

# Preacher's

## MAGAZINE



*"Thus saith the Lord . . . ."*

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# The Preacher's Magazine

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## I Wonder if It's True

TRAVELING through the Middle West and the East during this past summer, we had the pleasure of meeting scores of fine lay Nazarenes, men and women of such a caliber that any denomination would have been glad to claim them as members. Sometimes our conversation would be of a general nature; sometimes it would involve some personal, spiritual problem; and then again, they would feel led to pour their hearts out to us, not in complaint, but over matters which had a tendency to trouble them. In every case, they were interested in the welfare of the Kingdom and the church and were solicitous about its continued spiritual prosperity. Among the problems which concerned them most was one which we met in several isolated spots, being expressed spontaneously without any questioning or probing on our part. However, as an elder, it gave us as much concern as it did these laymen. They seemed to be grieved over the fact that their pastors preached so few sermons on the subject of holiness. I wonder if it is true! Understand me now, please, for this was not a universal complaint; but to have it appear as a problem at all was surely startling.

Such complaints have caused me to wonder how a holiness preacher could fail to preach holiness. I know we say we mention it in every sermon, but that does not necessarily make it a holiness sermon. (You can't kill game with a blank cartridge.) Periodically, holiness should be the theme of our ministry. We should make this especially charac-

teristic of our Sunday morning ministry, and once in a while pull a surprise on the devil and preach a sermon on sanctification on Sunday night. Incidentally, Brother Pastor, you will be surprised at the number of people who will respond to be converted as well as sanctified when you use such a theme.

Of course, preaching holiness involves doctrinal preaching. Why be afraid of such a sermon? You can make doctrinal sermons interesting by interspersing them with good illustrations which are appropriate to the theme and by the liberal use of supporting scriptures, for the Word is always illuminating to the congregation. The people need doctrinal teaching, especially as it is related to this advanced state of grace. They need to be able to give a reason for the faith that is in them, just as efficiently as can any Calvinist for his theology. Your parishioners may not personally take the time to study the Word as they should; so your ministry must supplement their delinquency if they are to grow in grace and in the knowledge of our Lord and Saviour.

"Preach the word." The Bible preacher is the most effective one. Our opinions become very shallow alongside of the profundities of God's Word. When you can say, "Thus saith the Lord," there immediately comes a sense of authority to your ministry which otherwise would be lacking.

Preach on the "immediacy" of the Holy Spirit's blessing. It is instantaneous and subsequent to regeneration. Ring the bell with a clear tone as you strike it with the gospel hammer. Let

no "sibboleth" blur its definition. Also emphasize the "secondness" of the experience. The major emphasis at this point is mainly historical, as related to New Testament characters; but there is sufficient scriptural evidence to make it positive even though inferential.

Make a special study of the types and shadows of the experience, but be sure that your analogies are true and not strained. The Bible has meaning even in its symbolism, but care must be taken not to force its meaning or make it mean something that is not evident in the Word. Reduce human interpretation to a minimum and allow the influence and teaching of the Holy Spirit to have full sway.

Read sermons which other men have written on the subject of holiness and sanctification. Such authorities as John Wesley, Wood, Clarke, Chadwick, and Brengle, as well as our contemporaries, furnish a wealth of material from which we can legitimately draw. We do not read enough as pastors, and we need not be afraid of reading the sermons of others. They become part of us and will enrich our treasure-house of gems of truth, which we can in turn hand out to our parish as gifts from heaven's wealth. Let us "sing it, shout it, *preach it*, and live it—holiness forevermore."

In the March-April issue of THE PREACHER'S MAGAZINE we will publish numerous sermon outlines on holiness and sanctification, hoping they will stimulate our ministerial readers to introduce a new renaissance of holiness preaching in these last days prior to the coming of our Lord.

I hope it isn't true that some of our men are neglecting this great theme of holiness, and I pray that we may emphasize the doctrine as a Biblical, textual, and expository message, to

the uplift of our people, many of whom are starving for Biblical food. Let us determine as we begin the new year, and resolve seriously in the presence of God, to give to our people more fundamental truths as related to the important doctrines of the church than ever before. At least once a month and more often if your study will allow it (and it should), preach on sanctification as a second definite work of grace, or preach on holiness as a life to be lived. Show that it is so important that the inspired writer suggests that without it "no man shall see the Lord." Picture its place in God's divine economy of grace. Show it as the great antidote to sin. Make it supreme in your ministry because the second blessing in your own heart prompts you to preach it. Make it a living force in your church, a dynamic which will be the greatest problem-solver in the intricate human relationships of your congregation. Be so filled with the blessing yourself that you will overflow on the congregation. Remember, real revivals start with doctrinal preaching. This has always been so and always will be so. Doctrinal preaching will prompt prayer, and prayer changes things. We can't get by it, brethren: we must preach holiness; we must eat with it, sleep with it, and live by it. It is life's greatest good for this age.

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Sophie, a converted scrubwoman who said she was called to scrub and preach, was made fun of by someone who said she was seen talking about Christ even to a wooden Indian in front of a cigar store. Sophie replied, "Perhaps I did. My eyesight is not so good. But talking to a wooden Indian about Christ is not so bad as being a wooden Christian and never talking to anybody about the Lord Jesus."

# Practical Techniques of Counseling

1. Don't be a psychiatrist.
2. Don't take on more than you can handle; one absorbing case at a time is enough.
3. Don't make speeches. (John 7: 18a)
4. Don't condemn. (Matt. 7:1)
5. Don't condone.
6. Don't give advice.
7. Don't mention your own case.
8. Don't spend too much time on any one case.
9. Don't give pity.
10. Don't get personally involved.
11. Don't become "professional."
12. Don't try to "add another spiritual scalp to your belt."
13. Don't mix counseling and social contacts.
14. Don't quote cases without permission.
15. Don't trust your memory.
16. Don't get excited.
17. Don't be fidgety.
18. Don't take his aggressions seriously.
19. Don't be surprised at ingratitude (cf. Luke 17:11-19).
20. Don't try to take the credit.
21. Don't expect him to understand quickly or to admit readily the real cause of his trouble.
22. Don't let him waste your time.
23. Don't rush him.
24. Don't offend when refusing gifts.
25. Don't look for perfect results.
26. Don't blame him if you fail.
27. Don't claim either infallibility or omniscience.
28. Don't be disturbed by effusiveness.
29. Don't lose your sense of humor.
30. Don't let your consultants' troubles depress you.

1. Remember that you are an expert in your own line.
2. Remember your limitations.
3. Listen.
4. Remember that even appearing shocked dries up the source of confidences.
5. Praise; encourage; "comfort."
6. Lead the burdened heart to unburden itself.
7. Keep your own problems out of the discussion.
8. Try to stay within the specified time limits.
9. Understand. (But pity is debilitating.)
10. Respect the dignity of the "cloth."
11. Give help as one person to another.
12. Help him frame his own decisions.
13. Keep them separate.
14. Keep all confidences inviolate.
15. Keep records.
16. Keep cool.
17. Stay relaxed.
18. Remember that his hostility is not "personal."
19. Let him enjoy his victory.
20. Give to him and to God all the credit.
21. Educate him patiently.
22. Preserve your time from those whom you cannot help.
23. Respect silences.
24. Explain tactfully.
25. Expect partial failure.
26. Take most of the blame.
27. Be ready to acknowledge your own ignorance.
28. Learn to deflect gushing.
29. Cultivate the saving grace of humor.
30. Do your best. Forget the rest.

—Selected

# The Preacher's Devotional Life

By Paul Updike

**T**HE VERY NATURE of the preacher's task demands that he have a strong, virile devotional life. First of all, he must deliver, in a public way, his own private interpretation of a text of scripture or his own private understanding of some religious truth. This means, as John the Baptist would say, he is a "voice . . . crying in the wilderness." In this particular regard, the preacher is only the mouthpiece of God. The message really is the message of the Lord. To be certain that he has the understanding and clarity of intention, he must spend much time directly with the Lord.

He is more than a mouthpiece, however; for in his preaching ministry he must plead with the people not only to accept but to base their lives upon the merits of the blood and personality of Jesus Christ. He must be an intercessor for the Intercessor. He must use arguments and persuasion in the direction of accomplishing the purpose and movements of the Holy Spirit. He must be an advocate for the Advocate. This necessitates that he personally know this Personality that he would speak in favor of, that he must have tried and found for himself the quality and nature of these merits that he would now impress upon the people.

But he will not only be speaking to the people; he must ask and work upon the people. If he just delivers his message and pleads the cause, without bringing the people themselves into a nearer state, he still has not accomplished the purpose of the preacher in the intention of God. He must affect the people; he must move

upon them in such a way that they follow him into new relationships or new pastures provided by the Great Shepherd. This means that he must imbibe and receive the power of a Personality greater than his. He may be polished, magnetic, and of a dynamic mold; yet he must have the satisfying, persuasive touch of God really to bring contentment to hungry hearts in search of the truth.

Then, there is that open, public announcement. Sometimes it falls on deaf ears, many times on indifferent hearts—the truth that to some will be a "savour of life unto life" or "of death unto death." To bring the truth which because of resistance in hearts may cause them to be hardened, it is necessary for one to be tendered in his own heart and appealing in his own spirit. These qualities can be attained only by the passion born of a live contact with God.

