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CONTENTS

COVER—WILLIAM C. WILSON (*See page 4*)

Is There Ever a Recess from the Robes?	1
The Preaching of William C. Wilson, <i>James McGraw</i>	4
Free—Indeed? <i>Howard Sayes</i>	7
True Worship, <i>Leonard J. Deakins</i>	10
The Minister and the Psychiatrist (VII), <i>Edwin Fair</i>	14
The Evangelist's Offering, <i>E. E. Wordsworth</i>	17
Have We Food for the Heart? <i>Milton Harrington</i>	18
From Extremity to Plenty, <i>J. Kenneth Grider</i>	19
The Arminian View of Inspiration (VII), <i>Ralph Earle</i>	20
Queen of the Parsonage, <i>Ruth Vaughn</i>	26
Evangelism, <i>V. H. Lewis</i>	27
Paul's Concept of the Pastorate (VII), <i>Roscoe Pershall</i>	29
A Pastoral Hospital Call Can Be a Blessing (<i>Anonymous</i>)	31
The Parable of the Prince and the Pauper, <i>R. G. Fitz</i>	33
The Pastor in the Total Church Program, <i>L. A. Ogden</i>	34
Sermon Workshop, <i>Nelson G. Mink</i>	37
Preaching Program	39
Book Briefs	47

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Is There Ever a Recess from the Robes?

VACATION TIME at the parsonage is one of the very exciting times of the year. Perhaps this year more extensive plans are being laid than have been possible for several summers. No doubt there has been the usual pressure brought from the kiddies, one wanting to go to Grandma's, one wanting to go to the lake, another holding out for that "trip" about which the family has talked for years. Meanwhile Mom and Dad are trying to figure out just how far they can go (and get back) on what is left of the family budget after the strenuous winter of vitamin pills, shots, extra coats and boots and books.

But secretly the preacher is looking forward to his vacation from the responsibilities of the parish, not caring a great deal whether or not the family ends up at the lake or at the farm (except, of course, that he would like to get in a little fishing). Not only are the pastor's trousers a little threadbare and his shoes a little run over at the heels and his midrift a little soft with the coming of spring and summer, but his ministerial poise is a bit worn also and his nerves a bit frayed. So he looks ahead to vacation time as one that will provide him with that relaxation and re-creation of depleted energies which he so feels he needs. A vacation—that is all, just a vacation!

To be true, every minister must have such a time of relaxation periodically if he is to be at his best for

God and the Kingdom. There is no argument here. The high rate of breakdown among ministers who have not practiced such is evidence enough to see that it is essential.

However, it is important also that we remember that in reality one can never get a recess from his calling. He can never lay aside the robes (using the figurative language pertaining to the ministry) even for a moment. Once a man has entered into this high calling he is in it for life (providing, of course, that he does not forfeit this calling through misconduct).

The point is that being a minister is more than and deeper than being on the job in one's parish. One is a minister wherever he goes and whatever he does. Woodrow Wilson once said that the ministry is the only profession in which a man must *be something*. In every other profession a man succeeds or fails largely on what he knows and how well he can put that knowledge into effect to solve the problems of his clients. People will have confidence in a doctor, for example, to the degree that he can successfully diagnose and cure their physical ills, regardless of what he may be as a man or what his system of values is. Not so with the minister. The effectiveness of the man of the cloth in healing the ills of the souls of men is inseparably tied up with the kind of man he is and the degree that the spiritual remedies which he rec-

ommends to others are exemplified in his own life. Hence there can never be a recess from the robes. On the job or on vacation, the minister must be a minister in every sense in which he wants his people to believe him as such.

Of course most of us understand this principle as it relates to such areas as moral lapse and the like. We all would agree that a minister must be a Christian on vacation as well as when he is on the job in the parish. However, there are some finer implications of the principle which we perhaps do not see so clearly. Let us notice a few.

1. There is, of course, a certain responsibility to one's parish from which he can never fully get free. The church is anxious that its pastor be as nearly free from the burdens of the people as possible. And in most cases this is possible. However, only in the rarest instance should a minister's location be so completely unknown that he could not be reached in a time of emergency. For when death or tragedy strikes in a home within the parish the pastor should know and should return if at all possible. In any event, he should be in contact with the family by phone to assist them in finding the help they need. A businessman takes this precaution with respect to his affairs; a doctor takes this precaution with respect to his patients. Why should a minister do less? A call to fulfill this responsibility comes only a few times during a lifetime but those are the times when the minister can best serve his people.

2. There is also that intangible something which we call a dedication to a spiritual calling from which we must never expect to have a recess. There is something basically wrong within the heart of a minister who is not constantly, wherever he is,

watching for opportunities to help someone to God. "On vacation," we say, "and we should not be expected to be 'working on someone.'" Perhaps so, and perhaps there is a sense in which the load of ministering to men will lift when we go on a vacation. And yet there is a phase to this matter of soul concern which we cannot fully get away from, ever. And if we can easily lay it aside for a fishing rod and reel, we need to take another look at ourselves. The witness to the resort owner or fellow fisherman, the careful suggestion to a service station attendant here or a waitress there—these are the opportunities which the soul-winning pastor will see wherever he goes. His eyes and ears are so trained to sense these opportunities that he cannot just shut them off. Nor should he want to.

3. No doubt what has preceded need not have been said, as it is so very obvious. But there is this other area of disposition and mood and Christian expression that perhaps does need to be said. Such pictures as these stand vividly in this writer's mind:

A pastor when out with his people at a Sunday school picnic became so engrossed in the ball game and his side winning that he argued over decisions of the umpire and argued with those who challenged his interpretations of the rules. Needless to say, he took a recess from the robes of his calling—not so much in that he played with the young people and the men of the church, but in that he laid aside the poise and sportsmanship which ought always to characterize the Christian.

A minister, when away from his home city on a business trip, fussed so with the waitress in a cafe over the food and the poor service which the party was receiving that another member of the group had to apologize

for him. He was guilty of taking a recess from his robes, for no one should be such a victim of "nerves" or "road weariness" that he should be less than a poised, considerate Christian in such a situation.

An able-bodied preacher, when out on a camping trip with a group of men, let the others carry the load of lifting the boat, carrying the motor, cleaning the fish, and generally doing the "dirty work" until the men were more impressed with his shiftlessness than with his stature as a man. Needless to say, he had taken a recess from his robes. Yes, indeed, for clerical robes can be a part of a minister's relationships to other men. They must see the preacher first as a man before they can have much confidence in him as a man of God.

But there are some positive pictures which are retained in the memory also.

There is the picture of the minister whose car inadvertently ran over a little dog as he was traveling through

a town where he was unknown. He stopped, sought out the boy who owned it, explained it was not his fault, showed his concern as the little fellow sobbed out his heart. The boy's grandfather remarked as the minister started back to his car, "You folks are Christians. Most folks would not have stopped." Here was a man who was not on recess from his robes.

And the picture of the minister who, when hearing that death had recently come to the home of the resort owner where his family was staying, took time to express his sympathy and to talk with the grief-stricken family as he would one of his own families in his parish. Just a passing opportunity, but one which was captured by a preacher who would not take a recess from his calling.

Perhaps these suggest a few areas which should concern us all. May God help us to carry in the warp and woof of our beings the bearing of men of God.

Those Good Old Days

*I sought my Lord for pardon
Quite some years ago,
When people were old-fashioned—
Not so popular then, you know.*

*In those good old happy days
When we called a spade a spade,
Sin then was exceeding sinful;
We shunned it and we prayed.*

*Now sin no more is sinful,
A morsel sweet I trow
And people say it's different—
A matter of opinion now.*

*"Thus saith the Lord" is out of date;
They've found an easier way.
Somehow they think they will get by
On that great white judgment day.*

*They say we must be modern
To reach our sinner friend.
This good old-fashioned gospel
Does not appeal to men.*

*So hand in hand they travel
Down the dizzy ways of time,
Their snow-white garments spotted,
Bedaubed with worldly slime.*

*They fail to see the danger,
Much less to see the crime,
Of lowering Bible standards
And damning souls in time.*

*Give us back those good old days
When God in power and in glory came
To save the sinner, bless the saint,
And we glorified His name.*

—ANON.

The Preaching of William C. Wilson

By James McGraw*

A PREACHER of marked ability, possessing special evangelistic gifts and with excellent qualities of courage and endurance, he drew men. But better still, he led them to Jesus!"

The speaker of these words was Phineas F. Bresee, who as few men have ever been was a competent judge of men and preachers. The man of whom he spoke was one of the unsung heroes in the brilliant history of the early days of the Church of the Nazarene, William C. Wilson. Pastor, evangelist, college regent, soul winner—he served his church twelve years after uniting with Dr. Bresee in Los Angeles in 1903, and was later elected her fifth general superintendent, only to be called home just two months after his election. Not as widely known as some of the other illustrious leaders the church has seen, his life and ministry deserve the attention of all who are interested in the preaching of the Word.

Born in Hopkins County, Kentucky, on December 22, 1866, William Columbus Wilson from earliest childhood had seasons, of conviction, religious awakening, and spiritual experiences. He would gladly have committed his life to Christ earlier than he did had it not been for the influence of his Baptist parents, who believed very keenly that baptism was for adults, and by "adults" they did not mean preadolescent children. Later in his teens he was definitely

converted, and with only one brief lapse he lived a Christian life from then on.

His interest in holiness began a few months after his marriage at the age of twenty to a Methodist girl and his decision to unite with her church. A holiness evangelist, when opposed and ridiculed by the local pastor and finally forbidden to continue the evangelistic meeting, displayed such a sweet spirit through it all that young "Lum," as Wilson was called, felt the need for what the preacher had. He and his young wife sought and found the experience of full salvation.

Mallalieu A. Wilson, professor of speech at Northwest Nazarene College, recalls that his father's call to preach did not come in the sense that some people understand the meaning of a call. After his sanctification he began to invite neighbors in for family devotions and was frequently asked to lead prayer meetings and speak at other religious gatherings. "Gradually he came to feel that perhaps the ministry was God's will for him," his son explains, "and as more and more preaching calls came, and his efforts were honored by seekers, he became firmly convinced that he should preach, applied for a license in the Methodist conference, and then sold his farm and made all plans for full-time ministry." Wilson stated later that he had never once doubted that preaching was the will of God for his life. Where most men first decided they were called to preach

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and then began to preach, W. C. Wilson was preaching first through the providential leadings of the Lord, then decided that he was called to do so.

Dr. J. B. Chapman reports the first sermon ever preached by William C. Wilson as a holiness message from the text in I Thessalonians 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The author quotes Wilson as saying, "The Lord helped me in a gracious way—blessed me until it seemed my heart could not have had more rest if I had been inside the jasper walls. That night I slept as sweetly as a child, and from that day until this, there has never been the shadow of a doubt in reference to my divine call to the ministry."

One tragedy after another followed Wilson through life. His early attempts to pursue his education were met with frequent frustrations; he studied only a few months each winter in the rural ungraded school when he could be spared from farm work. He finally reached the "fifth reader." After his call to preach, and he had sold his farm, he took his wife and children to a small school in the community where Dr. A. B. Mackey, now president of Trevecca Nazarene College, lived, and there completed the equivalent of three or four years in a few months. But another obstacle arose! Administration troubles led to the closing of the school before the close of the year. This was the last of his formal classroom education.

His father, a Union sympathizer in a community full of Confederates, was persecuted after the Civil War and often feared for his life. Wilson's life consisted of one disappointment after another. His first wife died and left him with four small children. But

these sorrows and disappointments did not dampen his optimism nor lessen his enthusiasm for preaching holiness. Even his own health was impaired during the last years of his ministry, when bronchial troubles and perhaps the strain of preaching without knowledge of proper use of his voice left him with a chronic cough that continued to plague him until his death. But in the face of all this and more, William C. Wilson's preaching was characterized by victorious demonstrations of joy and blessing.

Significant in the evaluation of the ministry of this saintly preacher is the fact that, although his own formal education was very limited, his contribution to the cause of Christian education was notable for its lasting and considerable good. While pastor of a church in southern California he was instrumental in persuading one of his members, Jackson Deets, to buy a \$35,000 campus for the Bible college in Los Angeles, which was thereafter known as Deets Pacific Bible College. Mr. Deets later gave another \$100,000 to the college. Wilson, when pastor at Pasadena, was instrumental in helping to arrange for the sale of the Deets campus in Hollywood and the purchase of a campus in Pasadena, part of which is now the campus of Pasadena College. He served several years as a regent, and for a time as chairman of the college board.

W. C. Wilson prayed intensively, but not extensively. He did not agree with those who felt there was virtue in praying long prayers, but he did believe it necessary to pray earnestly and pray effectively, until he had "prayed through."

Sermon preparation was a continuous process with him as he planned and prayed over the burdens he carried for the church. He read widely,

not only among the books with whose theology he agreed, but also among those with which he did not agree. He was not swayed in the least by error, but neither was he afraid to read occasionally what the "liberals" had to say.

His outlines were very brief, usually three or four main divisions, and very few complicated subdivisions. He did not write out his manuscripts. He took notes into the pulpit and delivered his sermon extemporaneously, often inserting ideas parenthetically which he had not planned to use in support of his outline. He would say at such times, "I won't charge you for this. It is free."

