heaven. That act consecrated to Methodism Ohio's soil and presaged the glorious victories that have followed."

The weapons of prayer and appeal are mentioned as the means of the mighty victory. No great spiritual

awakening can come among God's people unless it first be prefaced with sincere, fervent prayer. Matthew Henry has well said, "When God intends great mercy for His people, He first of all sets them praying."

As I have studied the various great revival campaigns conducted by Dr. Billy Graham, I cannot help but be impressed by the intensive prayer program that undergirds the spiritual activity. In the first great Los Angeles campaign, prayer meetings were started eighteen months prior to the campaign. Nine months before the opening service, regular periods of prayer were conducted. Several all-day and all-night prayer meetings were held just prior to its opening. Prayer has been a vital part of every Graham meeting.

Are we making adequate prayer preparation for our local church revivals? Prayer is hard work and we are living in a lazy age. Prayer means sacrifice of many of life's legitimate pleasures in the midst of a selfish generation. Prayer will lead to spiritual deepening in spite of the down drag of a secular spirit that pervades this present age. God has given us many great prayer promises that we can claim for revival awakenings. Shall we not claim them?

There must be definite time devoted to prayer for our revivals. There is a

*Pastor, Whittier, California.

discipline about this adherence to a specified pattern of intercession that will be a blessing to us. Too often when the appointed hour for prayer arrives we are not inclined to pray, or chance circumstances would lead us to postpone the privilege of talking with God. Unless we rigidly adhere to our regular period of prayer we shall soon have a habit of following our own inclinations and our prayers will be regulated by mere taste and impulse.

If we look upon this time interval of prayer as a space of time especially consecrated to God, we should be very careful not to shorten it, or give ourselves any dispensations to rob Him of time that should be rightfully His.

We are well aware of the distractions that hinder real prayer. We must be constantly upon our guard against wandering thoughts. If we will really pray, we must keep a watch over our natural senses. The pleasant sights of the world and the idle gossip of those around us will keep us from seeking the face of our beloved Heavenly Father. When times of prayer are called, we must decide fully that we will adhere to them.

Again I repeat that prayer is a real task. When in spite of an earnest desire and effort to pray, the soul remains in a barren state, unable to touch God, too often the cause of this is that we are unwilling to remain in God's presence until we effect a real union in prayer. We are too often like an impatient man who dials a phone number and hangs up the phone before the person called has time to answer. "Wait on the Lord," is an admonition worth our heeding.

Nothing takes the place of prayer in revival preparation. Advertising is important, calling is essential, but prayer is irreplaceable.

Dr. Payne in the address cited relates an incident concerning James Caughey, who led thousands to Christ. When but a lad beginning to preach the gospel, Dr. Payne walked ten miles for the purpose of talking with James Caughey. His statement was, "Mr. Caughey, I have walked ten miles in order that I might learn from you the secret of success in winning men to Christ." He turned his beneficent face toward the boy preacher and with intense seriousness replied, "My young brother, it is knee work, knee work, knee work!"

James B. Chapman in his historic address "All Out for Souls," given in Kansas City on January 9, 1946, said: "Some of our large local churches have shown no growth in membership within a period of years. Some of our strongest districts make a very poor showing in terms of souls saved and members gained. And yet there is not much to criticize and correct in the technique of the churches and districts involved. It is not that. The fault is deeper and more fundamental—there is not enough heartbreak, groaning, and weeping and fasting and crying. Moreover and as a consequence, there is not enough deep and genuine conviction for sin among the unsaved of our families and friends."

We all, as pastors, evangelists, and laymen of the Church of the Nazarene, must awaken to the necessity of real prayer in revival preparations or revivals as we have known them will become a thing of the past.

The door of truth never opens to the key of prejudice.—*Emmanuel.*

How Much Money Does an Evangelist Need?

By D. F. Steininger*

THIS QUESTION is a topic of considerable discussion on the church board. The laymen are at liberty to discuss their views about it freely. Pastors' discussion about an evangelist is seldom finished without consideration of his remuneration. In fact it is a subject of considerable liberty to all but the evangelist himself. To him it is a forbidden subject if he does not want to be labeled as a "money grabber" or a "nest builder," regardless of the anxiety he may be suffering over how he is going to pay the bills and make ends meet at home.

The natural reply to the above, of course, is, "Let him pray the money in and live by faith when he comes up short." Be it known to all that almost every evangelist who has continued in the field very long has at times done exactly that. But for him to mention it would be a little short of the unpardonable sin.

Cynicism? Not at all, for it is a fact. It is the way it has always been among us, and no doubt that is the way it ought to be.

Some time past I was asked the question, "How much money do you have?" I was not at all clear as to the full meaning of the question until I received my pay at the close of the revival. Now did he mean, "How much do you need?" or, "How much must you have to get by on?" Most evangelists have learned that there

could be quite a difference, depending upon what is meant by "getting by." One can get by without paying his bills. He doesn't have to leave enough money for his family to live on. He could hitchhike to meetings or drive a Model T. Yes, he could get by with nothing for a little while, but we will hope the brother meant, "How much money must you have to supply all of your needs?" The remainder of this article is the essence of my reply, and the position I believe every evangelist, pastor, and layman should take relative to the amount of money the evangelist needs.

I replied, "It would be impossible for me to state the exact amount of money I need, and if I could, I would make it known to no one but my Heavenly Father. While He and I do talk these things over now and then, I seldom specify the total of my exact needs, for I realize He knows them much better than I. Furthermore, He has given me two blanket promises that cover all of my needs and I have discovered that His method of fulfilling these promises work perfectly and there is no reason for anxiety so long as I fully believe them."

The first promise I refer to is Philipians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Second, Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What more can I ask?

*Evangelist, Nashville, Indiana.

Now this is God's perfect plan of operation. Since He knows all of my need that I know about, plus all that I do not know about, and my desires that are not really needs and are out of His will, He has a complete knowledge of my exact need. And since there is no money in heaven or hanging on trees, but only in the pockets of the people, He (not the pastor or a committee) apportions the entire amount severally to people according to their ability and willingness to give freely, and then He whispers to each of them the exact amount He wants them to give. Many times He touches the unsaved and unsanctified purse strings as well as the fully consecrated. But when all have given as the Lord directed and the money finds its way to the cause for which it was given, there is always enough to supply the need.

There is, however, the ever-existing problem of those who refuse to comply with divine directions. This causes embarrassment and anxiety to the church and the pastor, even though many have done all they know to do. The evangelist may, for the time, find it necessary to make some adjustments if he can think of any more possible to make. He may have to "rob Peter to pay Paul" if Peter hasn't already been robbed to death. If he has, Paul will just have to wait until other provisions can be made. The evangelist's faith may be sorely tried, but if he will lift up his head and talk it over with no one but his Heavenly Father, He will in due time put it on the hearts of others to make

up for those who failed, and in the end all of his needs will be supplied.