## DEVOTIONAL EMPLOYMENTS

The devotional life of a preacher must be in that "inner sanctum" where he employs his time and the abilities of his soul in a personal discovery of God. He must conduct a scrutinizing search into new meanings and understandings of God and, finally, assimilate these new qualifications into his own foundations.

To do this, he must be actively engaged in the reading of the Word, studying its arrangements of parts, its intentions and objectives, and meditating upon its imports. In this particular regard, he will not only begin to see the truth and consequences, the significant meanings, but he will begin to feel the urgency of the Word

itself. This will produce fire in the pulpit and stimulate zeal in the pew. To prepare the message of his heart, the preacher will find that he has a natural poise born of a self-esteem discovered in the personal Word of God.

As the preacher stands on the heights and walks through the valleys, observes the rainbows in the mists from the waterfalls; as he stands on the brinks of the chasms of truth, there are inner covenants and commitments with God that he personally will make. The devotional life of the preacher is not necessarily a means to an end, as far as the people are concerned, but it must do something for the preacher himself. He must come away tied deeper into God by his own will and purpose. There is a trust and confidence that is naturally born of seeing the same trust and confidence in another. To get the people to commit to God, it is necessary for them to see that same commitment in the life of the one who would lead them. Peter the Hermit preached the crusade into a hundred thousand souls because he had the zeal of the crusade in his own soul.

There are also inner fightings of faith which must be made alone with God. The whole burden of the work often hangs like a pall over the heart of the preacher. There sometimes is the mixture of feelings that comes from the needs and call of the church and the field on the one hand, and the preacher's love and sympathetic understanding of the people on the other hand. To preach through, one must pray through in the conflicts and fears with which Satan would oppose and deceive. It is necessary to get the viewpoint of God until faith can be born and the whole body of Christ can be seen rising under the burden of the sacrifice. We make most of our

progress bowed in prayer, clutching the Word and the promises of God.

Human relations are perhaps the preacher's most difficult burden. There he has not his own will and the will of God; but he has the wills of men to consider, and often they are in conflict. To guide properly and bring into the spiritual unity of the body the conflicting wills makes necessary certain fundamental tempers of soul. Love, meekness, temperance, faith, virtue, brotherly kindness, all of these and others are resident to the full in God. In meditation and prayer, the preacher taps the resources. Moffatt translates the thought of Jesus here, "Blessed are you poor! the realm of God is yours."

The devotional life is really, then, a state of animation or liveliness in personal devotion to God. Two boys walking through the woods come upon the body of a snake. The first question that appears is "Is it alive?" To determine whether it is alive or not, the second question comes without prompting, "Will it move?" This devotional life must be an animated affair. It must be lively; it must move; it must do something for us. The motivating force is that it is based on an eternal calling. The preacher's work is a life's work. Ordination is *not* just for the term of a pastorate or pastorates, nor revival or revivals. There is a peculiar sense in which it is forever. Even if there should be another Mount of Transfiguration today, Moses could not be separated from his position in the law, nor Elijah from his prophecies. There seems to be a relationship which the disciple bears that always the fish and bread will be entrusted to the hands of the Twelve; and, as they give, so it is multiplied.

Holiness in itself must never be considered in one sense of the word as

an end; it must always be a means. Just to arise and say, "I am sanctified," is not sufficient. What is one doing with the sanctified state? Has it increased the effectiveness of one's power? Has it brought a closer understanding of the will and intention of God in Christ Jesus? Has it opened the channels for God himself in larger measures from which he never withdraws in fear or hesitancy? If that be true for the layman, how much more it should be for the preacher who has a definite call upon his heart to serve the true and living God!

The devotional life of the sanctified preacher is, then, the bringing of all of his powers, capacities, desires, abilities, gifts, talents, mind, soul, strength, and heart—bringing all of them in contact with God's eternal life and heaven's eternal resources. Making proper adjustments of soul, they all are brought, in deeper measures, into contact with that Great Life and Resource which comes from heaven. It was my privilege to stand on the great Boulder Dam and see the Colorado River wending its way through the mountains; but before I stood there, another one stood there with a vision and a faith for the accomplishment of the vision. Workers had been busy and now the task had been completed. Before the building of that great mass of concrete, the power of the river had been running through, unharnessed; and hundreds of towns and thousands of acres had been in need and lain undeveloped. Bringing the power of the river to the cities and fields of the desert land was the work of someone who would harness the river. Turbines, towers, and cables mean hydroelectric power because the river was harnessed. There is no question but that God is able to do the task if, in some way, we can find in that life of devotement a

way to harness and bring His power and His resources out to the deserts of mankind, where cities of men live and eternal souls dwell.

#### COLLECTIVE WITH GOD

The devotional life of the preacher, then, emerges as being collective with God. Paul has stated it, "We are labourers together with God"; again he says, "That I might know him, and the power of his resurrection." Men of God have been men of power. Kadesh-barnea men have been forgotten, but the Joshua of Jericho has always remained alive on the lips of men.

The obstacles we meet in the life of the preacher are really revelations of the way of life, when the story is finally told. The Kadesh-barnea men expected God to give ease rather than victory. They wanted freedom without effort, possession without toil, victory without a fight. They heard stories of faithless men and believed them; rather than depend on the Word of God, they would ask their neighbor what he thought about the matter. It takes time and soul and will to find the purpose of God. How many times in familiar portions of the Word some new truth reaches out and grasps hold of our hearts like a burr in wool, and we have never seen it there before!

This dependence shows up when one takes more comfort in godless reasoning and the presence of faithless men than he has found comfort in the promises and purposes of God. The preacher must be a Jacob that sees the ladder extended to heaven and the angels ascending and descending upon it. There are times when the boundaries must be crossed, the enemy pursued to the death, and the land possessed. At these times, the only sure foundation for the preacher's feet to rest upon in his con-

flict with sin and the powers of darkness is the sure promises of God. His calling is eternal; it cannot always be understood in time and circumstances of this world. He has to go beyond that.

This mounting of obstacles and circumstances in the devotional life of the preacher is an achievement in vision as well as in labor. He sees a way in God. Instead of the things that press upon him becoming a matter of defeat and discouragement, they become the challenges of God for achieving faith.

This could be illustrated by a Midwesterner wanting to make a journey to California. Mountains and deserts are in the road; they stand as great obstacles, and many of the "fortyniners" never made it. Now, instead of the bodies of men and the carcasses strewn the trail, we find only discarded automobile tires, now and then, along the desert highway. What has made the difference? The mountains and the deserts are still there; but man has found a way to equip himself and, in properly equipping himself, the mountains and the deserts are no longer an obstacle. They were not the real problem; the real problem was this equipment that would overcome them. So many times in the preacher's life the circumstances that seem barriers to him are not his big problem; they are only the challenges to his soul properly to equip himself with God and, to say it reverently, learn to run God in such a way that with God he can surmount his obstacles and make the journey and reach the destination God intended for him to have. Jesus would put it, "With God all things are possible."

The preacher's devotional life becomes not just a matter of a few minutes separated from the world, but

it stands out as a manner of life. The faith way that he learns in the secret closet becomes that faith way for the whole journey of life. Joash stood by the bed of Elisha, and at Elisha's command he took the arrow and shot towards Syria. But the drive of the arrow was insufficient for complete victory, because when Elisha asked him to strike on the ground he gave three strokes. The prophet was disappointed, for he failed to see the passion of heart that would make the ground stricken five or six times, which, with such passion, would have consumed the enemy. Now, to his disappointment, he sees the man of God only part way gaining complete victory. It's the manner of life, the passion of striking of the arrows, the drive of the soul that is back of the hand that God is depending on for victory.

This manner of life fresh from the seasons with the Word and promises of God, coming from the meditation in the stones of fire in the garden of God, fired by inner covenants of commitments and faith to the face of God, remembering the personal declarations of a personal faith into the ear of God, and feeling the sweetened condition of soul in the light of the presence of God—that is the devotional life that puts poise and personality into the pulpit. The preacher is seen as coming forth "with God."

#### CHARACTER TO EXPERIENTIAL CHRISTIANITY

The devotional life is character, then, to experiential Christianity in the preacher. The kernel of the sum total of God life in the preacher is really the time and soul he spends with God. It is true that the Acts of the Apostles is recorded in the Book. The Acts of the Holy Ghost in the Early Church seems to be a finished product. However, in reality, that is

only the beginning of what Christ "begin both to do and teach." There is a sense in which the Gospels are not finished until the last story of redemption is told. In reality, the last Resurrection appearance has not yet come. For that great display the Holy Ghost is really searching out a new body for the Lord. Bible study itself is enlivened when one's soul grasps new experiences in Christ. Just to change the mode of that study oftentimes brings a freshness that is never forgotten. I shall never forget an outstanding Bible professor. He taught us that it is not what you do to the Word that counts; it's what the Word does to you. We came into our study, then, not as the carpenter, but as the wood; not as the potter, but as the clay. We came expecting the Word to do something, and were never disappointed.

The immediate method that seemed to make Bible study alive and glow for us was to read through, say a chapter, until something reached out and got hold of us, then underline it; go on into the next chapter and read it until something reached out and got hold and wouldn't let go, and underline that; then go on into the next. When one is through with the book, connect the underlined portions and you find the skeleton outline, the framework of the book itself. That simplified its meaning for us. It seemed to solve the problem of so many details; for, after the framework was found, it was easy to see how the meat would fit to the bones and, behold, one saw the body of truth.