Wilson never used humor for its own sake, but he knew how to employ his own keen wit to make the truth more vivid. A popular fashion in his day was the wearing of feathers on the ladies' hats, which many preachers saw as a mark of pride and therefore a worthy object of vigorous pulpit opposition. Wilson's wry observation was: "When I hunt wild turkeys, I find the way to get the feathers off is not to shoot them off, but to shoot for the heart, then watch the feathers fly." He often stopped in his delivery to throw back his head with a hearty laugh, which relaxed and amused the audience and made them eager for more.

An example of his unique way of expressing his thought is his explanation of why he believed his work to be more lasting and permanent with the church than it was while he was preaching as an independent evangelist. He told of conducting a revival where there were hundreds of first-time conversions, some professions of holiness, and great demonstrations of joy. When he returned a year later

he found no outward signs of his meeting except, as he put it, "a bone here and there, a few patches of wool on the bushes, and some wolf tracks. The sheep were gone!"

His early style of delivery was typical of the "exhorters" of his day. He could be heard for blocks. As a matter of fact, the members of a congregation some three blocks from Wilson's said they enjoyed listening to his sermons while they sat in their own church while their pastor tried to "compete" with Wilson for attention. His delivery changed somewhat by the time he was forty, however; he adopted the conversational, direct style of delivery, with occasional bursts of volume and inflection for emphasis. He had a great admiration for the grand "oratorical" style of preaching which some of the others of his time employed, but he never tried to imitate it.

Perhaps Emerson's definition of eloquence would have applied to Wilson. He saw eloquence as "the power to translate a truth into language perfectly intelligible to the person to whom you speak." This he did, and his hearers responded.

Just two months before his death in 1915 there appeared these words in the *Herald of Holiness*: "The church made no mistake in choosing this faithful servant in the new relation of general superintendent, and she will hear from his work constantly as time goes on. He has not learned how to go at a 'jogging pace,' but invests his whole time in the work of the Lord." Invest it he did, and the results of his life and ministry challenge the best efforts of those who follow his example of Christ-centered preaching.

Free—Indeed?

By Howard Sayes*

TEXT: John 8:36

As American Independence Day comes around each year, we are reminded of those who have given their lives for freedom. We think about the signing of the Declaration of Independence and how brave men and women fought for the right to live in a free land. We are reminded of the Bill of Rights, which guarantees American citizens many such freedoms and rights as the freedom of speech, freedom of worship, freedom of the press, and many others. We even sing about "the land of the free, and the home of the brave." Yet in the face of this we still have to ask, "Is America really free?"

Let us look at the records a few moments and see. We find that every few seconds of the day a major crime is committed. Suicides are increasing because of entanglements and problems. Drinking and dope using are on the increase. They tell us that there are more girls in America serving liquor in bars and restaurants than there are girls in colleges.

Americans are enslaved by fads and fashions. They are caught in the whirlwind of trying to "keep up with the Joneses." Divorce is common and the broken home is fast becoming a major social problem.

To see all of the facts one must admit that, spiritually, America is not free. She is, as are other nations of the world, enslaved by Satan. It is he who pulls the puppet strings on many

a life. The text says that things can be changed. In it we read: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Let us see:

I. THE EMACIPATOR: "*The Son*"

We must look at the source of our freedom. If we are to be free indeed and not alone in name, we must look to the One who will set us free; we must see if He is able to do it. It is foolish to follow a leader who cannot fulfill his promises.

Who is the Son? Our Emancipator is God himself. He is the King of Kings, the Lord of Lords, and the great I Am.

He is the Good Shepherd, the Bread of Life, the Living Water, and the Light of the World. He is the Rock of Ages, the Rose of Sharon, the Lily of the Valley, and the Bright and Morning Star.

He is the Friend of Friends. He is the Friend that sticketh closer than a brother. He is the Healer of the sick, the Cleanser of the leper, and the One who cured the lame. We could go on to speak of His power to open blinded eyes, unstop deaf ears, and raise the dead. He said, "I am the resurrection, and the life . . ." (John 11:25). Because of Him, Paul wrote: "O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55)

He is the Source of our freedom. He is the Forgiver of sins. Jesus Christ, the Son of God, (yea, God himself) is our Emancipator.

*Missionary, Trinidad.

II. THE EMANCIPATION:

"Shall make you free"

With such a one as Christ as our Emancipator, we can look with confidence to the emancipation. The Scriptures use the words "shall make." This shows certainty and determination. It is not only that Christ is willing to set us free, but He is determined and able to do it for those who come to Him.

This cannot be accomplished through man's strength alone. The sinner cannot just turn over a new leaf or make a New Year's resolution. These have been tried and failed.

This cannot be done by the strength of friends or neighbors. Man cannot set another man free. Friends can help; they can pray and plead, but they cannot set us free.

Take the case of N——. She lives in Point Fortin, Trinidad. She comes from a very nice home and family. Many of her family have a good education and she may have one also. She could be looked up to and accepted in many circles, but she has let "rum" or strong drink get the best of her. It has affected her mind and whole being.

One day Mrs. Sayes, returning from New Village, gave a lift to a very nice-looking lady. She was well dressed and looked very well and happy. Mrs. Sayes soon realized that this was N——. But she had so changed that it became a point of interest. Mrs. Sayes inquired and was told about the change. N—— had started living with a man to whom she was not married and he had made her stop drinking. He was taking care of her and she was leaving "rum" alone.

A few days later we saw N—— back in Point Fortin begging for pennies and drinking rum. She had gone to a dance and had tasted the stuff

and was back in her old way again. Man had tried and failed.

Jesus is the One and the only One who can make us free. John wrote: "If we confess our sins, he is faithful and just to forgive us our sins . . ." (I John 1:9). Peter said in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Jesus Christ will make you free and you shall be free indeed.

III. THE EMANCIPATED: *"Free indeed"*

If we are set free by Christ we are free indeed. This is not halfway freedom, but complete freedom. As Hal-dor Lillenas wrote:

*Glorious freedom, wonderful free-
dom,*

*No more in chains of sin I repine!
Jesus, the glorious Emancipator,*

*Now and forever He shall be
mine.**

Yes, it is glorious freedom when Christ sets us free. We are free indeed.

Yes, indeed, there is freedom from sin and the sinful nature. We read: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ sets us free. We are free in sin" (I John 1:7). Paul says in Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We have freedom from sin and its guilt and shame.

The second freedom that we have is from fear. We do not need to fear death, for it has no sorrow for us. As has been said: "O death, where is thy sting? O grave, where is thy vic-

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tory?" (I Corinthians 15:55) David wrote: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me" (Psalms 23:4).

We have freedom from the fear of man. Man cannot really hurt our souls. Therefore we have no need to fear him; rather we should obey God.

There is a young lady who is a member of the Point Fortin, Trinidad, Church of the Nazarene. She is a schoolteacher. She was reared as a member of the prominent church of the area. She was converted in another Protestant church but she came to us and was really grounded in her experience and joined the church.

One day the priest came by her school and asked her to sell raffle and dance tickets. She refused and said she could not. He noticed some Christian books on her desk, as she put it, and he asked her who had put this nonsense into her head that raffles and dances were wrong. She told him that it was the Church of the Nazarene and that she was a member of the church.

A few days later he returned and told her that if she did not return to the "true" church he could excommunicate her. She faced him and said, "You cannot do that, for I have already excommunicated myself."

Yes, she has found that freedom from the fear of man. She is living for Jesus now and no doubt will be a strong influence in the years to come.

We also have freedom from want. David wrote: "The Lord is my shepherd; I shall not want" (Psalms 23:1). Paul wrote of the Lord: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness . . ." (II Corinthians 12:9). Also, we read: "But my God shall supply all your need according

to his riches in glory by Christ Jesus" (Philippians 4:19).

We could speak about freedom from disappointment and say with the Apostle Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). If everything that happens to us is for our good, then there is no need to be disappointed. For even the hard places will turn out all right.

If Christ shall make us free, we shall be free indeed. We shall have freedom from sin, shame, habits, fear, judgment, and condemnation. We can talk about freedom, sing about freedom, and can think about freedom, but unless we have true freedom in Christ we are in need. But if Christ shall make us free, we shall be free indeed!

Somebody Prayed

*Somebody prayed, and refreshing rain
Fell on the parching grass and grain,
Cooling, reviving; the drought was stayed
And food was growing—for somebody
prayed.*

*Somebody prayed, and a hospital grew,
With long, cool windows and lovely view,
With clean, white cots for fevered heads,
And white-capped nurses with gentle tread.*

*Somebody prayed, and peaceful rest
Sweetly came to the troubled breast,
Bringing new hope where anguish before
Crushed and darkened life's pathway o'er.*

*Somebody prayed, and across the sea
The old, old story of Calvary,
With its new, sweet meaning of love untold,
To the waiting millions' hearts was told.*

*Somebody prayed! Oh, gift divine!
Linked with service for yours and mine;
Communing each day with the living Lord,
Working and waiting to prove His Word.*

—SELECTED

True Worship

By Leonard J. Deakins*

SCRIPTURE: II Chronicles 7:1-22

Solomon was a great builder. His public works included his own personal palace and the house of the Lord. His father, David, had made advance preparations for the building of the Temple, but because he was a man of war, he was unfit to be the founder of a seat of peaceful worship. Yet in spite of his unfitness he still contributed something like five billion dollars for the construction of the Temple, besides what he gave out of his own private funds.

It took seven years to build the Temple, and it was constructed after the pattern of the Tabernacle, being, in fact, just double the size of the "tent of meeting." It was built without the sound of hammer or ax or other iron tool. The sanctuary proper was inlaid with gold, so that it had the appearance of being made out of one solid piece of gold. By modern standards it was small, but because it was the only temple in all nations to the true God, and because it was the great work of Solomon's lifetime, it was significant.

The Temple was dedicated just prior to the annual observance of the Feast of Tabernacles. Solomon and the people and the priests dedicated it, with Solomon assuming the office of the chief minister. Actually he was taking the place of Moses and Aaron,

but since he was the creator and since it was a house of prayer (the Tabernacle had been a place of sacrifice and ritual), Solomon's actions seem to be justified.

The first act on this day was to bring the ark from the city of David and to place it in the Temple. When the ark had been deposited in the appointed place, the priests came out of the holy place, and the Levitical choirs chanted the well-known refrain of praise to Jehovah, saying: "For he is good; for his mercy endureth for ever" (II Chronicles 7:3). Then the Temple was filled with a cloud, "For the glory of the Lord had filled the house."

King Solomon, kneeling before all the people, lifted up his hands and offered the dedicatory prayer. It was by all standards a prayer worthy of the occasion. Eight times during the prayer he prayed that, if in times of crisis Israel would turn toward this house to pray for deliverance and forgiveness, "then hear thou from heaven thy dwelling place, and forgive . . . and maintain their cause." Then, rising from his knees, he pronounced the benediction upon the assembly. The service was concluded by the offering of the numerous sacrifices which are described in the scripture lesson. If it appears unreasonable that so many animals were sacrificed, we need to remember that the occasion covered a period of our fourteen days, and that the great sacrifices

*Pastor, Selma, California.

were in keeping with the magnitude of the occasion.

The fire and cloud were evidence that both the Temple and the sacrifices were accepted by Jehovah. They were God's testimony and seal on Solomon's prayer. More than this, they symbolized God's presence and God's majesty. In fact, it was because of the fire and the cloud that the priests were restrained from entering the Temple for a time. Their feeling must have been comparable to Moses' reaction to the burning bush. They were struck by awe and fear—they knew God was there.

The people responded by bowing their knees and touching their heads on the pavement, in true Oriental style. It was the sight of the cloud descending that caused the people to prostrate themselves in reverence and humility. On the eighth day Solomon sent the people to their tents, "glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people."

The events surrounding the dedication of the first Temple contain some insights into the nature of true worship. God can speak to us today from this chapter out of the history of ancient Israel. Here are four suggestions as to the nature of worship.

WORSHIP AND GROUP PRAYER

First of all, every true service of worship should include united prayer. Solomon's prayer teaches us to pray together, but many Christians are living on the Old Testament level of private prayer. They are cut off from the blessings of fellowship by their isolationism. Except for Solomon's prayer, almost every other in the Old Testament is a private prayer. In this respect Solomon was ahead of his time. He threw open the gates of prayer fellowship and rebuked isola-

tionism by including Israel in his act of supplication.

Today we realize the value of praying together. We have experienced the freedom that comes from laying aside our own needs and praying for the common need. We have seen how united prayer creates an atmosphere of expectancy and readiness before a preaching service. We have felt the influence of prayer on our board meetings, Sunday school staff meetings, and other united efforts in the work of the church.

The prayer meeting is one of the blessings which we owe to the New Testament. We often take it for granted and forget that the leaders of the Protestant Reformation gave their lives for the truth of the priesthood of all believers. Today clergy and laymen can pray together and can find a wonderful fellowship.