No evangelist would have need for a regular weekly income of the amount of his largest offerings, but they are only God's way of making up to him for the lack on the part of those who have ignored the voice of God and have let His servants down, or for the smaller churches whose very best is inadequate to meet the evangelist's needs.

Surely the evangelist as well as the pastor and all others should have the right to incorporate in his needs some considerations of his welfare when his traveling days must come to an end and he can minister in the field of his calling no more. If others have need for vacations and a "few little extras" along the way, the evangelist does also. But God help us to always remember that we have been called and ordained to a life of sacrificial service to the people who often deny themselves to the limit to supply our needs, and not a life of luxury and ease at their sacrificial expense.

Truly this way of securing a livelihood is different from the normal, and often in his trial of faith the evangelist humanly wishes it were different. But when he passes through the gate into the field of evangelism he must take into account, this is the way it is. But for all of the sacrifice that may be allotted to him and for all of the misunderstanding about his needs and situation, even among his very best friends, the evangelist must rest his case in the hands of Him who knows his needs and how to supply them.

DISCIPLINE

The idea that some bestowal of grace will work automatically, and that we have no further need of care and restraint and the purposeful practice of temperance, has, I think, caused much spiritual disaster.

—J. B. CHAPMAN

IV. The Pastor and His Message

By Roscoe Pershall*

THE MESSAGE of the pastor is of utmost importance. Stripped of his message, he is nothing; clothed with it, he speaks for God. But his success as a messenger depends upon his attitude toward that message and how he presents it. Paul, again, shows the way.

A CONSUMMATE FAITH IN HIS MESSAGE

Paul had a consummate faith in his message. Hoping to preach to the Roman Christians soon, he declared: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:15-16).

His confidence in the gospel lay in three areas. He had faith in its divine authority; he had faith in its power; he had faith in its universality.

He had faith in its divine authority. He called it, "... the ministry, which I have received of the Lord Jesus. . ." (Acts 20:24). He wrote to the Galatians: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:11-12). Also to the Ephesians he wrote: "If ye have heard of the dispensation of the grace of God which is given me

to youward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Ephesians 3:2-4).

Never did he harbor the slightest doubt of the divine origin of his message. God had spoken to him; he might have had other problems, but this was not one of them.

In this day he would not be debating the doctrines of God; he would be declaring them. He would not be exploring religious thought; he would be declaring the counsel of God. His convictions would not be afloat, as is the case with many religious leaders; they would be anchored in the revelation of God. Paul would not have been guilty of some of the great displays of mental gymnastics which have been spread over the pages of religious writings and been sent forth from pulpits to sin-sick souls. He would not have sent them home confused, dumbly aware that something was wrong, that somehow there was no assurance and no authority. If he were speaking today there would be a ringing, "Thus saith the Lord."

He had faith in its power. He had faith in its *power to save*. That confidence can be seen rising, first, from his own experience. Read his testimony: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18). He knew better than anyone else—Paul, the chief of sinners, the

*Director of Evangelism, Oregon Pacific District.

blasphemer, the persecutor; and he knew how God had saved him from his sin. After preaching to multitudes he had abundant evidence that it works for all. Wrote he: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Corinthians 1:23-24). He preached to Greek, Hebrew, Scythian and boasted: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

He had faith in its *transforming power*, as indicated by II Corinthians 10:4-5: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." He prayed for the sanctification of the Thessalonians and assured them: "Faithful is he that calleth you, who also will do it" (I Thessalonians 5:24). He never doubted that when the believers fulfilled conditions they would be transformed by the power of God into holy and exemplary Christians.

He had faith in its *keeping power*. He promised the Corinthians: "... God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). Confidence was given the Thessalonians by their former pastor when he wrote: "... the Lord is faithful, who shall stablish you, and keep you from evil" (II Thessalonians 3:3). The Philippians must have taken new courage when he wrote them: "Being

confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). He was aware of the opposition that his people must suffer, the persecution that they must endure, the waves of discouragement that must surely engulf them, the unnerving influence of doubt, the exhaustion of continued difficulty—he knew all these things, but promised them victorious living until the "day of Jesus Christ." His conception of God's care of the believer was not one of repeated recovery of a habitual sinner, but the continuous triumph of a cleansed believer. He united belief with experience for himself and his people when he testified: "Now thanks be unto God, which *always* causeth us to *triumph* in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Corinthians 2:14, emphasis our own).

He had faith in its *ultimate power*. He saw in his gospel, his message, the power to present the believer unashamed before the throne of God. He saw Christ cleansing the Church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). He assured the Roman Christians: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). He promised the Colossians: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

To Paul, the message had life, force, power. It was not an anemic, impotent teaching, but a vibrant, able, and glorious cure for sin to the perfecting of a body of believers prepared to be the bride of Christ.

He had faith in its universality. He was not hindered in his ministry by a belief that only a certain few could be saved, but declared: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12). Again he said: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:3-4).

As he ministered to the fallen and the heathen, he could give an unqualified invitation to all who heard. To him any man was a prospect; every man could receive the gospel.

This consummate faith in his message accounts for some of his success as a pastor. He never consumed his energies by inner debates. He never dulled the edge of his message by qualifying judgments of it. He presented it as the message of God, able to save, keep, and present the believer faultless before the throne. To him it was universally timely, effective, adequate, appropriate. We, in our day, must imbibe the same spirit if we would minister effectively. If we cannot, the ministry is no place for us. We too must have a consummate faith in the message.

A PURPOSEFUL MESSAGE

Paul preached and ministered with purpose—unrelenting purpose. He never lost sight of his goal for a moment. He knew why he ministered, and thus he wasted no motion. Every activity was brought into subjection to one driving ambition.

He expressed his purpose when he wrote to Timothy: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (I Timothy 1:5). He ministered that he might, by the help of the Spirit, affect this

condition in those who were the object of his care, that he might "present every man perfect in Christ Jesus" (Colossians 1:28c). He saw pagan men and women as believers. He saw believers as ". . . the man of God . . . perfect, throughly furnished unto all good works" (II Timothy 3:17). He saw the perfect man as joining him in his own testimony: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day . . ." (II Timothy 4:6-8). In short, his goal was to lead all, in whatever state he found them, to the very portals of heaven.

To accomplish this general purpose he bent all his efforts. All other considerations must fall casualties or be made allies in the great march with his people to the City of God. And to reach this general goal he brought into play a number of special purposes—special purposes that supported the one great goal.

His purpose was to *instruct*. He was careful to give out the doctrines and practices of the Christian faith. Paul and Barnabas were at Antioch when legalists came from Judea teaching that the gentiles should be circumcised. These two disputed with the false teachers to no avail until they and others had gone to Jerusalem to get the mind of the apostles. Although their position was confirmed by the Jerusalem Council, they, with Silas, ". . . continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35). It is evident that Paul felt these Christians needed more instruction in the doctrines and practices of the faith.