It is necessary, too, to take the meditations and truths of other men of God who have had similar experiences and have understood the Word. That brings new viewpoints of old truth. If something they say seems to grip, mark it or catalogue it, or copy

it down. If you do not assimilate or digest it, and want to use it, give credit to the one who framed it for you; but, if it becomes your own until you feel it and until you burn with this truth, then give it your own phraseology. Let it come from your lips and your heart.

But there are experiences of men for the preacher to capitalize on which have not been spiritualized. For this purpose, it is good for the preacher to have a dictionary of some kind. He should have a cheap one. That is, one that is put up in simple language. Speaking to the public, it is best not to get too technical. The cheaper dictionary will give the language of the everyday people. It does something more; it gives the various phases of meanings to words and truth which God would have the preacher bring from the inner study out to the public platform. If one is to go from the study to the pulpit to speak, for instance, on love, there is, in one of the ten-cent-store varieties, the word love with four different meanings under the noun and three under the transitive verb. When one mentions love before the congregation, in some of the people there will be one of these meanings, in another part of the people another one of the meanings, and so on. By the preacher following through on the various meanings, he will have captured all of his audience and brought them together in the one great truth of love. The more technical dictionary in his study and devotion will help him in his own soul, but the simpler one will help him as he goes to the people.

I think songs and a songbook should not be strangers in the preacher's inner devotional courts. Strains of music always move the heart, and the poet has a way of saying things that grip with beauty of expression not found in theological discourses.

Of course there must be theologies, commentaries, and many should be on the list. However, the one Book, the Word of God, must always be the heart of his devotions.

In God's presence the promises are found never to fail. In the fire of the Holy Ghost, the preacher finds power to undertake the manifold and difficult tasks of his ministry. Whenever I have taken the wings of prayer, driven by the circumstances of life, and gone into the immediate presence of the Lord, I have never found Him uncertain or afraid. The face of Jesus Christ has always given confidence and trust in the myriad affairs of life. Coming from that presence, conscious that God is still alive, and that He is actively engaged in the work that He has committed to my hand, moves me with expectancy and with thanksgiving. I am personally grateful for the devotional life of the preacher which brings him into the eternal life surrounding his calling.

### THE DEVOTIONAL PRAYER

All of these things, however, remain only nice generalities if the one thing that produces the spark is lacking. That which brings the glow and opens the door for God is prayer. Without prayer faith remains static and doctrines only cold representations of ancient castles of power. The subject remains cold and phrases are multiplied on what God has done in the past.

Prayer, however, brings God up to date. It recognizes a present authority. The disciples had seen the men of the Temple pray; they had viewed the long, well-phrased prayers on display at the street corners; they had even been "taught of John" to pray. But when Jesus prayed, they saw

something none of the other prayers could produce.

The devotional prayer of Jesus made an imprint on those loved ones looking on that showed in their cry for help. They wanted to be taught the new way. They wanted to learn the secret of prayer-power. Here they saw what made them call Him Lord, not Master. The latter would have been proper for a teaching situation. But the thing that impressed them drew the word "Lord," God, the Supreme Authority. In that prayer, they saw qualities of communion they would gladly consent to. In that exercise of Christ's soul they saw God.

Devotional prayers of Jesus were always God-conscious prayers. As the followers of the Lord, the disciples saw the difference between the prayers of John and those of Jesus. The latter were Spirit-filled with an "unction of the Holy One."

Communion is always an interchange of something. Just to take the telephone transmitter off the hook does not mean one has communion with the party desired at the other end of the line. It does start a chain of activities that bring that other party. But real communion is dependent on both parties on the same line.

When that obtains, the conversation may not follow the trend of thought in the mind of the one doing the calling. The other person may have more important things to talk about. One housewife may call another to talk about shopping or a visit of a friend. However, when the other is reached, she may take over with a cry for help for her little girl who may be taken suddenly ill, or little boy who may have been hit by a car, or some other emergency.

*(Continued on page 24)*

# Pastor, Can You Take It?

By Oscar F. Reed

**S**ECOND ONLY to the call to preach the Word is the demand for pastoral success in the problems involved in human relations. In one sense, it is not a choice, for the pastor must preach the Word *and* see that the implications of that message find response in the hearts of his flock. More than one talented speaker has dissipated his powers in an ineffective pastoral work, principally because he was not emotionally qualified to *take* the rigorous life and responsibilities concurrent with the obligations of the Wesleyan ministry.

The majority of our people are constantly under economic, social, and personal pressures. They are usually seeking compensations for the inevitable frustrations that fall without the "pale" of religious experience. Thus, the guidance and counseling of a qualified minister in this "age" are of tremendous importance. *A pastor who can minister in this area cannot see in blacks and whites alone; he must be able to evaluate in shades.* The man who can *take it* is the man who is well on his way in this discernment, for personal emotional qualifications are basic in the pastoral ministry.

The impact of a thousand pressures makes the life of a pastor and his family unique in the professions. He guides a corporation, which for the most part is run with voluntary labor. His organization is dependent upon co-operation and will to work. He cannot be coercive or abusive and expect success, even though the same may come to him. His *taking it* acts as a buffer and salve to the wounded

heart. Though his people may make decisions under the pressure of emotional conflict, his must come from a mind that is freed from fear, a heart that is full of love and understanding, and wisdom that cometh from above.

The manner in which a man will react to some of the following common situations can well evaluate the degree of emotional maturity and perspective. *Can I take it* (1) when a second pastorate, at least statistically, is not so successful as the first? (2) when the families I help the most support the church the least? (3) when carefully laid plans are cast aside when I am reasonably sure that they are wise and opportune? (4) when I have poured my heart into a message with seemingly no results? (5) when friends in another part of the country are making great gains while my church is in the sowing stage? (6) when the only evaluation of my work can be made by spiritual standards rather than the district minutes? (7) when there are rebuke, insinuation, and innuendo by both friend and foe? (8) when it looks as though I am not personally making progress in the church and am caught between the pressure of general and district interests on the one hand and the opinion of laity on the other? and (9) when good laymen will transfer their unconscious motivation from personal perspective to church perspective, creating problems and not understanding their source?

*Can I take it* (1) when I am successful, and still remain humble, giving God the glory? (2) when the

congregation "makes over" their pastor, making him a special object of praise? (3) when I am singled out for special privileges because of my profession? (4) when I am the recipient of gifts and special attention by local, district, or general interests?

These and many similar questions point directly to the emotional qualifications of a pastoral minister; and may I suggest that there is no other servant of the Church who must be so qualified as the pastor of the contemporary Wesleyan congregation. In no other relationship does the ministry touch the people so intimately.

It is not the contention of this rather superficial treatment to suggest that many pastors are emotionally and dispositionally unqualified for their task, though that may be true, but rather to observe those disciplines which will qualify a man for the work of the ministry. *To take it* suggests that the pastor has reached that plane of maturity through experience or insight—or perhaps both—which guides him toward personal efficiency. Some of these conditions may be found in the following:

1. *Assurance of Divine Call.* There are periods of depression in the best minds which need fortification through reference to call. It may seem at times that God's call is all that a man has. *But isn't that enough?* There is no experience in life that will undermine the man with the assurance that he is essentially in the will of the Father. Nothing else will suffice! If God has called, then, with disciplined co-operation, He will find avenues for service. A man *can take it* with the assurance of divine call.

2. *Total Consecration.* Psychology for a long time has recognized the cathartic value of confession and the integrating sense of total consecration

to a cause or person greater than oneself. The responsibility of the Wesleyan minister demands nothing less. *He must literally lose his life to save it.* Only as he is lost in the romance of his calling can he take the full life demanded of him. His income limits the possibility of adequate secretarial aid; he punches no time clock; his speaking engagements are three times those of the nominal minister; his work covers the work-area of a staff of workers. He serves as preacher, counselor, administrator, finance executive, publicity director, and musician. He may be called upon for community and inter-faith responsibilities. His is a complex obligation that taxes the best that man can offer.

However, may we suggest that *total consecration* with its divine resources brings a foundation out of which discipline and integration of personal resources are made possible. The sanctified life cannot be made synonymous with personality integration above the threshold of basic conflict with sin; but it does give a frame of reference out of which integrative disciplines emerge. It is in this area that the pastor works. A man *can take it* if he is totally consecrated.

3. *Sound Philosophy of Life and Labor.* Every minister will ask some inevitable questions. Why am I here? What am I trying to do? Is it worth it? We do not suggest what that philosophy might be, for it will differ in detail with its reflection in polity and conduct. I do, however, insist for the philosophy of life and labor which is personally satisfying and equal to the demand of this century. Work can be just that—monotonous and dull—if we have no philosophical basis to bring a sense of direction. A man *can take it* with an adequate sense of philosophy of life and labor.

4. *Sense of Direction.* A sound philosophy of life will set goals. Is it enough to be caught in the cycle of preaching, calling, and studying without some evidence of the path we tread or the goal for which we aspire? "To serve God and glorify His name" means more than mere shibboleths. (1) Must we not aspire to be the most effective preacher of the Word within the limitations of God-given ability? (2) Should we not aspire to knowledge of techniques in the manipulation of human relations that will make the mechanics of labor more ideal? (3) Should we not pray for that spirit of sympathy that will make such mechanics effective? These and so many others are indicative of set goals. Where am I going? *A man can take it* with a sense of direction.