In the history of the Early Church as recorded in the Book of Acts, on every occasion when the Spirit was poured forth there was an atmosphere of prayer, of united prayer. The ten days of waiting in the Upper Room was God waiting for the Church to be united at one place and at prayer. In the fourth chapter of Acts, after Peter and John were dismissed they returned to their own company and reported all that the chief priests and elders had said, and then they went to prayer, and Acts 4:31 states: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

A similar result followed when prayer was made without ceasing of the Church unto God for the imprisoned Peter in Acts 12. "But prayer was made without ceasing of the church unto God for him. And when he had considered the thing, he came

to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:5, 12). The experience of the Early Church in regard to united, group praying has been confirmed in modern times. Dr. Billy Graham, for example, has demonstrated the efficacy and usefulness and necessity of prayer meetings to promote revivals.

WORSHIP AND GOD'S PRESENCE

In the second place, every true worship service should include a concern for God's presence. The cloud which filled the interior of the Temple was a symbol of God's presence and majesty. Today we need a greater concern for the presence of the Lord. Even when everything else is in order, if God's presence is lacking, nothing is accomplished. When Dr. Bresee exhorted the people to "get the glory down" he meant that first, last, and altogether we need the presence of God in our public services.

"How do we get God's presence?" someone may ask. For one thing, as we have already suggested, by being genuinely concerned. Dr. Elton Trueblood in one of his books speaks of "the fellowship of the concerned." We don't have enough people today who are genuinely concerned about our services. A survey conducted some Sunday morning prior to the preaching service would no doubt be a startling revelation. How much time did you spend in prayer before you came to church this morning?

Another practical suggestion relates to the matter of being on time when we go to "meeting." Dr. Bresee insisted that his people be on time and that the services be started on time. Our Bible tells us that "God is not the author of confusion." There may be times when anyone may be

detained and may come late to a service, but there is no excuse for anyone's being habitually tardy. It displeases God. It offends the Holy Spirit. If we are genuinely concerned about having God's presence in our services, the least we can do is to be on time.

Dr. Orval J. Nease used to refer to the "power" of Acts 1:8 as being the "spiritual unction" and "atmosphere" which should surround our lives, our work, our homes, and our public services. He said: "When we have lost the presence of God from our services we have lost the power of holiness." In every service we should hear God speaking. In this chapter before us we have the record of God's second appearance to Solomon. The first vision had occurred some twenty-four years before.

The promise which God here made to Solomon was not fulfilled because the conditions were not fulfilled. The Israelites forsook God and after Solomon's death the kingdom was divided. But God did speak to Solomon and to the nation on this occasion.

No service today is complete unless God speaks to us through the spoken Word, through the singing, through the prayers, and through the testimonies. Unless we have heard God speak to our own souls we have not worshiped.

WORSHIP AND REVERENCE

And then, every true worship service should include reverence and humility. According to II Chronicles 7:3 the people responded to the occasion by bowing in deep reverence and humility. Their worship did not consist of thinking of their own needs, but it was objective. As they knelt they revered God; they worshiped Him and praised Him.

One of the most interesting psalms is the 150th. In six verses the Psalm-

ist uses the word "praise" thirteen times. Besides, the closing verse says, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

One time in my early Christian life I became very discouraged. I had been criticized unmercifully, it seemed; and no matter how I prayed, the darkness and heaviness would not depart. And then one day I picked up an article on "Praise." Through reading this article I did something which would certainly appear strange to anyone looking on. Each morning for a week or more I got up before others in the house were awake, and went into the living room and walked up and down that room for most of thirty minutes, with my hands lifted toward the ceiling, just praising the Lord. There was no prayer, no petitions, no formalities, just praise. In a few days the darkness and heaviness lifted and I entered into a fresh experience and a new concept of God and His holiness. I realized as never before what it means to reverence Him, to worship Him with praise and thanksgiving.

Too much of our Protestant worship is subjective. We need to lift our eyes from ourselves and our needs and think of God. We need to worship with deep reverence and humility.

WORSHIP AND JOY

And then, true worship includes anticipation, gladness, joy, and blessing. In verse ten of our scripture lesson we read that Solomon sent the people to their tents "glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people." We are reminded of the words of the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1).

The way we feel about God's house is a pretty good thermometer of our spiritual condition. The Psalmist was glad because others were interested in inviting him to church, but he was also glad for his own sake that he had an inclination toward the house of God.

But our lesson teaches that we should leave God's house with gladness. The people were glad because of what God had done for David. They were glad because the doors of the sanctuary were open. They were glad because God had heard Solomon's prayer. They were glad because God had accepted their sacrifices and the fire of God had fallen. Here is a pattern of worship we well could follow in our churches today.

CHRIST:

It is said that one day Tolstoi came to view a picture of the Last Supper which an artist had painted. After looking at it for a while, Tolstoi's face seemed to show disappointment. The artist anxiously asked the reason, and Tolstoi said, "You don't love the central Figure." "What makes you think I don't?" asked the artist. Tolstoi replied, "If you did, you would have painted Him better."

How are you and I portraying the central Figure in the picture of our lives?

Zula Evelyn Coon in *Worship Services from the Hymns* (Fleming H. Revell Company)

VII. Present Status of Psychological Medicine**

By Edwin Fair*

IN THE consideration of the present status of psychological medicine we should begin with an understanding of what is meant by the term psychological medicine. Here it is used to include the psychiatrist, the clinical psychologist, and the psychiatric social worker who work together as a team. We shall look at each of these members separately. In some instances the minister is also a member of the team. Psychiatry is that branch of clinical medicine concerned with the diagnosis, treatment, and prevention of personality disorders. It is a specialty of medicine, and a psychiatrist must be a medical doctor who has graduated from medical school and served an internship, after which he has had at least three years' training in an approved center for training psychiatrists.

However, in the minds of many people, psychiatry is separated from medicine. While most people have a clear understanding of physical ill health, they may not consider the confusion and queer behavior of men as being related to health, and in many instances it is not considered to be a medical problem. While this idea is changing very rapidly, there are still

some who consider behavior outside the realm of medicine. Physicians today are realizing the interaction of emotions and physical health. Medical schools are adding courses in psychological medicine.

Psychiatry does differ from other specialties in medicine because the painful symptoms encountered in this specialty are intangible and deal with the individual's feelings, his perceptions, his thinking and behavior.

In describing the evolution and present status of psychiatry, Dr. W. C. Menninger¹ has given a good description of clinical psychology and the psychiatric social worker. Clinical psychology is a specialized division of the general field of psychology. While psychology is concerned with the description, exploration, and the theoretical explanation of behavior in the human being, clinical psychology implies a specific interest in the treatment of illness or maladjustment of the individual. The clinical psychologist works with the psychiatrist on the team and assists him in the diagnoses and treatment of mental maladjustment. He is the one who gives and interprets the battery of psycho-

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**From lecture series, Nazarene Theological Seminary.

¹William C. Menninger, *Psychiatry, Its Evolution and Present Status* (New York: Cornell University Press, 1948), p. 34. Used by permission.

logical tests which provide valuable information about the individual as we attempt to understand him in his difficulty. In his educational background the clinical psychologist has a sound basis of psychology, psychoanalytical theory, and psychology of the normal as well as the abnormal. In addition he has a one-year internship in a clinical setting where he deals with individuals who are mal-adjusted.

The third member of the team, the psychiatric social worker, also renders a valuable service to the understanding of the patient. In psychiatry, more than any other branch of medicine, it is important to know about the environment in which a patient lives. As the social worker who has been especially trained in psychiatric principles contacts the family and others, he is able to supply an objective picture of the environment and organize this information into the social history, which is invaluable in the evaluation of the person who is ill. In addition, the psychiatric social worker is charged with the responsibility of helping the important people in the life of the patient bring about changes in personal relationships in the environment. He assists the patient and the family in meeting the social needs of the individual. In order to prepare himself for this role the psychiatric social worker is a graduate from a school of social work. In addition, he has training in a psychiatric center, in which he is trained to recognize how the person feels and thinks, not only within himself, but in the society in which he lives. The psychiatric team, then, composed of these members is able to study, diagnose, advise, and treat the individual as he lives in his society. At the present time psychological medicine enjoys a great public interest, which will continue to increase.

Since World War II there has been a marked increase in personality disorders. People are becoming increasingly aware of emotional factors in many illnesses. For the sake of clarity let me define personality as used by the psychiatrist. The personality is "all that a person has been, all that he is, and all that he is trying to become."² This is the definition used by Dr. W. C. Menninger. To the psychiatrist, the personality is the total individual: mind, intelligence, emotions, and anatomical organs—all of him, functioning as a total unit in his society. No part is separated from the rest. There is a relationship between each of the several parts in the total function of the individual. This is the holistic concept (the mind and body functioning together) as opposed to the dualistic concept, which taught that the two were separate parts functioning unrelated. In the holistic concept the mind and body function as one, regardless of the action or reaction of the individual. In medicine it is also known as the psychosomatic. The psychological (psyche) and the physiologic (somatic or body) reactions are interrelated. Regardless of the stimulus, whether it is an external or an internal one, such as the love of a parent or the hate of a parent, the action or reaction is always the total response of the total individual to the existing situation. This response will vary, and there are various admixtures of the psychological and the physiological with the chemical component of the body, all interacting.

In order to understand the present-day psychological concepts as we have briefly described them, we must consider the historical evolution of psychiatry. In the study of medical history we find no agreement as to

²*Ibid.*, p. 4. Used by permission.

whether psychiatry preceded other branches of medicine. Mental illness, just as other illness, has always been with man. In tracing the history of psychiatry, Dr. Gregory Zilboorg stated: "The mentally ill patient was not even aware that he was ill. If he had lost his mind he truly had no mind to appreciate the fact that it was lost. He became a person of different mind and temper, different in the opinion of those but not from the point of view of the patient himself. A man afflicted with a mental illness did not know that he was a patient and more frequently than not, violently protested being called sick. Insofar as he had become gradually or suddenly unlike members of the community and yet appeared sound of mind and limb, he was feared, not pitied, and in conformity with the animistic propensities of primitive culture, he was looked upon as a bearer of supernatural power. If it was a benign power or spirit that had taken up residence within him, he was indulged in order to mollify the evil one and to avoid its revengeful scourge."³

Mental illness was considered a condition of the spirit and those afflicted were regarded as possessed by demons, devils, and witches. There were only feeble attempts to provide treatment for them. In many instances the dictum of Leviticus 20:27 was carried out: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."⁴ In a few scattered areas these afflicted people were taken in by various religious orders, but generally speak-

ing, those who suffered from "devil sickness" and "witches disease" were often driven from their homes and disowned by their families. Many were burned at the stake, while others were chained in dungeons. As late as 1782 a witch was beheaded in Switzerland.

In the sixteenth century, however, scholars had compiled writings of the symptoms of mental illness and had begun to study human motivation. As scientific knowledge was gained and research methods were pursued, man became the beneficiary of the efforts of such activity.

In the eighteenth century the physicians began to consider treatment of the mentally ill, and there was discussion as to the relationship between mind and body. During this century the so-called insane wandered over the countryside or were locked in enclosures, where for an admission fee various members of the community came to look upon them and laugh at their actions.

Among the pioneers for the plight of the mentally ill, Phillipe Pinel, in France, was the first to free the patients of their chains at the Bicetre in 1793. In England, William Tuke, a Quaker, established the York Retreat in 1796. This became the example for hospitals which were later established in the United States. This was really the first great revolution in the care and the treatment of the mentally ill.

In Philadelphia, the Pennsylvania hospital was the first to take mentally ill patients in the United States. This was in 1752. The first asylum devoted exclusively to the mentally ill was founded in Williamsburg, Virginia, in 1773.

In America, by 1844, thirteen superintendents of hospitals for the insane met to form what is now the American Psychiatric Association, and to

³Gregory Zilboorg, *A History of Medical Psychology* (New York: W. W. Norton & Co., Inc., 1941), p. 22. Used by permission.

⁴Holy Bible.

found the *Journal of Insanity*, which is now known as the *American Journal of Psychiatry*. About the same time there appeared on the American scene a schoolteacher whose name will be familiar to you, Dorothea Dix.

Dorothea Dix had been advised to stop teaching school because of illness. She assumed the responsibility of teaching Sunday school in a Boston jail in 1841. It was here that she saw, not only prisoners, but many whose only crime was mental illness. They were in jail because there was no

other place for them to go. Moved by the plight of these ill people, she went from state to state, where she saw the mentally ill in jails and in poor-houses. She urged that the states set up an adequate asylum system for the mentally ill. Largely because of her efforts, approximately thirty state institutions were founded or enlarged and improved. This was the second revolution in psychiatry—the assumption of the responsibility for the care of the mentally ill by the state in hospitals.

Pulpit and Parish Tips

The Evangelist's Offering

By E. E. Wordsworth*

IT IS NOT always the pastor's fault if the evangelist does not receive adequate remuneration. Sometimes church boards are inconsiderate, unfeeling, and downright stingy. Church officials need to be properly informed and educated concerning what is right in this sacred matter of remuneration for services rendered. Many factors should be taken into consideration. The evangelist is not provided a parsonage, does not have wedding and funeral emoluments, nor special love offerings, birthday remembrances, and Christmas gifts. He must travel constantly by car, bus, train, or airplane and this involves heavy expense. He cannot be employed twelve months of the year because of conflicting organizational activities, Christmas season, etc. This reduces his actual time of field services to eight, nine, or ten months for the most part. One pastor said, "We are driving our good evangelists from the field."