In Colossians 1:28 he professed his

practice to be, “. . . teaching every man in all wisdom . . .” His matchless doctrinal letters to the Romans and Galatians, as well as the record of the Acts, prove his allegation.

He expected the same practice from Timothy, for he bluntly told him: “These things command and teach” (I Timothy 4:11).

It was necessary for the layman to be enlightened if he was to be a light, think right if he was to be right, be informed if he was to be transformed, guided if he was to be a guide, taught if he was to be a teacher.

His purpose was to *correct*. When he wrote the first Corinthian letter his purpose was different—it was to correct some bad attitudes and corrupt practices. He found defilement of various kinds and did not spare in his effort to dig out the infection. He knew why he was writing the letter, and before he was through the Corinthians did also.

His purpose was to *encourage*. In retracing their steps, Paul and his missionary companions returned through Lystra, Iconium, and Antioch, “confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (Acts 14:22). He, who had helped lead them to the Lord, remembered his converts and returned to take them by the hand and to say a word of encouragement—a word that might have meant the difference between defeat and success, a word that lifted the burden enough that it was not too much to bear, a word that let the sun shine through the shadows. He was a wise preacher to realize the need of encouragement as well as correction.

His purpose was to *exhort*. When a congregation was broken up, he “persuaded them to continue in the grace of God” (Acts 13:43c). Leav-

ing the uproar of Ephesus, he made his way to Greece and Macedonia. The record says, “And when he had gone over those parts, and had given them much exhortation, he came into Greece” (Acts 20:2). He went about to those he had won, stirring them up, pleading with them that they continue in the faith and live true to their convictions.

His purpose was to *establish*. “And he went through Syria and Cilicia, confirming the churches” (Acts 15:41). In Acts 18:23 is the record that he “. . . went over all the country of Galatia and Phrygia in order, strengthening all the disciples.” Wherever he saw a need he took care of it. He had spent much time, prayer, and sacrifice on these people. They were dear to him. He determined to keep them strong if there was any way to do it.

His purpose was to *warn*. Paul tried to win and keep his people with the positive approach to the gospel. He held out enticing prospects, glorified their Lord in the minds of the people, mentioned the joy and peace that come from obedience and the indwelling Spirit. But he was not averse to the use of the negative. He exhorted the Ephesian elders: “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:31). His practice was “. . . warning every man . . .” (Colossians 1:28). He led, but he also used the prod. He warned of the danger and death that are in the path of the disobedient and unbelieving.

Others might preach for fame, some for approval, still others with no apparent purpose but to fill in time—but not Paul. Every message, every letter, every conversation had a definite purpose. There was some change to be wrought in the life of each to

which he ministered. What did he care whether men approved or disapproved, liked or disliked his preaching? He had work to accomplish in the souls of men. May his kind increase in the ministry of today!

A CHRIST-CENTERED MESSAGE

The message of Paul was Christ-centered. In his Epistles he mentions the name of the Lord on the average of about once every five verses, besides the times he refers to Him as Lord or uses a pronoun to designate the Master. Every Epistle has the name of Christ in the first Verse.

Christ was the central theme of every Epistle. The profession of the immortal preacher to the Corinthians characterizes his message to all: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2).

He wrote to the Romans: "Concerning his Son Jesus Christ our Lord" (Romans 1:3a). He used all of the Galatian letter to turn the readers to a Christ-centered faith: "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). Paul taught the Ephesians that God ordained before the world was rocked by sin that the believer would be saved through Jesus. He said that God had chosen us, "that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:4b-5).

He revealed to the Philippians that his supreme interest was that Christ be preached. Even when some preached out of a wrong motive, he said, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18). He localized the

source of all wisdom and knowledge when he pointed to the Father and Son and said: "In whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3).

He pointed out to the Thessalonians and to Timothy in both letters that grace, mercy, and peace come from God the Father and Jesus Christ our Lord (I Thessalonians 1:1; I Timothy 1:2; II Timothy 1:2). He reminded Titus that salvation comes through Jesus Christ (Titus 2:11-15). The benediction of Paul, the aged, upon Philemon, whose faith and love of the Lord Jesus was known to Paul, was: "The grace of our Lord Jesus Christ be with your spirit. Amen" (Philemon 25). Christ is the hub about which all Paul's Epistles turn.

To Paul, Christ was the fulfillment of all things. He was the fulfillment of prophecy: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus" (Acts 13:23). He was the one mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5). He was the Justifier of the believer: "... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). In Him there was peace with God: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). He was the Purifier of the believers: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

To Christ all were to bow and confess. "That at the name of Jesus every knee should bow, of things in

heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). To Paul such worship was only natural, for Christ was the fullness of all things: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it

pleased the Father that in him should all fulness dwell" (Colossians 1: 15-19). And believing children are made heirs through Him. "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7).

All of Paul's message clustered around Christ. It breathed with His presence. For every human need Christ was pointed out as the answer. Paul had no other purpose in preaching than to present Christ. There was no thought of glory to himself, of gain, of advantage. Never did he speak for any other purpose than to lift Him up that men, seeing, might believe; and that, believing, they might be brought into the most intimate relationship with the glorious Christ.

Thought for the Thoughtful

Her Quaint Confession

By E. Wayne Stahl*

Since, as Mr. Webster informs us in his big book of definitions, "quaint" means "strange, especially old-fashioned but pleasing in character," it describes what a lady once said to me some years ago. I was going from house to house selling religious literature.

In response to my knock at a certain door a middle-aged woman appeared. She was a complete stranger to me; after the lapse of years I cannot remember just how she looked. But I was handling something that had to do with what the Bible teaches.

Earnestly and sincerely she said, "I believe in this God business."

I do not remember whether I made a

sale at that house. I rather think that I did not, and that the kindhearted "prospect," realizing her inability to purchase, said what she did to encourage me in the good work she felt I was doing.

Though she expressed herself somewhat crudely or inelegantly, yet those six words have been stored among my treasures of memory. They roll over my heart like a sweet melody of the long ago.

"I believe in this God business." Then, if I really do, I shall "shew thee my faith by my works." I shall do my uttermost to make my church a "going concern." In Luke 2:49 we read that Jesus said, "I must be about my Father's business."

*Lowell, Massachusetts.

Multiplying Our Ministry**

By O. Joe Olson*

OUR GENERAL LEADERS continually personalize our church goals. The reminder is: "There are souls in those goals!" And this is as it should be, for the primary mission of the Church remains to win lost men and women to Christ.

In this concern for human personality, there is an important truth that bears on the relationship between the Church and the newspaper. It is basic and every pastor should know it.

When we go to the editor with a story and it gets in, the newspaper gives us much more than space. In the first place, when newspapers open their columns to our news, they give the Nazarene church and denomination a standing and equality among the larger churches and denominations.

EVER PREACH TO BENCHES?

But the most important thing the newspapers do is to introduce us to their friends. They loan us their audience. They put our story in the living rooms of the subscribers they have won over the years at considerable effort and expense.