5. *Disciplined Experience.* It was suggested previously that the Spirit-filled life is the foundation for the development of integrative resources, though not synonymous with them. God gives the material and guidance, but His call is a call to make these elements a rod in His hand. A minister has neither length nor breadth of life to achieve in many of the different specialized fields of the profession, but he can so discipline himself physically and mentally as to approximate achievement in at least one. It is to this end that Paul represents the gifts of the Spirit as diverse, though by one and the same Spirit. Essentially then, there is no conflict among the ends of evangelist, pastor, and teacher. They are mutually dependent, each seeking his own method to similar ends. One needs not to elaborate that aspiration in any area of the ministry demands mental and physical discipline, as it does in any other profession. A concert artist will spend years on identical scores

and roles; must not the preacher of the Word study his score and role with similar passion? A runner will train to win a race; must not the preacher of the Word seriously train to be at his best for the most important race in the universe? A successful lawyer will comb every available resource to make his evidence the more persuasive; should not the minister probe divine revelation and human experience in making his message persuasive? These are disciplines! Jesus and Paul were disciplined men. *A man can take it* with a disciplined experience.

6. *Buoyant Optimism.* Can a man *take it* if he does not believe in himself? That sense of buoyant optimism which comes through faith in God's presence and support cannot be minimized in the pastoral role. There are enough things in life to burden a laity without adding a pessimistic pastor to their troubles. This optimism was one of the secrets of Selden Dee Kelley's pastoral success. Regardless of the condition, he always saw the better side and the good end which could come from it. Optimism is not only important objectively, but it is imperative to a man's own spirit. It stands for deliverance when under pressure from all points of the compass. It can mean the difference between life and death in a church. It can keep the pastor's family happy under financial burden. It can keep new converts safe in Him, and give rest to many burdened by loads too heavy to carry. An optimistic pastor is a "boon" to any church and a lifesaver for himself; for *a man can take it* with buoyant optimism.

7. *A Glimpse of Jesus.* These six criteria and many more are some of the evidences of emotional maturity. The pastor, like no other man, be-

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# Christianity, the Only True Religion

By Joseph T. Larson, Evangelist

*Art thou he that should come? or look we for another? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division (Luke 7:20; 12:51).*

There were many devout Jews who looked for the true Messiah, who they believed would be the Founder of a true and abiding Kingdom. John sent his disciples to inquire if Christ was really the One to come, or if the disciples were to look for another Messiah. Christ replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22).

Christ came not only as the Prince of Peace, but as a disturber of false peace, and as a divider of men into two classes: the good and the bad, the believer and the unbeliever, the saved and the unsaved. He placed those in error on one side, and those who gathered with himself on the other side. There was no possibility of mixing up of religions so far as Christ was concerned, nor did He ever claim that "there is *some good* in every religion."

Let us consider why Christianity is the *only true religion*; and for the sake of convenience I use the term religion, which is not synonymous with salvation or true spirituality, as known in the Bible. Christianity is Christ and all true believers joined to Him by a living faith.

*Christianity is the only true religion because it reveals the only true God.*

All religions worship some gods, and if false they worship idols. Mo-

ammedanism claims to believe in the true God, while it denies the deity and atonement of Christ. It claims that by certain works, prohibitions, and ceremonies its adherents shall merit heaven and eternal life. They desire to refrain from strong drink, certain foods, and associations with true Christians.

They are supposed to have 300,000,000 adherents in Europe, Asia, and Africa; many of these believe that they do God a favor by killing Christians. "And these things will they do unto you, because they have not known the Father, nor me." This religion has nothing in common with true Christianity. Intellectual belief in God does not necessarily involve a true religion; for "the devils also believe [in God], and tremble." None of the false religions—Buddhism, Theosophy, Christian Science, Confucianism, Taoism, Bahaism, or any other—can claim that they know and worship the true God, as born-again Christians do.

All false religions may be tested by four main doctrines: Do they believe in:

1. The virgin birth of Christ, by supernatural conception of the Holy Spirit?

2. The blood-atonement of Jesus Christ on the Cross, as the sole remedy for sin?

3. The bodily resurrection of Christ, proving His deity and consequent guarantee of the same resurrection for all believers?

4. The doctrine of the Holy Spirit, regenerating, sanctifying, and indwelling the heart of all true believers?

As I mentioned these to an opponent one day, he said: "Oh, I cannot believe in that!" which proved that his religion was false, at least as to its concepts.

Japan supposedly has 8,000,000 gods for nearly 60,000,000 people. Only a few, comparatively, worship the true God. Consider the awful judgment of God upon their sins, in 1923, when 250,000 perished in an earthquake; also in the terrible loss in the war of 1941-45. God is still the Judge of the heathen nations. God is a jealous God and will not give His glory to another.

India is supposed to have 360,000,000 gods, or about one for every person; but how comparatively few seem to know the true God!

*Christianity is the only true religion because it alone has the true remedy for sin by the death of Christ.*

This is the heart and essence of the gospel of Christ. In 1893, during the World's Fair at Chicago, representatives from nearly all religions were present to speak at the Congress of Religions in favor of their teachings. Finally, Christianity was represented ably by Dr. Joseph Cook, of Boston. He had spent three years in preparation for this sermon. In the course of his address he challenged the audience, including false religious representatives, to present one sure remedy for sin. There was no answer. He then proved that Christ's blood was the only remedy for sin—cleansing, forgiving, and putting away sin.

He illustrated this truth by the murderous plot of Lady Macbeth. "Out, damned spot!" she cried. But she could not rid herself of the bloody crime by such agonizing cries. He quoted: "The blood of Jesus Christ his [God's] Son cleanseth us from all sin. In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace" (I John 1:7; Eph. 1:7).

*Christianity alone has the promise of the Holy Spirit of God upon its followers.*

He comes to indwell all believers as Teacher, Comforter, and Leader. He actualizes the benefits of the Cross in the believer's heart. He convicts of sin, gives a new heart in the new birth, and freely witnesses to a work begun, which will be eternally finished when Christ comes again. He strives with mankind everywhere, seeking to lead them back to God.

False religions are possessed with the spirit of Satan. The past history of these false religions will prove these facts. The spirits within them which emanate hate, malice, murder, lust, crime, and evil spirits' doctrines are of Satan. Missionaries who know God and know these false cults can testify to these facts.

*Christianity is the only true religion which guarantees its followers an eternal existence in heaven—eternal life with God.*

All other religions *claim* to have a *hope* of entrance into heaven, but only by their own merits. These merits may be by penance, indulgences, severe mutilations of body, personal sufferings, good works, morality, self-righteousness, or prohibitions of certain kinds. By these, such deluded souls hope for an entrance into heaven. All of Christ's teachings show clearly that "in my Father's house are many mansions . . . I go to prepare a place for you . . . I am the way, the truth, and the life: no man cometh unto the Father but by me. I am come that they might have life, and that they might have it more abundantly. In hope of *eternal life*, which God, that cannot lie, promised before the world began" (John 14:1-6; 10:10; Titus 1:2; see also II Tim. 1:1).

*Christianity is the only true religion because it actually gives man*

*a new nature, a new heart, and a new spirit.*

Other religions in their ignorance, by their self-efforts, and by their delusions, reject God's plain Word in teaching a need of the new birth. Mohammedans may be very positive that the Koran is the only book for them, and that their way will lead to heaven; but Christ alone can give a new birth, change the leopard's spots, and give a heart of flesh to those who have hearts of stone. *Christ* said: "Ye must be born again." He sends the Holy Spirit, the Word of God, and His ministering servants to urge this upon every creature to whom the gospel of salvation has been sent. The Spirit performs the necessary change.

*Christianity is the only true religion because it alone shows true Christian love, and the fruit of the Holy Spirit.* (Gal. 5:22-23.)

Other false religions strive for these graces by self-efforts; they are zealous in attaining unto righteousness, but it is by human efforts. History shows that heathen religions are without the Christian graces, lacking peace, joy, love, and holiness from God. Immorality may be the result of carnality and idolatry. There are supposed to be 26,000,000 child widows in India alone!

False religions sometimes worship Satan, serpents, and other shrines. They degrade womanhood and spoil childhood. Eskimos have been known to put a mother out to die in the snow at time of childbirth because twins were born!

These people know little affection, comfort, kindness, or forgiveness! A missionary in Africa writes that there was no word found in that language for the word comfort. There was no word in the Eskimo language for "forgiveness." So that word was translated: "Not-to-think-about-it-anymore!" In another language there was

no word for "believeth" or "faith"; so the missionary leaned heavily upon a chair to illustrate to the native what he meant, asking for a word for that act. He said: "You are leaning upon it with all your might." So that was the full translation of the meaning of "whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It is praiseworthy that wherever Christianity has come people have become civilized, more clothing has been put on, barbarism has disappeared, cannibalism has gone, crime has greatly decreased, and idols have been smashed. Love rules instead of hate, peace instead of war, and joy instead of unhappiness. Women have been given their rightful place, children properly cared for wherever Christianity and Christ have prevailed.

"A new commandment give I unto you, That ye love one another. If ye love me, keep my commandments. We know that we have passed from death unto life, because we love the brethren" (John 13:34; 14:15; I John 3:14).

*Christianity is the only true religion because it has a God-given Book, the Bible.*

Its teachings will never lead anyone astray, but lead to proper moral and spiritual ways of living. It teaches the foundation of all civilized and successful governments; the foundation of all true law, of all true hygienic principles, of laws of health, of home life and its institutions. Its prophecies, partly fulfilled and partly to be fulfilled, find no rival or parallel anywhere either among the Koran, Veda, or Zend-Avesta.