Careful planning for the evangelist's offering is needful. Some churches raise at least one-half or two-thirds in advance. Others find it a good plan to have a committee see the members privately for their offering. Some do it by public subscription or passing the offering plates. Many churches provide special envelopes for the evangelist's offering and pass them out nightly. Some churches set a minimum offering in advance by action of the church board, then go beyond such minimum. Some pastors and churches are very careless and neglectful and do nothing until the last Sunday.

An evangelist held a winter meeting including three Sundays. The pastor planned to raise the offering on the last Sunday but a great storm came up Sunday morning and the evangelist went away with a mere pittance instead of a good offering. Hardly anyone was present when the offering plates were passed. This is poor planning. Let's do better.

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Have We Food for the Heart?

By Milton Herrington*

"... it pleased God by the foolishness of preaching to save them that believe." These words from the lips of one of God's masterful preachers come to us with the challenge of the importance of preaching. Men of great minds have swayed nations and changed destinies, but God-anointed preaching by even the humblest has changed the eternal welfare of human souls. The voice of the pulpit has long been the guiding beam of righteousness through the fog of worldly confusion. But the question that faces us as preachers today is, What are our listeners saying about our preaching?

Just how seriously do we prepare for that portion of God-given time we will have to preach? After a busy week cluttered up with time-consuming errands and duties, many of them insignificant, we too frequently approach Saturday night with a frenzied searching of the mind, or sermon files, for something to say on Sunday morning. It is unreasonable even to hope to stand upon that portion of scripture which says, "... take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." God has given us talents of mind and intellect to be used in diligent and serious preparation for the messages He shall deign to grant. Let us not be content with just getting by with our preparation, but let us challenge

within ourselves all of the abilities available to give our best. The preacher who will not live with his Bible, who will not constantly increase his library and use books he secures, ought not to impose himself upon any congregation.

Of what does our preaching consist? Often the statement comes from the lips of sincere laymen, "We are starving to death spiritually." And what a devastating declaration that is! Probably this is true because there has been a dearth of Biblical preaching with most of us. It is the "word of God" that is "sharper than any two-edged sword," not our ideas. Recently this writer received a letter from one of the outstanding preachers in America today. Here is a statement from his letter: "There is a paucity of high-grade and creative literature written from the Arminian point of view. Contemporary Arminianism is too content with a pamphleteering type of literature. It needs more of the sort of thing that your own Dr. H. O. Wiley has done in his trilogy on *Christian Theology*. Could this also be a gauge of the preaching that is going on in our pulpits?"

Is it possible we are illustrating and storytelling our people to a spiritual shallowness? Of course, it is easier to consume time with stories than with the "word of God." Too many of us have the impression that all one has to do to preach is to take a text, find enough stories to fill up thirty minutes, and he has a sermon. We would not discount the illustration of

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the message; Jesus used this profitably. But we would discourage the illustration that is just consuming time because the preacher has not invested time in preparation to have genuine grains of truth. Many illustrations have no freshness about them because they have come from cold pages of print into which the preacher cannot feelingly put himself. Perhaps an analysis of some of our illustrations, their effect, their purpose, their

worth would help us improve our preaching. It is possible that a "Thus saith the Lord" could well take their place in several instances.

Will you read again with me Matthew 4:4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? And then together let us seek to preach those words under the anointing, with conscientious preparation, and with a fear only of failing God.

From Extremity to Plenty

By J. Kenneth Grider*

Somebody's suit, usable but not being used—that is all I sought Him out for.

One could have asked Him for the best new one on the racks downtown, but the Lord could have seen through that kind of prayer so easily! "Only a used suit," I assured Him. There were plenty of them and I did need one.

My one suit was threadbare indeed. The cuffs and sleeves were frayed badly, and it was tissue-paper-thin where suits generally get that way.

On my knees, resting my arms on our big chair, in our bed-sitting room in Hurlet Nazarene College, Glasgow, Scotland, I talked with Him about a used suit. Only about that: nothing more, nothing else.

A few weeks later, after we had moved to Pasadena, California, several fine suits were given me.

A Nazarene pastor, scheduled to enter the chaplaincy, phoned and asked if I could use some suits. They seemed to be getting smaller all the time, he suggested, and they would be measurably so after three years—when he would again be wearing civilian clothes.

He brought me three suits: two for winter and one for summer. The prayer had been made in a country where summer suits are not worn, so without thought of such need. It was answered 6,000 miles distant according to the climate in our new location. Besides the three suits there was a sport jacket with trousers, and a raincoat.

A few days later this brother brought another good suit which his uncle could not wear, with some other clothing. This time I told him how I had prayed.

A week or so after that a lady, who collected and distributed clothes through a newspaper column, phoned that she had some articles. They too fit perfectly.

I was well set for teaching and preaching in plenteous-minded America. In my extremity He answered with plenty.

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VII. Wesley and the Methodists

By Ralph Earle*

THAT JOHN WESLEY had a very high view of the Bible no student of his life and writings can deny. In the Preface to his *Explanatory Notes on the New Testament* (first published in 1754) he says of the Scriptures: "Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess."¹

In this same connection he writes: "The language of His messengers, also, is exact in the highest degree: for the words which were given them accurately answered the impressions made upon their minds."²

This could, presumably, be interpreted as an endorsement of verbal inspiration. But it could also be taken as an early but excellent expression of *dynamic* inspiration, in which the writers found words that accurately reflected the impression of truth made upon their minds by the Holy Spirit. The latter is, we feel, the true Wesleyan view.

The Preface to Wesley's two volumes of *Sermons* contains one of the most eloquent passages on the importance of the Bible to be found anywhere in literature. It reads in part, as follows:

I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few months hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safely on that happy shore. God himself has condescended to teach that way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri* (a man of one book).³

It should not be necessary to quote at length from John Wesley to prove that he had a profound respect for the Bible as the Word of God. He calls it the "book of God." In it God has "written down" the way of salvation. It must be remembered, however, that Wesley is not seeking here to speak in terms of scientific exactness, but rather of eloquent appreciation. The man who said, "Here is knowledge enough for me," was one of the most avid readers of his day and wrote or edited a library of two hundred volumes for his preachers.

On one of the two outstanding inspiration passages in the New Testament, II Timothy 3:16, Wesley com-

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¹John Wesley, *Explanatory Notes on the New Testament* (London: Epworth Press, 1941), p. 9.

²*Ibid.*

³The Works of the Rev. John Wesley: *Sermons* (Methodist Book Concern, n.d.), I, 6.

ments as follows: "The Spirit of God not only once inspired those who wrote it [Scriptures], but continually inspires, supernaturally assists, those that read it with earnest prayer."⁴ This reminds one of Barth's emphasis on the inspiration of readers of the Bible.

For the American Methodists, John Wesley drew up Twenty-five Articles of Religion, which were adopted in 1784. Largely an abridgement of the Thirty-nine Articles of the Church of England, they say nothing about inspiration, in common with the creeds of the day. They simply affirm the typical Protestant emphasis on the Scriptures as containing all things necessary to salvation.⁵

Fitchett writes that "Methodism has produced two great theologians, Richard Watson and William Burt Pope."⁶ Although the former devotes 258 pages in the first of his two volumes to the "Evidences of the Divine Authority of the Holy Scriptures,"⁷ there appears to be nothing at all here on the subject of inspiration. It is apparent that in that period the emphasis was on the authority, rather than the inspiration, of the Bible.

Very different is the case when we turn to the second great Methodist theologian, W. B. Pope. Here are thirty-seven pages dealing definitely with the topic "Inspiration." Here also is the finest statement on the subject that we have found anywhere. Pope writes:

Its plenary inspiration makes Holy Scripture the absolute and final authority, all-sufficient as the supreme Standard of Faith, Directory of Morals, and Charter of Privileges to the

Church of God. Of course, the Book of Divine revelations cannot contain anything untrue; but its infallibility is by itself especially connected with *religious* truth. . . . It is comparatively silent as to human science; it has its own laws of grammar and rhetoric; it quotes traditions and admits records as testimony without pledging itself to their exactness. It does not profess to be Divine in any such sense as should remove it from human literature: a Bible of that kind would be something very different from what we have. It is, after all, a Divine-human collection of documents: the precise relation of the human to the Divine is a problem which has engaged much attention, and has not yet been, though it may yet be, adequately solved. But *in the domain of religious truth*, and the kingdom of God among men, its claim to authority and sufficiency is absolute.⁸

The next prominent Methodist theologian is John Miley (1813-95). Among the erroneous theories of inspiration Miley lists "The Mechanical Theory." He then identifies it thus: "This is the theory of verbal inspiration."⁹ The following is his description of it:

The divine agency monergistically determines both the ideas and the words, while the mediate human agency is a mere passive instrument. . . . Such an inspiration must thoroughly dominate the mediate agent and deprive him of all mental self-action. Further, there must be the same determining influence of the Spirit for the whole Bible; the same for the most incidental and familiar facts of history and personal experience as for the profoundest mysteries of revelation.¹⁰

⁴Explanatory Notes, p. 794.

⁵Schaff, *Creeds of Christendom*, III, 808.

⁶W. H. Fitchett, *Wesley and His Century* (New York: Eaton & Mains, 1908), p. 432.

⁷Richard Watson, *Theological Institutes* (New York: G. Lane & C. B. Tippet, 1848), I, 5-262.

⁸W. B. Pope, *A Compendium of Christian Theology* (2nd ed.; New York: Phillips & Hunt, 1881), I, 174 f. (*italics mine*). This work was first published in 1875-76.

⁹John Miley, *Systematic Theology* (New York: Methodist Book Concern, 1894), II, 484.

¹⁰*Ibid.*

Miley then proceeds to indicate some of the difficulties that beset such a theory. The first is this:

The theory cannot be reconciled with the manifest human element in the structure of the Scriptures.¹¹

The second difficulty is the one that to our minds is sufficient proof that a theory of verbal inspiration is untenable. It is this:

There are differences of Scripture statement which the mechanical theory can neither account for nor reconcile with itself. Different writers state the same things with verbal differences.¹²

Miley then cites the four accounts of the inscription above the Cross. Which is the correct one? He comments: "Such instances of variation, of which there are many, are quite indifferent to a real and sufficient inspiration, but utterly inexplicable on the verbal theory."¹³

Another fact that is often forgotten is that, if the value of inspiration depends entirely on the *exact words*, then we can never have the revelation as God intended us to have it. For all the autographs are lost and we shall never be certain of the exact text. But if the *meaning* is what is essential, then we can believe that we have God's revelation of truth.

Lastly, there is one very prominent phenomenon in the New Testament that can be harmonized with the plenary inspiration of the meaning of the Scriptures, but we do not see how it can possibly be made to agree with verbal inspiration. That is the nature of the Old Testament quotations in the New. Most of these are from the Septuagint, which differs frequently from the Massoretic Hebrew text. If the exact words are all-important, we can never be sure that we have them.

But this is not all. The most significant fact is that the writers of the New Testament seem to quote the Old Testament rather freely, if not loosely. Many times their quotations agree with neither the Septuagint nor the Massoretic Hebrew text. It should be obvious that this does not support the idea that Jesus and the apostles held to a verbal view of inspiration. To them it was sufficient to quote the meaning of the passage correctly. The exact wording apparently was not of paramount importance.

This same phenomenon is to be found in the Early Church fathers. Those who claim that these men held to verbal inspiration are faced with the problem of explaining why it is that so many of the quotations from the New Testament in the writings of the first few Christian centuries are so loose and inexact. Apparently the only concern and requirement was that the *thought* of the passage be correctly reproduced.

Some years ago we wrote a paper to be read at the annual meeting of the Evangelical Theological Society in New York in 1950. It was entitled "Verbal Differences in Parallel Passages in the Synoptics and their Implications for a Doctrine of Divine Inspiration." This was later published in the *Asbury Seminarian* (spring-summer, 1954). We still believe as we did then, that these differences cannot be reconciled with a theory of verbal inspiration, but that they do accord with a belief in plenary inspiration; that is, that the truth of what Jesus taught is accurately portrayed in all the accounts.

A. M. Hills reflects exactly the same view, which obviously is the Wesleyan interpretation of inspiration. He writes:

What is the infallibility we claim for the Bible? It is infallible as regards the purpose for which it was written.