Every pastor who has preached to three or four persons or a handful really appreciates an audience, and the greatest value of the Nazarene story to us is the audience whom we are allowed to address.

The circulation of newspapers varies greatly, from the small town weekly to the metropolitan dailies. But whatever the circulation of the newspaper, it will multiply the ministry of the pastor. In Kansas City,

for example, it would require ten years of preaching to 2,000 people a Sunday to reach 1,000,000 persons, or the readership of a single edition of the *Kansas City Star*.

This may be described as the newspaper approach to the question of news evaluation; but if pastors will think a little more in these terms, it will make their press relationship happier and more fruitful.

PRESS ASKS CO-OPERATION

Some may ask: "Why is a newspaper justified in expecting a high level of co-operation from the pastor?"

A part of the answer is that every good newspaper places the emphasis upon quality. It must do so, in fact, to hold its subscribers and add new ones in the intense competition for people's time.

A good newspaper would no sooner be guilty of imposing poor journalistic fare upon its audience than a Nazarene pastor, for example, would lightly surrender his pulpit to any preacher of any denomination. His congregation is a sacred trust to be guarded, and the editor regards his news columns in a somewhat similar light.

However, writing church news for newspapers carries a dividend all out of measure to the time and effort involved. It's fun, once you are in the groove. It's a thrill to see your stuff in print. It's even more of a thrill to have people tell you they read it.

Someone has summarized successful church publicity as the right story to the right person at the right time! Sound simple? Honestly, it is.

*Director, Nazarene Information Service.
**From "Nazarene Pastor."

SERMON WORKSHOP

Contributed by Nelson G. Mink

SUPPORTING THE CHURCH

A businessman in the South who writes for a number of newspapers summed it up this way: "If I allow my payments to the church to lapse for four or more Sundays I begin to question the sincerity of the men in the front pews. If I permit my payments to get three months in arrears, I find fault with the preacher. It all brings to mind the saying of an old deacon, 'Preaching that ain't paid for don't sound good.'"

—Pinehurst Baptist Church News

"One who ignores the church is like a man who builds a house without windows and then blames God because he has to live in the dark."

—Columbus, Georgia, *First Bulletin*

THOUGHT PROVOKERS

"Remember, it was the ringing of the church bell that made possible the ringing of the Liberty Bell.

"The optimist is as often wrong as the pessimist, but is far happier.

"The noblest revenge is forgiveness.

"You have your machinery in reverse when you try to raise yourself by lowering somebody else.

"The first grade teacher is one who knows how to make little things count."

—SELECTED

Going to church is like going shopping: You get just about what you go for. A shopper will go into a store with a hundred-thousand-dollar stock, then buy a pack of pins and walk out—that's all she came for. What do you expect when you go to church?

—Bethlehem, Pa., *First Bulletin*

STORY OF LIFE

*Life is a story in volumes three:
The past, the present, the yet-to-be.
The first is finished and laid away.
The second we're reading day by day.
The third and last—volume three—
Is locked from sight; God keeps the
key.*

—SELECTED

GREAT CHURCHES

*Great churches aren't built of stone
and steel,
Of mortar brick and sand;
They rise from human hearts that feel
And love and understand.*

*Their greatest treasures are not kept
In guarded banks or vaults,
But in the will that never slept
Until it cured its faults.*

*Great churches don't happen; they are
built
By people large and small
Who press their fortunes to the hilt,
Respond to duty's call.*

—*Corpus Christi First Bulletin*
ANONYMOUS

PRAYER

Prayer is so simple. It is like
Quietly opening the door and slipping
Into the very presence of God;
There in the stillness
To listen to His voice;
Perhaps to petition,
Or only to listen;
It matters not.
Just to be there
In His presence
Is prayer.

—ANONYMOUS

HEALTH AND WEALTH

There was a man in our town, and he had a wondrous health, but recklessly he squandered it, accumulating wealth. When he saw his health was gone, with all his might and main, he squandered all the wealth he'd won to get his health again.

—Sunshine

TODAY'S SINS

Seven deadly sins: politics without principle; wealth without work; pleasure without character; business without morality; science without humanity; and worship without sacrifice.

—E. STANLEY JONES

DESTINATION

A denizen of the hills of east Tennessee, who was appearing as a witness in a lawsuit, was being questioned as to his educational qualifications by the plaintiff's lawyer.

"Can you write?" asked the lawyer.

"Nope."

"Can you read?"

"Wa'al, I kind o' read figgers pretty well, but I don't do so good with writin'."

"How is that?"

"Wa'al, take these here signs along the road when I want to go somewheres; I kin read how fur, but not where to."

—Sunshine

FAMILY ALTAR

The family altar would alter many a family.

—Chicago Crusader

AFFLICTION

"God never puts us to any pain save unwillingly; His fatherly Heart does not desire to grieve us, but He cuts to the quick that He may heal the ulcers of our spiritual being."—FRANCOIS FENELON.

A MINUTE

I have only just a minute, only sixty seconds in it; didn't seek it, didn't choose it, thrust upon me, can't refuse it, but it's up to me to use it.

—UNKNOWN

THOUGHT

He who will not reason is a bigot; he who cannot is a fool; he who dares not is a slave.

—WILLIAM DRUMMOND

WORDS

I'm careful of the words I say to keep them soft and sweet. I never know from day to day which ones I'll have to eat.

—Lay o' the Land

VISION

Only he who can see the invisible can do the impossible.

—FRANK GAINES

MISSIONS

The best remedy for a sick church is to put it on a missionary diet.

—Chicago Crusader

DR. SHELDON'S VERSE

*A bunch of golden keys is mine
To make each day with gladness shine.
"Good Morning" is the golden key
That unlocks every day for me.
When evening comes, "Good Night," I
say,
And close the door of each glad day.
When at the table, "If You Please"
I'll take from off my bunch of keys.
When friends give anything to me,
I'll use the little "Thank You" key.
I'll often use each golden key,
And so a happy child I'll be.*

—CADY HODGE

Foreigners and Pilgrims

TEXT: I Peter 2:11

INTRODUCTION: God's children are aliens and sojourners in the present world order. Cf. Hebrews 11:13.

I. FOREIGNERS TO THIS WORLD

A. Our homeland is heaven (Philippians 3:20).

1. Citizens of another country.
2. Subjects of another king. (John 17:16)
3. With natures that are heaven-born (born from above) (John 3:3).

B. We refuse to become naturalized to sin.

1. Living detached from worldliness.
2. Exhibiting manners and customs of the heavenly Jerusalem.
3. Speaking with heaven's accent and dialect.

II. PILGRIMS PASSING THROUGH

A. Sojourners only for a time.

1. Refusing a permanent abode. Sojourners are not "settlers."
2. Seeking a better country (Hebrews 11:16).
3. Looking beyond the present and the passing. Abandoning the past; abstaining in the present; looking to the future. The Greek term is *parepidemoi*.