Prophecy makes the Bible so different from other religious books! Its predictions will ultimately be fulfilled.

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# In the Valley of Decision

By Milton J. Peden

*Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision* (Joel 3:14).

But that multitude in the valley of decision is made up of individuals. No decision can be reached except by the decision of the persons composing the multitude. The units of that whole are persons. You and I must decide. There are some things that no one else can decide for us, and there comes to each of us a time when the decision can no longer be postponed.

## I

One of those things which you must decide is what your life is. A good many years ago a college paper offered a prize for the best definition of life. These are some of the definitions offered: "Life is a bad joke which isn't even funny." "Life is a disease for which the only cure is death." "Life is the jail sentence which we get for the crime of being born." An older cynic adds this one: "An everlasting struggle to keep money coming in and teeth and hair from coming out." One could feel quite amused with these if it were not for the sobering thought of the tragedy that lies in the fact that so many must face life with no better conception of its meaning.

You may take a materialistic attitude toward life. Harold Basley tells of the professor of philosophy who began a lecture on the meaning of life with the quotation, "Life is the recurrent satisfaction and dissatisfaction of a protein molecule." As he proceeded with his lecture and elaborated upon this theme, one student asked, "Have you ever told your wife that that is all that life and love are?"

The professor slowly answered, "Well, no, that hardly seems necessary." As is the case of many men, his conduct was on a better level than his professed theory, yet this attitude of explaining all in terms of the material is one that you can take.

You may become cynical about the whole thing. An Oriental prince, on his succession to the throne, is said to have called together a group of the most learned men in his kingdom and ordered them to prepare a history of all nations for his guidance. After twenty years they returned with six thousand volumes. The king was too busy to examine such a library and ordered them to condense and edit it. After another twenty years they returned with one large volume. "Hurry, for the king is dying," they were told at the door, and they were ushered into his chamber. The dying monarch groaned as he looked at the volume and sighed, "I must die without ever knowing the history of mankind." One of the group replied, "Sire, I can tell it in a few words: They were born, they suffered; they died." You may look at life and see only its meaningless repetitions and its weary march from birth to death, but if you do you have lost the key. There is another way.

Someone has said that the essentials for great living are "something to do, something to live for, something to hope for." As Christians we have discovered all three. We cannot control the length of life, but we can regulate its fullness. Those who have found that Christ came that we might have life and have it more abundantly—have it to the full—are the ones who have really learned what life means.

"Godliness is profitable . . . having promise of the life that now is."

Since we do not live this life alone, we must likewise decide what our relation to our fellow man shall be. The best illustration of the possible attitudes toward one's fellows is found in Jesus' story of the man who started from Jerusalem to Jericho.

The first thing that happened to him was that he was beset with bandits, who stole his goods and left him almost dead by the roadside. Their attitude is one of positive wrongdoing. They lived by preying upon others.

The second event was the passing of the priest and the Levite. They looked at him and passed by on the other side. Theirs was the case of passive wrongdoing. They left undone that which they should have done. They sinfully ignored one whom they could have helped.

The third event was the arrival of the Good Samaritan. He did something about it. He dressed the man's wounds, carried him to an inn, and provided for his welfare. You will note that he did something himself; he did not give a check and turn the case over to Travelers' Relief. We are too prone to become emotional about the cases out of our reach and ignore those at our door. You will note that there is no example in the story of passive goodness, for real goodness requires that we do something. "No one is rich enough to do without a neighbor."

The third great decision that you and every individual in the valley of decision must make is what your relation to Jesus Christ shall be. Morals are determined by one's relation to his fellow man: religion is determined by one's relation to Jesus Christ. Salvation is not received by the acceptance of a code; it is received by

personal fellowship with the Son of God.

When Niemoeller spoke recently in an American church, two newspapermen, knowing of his experience under the Hitler regime and expecting a sensational discussion of this experience, hastened to the church. After hearing an earnest gospel message, they went away disappointed, and as they went down the church steps, one remarked to the other in disgust, "Six years in a Nazi prison camp, and all he has to talk about is Jesus Christ!" The trouble was that they had not learned what is of supreme importance. Niemoeller had, and he had to talk about it!

Jesus comes as our Saviour. If we would know life at its fullest, we must receive Him as such. As a man of wealth takes on the indebtedness of a penniless brother, our Lord Jesus takes on all the guilt and sin of men. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

An English sculptor who had spent much of his life in making tombs for Athens wrote this inscription for his own: "What I was as an artist seemed of some importance while I lived; but what I really was as a believer in Jesus Christ is the only thing of importance to me now." So it is with all of us. What is your relation to Jesus Christ?

## II

The writer of this prophecy brings together in one passage man's decision and God's judgment. They go together: one always involves the other. To choose your course of action involves the results of this action. When you make the decisions that we have discussed, you have also chosen the results that shall follow.

You have decided whether real success and satisfaction in life shall be

yours. Happiness is an elusive thing. Search for it and you never find. Forget about personal pleasure and lose yourself in some great work, and it comes to you unsought. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

The *Doorstep Evangel*, in October of 1949, carried the story of ten great financiers who attended a meeting in Chicago back in 1923. Here is what had happened to them after twenty-five years:

Charles Schwab, president of the largest steel company, died a bankrupt after living on borrowed money for five years.

Samuel Insull, president of the greatest utility company, died a fugitive from justice, and penniless, in a foreign land.

Howard Hopson, president of the largest gas company, is now insane.

Arthur Cutton, greatest wheat speculator, died a bankrupt.

Richard Whitney, president of the New York Stock Exchange, was recently released from Sing Sing.

Albert Fall, then member of the President's Cabinet, was pardoned from prison so he could die at home.

Jesse Livermore, of Wall Street fame, died a suicide.

Ivor Krueger, the head of the greatest monopoly, died a suicide.

Leon Fraser, the president of the Bank of International Settlement, died a suicide.

"All of these men learned well the art of making money, but not one of them learned how to live."

If you like you may find examples which do not end with such obvious tragedy, but they do not destroy our point. Those who mistake the end of life usually discover how little satisfaction these things can bring, and, like the world-weary writer of

Ecclesiastes, they sigh, "Vanity of vanities, all is vanity."

Then in deciding these questions, you decide another. You decide whether you shall make a real contribution to the world or not. Sinful man usually has an exaggerated idea of his own importance. Most of us are like the story of the businessman who had recently discharged his assistant. "Where's Sam?" asked an acquaintance. "Sam doesn't work here any more." "Do you have someone in mind for the vacancy?" "Pshaw, when Sam left he didn't leave no vacancy." Will your community suffer any real loss when you leave it?

Right now everyone has a panacea for all the ills of the world, from socialized medicine to the United Nations. All of them remind me of Herbert Spencer's statement: "You cannot make a golden age out of leaden men." Ah, there is our trouble. Suppose you just concentrate on that task.

I saw a tiny little schoolgirl once hold out a globe in her hands and cry out, "Look, I've got the world in my hands!" Yes, in a greater sense, we have the world in our hands. What are we going to do with it? The answer lies in the answer that we have already given to the first three questions we asked.

In the third place, when you decide these questions you also decide what your eternal destiny shall be. Julian the Apostate, who abandoned Christianity and attempted to destroy it, in irony asked of a humble Christian, "What is your Carpenter doing now?" Back came the answer, "He is building a coffin." A coffin is being prepared for every individual and race who will not serve Him, and for every idea and plan which stands opposed to His will. "Whatsoever a man soweth, that shall he also reap."

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# The Blood-marked Way

By L. C. Philo

*"They crucified him"* (John 19:18).

I. *The Blood-marked was the way of crucifixion for Christ.*

In Palestine, in the country of Judea, in the city of Jerusalem at 30 A.D., a rabble of ruffians rushed Jesus into court at two o'clock in the morning with no time for counsel, no time for subpoenaing witnesses and clamored for His blood.

Pilate, as governor, has given us the record of the most shameful debauchery of justice ever penned upon the pages of human history in officially declaring Him innocent and then giving Him over into the hands of His infuriated murderers to be crucified.

Out beyond was the mob, wagging their heads in cynical mockery, calling Him a falsifier and a blasphemer. The carnage of Calvary was the most brutal scene in the world's history. Christ's head was crowned with the rudely wrenched-off, twisted branch of a thorn tree, the thorns stabbing Him like remorseless and poisoned daggers. The nails tearingly pierced His feet; His pulse beat like muffled thunder in His ears. His body became like a furnace; His lips, dried and withered; His tongue cleaved to the top of His mouth. All His bones were out of joint. The sun hid its face, the earth trembled, and men smote their breasts in fear while the Son of God made the supreme sacrifice of blood for the sins of the world. The scar on the back of either hand, the scar on the arch of either foot, the row of scars along the line of hair will keep all heaven thinking. They crucified the Lord of Glory.

*In the cross of Christ I glory,  
Towering o'er the wrecks of time.*

*All the light of sacred story  
Gathers 'round that head sublime.*

*He saw me plunged in deep distress,  
And flew to my relief.  
For me He bore the shameful cross,  
And carried all my grief.*

Calvary, grand old Calvary, heaven's sacrificial altar, the moral axis of the universe, upon which the wheels of redemption turn!