¹¹*Ibid.*

¹²*Ibid.*

¹³*Ibid.*

It is infallible as a revelation of God's saving love in Christ to a wicked world. It infallibly guides all honest, and willing and seeking souls to Christ, to holiness, and to heaven.¹⁴

In common with other Methodist theologians, A. M. Hills points out the "two outstanding facts" that "are absolutely incompatible with the theory of universal verbal inspiration." These two facts are: first, "the manner in which quotations from the Old Testament are made in the New"; second, "those who record the sayings of our Lord greatly differ in their reports."¹⁵

One word of comment should be made on Hills's expression "universal verbal inspiration." In another connection he says of the claims to verbal inspiration in the Bible:

From these statements of the Bible writers themselves it is evident that very much at least of the Bible is verbally inspired, so that the authors recorded the very words God would have them use. . . . But to say that *all the Scripture* was so inspired, is to put too great a tax on faith.¹⁶

The leading Arminian theology produced in this generation is without doubt the three-volume *Christian Theology* by H. Orton Wiley. This is Dr. Wiley's definition of inspiration: "By *Inspiration* we mean the acuating energy of the Holy Spirit by which holy men were qualified to receive religious truth and to communicate it to others without error."¹⁷ It should be noted that it is "religious truth" that is received and communicated without error.

Dr. Wiley, in agreement with the *Manual of the Church of the Nazarene*, believes in plenary inspiration. What this involves he explains in these words:

For this reason we conclude that the Scriptures were given by plenary inspiration, embracing throughout the elements of superintendence, elevation and suggestion, in that manner and to that degree that the Bible becomes the infallible word of God, the authoritative Rule of Faith and Practice in the Church.¹⁸

¹⁴A. M. Hills, *Fundamental Christian Theology* (Pasadena: C. J. Kinne, 1931), I, 134.

¹⁵*Ibid.*, pp. 132 f.

¹⁶*Ibid.*, p. 126.

¹⁷H. Orton Wiley, *Christian Theology* (Kansas City: Nazarene Publishing House, 1940), I, 168.

¹⁸*Ibid.*, p. 170.

CHRIST IN OUR PREACHING:

We close our chapel prayer period in the Linner Chapel each night by asking all to be very still. A huge plate-glass window above the altar permits us to look out across the still lake to the spruce-spired hill beyond. As this period begins, I ask the children to form a mental image of Jesus. "Picture Him," I say, "as if He stood right there, as big as life, beckoning to you from over yonder on the hill." Again and again after this period they have come to me, saying, "Pastor, I really saw Jesus out there on the hill." I believe they truly did, for I know that I could not endure a single day without the reality of His promise, "... lo, I am with you alway, even unto the end of the world."

Reuben K. Youngdahl, in *Turbulent World, Tranquil God*
(Fleming H. Revell Company)

SEVENTH ANNUAL "PREACH"

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REQUIREMENTS

1. Sermon may be for either communion or funeral service.
2. Manuscript must be within 1,500 and 2,000 words.
3. Manuscript to be typewritten, double-spaced.

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1959. No material postmarked later than this date will be accepted in this contest.

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A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted. The committee will judge the material on its content, forcefulness, clarity, and originality. The decision of the committee will be final.

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The Pastor's Legal Adviser

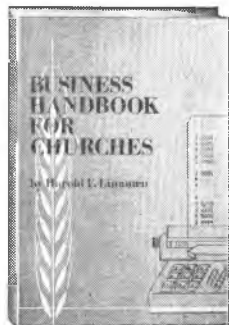
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"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.*

Supplied by Ruth Vaughn*

Royal Cookbook

It's amazing how many things can be done with hamburger meat. Isn't that a wonderful fact, since that is usually the best meat budgetwise? I came across a recipe for Swedish meatballs which has been a real hit with my family as well as with many guests. It is delicious and economical

1 lb. hamburger	Pepper
1 onion (diced)	1 egg
1 15c pkg. Fritos	½ cup milk
(crushed)	1 can mushroom
Salt	soup (diluted)

Combine first seven ingredients in mixing bowl. Mix together and make into balls. Brown in hot oil. Add soup. Bring to boil and simmer until done (about twenty minutes).

Over Teacups

My husband and I have been in the pastorate for almost five months. We have three children. In the midst of all of the stress and pull of church work, I have found that we have no time to enjoy our children. I feel sometimes I hardly know them. How can we give proper attention to church duties and still have time for our children?

When my little boy was born, my mother, who has lived in the parsonage many years, said to me, "There will always be a million demands made upon your time and abilities.

They will be legitimate demands and you need to heed all possible. But make time for your own family. Don't become so taken up with saving someone else's child that you forget to save your own!"

This is something which we all have to face when we attempt to rear a family in the parsonage. It would be interesting to have all of you write and tell us how you have solved this problem. We may publish many of these answers in this column. But we must make time somehow for these precious gifts from God. They are our responsibility in a unique sense. We must see to it that we don't accept so many other responsibilities that we forget the greatest and most wondrous responsibility of them all.

Bookshelf with Lace

Nothing is more important in your life in the parsonage than faith. You cannot have spiritual life without faith. You cannot help others to find spiritual life without it. Get *The Dynamic of Faith* (\$1.25) from the pen of A. Paget Wilkes to give you a greater understanding of faith and how it works.

The King's House

Is your library or record collection bursting its seams? Or perhaps you have been trying to keep a collection of some magazine which makes good reference material. If there just seems to be no place for this material or for

*Pastor's wife, Ranger, Texas.

the excess books or records, try this. Build some simple shelves on the doors to your closets. Place expanding curtain rods in position above them to hold your collection of magazines, books, or records firmly in place. Easy made, easy storage, easy concealed, easy reference!

Heart Talk

When the problems of clashing personalities, church or personal finances, fussy children, and unreason-

able board members make you feel that the beauty has gone out of life, remember what Paul said to the church at Philippi: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Your whole life can be changed when you set this up as your creed for life. "Think on these things."

EVANGELISM

Supplied by V. H. Lewis*

QUOTES FROM CHARLES G. FINNEY ON REVIVALS

"I have observed that for the last ten years, revivals have been gradually becoming more and more superficial. Christians are much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly.

"From my own experience and observation, as well as from the Word of God, I am fully convinced that the character of revivals depends very much upon stress that is laid upon the depravity of the heart.

"No revival can be thorough until sinners and backsliders are so searched and humbled that they cannot hold up their heads.

"Now, I have learned that a revival does not take on a desirable and wholesome type any further than the preaching and the means are so directed, and so efficient as to produce

that kind of genuine and deep conviction which breaks unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go to all lengths in justifying God and condemning himself.

"I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of divine influence upon the hearts of Christians and of sinners. This has grieved the Spirit of God. His work not being honored by being made sufficiently prominent, and not being able to get the glory to Himself, He has withheld His influences.

"Again, it is a dangerous thing in revivals to address too exclusively the hopes and fears of men; for the plain reason that, selfish as man is, addressing his hopes and fears almost exclusively tends to beget in him a selfish submission to God—a selfish religion to which he is moved, on the one hand by fear of punishment, and, on the other, by hope of reward.

*Secretary, Department of Evangelism.

"There can be no doubt that when sinners are careless, addressing their hopes and fears is the readiest and perhaps the only way of arousing them, and getting their attention to the subject of salvation; but it should be forever remembered that when their attention is thus secured, they should, as far as possible, be kept from taking a selfish view of the subject."

SUCCESSFUL SOUL WINNING

DEPENDS ON—

1. The joy you have in your soul. If you are thrilled to be a Christian, you won't have any difficulty convincing lost people of the value of accepting Christ as Saviour.

2. The purity of your own life. If your own life is right with God, lost people will listen to what you have to say. If your life is tainted with sin, your testimony for Christ will be weak.

3. Your ability to use the Scriptures. The successful soul winner has to know his Bible. Without a working knowledge of God's Word you will be at a loss to answer the questions and excuses thrown at you by the unsaved.

4. Your willingness to try. You can't win lost souls if you don't make an effort. Catch the vision! Go after the lost! Talk about Jesus to all you see. If you win one man to Christ, you will get the greatest thrill next to your own salvation.

5. Your ability to get the name on the line. Many people can present the way of salvation to a sinner but fail when it comes to getting a decision. Deal with people with a sense of urgency. They may die; they may be caught unprepared for the second coming of Christ. Press for a decision on the spot.

—WARREN WALKER's *News Release*

PERSONAL EVANGELISM

1. It was the method Jesus used.
2. It is the method Jesus taught.
3. It is His most important command.
4. It is the method used so successfully by early Christians.
5. It is the method used by successful churches today.
6. The doom of the lost demands it.
7. Your brother's blood not on your hands at judgment. (See Ezekiel 3:17-18.)
8. Man's method, public preaching, takes twenty years to win one (takes twenty to one).
9. Every individual conversion record in New Testament shows a human agent.
10. The appeal of the Cross.

WHAT IS EVANGELISM?

It is the sob of God.

It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Evangelism is the heart-wringing plea of Moses, "Oh, this people have sinned . . . Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the prayer of Billy Sunday, "Make me a giant for God."

It is the sob of parents in the night, weeping over a prodigal child.

It is the secret of a great church.

It is the secret of a great preacher and a great Christian.

—WILLIAM T. HALL

VII. Pastoral Use of the Scriptures

By Roscoe Pershall*

LAST MONTH we considered Paul's use of the Scriptures; let us look at the advice he gave a young pastor on his relationship to the old record.

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 3:15-17; 4:1-4).

PAUL'S ADVICE

Pastors are to treat the Scriptures as inspired. "All scripture is given by inspiration of God . . ." They are the message of God to man. Men penned them and mirrored their personalities in them, but God spoke through them.

And notice the first word, "All." Timothy need not weary himself trying to sort out the inspired from the uninspired. What is truth and what is untruth? What is the result of accumulating tradition and what is the Word of God? They were all the revelation of God for his use.

The pastor is to use the Scriptures as a Guide to his own life. They were able to make him—Timothy, the pastor—wise unto salvation. He was not above needing their instruction. He must consistently apply them to his own life. St. Paul seemed to say that if you are to be a leader you must privately have learned the lessons therein. Apply them to your own life that you may demonstrate what you preach.

It would seem to be needless to suggest that pastors of today apply this thought to themselves. Surely they are aware of the fact—but are they as much aware of it as they ought to be? Is there not the temptation to neglect spiritual culture in the endless round of administration, counseling, and preaching?

The pastor is to use the Scriptures as a means of developing the "perfect man." All that Timothy needed to develop the sanctified and mature man, he could find in the Scriptures. Did a man need doctrine? He could find it in the Scriptures. Did a man need rebuke? God had furnished the rebuke. Did a man slouch spiritually?

*Director of evangelism, Oregon Pacific District.

Timothy could find reproof and exhortation in the Word. Did some have blind spots? There was instruction in the Scriptures. Did he wish to develop his people in the finer things of the Spirit? There was everything for instruction in righteousness. Timothy did not need to use his own wisdom nor stand on his own authority in developing the perfect man. He was to find divine wisdom and authority in the revealed will of God. God had given him all the tools necessary to shape the man of God after the image of Him who created him.

The pastor is to use the Scriptures as a safeguard against heresy and apostasy. St. Paul predicted the day of heresy and apostasy when he warned: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Timothy 4:3). But he, no doubt, had this thought in mind also, for they go hand in hand: "Preach the word . . . for if you don't, the time will come when they won't endure sound doctrine, as they do now." Subsequent church history furnishes thorough evidence that when a doctrine is neglected for a time it is lost for all time in that church, the shift to neo-orthodoxy notwithstanding.

But a doctrine is not lost only by failure to preach it; it is sometimes lost by failure to preach supporting truths. When the life does not measure up to the doctrine, it is easy to modify the doctrine to fit the life. St. Paul must have written with the hand of God heavily upon him when he listed reproof, correction, instruction, exhortation with doctrine. The proper use of them all would make doctrine and experience match and thus produce the man "thoroughly furnished unto all good works," a perfect bulwark against heresy and apostasy.

THE MODERN-DAY PASTOR AND THE SCRIPTURES

His store of scriptures. The pastor has the divine messages that St. Paul used to hew out the kingdom of God in a heathen world. He has the same mighty arguments against doubt, skepticism, worldliness, sophistry that Paul used. He can mount the same towering arguments from God's Word that he did.

But he has more. He has the New Testament scriptures that were only in the making while Paul fought with "wild beasts" and wrestled against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The new balances and counterbalances, fulfills and fills full, completes and consummates. In the old is type; in the new is reality. In the old is prophecy; in the new is revelation. In the old is expectancy; in the new is visitation.

His use of the Scriptures. The pastor's ministry is molded by his evaluation and use of the Scriptures. If he doesn't believe in the inspiration of the Scriptures, his preaching takes the form of lecture, book review, speculation *ad absurdum*, as was seen in a recent magazine article on depth in religion, the imagination of a brilliant mind gone rampant without the restraint and direction of the "thus saith the Lord." And it finally ended in a note of futility, a fact the author should have recognized at the beginning had he believed the Scriptures he professes to expound. ". . . the world by wisdom knew not God" (I Corinthians 1:21).

Man's experience is too limited and narrow, and the major premises are too wide and deep for the little mind of man to reason to valid spiritual conclusions unaided. He must follow the signposts of divine revelation or he must surely err.

Even the ministry of an orthodox man is flimsy and superficial if he does not lean heavily on the Word of God.

Use of the Scriptures makes for a strong ministry. If a man would be the messenger of God, let him use His message. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). The live, powerful, piercing Word of God cuts to the secret sin, the hidden deceit, the self-will of the heart. Many a well-meaning pastor might have saved himself misunderstanding and the loss of precious souls

if he had allowed the Word to do the probing rather than doing it himself. The question arises, Why do we think we can improve on the message of God?