B. En route upon the King's highway (Isaiah 35:8; Deuteronomy 2:27-28).

1. Questing for pathways eternal.
2. Pointing the way to a blessed realm.
3. Travelers: not tourists, nor souvenir collectors.

CONCLUSION:

A. Then let not tomorrow find us camping around the burnt-out embers of today's campfires.

B. Song: "The King's Business," by E. T. and F. H. Cassel.

- C. Let the tent be our dwelling, the truth our delight, and the Father's house our destination.
- D. We hear the songs of angelic hosts, "Singing to welcome the pilgrims of the night."

—ROSS E. PRICE

Pasadena, California

Christian Conduct

TEXT: I Peter 2:11-12

INTRODUCTION: Peter's exhortation to Christian living covers both its negative and its positive aspects.

I. "ABSTAIN." "Hold oneself apart from" (verse 11).

A. Fleshly lusts.

1. The body is a good instrument but a tyrannical master (I Corinthians 9:27).
2. Healthy, normal desires may become occasions for sin.
3. Evil passions are more than human; they are harmful.

B. They carry on a warfare against the soul (James 4:1).

1. The mind cannot keep pure when the body is allowed unbridled desire (I John 2:15-17).
2. Unclean physical lusts corrupt the imagination.
3. We are to live as pure, holy animals as well as dedicated, consecrated persons.

II. MAINTAIN. "Having" (verse 12). Maintain good deportment among the heathen.

A. Let your works contradict false accusations.

1. If men speak evil of you, let your life be such that none will believe it (I Peter 3:16).
2. What men see in you must contradict the slanders they have heard about you (Romans 12:17b; II Corinthians

8:21; Philippians 2:15; Titus 2:8).

B. Let your works glorify God in the day of inspection (Matthew 5:16).

1. Investigation must mean vindication.
2. Ye are God's showcases.
3. Thus may doxologies ascend to God whenever your conduct is "looked over."

—ROSS E. PRICE

Pasadena, California

The Security of Trust

SCRIPTURE: Psalms 91

TEXT: 91:2

INTRODUCTION:

- A. The subject of this psalm is the security of the man who thoroughly trusts in God.
 - B. The subject is worked out in speeches. (Verses 1-2, first speaker; verses 3-4, second speaker; verses 5-8, first responding; verses 9-13, second responding; verses 14-16, a third speaker shows the blessings God bestows upon those who are faithful to Him.)
 - C. Verse 2 begins with a sacred resolve: "I will say of the Lord . . ."
- I. A PLACE OF SAFETY. "*He is my refuge . . .*"
- A. A Refuge from the penalty of sin.
 1. Every man is faced with this problem.
 2. The Lord is the only place of safety from the penalty of sin.
 - B. A Refuge from peril and danger.
 1. The cities of refuge (illustration).
 2. Verses 1 and 4.
 3. Charles Wesley's "Jesus, Lover of My Soul" (illustration).
 - C. A Refuge in the hour of death.
 1. Death is certain.
 2. The Lord is the only safe Refuge in death.

3. To have Him in death we must have Him in life.
4. With Him death is swallowed up in victory.
5. Stephen—Acts 7:54-60.
6. Paul—II Timothy 4:6-8.
7. Early Church—persecuted but triumphant.

- D. A Refuge at the judgment.
1. The judgment is certain.
 2. John declares, ". . . that we may have boldness in the day of judgment . . ."
 3. In Him we can stand unashamed. He will plead our case.

II. A PLACE OF STRENGTH. "*And my fortress . . .*"

- A. He is our Stronghold—our Fortress.
- B. He will be a Fortress in temptation. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."
- C. He will not fail. He is a mighty Fortress.
- D. In order to be victorious in the battles of life we must submit ourselves to His protection and care.

III. A PLACE OF SUFFICIENCY. "*My God; in him will I trust.*"

- A. The Lord is all we need (all-sufficient.)
- B. "For he shall give his angels charge over thee . . ." (v. 11).
- C. Romans 8:31-39.
- D. From Genesis to Revelation men have cried out, "He is my God."
 1. Jacob at Bethel—"Then God shall be my God."
 2. Three Hebrew children—"Our God . . . is able . . ."
 3. Paul to the Philippians—"My God shall supply all your need . . ."
 4. In Revelation we read: "Him that overcometh . . . I will write upon him the name of my God."

—LOWELL D. FOSTER, *Pastor*
Bainbridge, Georgia

Four Steps Back to God

SCRIPTURE: Isaiah 55:6-7

INTRODUCTION: Many today do not understand the hatefulness of sin. It is considered lightly if at all. The error is compounded by glib "confessions" from the pulpit and in public prayer. The Israelites were not in gross darkness as were the heathen. They were surrounded by scenes and memories which recalled the goodness of God. In spite of these they continued to sin. Still faithful, God set His men in the gap to point out the four steps back to safety.

- I. SEEK. "*Seek ye the Lord . . .*"
- A. We are a nation of restless, seeking people.
1. Miners seek uranium.
 2. Actors try for Broadway.
 3. Politicians run for office.
 4. The rewards fade away.
- B. How different with the person who seeks God!
1. Reaches for great pearl.
 2. Eternal life, the prize.
 3. Success is assured the seekers after God. "Seek . . . while he may be found." "My spirit shall not always strive . . ."

- II. CALL. "*Call ye upon him . . .*"
- A. Life consists of many calls.
1. Many bidders for time.
 2. Many call for alcoholic release, theater fantasy, or worldly fashions.
 3. Continuing desires by devotees, proof of lack.
- B. All good is ours after we make the most important call.
1. A drowning man cries out in such a way as to be heard.
 2. Jesus recognized the sincerity in Zaccheus. "Call . . . while he is near." All opportunities are eventually withdrawn.

- III. FORSAKE. "*Forsake his way . . .*"
- A. Life for the sinner is pleasant enough at first.
1. Sin considered a "lark."

2. Jaunt becomes sorrowful.
3. Life without God is like a runaway truck in mountains.

B. We are urged to forsake the way that leads to destruction.

1. Forsake presumption, procrastination, and self-righteousness.
2. Forsake habits, desires, and opinions.
3. Self cannot save.
4. At foot of Raton Pass in New Mexico there is an escape road for runaways. "Forsake thoughts . . ." God has provided escape.

IV. RETURN. "*Return unto the Lord.*"

- A. Now is the day of opportunity.
1. Prodigal son.
 2. The father was looking for him.
 3. Have you wandered long in a weary land?
- B. Say with the prodigal, "I will arise and go to my father."
1. God watches for wayward spiritual children.
 2. Now is the day of salvation. God "will abundantly pardon."

—JARD DEVILLE, *Pastor*
Marksville, Louisiana

Pleasing God

TEXT: John 5:26-27; Revelation 1:12-16; 22:11

INTRODUCTION: Tell background of God's displeasure with man.