*Near it I would forever stay,  
Weep and gaze my soul away.  
Thou art heaven on earth to me,  
Lovely, mournful Calvary.*

If you would know God's love for the world—look at Calvary!

If you would see the awfulness of sin—look at Calvary!

If you would discover the value of a soul—look at Calvary!

We are redeemed, not "with corruptible things, as silver and gold . . . but with the precious blood of Christ."

*Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for everyone,  
And there's a cross for me*

*So I'll cherish the old rugged Cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged Cross,  
And exchange it someday for a crown.*

II. *The Blood-marked way is the way of self-denial.*

In the American Hall of Fame on the campus of New York University are the sculptured busts of truly great men and women who through sweat and tears and blood have denied themselves to serve their fellow men

—unselfish lives that breathed with the spirit of love and compassion, men who forgot themselves into immortality. The God-Man once said, "He that saveth his life shall lose it: and he that loseth his life for my sake shall find it."

David Livingstone is an example of self-denial. He made a vow to God, saying, "I will place no value on anything I possess save in its relation to the kingdom of God. If anything will advance the kingdom of God, it will be given away or kept, only as by the giving of it or the keeping of it I shall promote the glory of Him to whom I owe all my hopes in time and eternity."

Livingstone traversed 29,000 miles over interior Africa, often through flooded country, with raw, bloody hands and body raging with fever. Once he was mauled by a lion that bit through his arm bone, leaving it practically useless. He slept on the ground for six months at a time and suffered sickness, scarcity of food, danger of wild beasts, and savage men by day and by night. His attendants left him and took his medicine chest; he broke his teeth tearing at the hard food; his feet were covered with eating ulcers.

He said, "I never made a sacrifice. If you knew the satisfaction of performing such a duty as well as the gratitude for being chosen for so sacred a calling, you would have no hesitation in accepting it."

When he went into the jungles he said, "If you see me back here before eight years, you may shoot me." His child died and was buried. He sent his family back to England and went on alone, crossing a country reported to be occupied by cannibals. When he could walk no farther, they carried him by palanquin and canoe until the last day. They found him the next

morning kneeling by his bed with face in hands as if in prayer—dead. The natives buried his heart under a tree and wrapped his body in bark and canvas and carried it through hostile country to the coast, and now it is at rest in England with kings and statesmen.

A large slab in Westminster Abbey is inscribed thus: "Brought by Faithful Hands over Land and Sea. Here rests David Livingstone, Missionary, Traveller, Philanthropist. Born March 19, 1813, at Blantyre, Lanarkshire. Died May 4, 1873, at Chitambo's Village, Ilala."

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and to abolish the desolate slave trade of central Africa. With his last words he wrote: "All I can say in my solitude is, May Heaven's richest blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world."

David Livingstone opened a vast continent of a million square miles to future missionary workers at the expense of his life, and at the price of blood.

Another example of self-denial is that of Adoniram Judson, Father of American Missions. His field of operation was Burma. Burma was under absolute despotism of cruelty and the religion of Buddha. He undertook to overthrow Buddhism and take the country for Christ. He translated the Bible into Burmese, amid persecutions, cholera, and smallpox. He had seven years of labor before he baptized his first convert. He was put in prison for twenty-one months with one hundred fierce criminals in a small room 30 x 40 feet, with no ventilation, no sanitation, starvation rations, and daily anticipation of death,

with fourteen pounds of chains on his arms and legs. At night his feet were tied together and a bamboo pole put through between his legs and he was hung upside down, with raging fever, and thousands of mosquitoes sucking the blood out of his bleeding feet. It was too much pain to rest and not enough for death. When he was released his property was confiscated. His wife, continually insulted and annoyed, died and two children, and he was left alone without friends or support amid the discomforts of rats, mice, snakes, bats, cockroaches, beetles, spiders, lizards, bedbugs, flies, mosquitoes, scorpions, centipedes, cobras, and tigers—and the burning rays of a tropical sun.

Burma was a land of darkness, idolatry, and cruelty. The hilltops were crowned with Buddhist temples and pagodas. A savage king ruled whose will was law, and the governor was known as the "Eater."

Judson, like Paul, suffered for Christ. No man of his age suffered so much. For thirty-two years he literally gave himself to preach Christ, the Saviour of the world. The love of money and the love of fame were nailed to the Cross.

Judson penetrated the interior of Burma and worked amid the wild Karens of the jungle. Before he left Boston he was offered a pastorate with a thousand members but declined, to follow the Blood-marked pathway of Christ to Burma. At his death he had oversight of 163 missionaries and nationals, one church of 7,000 members, and 30,000 Christian communicants. He was known all over the world as the Jesus Christ Man. He followed the Blood-marked way. He died at sea and was buried beneath the waves. But the sea will one day give up its dead, and we will

see the hero of Burma who forgot himself into immortality.

### III. *The Blood-marked way is a way of sacrificial service.*

The challenge comes to us from the unfinished task, that of taking the gospel light to 36,000,000 American young people who are unchurched; to get it to the one hundred thousand who die every twenty-four hours and go to a Christless grave; to reach the one thousand million souls who have never heard of Jesus Christ. When they die and go to judgment, they will hear His name for the first time.

The unfinished task of putting churches in 10,000 villages in the United States where there are no churches or Sunday schools—30,000 villages without a resident pastor in the United States, 60,000 churches without a convert in a year. In Africa 180,000,000 die in darkness; in India 750,000 villages and 350,000,000 people are chained to Buddhism, polytheistic Hinduism, or Christ-rejecting Mohammedanism; in China, 500,000,000 without God or hope; in Russia 160,000,000 Communists believe "love is an obstacle to a revolution"; in Europe 180,000,000 starving and without salvation; 10,000,000 living in houseboats along the coasts of the Orient; the islands and archipelagos are waiting—waiting for the gospel.

If you abandon your spiritual concerns for the sake of your temporal interest, you shall lose your soul. Or if you turn away from pure religion to avoid the hardships, you will lose your soul.

"But ye shall receive power the Holy Ghost coming upon you and ye shall be my martyrs both in Jerusalem, and in all Judea and in Samaria and into the uttermost part of the earth" (Acts 1:8, Original).

"And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38). If we are not ready to suffer death in the cause of Christ, we do not deserve to be called His disciples.

Here is an example of blood sacrifice from heathenism. In Old Mexico thirty miles northeast of Mexico City are the ruins of an ancient temple and a gigantic pyramid. The pyramid, built by the Toltec Indians about the time of Abraham, was an altar of worship. It is 640 feet on a side and over 200 feet high, built in five terraces, with broad stone steps up one side to the summit.

At the time of the annual festive worship some 200,000 Indians gathered at its base to witness the supreme sacrifice. The priest, accompanied by the fairest maiden of all the tribes, ascended the great pyramid while the sea of copper-colored people stood in worship. Just as the sun dipped its golden disc behind the Sierra Madre Occidental Mountains, the priest with a stone knife stabbed the breast of the beautiful maiden, tore out her heart, and laid it palpitating on the altar of the sun god, to atone for the sins of all the people. Year after year for centuries a human sacrifice was offered in blood.

Young people who are not selfish do not ask:

1. How much money will I get?
2. Will my home be comfortable?
3. Will I be near my friends?

These are basically selfish questions. They only ask, Where can I serve to the best advantage and when can I go?

Twenty million have already been martyred for the cause of Christ. There are ten thousand missionary graves on foreign soil as witness to sacrificial service.

*Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize  
And sailed through bloody seas?*

*Sure, I must fight if I would reign.  
Increase my courage, Lord.  
I'll bear the toil, endure the pain,  
Supported by Thy Word.*

There is a banner hanging out of heaven saying, "Wanted, young men and women who will abandon themselves to God and carry the gospel light to the ends of the earth."

How many of you are willing and ready to go anywhere God wants you to go, and do anything God wants you to do—and by God's grace you are now declaring that is your decision and purpose in life?

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#### The Preacher's Devotional Life

*(Continued from page 11)*

The preacher's devotional prayers often are more mellow and tender when God begins to speak about "many people in the city"—people who are lost, people who need to be visited, people whom God wants to sanctify and fill with His presence.

In the exchange of spirit, the two personalities intermingle in devotion. The preacher gives God his trust and obedience, and God reciprocates. The pray-er declares his love and confidence in God, and God returns the overture with His love and confidence. The heart in devotion gives his will to the desires of God, only to find God returns the gift with His will fitted to the desires of the believer.

The devotional life of the preacher becomes the open door for the miracles of God—the Lord revealed through humanity as humanity is revealed through the Lord. This makes devotions a strong, virile "life with God."

# Academic Freedom and Nazarene Schools

*By Richard S. Taylor*

THE HISTORY of Christian education indicates that denominational schools have been conceived and organized for the primary purpose of providing a trained ministry. Then, sooner or later, the work has been expanded to make provision for a trained and indoctrinated laity. Always, however, the basic function of the institution, as intended by its founders, has been to preserve and propagate the doctrinal values and spiritual objectives to which the denomination itself was committed.

However, history also shows that in the course of time the school, becoming strong and prosperous, and a gathering point for unsanctified minds, has on its own initiative expanded its function, and assumed the right to modify and correct the doctrinal standards of its denominational parent. Wherever a church has drifted doctrinally and shifted its spiritual emphasis, or significantly altered its methods, almost invariably that change has been spearheaded by its educational institutions.