The outstanding ministry of Dr. G. B. Williamson, general superintendent of the Church of the Nazarene, at least in a great part, can be attributed to the depth, authority, and power gained through Bible-centered preaching. God speaks through his ministry because he uses God's message. If a man wishes to express the mind of Christ, let him use that which is the expression of that mind. Actually the preacher has no authority but the Word of God. Every message and all of the ministry ought to reflect the thought of God.

A Pastoral Hospital Call Can Be a Blessing

(Anonymous)

IT'S EASY to see how others might improve their methods of work, whereas we personally might not do half as well as the person we are criticizing. But, lo, all these years I have remembered a pastoral call which was not the ideal type. What "not to do when we call upon the sick" seems important to some of us.

I'd been through surgery, and was feeling pretty low for a few days. One morning a minister (whom I had never met) dropped in—presumably just because I happened to be on his "beat." In my weakened condition, a little undivided attention and words of encouragement would have meant much. But what did my caller do? He sat

down leisurely, and, with an envelope opener, tore open his morning's mail. He didn't just glance at the letters; he read them through "from cover to cover." Of course I felt I understood, for, to some of us, just nothing can compete with the mail in importance and interest.

However, when he reached the end of his reading, the time when he might have taken a proper interest in the patient he came to visit, he took his departure. I forgot whether he even said good-by or not. I had thought that, of course, he would offer prayer before leaving, and say a few cheerful words, but self-centeredness didn't leave time for such matters. I admit

I felt let down, for the days at the hospital were long, and I would have cherished something helpful and interesting. No, I'm not one with the proverbial chip on her shoulder, but I felt low-spirited for days after that.

It seems to me that when a minister calls he should consider the patient as someone who should have his undivided attention, as an "extra-special" person—for the moment at least. Adopting such a method, his pastoral calling could be very vital and appreciated. I always have wished ministers could know a laywoman whose friendship we especially cherished. When she was visiting with you, you felt you were almost the only person in the whole wide world. One of her friends said, smilingly, "When Miss E. talks to me I like myself so much—because she always sees the best in me! It really helps me to live up to what she thinks." And the light of the Lord shone in her countenance. Although dead, she still speaks!

Along this line, I recall our "old family doctor," a devout Christian worker, by the way. When he was interviewing a patient, said patient seemed to feel: I'm just the only person on the crest of his attention. It

gives me confidence, and he is in a position to offer real medical—and spiritual—aid. And the long list of patients he served was evidence of his genuine interest and of the ideal service he rendered.

But, going back to hospital visitations, I don't want to end this report on a sour note, for when my own pastor called at the hospital, during the same siege mentioned, his pastoral visit was a real blessing—and one to be remembered. (He talked, prayed, and read the Bible.) Likewise was the call of another neighborhood pastor. Incidentally, the latter received many calls for conducting funerals and for visiting the sick, among people not of his own denomination; for this gracious spirit and real helpfulness when visiting on such occasions, were of the humble, heartening type. It seems that Christ-centeredness is the key to successful visitations, and ministers as well as the laity should study to compare that with self-centeredness. Ministers who regard the words, "I was sick, and ye visited me," and who call on the sick in the spirit of Jesus will find that their regular work is enhanced wonderfully too.

ORTHODOX, YET SPIRITUAL:

One may be straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, ". . . though we, or an angel from heaven, preach any other gospel . . . let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.

Vance Havner in *Repent or Else!*
(Fleming H. Revell Company)

The Parable of the Prince and the Pauper

(The Old Story in a New Dress)

By R. G. Fitz*

THE PRINCE CAME to the king, his father, with the announcement that he was in love. The king already knew all about it. Love cannot be hidden, you know. So he merely said:

"Indeed, I suppose she is noble and rich and beautiful."

"Far from it; on the contrary she is poor and blind and lame. Not only so, but she is ugly and hateful and unclean."

"That is unfortunate. How about her family and social standing and color?"

"Her family is the worst there is! Its life stream has been poisoned from the beginning and they are totally depraved. Among her relatives may be found cutthroats, and murderers, and gangsters, and criminals of the deepest dye. The prisons are full of them, and many that are free should be in prison. As to social standing, she has none. Her acquaintances will hardly speak. As to color, her soul is stained crimson with sin and her heart is black. But worse than all else, she is the abject slave of our enemy, the Prince of the Dark Domain. He has deceived her and robbed her of her inheritance. He holds her in chains of darkness; she is hopeless and helpless. But I love her, and I want to go and win her for myself."

"I suppose your love is returned?"

"It is not. Her mind has been poisoned against me by her evil master; but when she knows what I will

pay for her ransom, her heart will be broken, and when she learns to love me she will be transformed to instant vision and fadeless beauty. I will present her to myself as a pure virgin, without spot or wrinkle, or any such thing."

"But how will you deliver her from the bond of the tyrant? He holds his captives at high ransom, and never releases them even when the ransom is paid. None have ever been delivered out of his hand without violence."

"I will visit his country in disguise. He will soon discover my presence and seek to destroy me. Failing in that, he will heap on me the greatest indignities and reproach; but I will offer the greatest ransom that has ever been offered or paid by any prince or ruler or kingdom since the world began. It will not be honored by release of the bride, but I will effect the engagement and come home. Later I will return and force acceptance of the ransom and recovery of the bride's inheritance at the point of the sword. We expect vicious and bitter resistance and no surrender. The utter destruction of the kingdom will be necessary."

"Go, my son, and prosper. Be assured of our heartiest approval and backing. All the resources and power of our great kingdom are at your disposal. The destruction of that evil kingdom has been too long delayed. And when at last you return with your bride, we shall prepare a wedding feast beyond the wildest dreams of angels or men" (Revelation 19:9).

*Retired missionary, Nampa, Idaho.

The Pastor in the Total Church Program

By L. A. Ogden*

A MAN called by God to represent Him in those sacred things pertaining to the kingdom of God has the highest honor known among men. He is the bearer of "good tidings"; he is the dispenser of a "healing balm"; he is the revealer of truths both new and old, and in a very peculiar sense is God's mouthpiece to a world which is bent in establishing its own code of ethics, and which delights in dishonoring and rebelling against the divine pattern. When Charles Spurgeon informed his father of God's call upon him for the ministry, his father said, "Charles, if God has called you to the Christian ministry, then stoop not to be the king." This is the emphasis which has lifted the ministry above all other professions and continually challenges all God-called men to beware of any pitfalls which would make of the ministry an avocation.

In the framework of the church the position of the pastor is at the top in importance. He has a place of responsibility wherever he goes to represent the church and to make its influence felt. He has a real place among other ministers in the community to represent his own denomination. He is expected to reflect his particular faith, standards, and spirit. He owes it to the community to be an example of what his church is and what it teaches. The appraisal of the church is made from evaluations after

others have watched ministers of the church. Hence a minister dare not be slothful in his business dealings in the community; he is obligated to pay his bills on time, and if he leaves the community by transfer and still has unpaid obligations, he must by all means clear with his creditors and make arrangements for payments to be made on time and by mail if necessary. Anything less than this is unbecoming to the ministry.

Furthermore, he must be above reproach in all his contacts. Much of the time he will be thrown among people who do not have his high moral standards, and always he must be an example of purity of intent as well as action. To fail here places not only the local church in jeopardy but also the entire denomination around the world, for all are judged by one man who failed. The minister cannot be too careful, for the eyes of all men are upon him. The minister has an important place in his community. And this place of importance, if rightly accepted, will give him unlimited opportunity to do good in worthwhile community projects. The minister should be a leader of righteousness and religious activities. While some community enterprises cannot be engaged in because of moral implications, where possible the minister should be in the front lines battling for God, for holiness, and for what is right. A minister of the Church of the Nazarene owes this type of influence to his church.

*Pastor, Tulsa, Oklahoma.

And again, the responsibility of a minister is highlighted by the office he holds as a pastor called by a local congregation. Accepting that responsibility obligates him to represent the entire church program. The solidarity of our church is unique; it is not loosely tied with a few opinions of men, but by the strong cords of elected representatives acting under God in general assembly. The directives of this body become the guide for all of us as representatives of the church. And at the same time we accept the pulpit of the church, live under its blessings and assignments, receive our remuneration from its treasury, we are obligated to see that all of the principles and policies of the church are faithfully presented to our people and carried out to the best of our abilities. To the degree that we fail here, to that degree we are traitors to a cause which is sponsored for the good of men.

While thinking of this obligation, we are reminded that repeatedly it is said that the pastor is the key man in the local church. What do we mean by this statement? Usually it means that he is the man upon whom district and general superintendents depend to reach our people in the local church with the burden of our task and the presentation of ways to do that task. The pastor is the one to challenge their highest participation, to call for their deepest loyalties, and to lead them in vast areas of soul winning through personal participation and abundant giving. Unless the pastor faithfully fulfills this responsibility there will be much lost motion and a frightening spinning of our wheels. The pastor must take the lead if he expects his people to accept the entire program of the church. He dare not be critical, disloyal either by implication or by deceit.

A pastor can by faithful preaching condition his congregation to receive his suggestions. It may require weeks or months of careful planning in careful presentation. Negative reactions must be avoided, and when a person insists on being negative, the pastor with kindness and a deep sense of loyalty can present the positive phase, showing what has been accomplished when efforts or dollars properly utilized get into the right channels. Conditioning is necessary for the presentation of any program. Prejudice can be broken down; stubborn wills can be melted; near defeat can be turned into glorious victory. As long as there are needs, there will be the necessity of offerings and drives. We are to proclaim the gospel to all men, everywhere, and in our day it costs more to do everything than it did when this writer started more than thirty years ago. Keep optimistic! Bathe every appeal in prayer and tears; do what is legitimate without apology; boost home and foreign missions; pay budgets cheerfully; lead in the Crusade for Souls with a burdened heart; shout the victory in the face of the devil; and watch God give the increase!

Another area in which the minister has grave responsibility is that of personal or public relations with his superiors. We must not question man's motives but give the utmost respect and loyalty to our leaders as they are appointed under God. Our district and general men are good men; they love God and souls. But they are human and may err in judgment. We do not claim for them the "absolute infallibility" of the Roman church, and we may not always concur with their decisions, but we do owe them the respect of the office to which they have been elected, and loyalty to follow the leadership which they give.

Our people do not always concur with our desires as pastors and do not always appreciate or approve our decisions, but we do want them to be Christian in their attitudes and refrain from "spreading surmises" or from gossiping about what they do not like. Our people know that we are human, and we see evidences that they are human too, but we have a spirit of wholesome pastor-people relationship which is most enjoyable. We should hold that same feeling toward the district and general church, and I believe that is the way it should be. This type of loyalty may draw a certain amount of criticism; one may be labeled as a "policy man," a "fence straddler," a "compromiser," or he may be known as an "opportunist" or as being "ambitious." Yet in this task of being a minister of the church, none of these things should move him as long as he is aware of a right motive, and that motive is the advancement of the kingdom of God.

A final responsibility of a minister in our church is, to use the words of Paul, "Preach the word." None of us who knew Dr. Roy T. Williams will ever forget his ordination challenge, "Honor the Holy Ghost; honor the Blood." But neither will we forget the dynamic challenge of his "Preach the Word." Some of the bad taste that some people have for the church is due to the poor way in which we have proclaimed the good news. Some preachers have been so busy peddling their "dry goods and notions" that the Word of God has been neglected. There are negatives and they must be presented; there are positives and they must be presented. Both the negative and positive, the "Thou shalt

not" and the "Thou shalt," must be proclaimed as "Thus saith the Lord."

To be a preacher of the Word means that one must be a student of the Word and live close to the heart of its author. He must be a companion of Moses and the prophets; he must travel the roads of human needs with the man from Bozrah; he must be an itinerant visitor with Paul; and perhaps for a time find exile on some Patmos with John the Beloved. Our day and time calls for Bible preaching. People want sermons, not sermonettes. They are asking for the old truths and are demanding the gospel without apology, yet with the power of God sent down from heaven. They are not asking for an easy way, but they do want peace of mind and soul. We can guide them through Bible preaching. We must saturate our minds and souls with the Word, pray ourselves aflame with a passionate desire to get the truth out, then enter our pulpits with confidence that God will give the increase.

Yes, my brethren, we have a great task. It is really too much for us; we can never understand why God called us. The responsibilities are heavy and often we are tempted to resign. When I have felt the most ready to resign, when I have felt so helpless and insufficient, the Master has come to me with a new contract and placing it before me has said, "Re-sign." I am glad today that I am a preacher. I am glad that I am a holiness preacher, and I am pleased to be a Nazarene preacher. I am thrilled with the association of my Nazarene brethren and accept with you and with all our clan the responsibilities to which we are challenged by our wonderful church.

Contributed by Nelson G. Mink*

So live that, after the minister has ended his remarks, those present will not think they have attended the wrong funeral.

—Belton, Texas, *Bulletin*

THE HEAVIEST LOAD

A wise old Negro once said: "A chip on the shoulder is about the heaviest load a body ever carries."