- A. Man's fall and subsequent acts.
1. Man's nature as compared with God's (God is just and holy).
 2. God's wrath at decline of His highest creation.
- B. Man unable to propitiate because there is no sacrifice acceptable in God's sight.

I. GOD SATISFIED (John 5:27)

- A. Man's disobedience leads to wretchedness.

1. Broken homes, alcoholism.
2. Majority of mental disorders (Adler said majority of his adult patients suffered because of guilt feeling).

- B. Obedience required by God.
1. Anything less merits His disapproval.
 2. Comparable to human law (visit to a prison).
- C. Old Testament law given as a guide until the "fulness of time" (schoolmaster).
1. Law rejected and perverted.
 2. Christ fulfilled God's requirement.
 3. Perfect obedience.
 4. Perfect sacrifice.
- D. God satisfied with sacrifice of Son; this became the provision for the entire race ("whosoever will").

II. CHRIST GLORIFIED (Revelation 1: 12-16)

- A. Resurrection was fulfillment of His glory. It gave power over sin, Satan, and death.
- B. In glorification He received His own nature to himself. Power over natural forces (draught of fishes, door to room).
- C. Received inheritance.
1. Returned to Father and given keys to creation.
 2. Full authority to deal with man and fit him for celestial citizenship.

III. MAN SANCTIFIED (Revelation 22: 11)

- A. Saviour's work potentially finished (cry on Cross, "It is finished"). Holy Spirit, Sanctifier, to carry out consummation.
- B. Must be appropriated individually.
1. "Thou art the man."
 2. "Wash me, and I shall . . ."
- C. Not merely intellectual acknowledgment of past action.
1. Individual, deliberate, personal.
 2. Requires confession of need, often restitution, always consecration.
- D. Selfishness basic cause of sin.

Holiness will so change self that it becomes secondary to God.

CONCLUSION: A satisfied God and a glorified Christ will restore to man the lost image of the Father.

—JARD DEVILLE, *Pastor*
Marksville, Louisiana

Holiness: The Provision of God

TEXT: *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate* (Hebrews 13:12).

INTRODUCTION: For every basic need of man, God has provided a legitimate and satisfactory provision. He has also made provision for fallen man's great spiritual needs.

I. THE METHOD OF THE PROVISION

- A. Provision of man's physical needs required no sacrifice from the Godhead.
- B. Provision for man's spiritual needs wounded the Godhead deeply.
- C. The suffering of Christ, His death, etc. are the basis for the provision of holiness (Hebrews 13:12; Ephesians 5:25-26; I John 1:7).

II. THE REASON FOR THE PROVISION

- A. God is holy. He cannot condone sin nor fellowship with sinful beings. He provides holiness so that He may fellowship with man (I Peter 1:16; Isaiah 6:3).
- B. Heaven is a holy place (Revelation 21:2).
1. God wills all to reach heaven, so He provides the means whereby all may enter heaven. This is by holiness.
 2. Illustration: Ill woman and Rev. Ed Burnham, concerning holiness required to enter heaven.
- C. Man's need of holiness.
1. Sin destroys will power, personality, spiritual nature.

- Makes man lower than animals.
- 2. Holiness elevates man spiritually; builds character; beautifies personality. Holiness is needed in this life.

III. THE EXTENT OF THE PROVISION

- A. Cleanses the repentant person from all sins.
 - 1. I John 1:9.
 - 2. Hebrews 7:25.
- B. Cleanses the believer from all carnality.
 - 1. Acts 15:8-9.
 - 2. Romans 6:6.
- C. The provision avails for all people of all ages.
 - 1. I Thessalonians 4:3; I Thessalonians 5:24.
 - 2. John 17:20.

CONCLUSION: Holiness is a basic spiritual need of man. God has provided the fulfillment of that need through the atonement that is in Christ. He can fully satisfy your need today.

—BOB BREEDLOVE, *Pastor*
Rocky Ford, Colorado

Baptized with the Spirit

TEXT: *For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence* (Acts 1:5).

INTRODUCTION: The negative part of entire sanctification is the cleansing of the heart from carnality. The positive aspect is the baptism with the Holy Spirit. This latter is the theme of this message today.

I. BORN OF THE SPIRIT

- A. One is born of the Spirit in regeneration. “. . . that which is born of the Spirit is spirit . . . ye must be born again” (John 3:6-7).
 - 1. The sinner is spiritually dead; he does not have the Spirit in any measure. “You hath he quickened, who were dead in trespasses and sins” (Ephesians 2:1).

- 2. The converted person receives spiritual life from Christ; he is “born” spiritually. “. . . so is every one that is born of the Spirit” (John 3:8).

B. The nature of this presence of the Holy Spirit.

- 1. The regenerate has the presence of the Holy Spirit only in a partial measure. He does not fill the heart. “. . . for he dwelleth with you, and shall be in you” (John 14:17).
- 2. The regenerate also has carnality in his heart. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ” (I Corinthians 3:1).
- 3. This double presence—carnality and the Spirit—is not an amalgamated presence. The two are not merged. They dwell separately in the one individual. “Because the carnal mind is enmity against God . . .” (Romans 8:7). “A double minded man is unstable in all his ways” (James 1:8).

II. BAPTIZED WITH THE SPIRIT

- A. Whereas the regenerate person is born of the Spirit, the one who is sanctified is baptized with the Spirit. It is the same Spirit, but different degrees. “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5). “But he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11).
- B. The nature of baptism with the Holy Ghost.
 - 1. It cleanses the heart from carnality. “And God . . . giving them the Holy Ghost

. . . purifying their hearts by faith" (Acts 15:8-9).

2. The Spirit reigns in the heart without a rival. His presence completely fills the heart.

CONCLUSION: The baptism with the Holy Spirit cleanses out the dross in the heart and purifies it for the indwelling of the Spirit. He has come in His fullness! Hallelujah! The Spirit reigns!

—BOB BREEDLOVE, *Pastor
Rocky Ford, Colorado*

Holiness Commanded

SCRIPTURE: Leviticus 19:2b; I Thessalonians 4:3a

INTRODUCTION: God has always demanded that His people be a separated people.

I. REASON FOR THE COMMAND

A. Character of God.

1. He possesses personal holiness (Leviticus 1:2).
2. He thus requires it of His followers (Matthew 5:8).

B. Nature of man.

1. Man is born in sin (Romans 5:12-14, 17-18).
2. He must have an inner cleansing (Mark 7:20-23).
3. He must be born of the Spirit to gain the heaven (John 3:5-6).

II. RESULT OF THE COMMAND

- A. He sent His Son (John 3:16).
- B. Christ suffered that holiness might be obtained (Hebrews 13:12).
- C. He prays the Father to make it a reality (John 17:17).

III. REQUIREMENTS TO THE COMMAND

- A. One must have a saving knowledge of Jesus Christ.
- B. He must desire the experience till he can say, "Search me, O God"; "Thy will be done."
- C. He must exercise the faith that what God hath promised He will do.