Why is this so and how has it happened? Because the controlling bodies of those institutions did not soon enough think through an overall definition of the function of the schools in relation to the church, and apply limitations of academic freedom which were in accord with that declared function. Unbridled academic freedom has always been the Trojan horse by which heresy has gotten into the life of a denomination.

Just what is the function of a denominational college? To be more specific, what is the function of Nazarene institutions of learning? Is it

(in the realm of religious values) to discover or preserve? originate or propagate? Obviously, if it is to propagate, academic freedom as applied in our schools must be defined in terms of that purpose. And just as obviously, if the task is to originate, an altogether different range of academic freedom will be proper.

The question of function is frankly answered in the bylaws of the Nazarene Theological Seminary in the following sentence: "Finally, the primary purpose of the institution shall be to conserve, maintain, advocate, and promulgate the great Bible doctrine of entire sanctification as a second distinct work of divine grace wrought in the heart of the believer subsequent to regeneration." It is very possible that similar statements may be found in the literature of other Nazarene schools. At any rate it is safe to assume that in the minds of our leaders the words "conserve, maintain, advocate, and promulgate" quite accurately define the basic function of Nazarene institutions, and that any original contribution or enrichment made must be in harmony with this primary purpose. Such an avowal of mission reflects our profound and thorough conviction that our message is central to the Christian revelation, solidly grounded metaphysically and theologically, and relevant to the needs and adequate to the challenge of our generation.

Such a definition of function obviously makes it not only morally permissible but positively obligatory to proceed to frame our concept of academic freedom accordingly. To insist, as do some, on a completely

unrestricted exercise of academic freedom in the classrooms in the venerable "quest for truth" is an admission that we are not quite certain of the truthfulness and adequacy of the doctrinal standards we now possess.

The theory that academic freedom cannot be restricted at all without destroying it altogether, and thereby becoming obstructionists to the onward march of truth, is philosophically unsound; for it is rooted in the evolutionary concept of history, which supposes a continuous progression in the unfolding of truth, to the exclusion of any complete and finished revelation as contained in the Christian Scriptures.

But it is not only unsound philosophically; it is a notion held in theory only, almost nowhere applied in practice. Even schools openly committed to liberalism, which pride themselves on their untrammelled freedom of discussion and inquiry, carefully select their teachers in harmony with the over-all principles and ideological framework of the institution. Just how long, for instance, would a professor last in certain of our liberalistic seminaries who began teaching the premillennial, bodily second coming of Jesus Christ? Not very long. Absolute academic freedom, though loudly defended, is seldom found. If that is true of schools avowedly liberalistic, how much more careful should be schools committed to a conservative theology!

Not only so, but restriction of academic freedom in Nazarene schools is in no sense a totalitarian throttling of thought, for no one is compelled to be a member of the Church of the Nazarene in the first place. Fortunately, we are in a free country, in which denominational loyalties and responsibilities are entirely voluntary, but having once been assumed, become ethical obligations. We are not pro-

posing to tell anyone what to think or speak. We are simply insisting that we have a right to define what *we* believe and what *we* are trying to do. If at any time a Nazarene teacher feels cramped by our restrictions, he is at perfect liberty to go where he can air his views in an atmosphere more congenial to him. We would not want him deprived of that right. But if he chooses to teach in Nazarene schools, we have an obligation to insist that he shall teach Nazarene doctrine sincerely and conscientiously. In such a requirement there is nothing which in any sense violates the principle of religious liberty.

Obviously, the ideal solution would be in a one-hundred-per-cent fool-proof selection of faculty members, for then the danger would not exist, seeing each teacher would be in such complete accord with our doctrines and ideals that any sort of guarding would be totally unnecessary. But though every president in our movement is trying to build such a faculty, the cold facts are that sometimes misfits creep in in spite of their best efforts. And the danger of off-color instructors will increase in direct proportion to the size of our schools. Therefore it seems imperative that a second line of defense be frankly and openly reared, a specific Nazarene code specifying the limitations of academic freedom which will be tolerated, thoroughly known by and applicable to every single teacher on Nazarene faculties.

And should not the basic principle be as follows? A teacher is perfectly at liberty to criticize failure to maintain our standards and doctrinal positions, but not those standards and doctrinal statements themselves. For instance: I saw a young man ordained to the ministry. In the ceremony he was asked: "Are you persuaded that the Holy Scriptures

contain all truth required for eternal salvation through faith in Jesus Christ?" Afterward I heard a professor, who had been one of the young man's co-sponsors, stand before his class in the seminary of the same denomination and scathingly denounce that question, insisting that no church had a right to ask it of its ministerial candidates. That sort of disloyalty, or anything near it, should not be allowed in Nazarene schools—ever. To acknowledge that no such danger is now facing us does not minimize the gravity of the issue. Such a problem *may* face us someday if we do not, *now*, formulate a clear-cut policy of academic freedom. Moreover, such radical criticisms would not be tolerated in that school today if lesser, seemingly innocuous insinuations had not been ignored twenty-five years ago.

The basic principle suggested above can be expanded to include enrichment of interpretation and understanding, and constructive thought in quest of better methods. But criticism, if any, should be leveled at drifts from the standards, not at the standards themselves. The aim of the classroom should be to make standards more effective, not to neutralize them by innuendos. The passion of every teacher should be to help our denomination hold the line, not erase the line. If the time should ever come when any important paragraph of our Constitution should significantly be modified or altered, it should be done as the united conviction of a cross section of the most spiritual elements of our church, not because clever professors have been permitted

for a generation to undermine the faith of our ministry until the Constitution has become alien to their beliefs and practices.

But our assumption should ever be, in selecting teachers and in enforcing a policy of restricted academic freedom, that, though methods may change and the mechanics of organization may be altered and forms of doctrinal presentation may be improved, the basic body of truth which is our message, as enunciated in the doctrinal statement of the Church of the Nazarene, will stand until Jesus comes. This is not to pronounce as infallible the men who framed those statements. Maybe the truths could be stated better—if Gabriel were here to do it. But it is to postulate that additional insights into the Scriptures and clearer, more accurate comprehension of the truth will not disclose basic faults in the statement of doctrine as we now have it. If the reader will but peruse the *Manual* once again, he will be impressed with what masterful caution, balance, and scholarly precision our doctrinal commitments are phrased. There is enough flexibility for differences of opinion in certain areas, but no uncertainty or raggedness on the important matters. And on these we must be united, or relinquish our genius as a movement, our secret of spiritual fire, and our spiritual contribution to the religious life of Christendom and the moral life of the world. And if such unity is needed in the ranks, it is tenfold more imperative that it be found where it is needed the most, and where its lack will be the most devastating—in our denominational centers of learning.

# The Genius of Entire Sanctification

(A Contribution to a Philosophy of Holiness)

By George Frame\*

ENTIRE sanctification as a doctrine is a truth of profound philosophical significance; as a work of grace, it is a psychological experience unique in nature and revolutionary in consequence.

In his splendid little monogram, Dr. Stephen White rightly claims that one of the *Five Cardinal Elements in the Doctrine of Entire Sanctification* is that "entire sanctification and the baptism with the Holy Spirit are simultaneous." He goes on to define the baptism of the Holy Spirit as being the efficient cause of entire sanctification.

The baptism of the Holy Spirit marks the consummation of a unique relationship between the divine and human spirit. The Wesleyan concept does not claim that the baptism marks the beginning of this relationship; it is conceded that the Spirit of God is in some measure or other with all men. All that is claimed is that the new relationship begun in the new birth is developed into where it becomes a unique relationship. It is more than co-operation and harmony that are established between the two spirits; there is a blending, a fusion, a union.

Christ had this obviously in mind when He said, concerning the Holy Spirit, "He is with you, but He shall be in you"; and again when He made the profound statement in John 6: 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Peter speaks of becoming "partakers of the divine nature." Paul's masterly analysis of his own experience of this relationship

produces one of the great texts of the Bible in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Even in the Old Testament there are glimpses of the real significance of being Spirit-filled, as when the writer said, "The Spirit of the Lord clothed himself with Gideon." "God and man in oneness blending" is the hymn writer's fine phrasing of this idea of an immanence approaching on an incarnation.

Translated into the terms of psychology it means that the incoming and indwelling are an interpenetration and integration of the divine with the human spirit. T. H. Green tries to define such a relationship in the terms of philosophy as "the reproduction of the eternal consciousness in my consciousness." Bergson points to the potential of such a relationship that will be commensurate with its uniqueness.

Our minds have been conditioned into thinking that one and one always make two, but this is only partly true and then applicable only to certain relations. There are relations on another plane that produce results that cannot be brought within the one and one are two formula. A better way of describing their results would be to say one and one make one. In other words, elements or factors can unite in such a way as to lose their own identities, and produce an entirely new product that is more than the sum total of the qualities of the contributing elements. We can grate-

fully accept Bergson's brilliant exposition of this law without committing ourselves to the acceptance of the philosophical conclusions he associated with it.

Biology, cytology, and psychology—in fact, every branch of knowledge—can provide its quota of illustrations to this phenomenon. Water is the most common and simplest example of it, where hydrogen and oxygen combine to create something entirely different from themselves. In the genesis of every human life and the resultant personality we have it vividly illustrated. The microscopic germ life is the product of the fusion of the ovum and spermatozoa; that it is unique is borne witness to in that the personality that ultimately develops is an individual different from every other individual.