—Pentecostal Evangel

WHAT TO DO WHEN DOWN

"While trying my luck in ice-skating I fell—many times. Each time it seemed more difficult to get up, until someone yelled, 'Get up on your knees first.' I tried it and it worked.

"Later I thought, There are so many ways in which we fall and fail; what better advice than to 'get on your knees first,' then pull yourself up? This works too."

—ROBERTA LASH
"Guideposts," from *Louisville First Bulletin*

BITS OF WISDOM

"Many persons are wondering if the golden rule, too, has been buried at Fort Knox.

"Some of the busiest people in the world are only picking up the beans they spilled themselves.

"Here are ten things to do that will make your life better . . . Go out among people and perform one kind act ten times.

"Lord Rochester said: 'Before I got married, I had six theories about bringing up children. Now I have six children and no theories.'"

—Copied from *Belton, Texas, Bulletin*

*Pastor, Waco, Texas.

A TEACHER'S CREED

Some will not seek, they must be sought!

Some will not come, they must be brought!

Some will not study, they must be taught!

—SELECTED

Columbus, Georgia, First Church

FOR SAINTS ONLY

1. Keep your private devotional life up to date.
2. Join a spiritual church and attend every service.
3. Pay your tithes into your local church and give offerings.
4. Train yourself to be an effective servant of the church.
5. Witness daily to someone of Christ's saving grace.
6. Avoid critical "Christians"; they are wolves in sheep's clothing.
7. Beware of feelings, impulses, and impressions which are not Bible-founded.
8. Never yield to temptations great or small.
9. If you should stumble and fall, go to Jesus immediately for restoration.
10. Go on and get sanctified.
11. Control your thoughts lest they control you.
12. Don't wait to get elected—get busy.

—FLETCHER SPRUCE

PUZZLING

*It's very strange that rain on Sunday
Seems so much wetter than on Monday,*

*And weekday pains, that we ignore,
On Sundays seems to hurt much more,
Till we decide to stay in bed
When we should go to church instead.*

—ALFRED I. TOOKE

FANCY SUCCESS

Two frogs fell into a bucket of cream, and paddled to keep afloat, but one soon tired, and sank to rest with a gurgling sigh in his throat. The other paddled away all night, and not a croak did he utter, and with the coming of morning light, he rode on an island of butter. The flies came thick to his island home, and made him a breakfast snappy; the milkmaid shrieked and upset the pail, and froggy hopped away happy.

A moral that a man finds in this rhyme, and hastens at once to apply: success will come in the most difficult way, if we paddle and never say die!

—North American Union News

GOOD ADVICE

The first step from the street level into the saloon was broken, so the saloonkeeper put up a sign, "Mind the first step." Anyone should be able to get the idea—with the warning in such a place!

—The Free Methodist

FOUR WAYS

"There are four ways in which you can appeal to a boy: his sense of honor, his conscience, his pride, and his hide."

REALLY?

One pastor said one time, "I abandoned my prayer meeting long ago." A visiting pastor asked, "How did your church officers like that?" The first replied, "They didn't find it out for more than a year."

—Louisville First Bulletin

RICH OR POOR?

William Feather once asked: "If someone were to pay you 10 cents for every kind word you said about people, and collected 5 cents for every unkind word, would you be rich or poor?"

TRAFFIC THOUGHTS

"The glare that bothers auto drivers the least is the pedestrian's."

"Today, the pace that kills is a leisurely walk across the highway."

"The sensible father of a teen-ager looks for the car before he searches for the keys."

—Selected

THE HOLY GHOST

Four chapters tell us all we need to know about the Holy Spirit.

1. In John, chapter fourteen, we have the promise of the Spirit.

2. In John, chapter sixteen, we have the purpose of the Spirit.

3. In Acts, chapter two, we have the performance of the Spirit.

4. In Romans, chapter eight, we have the power of the Spirit.

—Source unknown

"FEAR NOT'S" IN ISAIAH

"Fear not; I am with thee . . ." (41:10).

"Fear not; I will hold thy hand . . ." (41:13).

"Fear not; I will help thee . . ." (41:14).

"Fear not; I have redeemed thee . . ." (43:1).

"Fear not; I will gather thee . . ." (43:5).

"Fear not; I have chosen thee . . ." (44:2).

"Fear not; there is no God beside Me" (44:8).

—N. G. M.

ONE-SECOND SERMONS

"The world's shortest sermon is preached by the traffic sign: Keep Right."

"Prayer meetings are like peace conferences; those who need the influence most don't attend."

"Many of the same fellows who want to be in the front row at the ball game prefer the back row at church."

"If the world is ever again to get on its feet, the church will have to again get on her knees."—Sel.

Shameful Absence (1)

SCRIPTURE: Genesis 3:1-10

INTRODUCTION: Adam was ashamed. Ashamed to meet with the Lord in the customary place of fellowship. Ashamed because of what he had done—fearful for what might be the consequences. How often man does something in the heat of a passionate moment of which he is afterwards ashamed! Many a young person with sin glittering enticingly before him has yielded, only to have a lifetime of shameful regret. David framed the proper prayer: "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness" (Psalms 31:1). The church has noted the history of many and thus has erected the best barriers it can to help you refrain from the places and things that would throw you off guard in a weak moment and bring you shame. For Adam this was a shameful absence.

I. ABSENT FROM THE TRUTH—BELIEVED A DEVIL'S LIE!

A. When God's Word and man's word do not coincide—there should be no question as to the truth.

1. The devil is a master in the art of persuasion. With God's glaring truth facing them, Adam and Eve were persuaded it wasn't as glaring as it seemed.
2. Agrippa: "Almost thou persuadedst me to be a Christian." Why wasn't he persuaded? Because there was another persuasion pounding upon his mind.

B. Before Pilate, Jesus said, "Every one that is of the truth heareth my voice" (John 18:37).

1. Why did Pilate go without an answer?

2. Was it because he was afraid of the answer? He was absent from the truth. If he didn't hear the answer he might be guiltless—or so he might have thought.

C. There is power to help you believe the truth and reject the temptation of the devil's lie. David found it and wrote: "... his truth shall be thy shield and buckler" (Psalms 91:4).

1. The temptation of Jesus in the wilderness.
2. The victory came from His truth as a shield and buckler.

D. Satan's insidious program against God; he has caused the force of many words to be lost upon us. Satan has even played himself up in such a way that he has become in modern thinking a legendary character who is a horned and tailed, fire-eating guardian of a burning hell. The truth of a personal devil today is out of the question and falsified.

II. ABSENT FROM BLINDNESS—*The eyes of them both were opened ... (v. 7).*

A. Blindness can be a blessing. Fanny Crosby and her beautiful hymns—physical blindness. The blindness of simple childhood—eyes have not been opened to the great sins of life. The blindness of simple trust—complete confidence in the truth of God.

1. Samson was blinding to the Philistines.
2. When their eyes were opened, his were closed.

B. The opening of their eyes presented to Adam and Eve the knowledge that they could do evil as well as good. Blindness to evil had presented them with

good, with every need taken care of, with God to fellowship with.

1. The devil wanted them to see the glitter of evil.
2. He wanted them to crucify love. "He that loveth not knoweth not God; for God is love" (I John 4:8).

C. Before the opening of their eyes they lived in purity and wholesomeness. The man and his wife were both naked and not ashamed. Now "they knew that they were naked; and they sewed fig leaves together."

1. Their eyes were opened to the stirrings of the lust of the flesh.
2. This has developed until Paul declares, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . ." (Romans 1:25).

D. Intellectual progress came when their eyes were opened. "Knowledge puffeth up, but charity edifieth" (I Corinthians 8:1-2).

III. ABSENT FROM FELLOWSHIP—THE PLACE OF MEETING WITH GOD!

A. The same time, the same place, but someone is missing. God walking in the wind of the day calls the roll. "Adam . . . Where art thou?" There had been nothing in past meetings but blessed fellowship. "Adam . . . Where art thou?"

1. There is a solemn quietness as the voice calls out, for all the Garden knows the tragedy.
2. The fig tree is torn; the others touched in some way.

B. Sin tears a man from his meeting place with God. Sin changes the attitude of God. Instead of the blessedness of the closet of prayer, instead of walking with God and being the friend of God, one becomes the enemy of God.

C. The prophet tells us to "prepare to meet thy God." The voice that called out through the Garden for Adam will someday be calling out your name. (See Revelation 6:15-16.)

D. John writes: "... truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3). Part company with God and Paul as did Demas and you will realize the absence of fellowship.

IV. ABSENT FROM PEACE—I heard thy voice . . . and I was afraid (v. 10).

A. This is man's answer to God's question, "Where art thou?" I am in the valley of fear.

1. The Lord returned for his talents and one servant answered, "... I was afraid ..." (Matthew 25:25).
2. This is a proper fear. "Fear him which is able to destroy both soul and body in hell."

B. The two dying thieves—"Dost thou not fear God?" "But if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation . . ." (Hebrews 10:26-27). "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). We should be vessels full of fear if we are going opposite to God.

C. Peace is denied to the one without God in their life. "And the way of peace have they not known" (Romans 3:17).

1. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation" (John 16:33).
2. Where man and God had enjoyed blessed peace—now there were strife, enmity, and judgment. There was separation. "Men's hearts

[are] failing them for fear"
because they have no peace.

- D. "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9). Those who make their peace with God sign the peace treaty, lay down their implements of war, toss away their sin and shame.

CONCLUSION: Will you be a peacemaker and become the child of God?

—MILTON HARRINGTON
Pastor, Reno, Nevada

The Crying Blood (2)

SCRIPTURE: Genesis 4:1-15

INTRODUCTION: Paradoxical as it may seem, Cain instituted a bloodless and at the same time a bloody religion. He was the first modernist to deny the Blood in the religion of the Lord God of heaven. He was also the first one to shed another's blood in the interest of his religion. This was a prefulfillment of the prophecy of Jesus: "... the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). This is not the only mention of "crying blood," for in Revelation you will find, "... I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:9-10) The "crying blood" was a testimony.

I. TESTIMONY OF A LIE!

- A. "... Where is Abel? ... I know not." A tentacle of the devil that fastens upon every life is that of straying from the truth.
1. Jesus said: "Ye are of your father the devil, and the lusts

of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

2. Every lie man speaks to God delights the devil.

- B. Will man never learn that God knows the answers before He asks the questions? He gives to man the opportunity to be a man and keep himself clear with God or to incriminate himself.

1. We have been told of God that "... my ways are higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8).

2. Then a man dares to stand before God and say, "I know not."

- C. Jesus has warned us, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

1. If every idle word is to be accounted for, what about the lies told to God?
2. No wonder Paul said, "Knowing therefore the terror of the Lord, we persuade men ..." (II Corinthians 5:11).

- D. David declares: "Their poison is like the poison of a serpent ... Break their teeth, O God, in their mouth ... Let them melt away as waters ..." (Psalms 58:4, 6-7).

1. Think of the situation of Cain "... that they should believe a lie: that they all might be damned ..." (II Thessalonians 2:11-12).
2. If believing a lie causes damnation, what is the curse of one who lies—not to man, but to God?

II. TESTIMONY OF SIN LYING AT THE DOOR!

- A. "... if thou doest not well, sin lieth at the door" (v. 7). The attitude of the heart toward God is important. God warned Cain before he killed Abel the two ways he could go. He could do well and be accepted—or otherwise sin would lie at his door. This is the decision that faces us.
- B. Cain chose the latter with the thought in his mind that is in every sinner's darkened mind, that sin can be hid. God warned that sin would lie at the door, the entrance to his life.
- C. In the exodus from Egypt, blood on the door saved them. Here there is no blood at the door but sin, and a man's blood crying from the ground pointing to the sin at the door.

III. TESTIMONY OF DESTRUCTION OF SACRED LIFE!

- A. Life is sacred.
 - 1. Within the Ten Commandments rests the command, "Thou shalt not kill." Man cannot give life—neither should he be the destruction of that sacred possession.
 - 2. The blood left a man's veins, dampened the ground, and cried to God, who gave it its life.
- B. In the list given in Revelation of those assigned to the lake of fire and brimstone, the murderer is mentioned. One of the clauses to the rich young ruler was, "Thou shalt do no murder." One of the works listed of the flesh is "murder" (Galatians 5:21). Paul tells Timothy the law was made for murderers (I Timothy 1:9). Galatians says these shall not inherit the kingdom of God.
- C. Before Cain ever committed the act, he had murdered Abel in his heart. Cain hated his brother. (See Matthew 5:21-22.) Not the blessing of judgment—but the danger.

- D. Cain attempted two murders and completed one. His conscience was not dead. He too heard that voice from the ground. Perhaps he hoped within him would be the testimony that his conscience was dead while he liveth.