—BILL YOUNGMAN, *Pastor
Hugoton, Kansas*

The Command of God: Holiness

TEXT:

INTRODUCTION: There are standards of life, society, and God. God's lowest and highest standard is one—holiness.

I. HOLINESS IS REQUIRED.

- A. To destroy the enmity between God and man
- B. To fill the void left vacant by sin
- C. For victorious living

II. HOLINESS IS REASONABLE (Isaiah 1:18).

- A. Reasonable because God has made the provision
- B. Reasonable because God has called you unto holiness
- C. Reasonable because God is holy

III. HOLINESS IS REACHABLE.

- A. For everyone, by faith, in this life
 1. The little boy reaching for the cookie jar
 2. The teen-ager reaching for adulthood
 3. The Christian reaching for the higher life
- B. Reachable because God has promised
- C. Reachable as a second definite crisis experience

—GEORGE FERGUSON, *Pastor
London, England*

A Constant Companion

SCRIPTURE: John 14:15-21

TEXT: *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).*

INTRODUCTION: Etymology of the word *paraclete*. Illustration: It was the custom, before the ancient tribunals, for the parties to appear in court, attended by one or more of their most powerful and influential friends. Such a person was called a *paraclete* or an advocate.

- I. HE IS AN ABIDING GUEST. *That he may abide with you for ever* (John 14:16).
 - A. To give companionship (John 14:17).
 - B. To give aid (John 15:5).
- II. HE IS AN ENLIGHTENING TEACHER. *He shall teach you all things* (John 14:26).
 - A. He will lead out of error (James 5:19).
 - B. He will lead into all truth (John 16:13).
- III. HE IS AN ASSURING WITNESS. *He shall testify of me* (John 15:26).
 - A. He shall witness to them (Romans 8:16).
 - B. He shall witness through them (John 15:27).
- IV. HE IS A CONVINCING REPROVER. *He will reprove the world* (John 16:7).
 - A. Of sin (John 16:8).
 - B. Of righteousness (John 16:8).

—GEORGE E. RENCH
Missionary, Formosa

The Promise of the Father

SCRIPTURE: Acts 1:1-8

TEXT: *Wait for the promise of the Father* (Acts 1:4c).

INTRODUCTION: Word about the need of spiritual help after conversion; about the gap between the desire to serve and the ability to serve. But the Father has made provision for closing said gap.

- I. THE PROMISE IS GIVEN (v. 5).
 - A. The disciples had but to wait and prepare their hearts.
 - B. The promise would surely come. "Not many days hence."
- II. THE POWER PROCLAIMED.
 - A. Power for overcoming.
 - B. Power for witness to others (John 20:19).
- III. THE SPIRIT POSSESSED.
 - A. Cleansing comes (tongues of fire).
 - B. Sacrificial service is begun.
 - C. Grace is given for eternity.

CONCLUSION: The promise has been given, to each of us. Provision has been made for our cleansing and empowerment for service. Let us avail ourselves of our opportunity that we may redeem the time, for "the night cometh" and we must be prepared as the five wise virgins with the oil of the Holy Spirit within. Illustration from the disciples' lives and the difference that Pentecost made in their lives.

—ROBERT SHAFTO, *Pastor
Kamiah, Idaho*

MIDWEEK

Paul's Personal Experience

TEXT: II Timothy 1:11-12

- I. "I am appointed."
- II. "I suffer."
- III. "I am not ashamed."
- IV. "I know whom I have believed."
- V. "I am persuaded."
- VI. "I have committed unto him."

—VERNON WILCOX, *Pastor
Portland, Oregon*

Why Not Try God?

TEXT: Psalms 34:1-8

- I. GOD IS OFTEN THOUGHT OF AS LAST RESORT—A WAY OUT. When things are going our way, we think we can get on without Him. In trouble we call on Him, make vows, then too often break them later.
- II. THE RELIGION OF CHRIST—not only a refuge from the storm, but a way of life for every day. Serving Him is not an insurance policy collectible only by death—but an endowment policy which grows with the years. "The path of the just is as the shining light, that shineth more and more unto the perfect day."
- III. GOD IS NOT A MAGICIAN—whom we call in when troubled, but an experienced Pilot to whom we turn the controls of life.

—VERNON WILCOX

The Maid of Israel as a Witness

TEXT: II Kings 5:1-15

- I. SHE HAD TO OVERCOME SENSE OF SOCIAL INFERIORITY.
- II. SHE HAD TO OVERCOME NATURAL SHYNESS AS A GIRL IN A MAN'S WORLD.
- III. SHE HAD TO OVERCOME BACKWARDNESS DUE TO HER MASTER'S GREATNESS.
- IV. SHE HAD TO OVERCOME HIS TOUCHINESS REGARDING HIS DISEASE OF LEPROSY.
- V. SHE HAD TO OVERCOME RELIGIOUS PREJUDICE (*his and hers*).
- VI. BUT THE RESULT WAS WORTH THE EFFORT.
 - A. He was healed, his need met.
 - B. God was glorified (verse 15).
 - C. Not recorded: the joy which must have come to the maid's heart. Her witness probably meant an easing of her load as a slave, and possibly her freedom as a by-product.

—VERNON WILCOX

It Pays to Serve Jesus

TEXT: Mark 10:28-31

INTRODUCTION: Popular notion: religion good for next life only—"pie in the sky by and by."

- I. BUT IT DOES PAY TO SERVE THE LORD HERE AND NOW.
 - A. In personal satisfaction.
 - B. In the joy of salvation.
 - C. In the joy of seeing others born into the Kingdom.
- II. OUR PAY INCREASES WITH OUR INVESTMENT.
 - A. The more we put in, the more we get out of it.
 - B. Those who grumble about the demands of the Kingdom are those who haven't yet fully responded.
- III. OUR PAY INCREASES WITH THE PASSING OF TIME.
 - A. Influence broadens, touches more lives. We reap on the investment of other years, as well as on the present.
 - B. As years pass, the flimsy struc-

ture of worldly living appears. Here is when living for Christ "really pays off" in true happiness.

—VERNON WILCOX

Gold Strike in Souls

TEXT: Matthew 5

INTRODUCTION: Friends are golden prospects.

- I. GOLD MINING STARTS WITH VISITATION.
 - A. Holy enthusiasm.
 - B. Genuine interest.
- II. GET THE GOLD FEVER.
 - A. Holy enthusiasm.
 - B. Genuine interest.
- III. GRUBSTAKE MAY COST SOMETHING.
 - A. Effort.
 - B. Time.
 - C. Money.
- IV. STAKE YOUR CLAIM.
 - A. Prayer list.
 - B. Have faith and pray.
 - C. Claim your city for God.
- V. GOLD STRIKE AT ALTAR DURING REVIVAL.

—Submitted without name

GIVING

INTRODUCTION: Giving is the heart of Christianity.