IV. TESTIMONY OF PUNISHMENT!

- A. "My punishment is greater than I can bear." The answer of man to the question of God. He was cursed to be a vagabond in the earth. To wander to and fro seeking deliverance from his punishment. No man was to touch him—he was to suffer. Peter admonished the Christians: "... let none of you suffer as a murderer . . ." (I Peter 4:15). Suffering here, suffering forever.
- B. Justice has a Friend in God. Cain received just punishment. You have the promise of justice at the hand of God. "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 4:8). Man may make errors in his judgments but not God.
- C. "And the Lord set a mark upon Cain." This man is a fugitive from God—touch him not. Wherever he went little children would run from him, men would lock their doors against him. The man with the curse of God upon him. (See Philip-pians 3:17.)
- D. The testimony of hell is, "My punishment is greater than I can bear." More than a person can bear; and yet he must bear it. No snapping of the nerves, no giving way of the flesh, no hiding place in a double or triple personality.

CONCLUSION: Going on without being right with God is spiritual suicide.

—MILTON HARRINGTON
Pastor, Reno, Nevada

Handful of Something (3)

SCRIPTURE: Exodus 4:1-9

INTRODUCTION: To lose the use of one's hands would be something not many of us would want to experience. In the New Testament we are told of the man who was born with a withered hand. This put him in circumstances where he must beg alms to support himself. If we were to lose the use of our hands for a season we would certainly appreciate them when we gained back their use. In the spiritual sense we have something in our hands. We shall not, nor do we now, stand empty-handed. God's question to Moses rings in our own souls: "What is that in thine hand?" What is your answer?

I. HANDFUL OF A ROD!

A. Simplicity. Just a tree limb that he possibly carried around for any number of reasons. To a boy it might have been used to make a whistle or an arrow or any number of things.

1. To think that God would ask about a simple thing—a rod!
2. God was interested to show a man He could use simple things.

B. Dedication. When God questioned—it was then *Moses' rod*. Later on, "And Moses took the *rod of God* in his hand." What had seemed so insignificant—now was dedicated to God.

1. Is there anything so insignificant in our lives but that we should dedicate it to God? The lad with five loaves and two fishes.
2. Even the small drops of rain are dedicated to God. "For he maketh small the drops of water" (Job 36:27).

C. Usability. How could God use a little rod? Only God could see the use in that rod.

1. It seems so much of our lives are barren wastes because

God does not have the consecrated use of something.

2. This "little thing" became the smashing power of victory over great mountains.

D. Personal responsibility is shown here. It was the rod of Moses, not someone else. When he laid it down, it became a serpent. Shrug off serving God with all; see your abilities, your possessions, your all become a serpent to you. (See Luke 11:26.)

II. HANDFUL OF PURPOSE! *And let fall also some of the handfuls of purpose for her . . .* (Ruth 2:16).

A. Ruth was to receive a blessing because of Boaz' giving handfuls of purpose. It was deliberate—no accident. Is it possible some of our service to the Lord could be just accident?

1. Boaz wanted Ruth to have these. Everything about the life of Ruth was following a purpose—that purpose was Christ.

2. Our lives should be thus.

B. When Barnabas went to Antioch he ". . . exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23). The man without a purpose is to be pitied. He has no determination in his heart to "cleave" unto the Lord. This was the first message Barnabas preached to this church—purpose to cleave unto the Lord.

C. How blessed when God questions us, "What is that in thine hand?" We can answer back, "Purpose" to serve God. When one will purpose to serve God he has eternity with him.

1. Paul says: ". . . I am made a minister . . . according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:7, 11).

2. With handfuls of purpose we will not fail.

D. Ruth is the human example of Romans 8:28. "We know that

all things work together for good to them that love God, to them who are the called according to his purpose." Paul put it in another place like this: "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). Any odd stones or sizes are rejected. The building is built according to His purpose.

III. HANDFUL OF BETRAYAL! *But, behold, the hand of him that betrayeth me is with me on the table* (Luke 22:21).

- A. Betrayal is not a pleasant word. The Master felt impelled to use it. The hand upon the table—of a betrayer. One who purged from his conscience all feeling of respect and decency. Moses laid down his rod and it became a serpent. A betrayer!
- B. Handful of betrayal in many lives. In the marriage vows, in citizenship vows, in church vows, in business vows. What is it that causes one to betray? Some feel they have been wronged and thus take the way of betrayal.
- C. Demas was a forsaker—but we have no record that he was a betrayer. You may forsake man and not betray him, but this is impossible with God.
 - 1. Jesus warned the disciples that they would be betrayed. (See Luke 21:16.)
 - 2. What a curse to follow one all through life and eternity—branded a betrayer!
- D. As God calls out to Judas, "What is that in thine hand?" he answers back, "I have betrayed the innocent blood" (Matthew 27:4). All he could see as he looked at his hands was betrayal.
 - 1. The children of Benjamin and Judah came to meet David and he told them they came to betray, but God

would rebuke. (See I Chronicles 12:17.)

IV. HANDFUL OF UNCLEANNES! *Cleanse your hands, ye sinners . . .* (James 4:8).

- A. To the Pharisees, "whited sepulchres."
 - 1. "Cleanse your hands," "Bring forth . . . fruits meet for repentance."
 - 2. One of the greatest sources of uncleanness is pleasure. "But she that liveth in pleasure is dead while she liveth" (I Timothy 5:6).
- B. Uncleanness belongs to the hypocrite and sinner (see Ephesians 5:3).
 - 1. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags . . ." (Isaiah 65:6).
 - 2. Spreading our garments in His way—filthy and torn, expecting Him to honor them.
- C. The mariner who puts out to sea without either chart or compass is not more at the mercy of the elements than is a godless soul at the mercy of the forces which make for his spiritual and eternal undoing.
 - 1. "Godless soul"—causes one to shudder. A soul will live on as long as God lives.
 - 2. "What is that in thine hand?" Uncleanness, sin, godlessness. What is the fate?
- D. What is the hope? Zechariah says, "In that day there shall be a fountain opened . . . for sin and for uncleanness" (Zechariah 13:1). The leper cried, "Unclean, unclean," until Jesus came.

CONCLUSION: "Lay aside those garments that are stained with sin, and be washed in the blood of the Lamb." Then as one other cried, "The cleansing stream I see, I see. I plunge and, oh, it cleanseth me!"

—MILTON HARRINGTON

Book of the Month Selection, May, 1959

THE ADEQUATE MAN

Paul Rees (Marshall, Morgan, & Scott, \$2.00)

Paul Rees is a world-renowned author and pulpiteer. For many years he was pastor of First Covenant Church, Minneapolis, Minnesota, and now is a world evangelist.

In *The Adequate Man*, Paul Rees becomes a thrilling exegete and the Epistle to the Philippians sings, bubbles, and splashes over under the magic of his pen.

This will be more than another book experience. I venture it will be a soul event. The author gives Philippians the full treatment without being bookish. The best of commentaries, versions, yea, and the poets come hurrying, each bringing his choicest contribution. And the Epistle is thus laden with fragrance.

You will want to preach oftener from Philippians (having read this): more, you will yearn to live more like the Master.

FIRE IN MY BONES

Fred M. Wood (Broadman Press, \$3.25)

As might be expected from the title, this is an exposition of the Book of Jeremiah. It was that burning prophet who spoke because he felt "fire" in his "bones."

This book is thoroughly enjoyable, thoroughly worthwhile, warmly evangelical, and conservative. The author studies the Book of Jeremiah carefully, fits it together into an understandable whole, and gives an introduction to Jeremiah that will make him a much more appreciated friend from the Old Testament galaxy of worthies. There is a great deal of expositional merit and sermon fodder in this book.

ETERNAL SECURITY AND THE BIBLE

Samuel R. Harding (Christian Service Foundation, \$2.50)

This is a rather distinctive book in one respect, though the subject matter is not novel. It is written by a professor on the faculty at Iowa State University. He writes as a thoughtful layman and in definitely nontechnical terms.

The material in the book is certainly sound and acceptable, but the publisher is asking an exorbitant price for a book of only ninety pages.

YOU CAN PREACH. Building and Delivering the Sermon

C. Ray Jordan (Revell, \$1.75)

This is a paper-bound reprint of a book originally produced in 1948. It is evangelical, practical, sound, and contains a wealth of valuable material for the beginning preacher. In fact there is insight here that will help preachers at any stage of their ministry. For the man who does not have the original on his shelf, here is a lot of helpful information in an inexpensive format.

WHEN YOU LOSE A LOVED ONE

Charles L. Allen (Fleming H. Revell, \$1.50)

An attractive booklet written to bring comfort to the family in times of bereavement. Contains much comfort and a great deal of beauty, and there is much of value in the author's section dealing with Lazarus, Mary, and Martha.

Two conclusions, however, would be seriously questioned: first, that death is actually a friend, and a friend to be welcomed. According to the Scriptures, death is and always will be "the last enemy." What lies beyond death is welcomed by the Christian but death is itself not a friend.

Second, there's too strong a teaching in the book that heaven's happiness is dependent upon finding our loved ones there, even suggesting that heaven would not be heaven if certain loved ones missed it. Heaven will be heaven because of the presence of the Lord; that is primary and that will make for happiness regardless of what else we have in heaven in the way of loved ones we have known in this earthly existence.

DISPENSATIONALISM IN AMERICA

C. Norman Kraus (John Knox, \$3.00)

A scholarly and objective study of the rise and development of dispensationalism in America. This is of distinct value to those who would like to know the background of the Darbyite movement and its development through the various Bible conferences where dispensationalism became a framework for Bible study. You may not nor need not accept all of the conclusions of the author, but you will be a much better informed person at the point of dispensationalism for the time spent in reading and studying the book. The author is a Mennonite minister, at present on the staff of Goshen College, Goshen, Indiana.

WHEN CHRIST COMES AND COMES AGAIN

T. F. Torrance (Eerdmans, \$3.00)

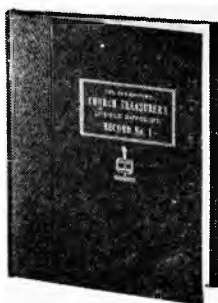
Here from the pen of a Scottish scholar is a treatment of the content of evangelistic preaching. In a book of about two hundred pages there is a vast amount of decidedly superior material. There is a challenging depth to it and a strong exegetical strength. It deals, not with the practical know-how of evangelistic preaching, but with the content of the message. With reference to sanctification, the author assumes a position of gradualism, with which you will immediately take exception. The book represents some of the best preaching that one will run across in quite some time.

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WEEKLY TREASURER'S COUNT & REPORT VOUCHER										Date: _____	
CHURCH OF THE NAZARENE											
MEMBERSHIP	PRIME & OFFERTORY	SENIOR MEMBERS	W.F.M.S.	P.Y.F.S.	RENT					TOTALS	
MEMBERSHIP											
PRIME											
OFFERTORY											
TOTALS											

CURRENCY:	No.		Doll.		Cents		No.		Doll.		Cents	
	Mem.	Prm.	Mem.	Prm.	Mem.	Prm.	Mem.	Prm.	Mem.	Prm.	Mem.	Prm.
MEMBERSHIP												
PRIME												
OFFERTORY												
TOTALS												

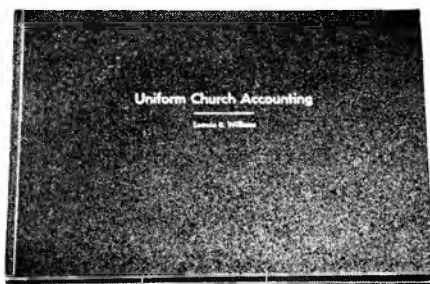
CHURCH TOTALS: _____ DOLL. _____ CENTS.

(Pastor's Signature) _____ (Treasurer's Signature) _____

Invaluable in counting any offering—church, Sunday school, missionary, young people's, building fund, specials.

Special space is provided for listing and totaling currency, coins, and checks, which when recorded in the designated place will give the grand total at a glance. An important time-saver to the treasurer of each department. Comes in pads of 55 duplicates (white and yellow) with two carbons. Size 8½" x 5½".

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A treasurer's record book specifically for Nazarene churches and designed so even those who are not experienced bookkeepers may find it easy to keep accurate church records.

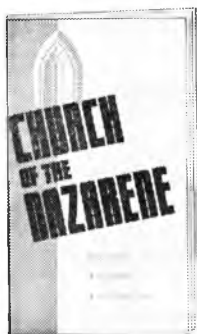
Included are instruction page, membership roll for 273 names, cash receipts and disbursements column pages, and summary sheets for monthly and annual reports. Size 9 1/4 x 14". Printed on high grade ledger paper. Cloth board.

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An index paper folder containing "A Brief Statement of Beliefs and Excerpts from the General Rules" of the church. Page 4 provides a place for the name and address of one wishing the pastor to confer with him regarding church membership. 3 x 5".

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Membership Application Folder

In a brief but direct manner, this card folder covers a "Statement of Belief," "General Rules," "Things to Avoid," "Things to Do," and "Admonition." On the back is a form to be completed dealing with vital points of church membership. 6 x 3 1/2".

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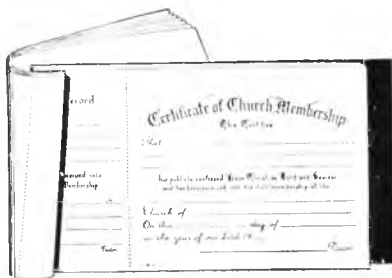
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