- I. THANKS
 - A. As a basis in praying
 - B. As an offering unto God
- II. TREASURE
 - A. Center of heart devotion
 - B. Reward in heaven
- III. TALENTS
 - A. God-given
 - B. Can be developed
- IV. THYSELF
 - A. A full consecration
 - B. Death to self
- V. TIME
 - A. Limited
 - B. Must be budgeted carefully
- VI. TEARS
 - A. Pour out the soul in prayer
 - B. Weep over the lost

—SADIE WRIGHT
Shreveport, La.

Book of the Month Selection, February, 1959

BEYOND CONFORMITY

W. Curry Mavis (Light and Life Press, \$2.75).

The premise of this book is St. Paul's statement, "Be not conformed to this world." Christianity has always faced the two contrasting ways of life: transformation through grace or conformation by adjustment.

Here is a thorough study of the evangelical position today, relative to three mighty forces that are important in the Christian Church: one, secularism; two, ecclesiasticism; three, ecumenicity. With all these the thoughtful evangelical must become acquainted and, in each case, he must determine his own directions.

Perhaps the most powerful word in modern Protestantism is the word ecumenicity. It will affect the thinking of evangelicals; laymen in the local church, pastors, district superintendents, or general leaders. We will maintain the initiative and the individual fervency of our evangelistic past only by thinking accurately at the point of ecumenicity.

Your book man urges all of you to take this book and spend a few hours of underlining and prayerful consideration. After you have read it, it should remain on your shelf within easy reach. It is worthy of repeated study.

BREAKING BREAD TOGETHER

Elaine Rich (Herald, \$3.00)

A compilation of 365 devotional and inspirational meditations, designed for women but just as appealing to men.

This book could be a source of illustrations for S.S. teachers, ministers, N.F.M.S. leaders, N.Y.P.S. leaders. Also it makes an ideal source of stories with real purpose to be read at family altars. And for personal devotional reading it is very much worthwhile.

P. H. LUNN

A CHRISTIAN'S WORKSHOP

Brooks Hays (Broadman, \$2.50)

The author of this book has come into national prominence in recent months because of the international spotlight playing upon political affairs in the state of Arkansas.

The book opens with a brief biography. It consists of excerpts from various addresses and from unpublished materials which trace his political history, express his viewpoints on racial and political problems, and, by the way, also review his work as a prominent Southern Baptist layman. This book is interesting as the revelation of the interrelationship of church and state, faith and politics, which comes to expression in the life and mind of a prominent American legislator. It is ably written and very readable; it discusses a southern moderate's viewpoint of some of the most vexing social problems facing our nation and world. It is intensely objective and will be extensively praised and criticized.

WM. E. McCUMBER

SERMONS ON GENESIS

Harold A. Bosley (Harper, \$3.75)

Bosley is a gifted speaker and writer, but equally outstanding as a liberal, and this volume reveals his liberal attitude toward the Bible. His reference to Old Testament materials as "legends of uncertain and un-inspired origins" lets you know something of the atmosphere of the book.

WM. E. McCUMBER

TIME'S NOBLEST NAME

Charles J. Rolls (Zondervan, \$2.95)

In this volume the author gives significant meanings to the names and titles of our Lord Jesus Christ. Deep spiritual insight is shown on every page. This volume deserves the highest commendation. It is decidedly unusual in quality and comes from the pen of one of Christ's highly gifted servants. A worthwhile and very readable book for preachers and Sunday school teachers.

E. E. WORDSWORTH

MINISTER'S LIBRARY HANDBOOK

Jay J. Smith (Wilde, \$2.50)

Here is a book that would have to be given quick clearance as a very acceptable item. However, it is a bit casual and preliminary in its treatment of library science for a minister who has had very many years of handling his own books. This would be helpful for someone who had not yet made even a beginning in organizing his library.

BILLY GRAHAM TALKS TO TEEN-AGERS

Billy Graham (Miracle, Zondervan, \$1.00)

A wholesome discussion for teen-agers approached with teen-age language and teen-age thinking. Evangelical throughout and written with appeal and interest.

PRAYER THAT PREVAILS

G. Ray Jordan (MacMillan, \$3.00)

This is a broad study of prayer dealing with the "why, how, when, what, and for whom?" The author seeks the deepening of the Christian's prayer life, the development of spiritual capacities, the tapping of spiritual resources. The book is enriched by apt illustrations from human life and from literature.

E. E. WORDSWORTH

ALL THINGS ARE POSSIBLE THROUGH PRAYER

Charles L. Allen (Revell, \$2.00)

A worthy book but hardly superior in either insight or illustration. The author's view that both sinner and Christian alike receive answers to their prayers is open to serious difference of opinion.

TRUTH FOR OUR TIME

Jeffrey R. King (Eerdmans, \$2.00)

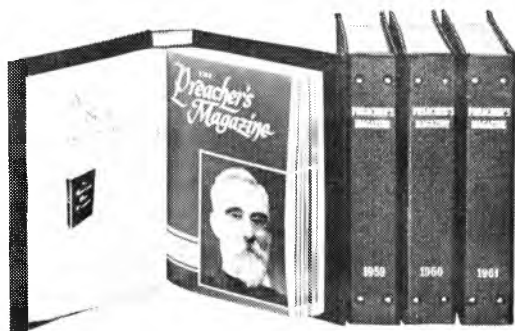
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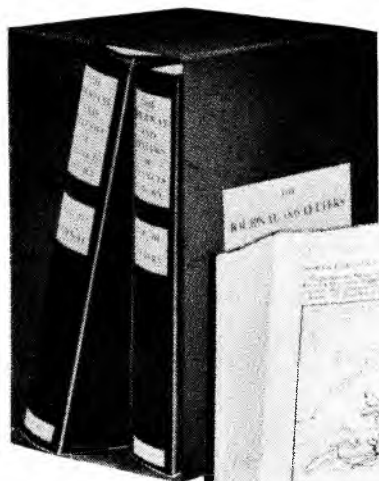
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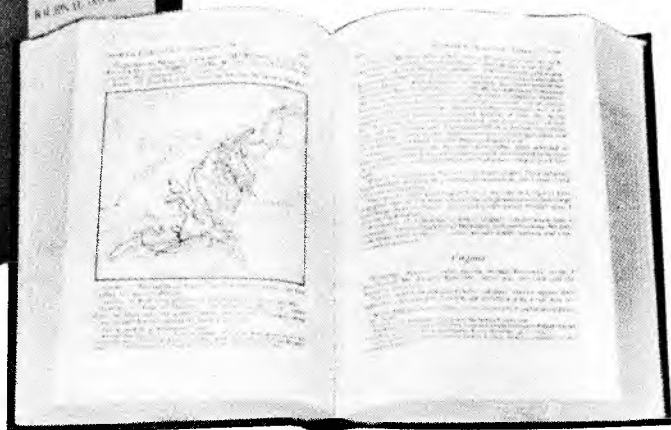
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