The idea is not foreign to the Bible. It is hinted at in the New Testament concept of marriage and the "twain shall be one flesh." But it is in the Biblical doctrine of man and in its Christology where it gains most prominence. Man is the unique creation because he is the product of the material and spiritual. He is linked to the animal world, and yet he is more than animal; he is linked to the world of spirits, and yet he is a little lower than the angels. As an embodied spirit, invested with the resultant psychophysical element unknown to both animals and angels, he is a product different from the contributing factors.

In Christ we have its supreme expression as the incarnate Son of God. He was unique both in the annals of earth and heaven. He was very God, but God who had voluntarily laid aside some of His glory and embraced self-limitations. He was very man and yet more than man—never man spake like this Man—never man lived like this Man—never man arose from

the grave like the Man Christ Jesus. The centuries of Christological discussion testify to His uniqueness, to the fact that He was out—with every category known to human reason. Daniel Steele was not far amiss when he spoke of Him as the First Fruits, the Forerunner, the File Leader, the Creator of a new race.

Paul makes this same thesis one of the premises of his theology. Its influence is clearly seen, and indeed it is the key to the understanding of his analysis of both the psychological and ethical phases of his own experience of entire sanctification, as given in Galatians 2:20. A definition of entire sanctification based on his analysis presents it as a unique union of the human spirit and the Holy Spirit, resulting in the creation of a new species of humanity productive of a new quality of life and conduct within the environment of this world.

This is not the teaching of one isolated passage only, but it is basic and inherent in the whole of the Pauline theology. Let us examine briefly some of the elements of Paul's thought that provide the background for his conclusion.

#### *I. Paul's recognition of different species of humanity.*

As the result of its concern to find out "the wholeness of things," the tendency of philosophy is to stress the unities that bind into groups or families, and to neglect the diversities that differentiate into grades or species. Thus, both popular and philosophical thinking about man has placed the emphasis upon man's unity until we find it difficult to think of different species of men as existing within the family of man. But nothing is clearer in Paul's teaching than his distinguishing between the natural, the spiritual, and the perfect man. The distinctions he draws as separating and classifying these

groups are sufficiently radical and far-reaching to justify their consideration as distinct species of men.

II. *Paul's recognition of a plurality of selves within the realm of one individual.*

A development of this Pauline psychology, or an adequate exposition of the "I" passages of Paul's epistles, is beyond the scope of this discussion. However, unless we rob Paul's language of all meaning, such passages as "what I would, that do I not" and "I live, yet not I" clearly establish Paul's belief in a plurality of selves within the realm of one individual. Again, it is Bergson who helps us to approach this line of thought from a modern, philosophical point of view. Based on his concept of real duration being the essential characteristic of our conscious life, he suggests "that there are two different selves, an inner and outer one, one of which is, so to speak, the external projection of the other, its social and almost spatial representative."

"I live" is a reference to and recognition of that which is common to all men and serves to bind them into a genus, "the selfhood that is fundamental and universal in all individual being." The two phrases "which I would" and "yet not I" are a reference to what Bergson calls the inner self; the psychological self as against the metaphysical self; the self that projects itself on to the plane of living; the self that forms the pattern for our mental and moral life; the self constituted of those common elements to which we give the name human nature.

III. *Paul's recognition of the decisive differences in the constitutive elements of the inner self.*

Paul considers that the Adamic species of man has become extinct. In other words, there is no pure original human nature left. The inner

self, or the inner man as he calls it, as it exists today is a creation that is either the product of a union of human nature and sin or a union of human nature and Christ. The formula Paul uses in Galatians 2:20, "I live, yet not I," is as applicable to the experience he describes in Romans 7 as it is to his present sanctified state. If "I live, yet not I, but Christ liveth in me" is descriptive of his new status in Christ, "I live, yet not I, but sin liveth in me" is as apt and accurate a description of his condition outside of Christ.

Man as sinner is unique when compared with the original man. Man as saint is unique when compared with what he was before his union with Christ. Sin, on the one hand, has united with human nature to form a self radically different from what it was intended to be, while, on the other hand, Christ has united with human nature to form a new creation. Entire sanctification, therefore, is of necessity to Paul a creation, and the product a new species of humanity.

IV. *Entire sanctification produces a new species of self.*

This great passage of St. Paul's that has claimed so much of our attention also gives us some insight into the psychological processes of entire sanctification as a work of grace. Two stages in the process are identified.

Firstly, it is a psychological dissolution: "I am crucified with Christ." It is not separation of soul from body that is referred to; it is not the separation of the soul from God. There is only one logical interpretation, that it is the separation of the I from indwelling sin. This breaking up of the old relationship between human nature and sin extinguishes the self, or old man, that arose from it.

Secondly, there is a psychological impartation: "Christ liveth in me." A

union between Christ and human nature is consummated, and from this new relationship emerges a unique species of humanity commensurate with the genius of the relationship. The "natural carnal man," the creation of the union between sin and human nature, moves out from his type up to a higher and better type, the "spiritual sanctified man."

We have been sufficiently influenced by the prevailing trend in theological and philosophic thinking to have some hesitation, if not fear, in accepting the idea that after entire sanctification the self is not merely an improved species but a new species. For the theory of evolution has had the strange effect of focusing thought upon the possibilities of the development of the self rather than the possibility of the self becoming something other than it is. But the Bible doctrine of redemption fully supports the idea of the emergence of "a new humanity" both in the revelation of the purpose of the Cross and in its description of the effects of salvation. Briefly stated, the Bible maintains that God's purpose for man is that man should move out and away from what he is and, by attaching himself to the creative sources to be found in God, should become other than he is. The language of the New Testament, in speaking of man as a new creature in Christ, sustains the thesis that God's plan and intention are the creation of a new man. Entire sanctification fulfills this eternal purpose of God by producing a new species through a profound and revolutionary change in the relationships of the constitutive elements of the inner self.

What are the characteristics of this new species, the sanctified self? The sanctified self retains the selfhood of individual being and the elements that are common to men as

embodied spirits. It is a self that has become new and different in its inner constitutive elements, but its manifestation on the plane of conduct remains conditioned by the imperfections and limitations of an unchanged body. It is a self that has entered into a realization of its true potentiality, the sum and measure of which is not the perfect man of materialism or idealism, but Christ. It is perfect in comparison with what it has been in the past; it is only relatively perfect in comparison with what it can be in the future.

Love is the genius of the sanctified self, that which differentiates it from all other types of selfhood and justifies its classification as a distinct and separate species—love that is so dynamic and all-pervasive in its action and revolutionary in its outreach that both the self and conduct are transformed by its presence into something other than what they were and could be in its absence. Love is not only the name of one of its constitutive elements, but a description of the status of the new self that is as different from that of the natural man as the natural man is different from the animal mode of being. Love is also the dynamic and definition of sanctified living, sustaining it on a level that is as high above moral living as moral living is above the amoral conduct of the animal kingdom.

Dr. Dimond is, therefore, justified in saying that "a more exact definition of evangelical perfection reveals it as unique in the world of ethical ideals. It avoids the Scylla of naturalism and the Charybdis of idealism, and the old opposition of nature and grace is transcended in the experience of the redeemed . . . . The term 'perfection' in evangelical tradition stands for a full-orbed completeness and blessedness that is distinct from the *summum bonum* of philosophical

ethics and from the *bonum jocundum* of hedonism. 'Knowledge puffeth up, but love buildeth up' and the perfecting of Christian character is a work of love, and is a different thing from the pursuit of the ideal good that is envisaged by a natural science of morals, and is the antithesis of the re-integration desired by aesthetic romanticism."

V. *Entire sanctification is a creation rather than growth.*

It is not too much to say that more controversy has arisen around the relation of entire sanctification to growth than has arisen from any other single aspect of the doctrine. It, therefore, is not irrelevant and unimportant to give some consideration to this question.

Philosophically, growth has been defined as "an identity of nature passing through different stages without change of fundamental structure, growth in short takes place within the limits of a type of *eidōs*." It is Paul's contention that such a change of fundamental structure is necessary and is realized in entire sanctification, that an actual transition from one type to another does take place. I can grow as a natural man or a spiritual man, but I cannot grow from a natural man into a spiritual man. For I am either a natural or a spiritual man because of the structure of the inner self. I can change my status from one to the other only by a revolutionary change taking place in the structure of the self. The elimination of sin from its relationship with individual human nature, and its replacement by a new and unique relationship between Christ and human nature, produces such a change in the fundamental structure of the self and issues in a new type or species. Growth, therefore, is an inadequate term by which to describe entire sanctification; creation alone describes the

work done through the baptism of the Holy Spirit. Creation, then growth is the order in both the natural world and the spiritual world; it is the order in life and in entire sanctification.

Entire sanctification, then, is a work of no mean nature, commensurate in greatness with its efficient cause, the mighty Holy Spirit. In all its glorious reality it is a noble contribution to the creation of "a new humanity." It is, therefore, a subject of vital importance and far-reaching consequence to both the individual and the race, so that a proper understanding of it has a practical as well as academic significance.

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### Christianity, the Only True Religion

(Continued from page 17)

filled. The Bible tells of the earliest creation. What other books tell us of the creation of man—where we came from, what we were, what we are, what we might be? None other book aside from the Bible does that.

In conclusion: What other religious leaders ever had a Saviour who performed such supernatural miracles as Christ did? What other religions ever showed such power as to raise the dead? What other religion presents a Saviour who lived a sinless life and set a perfect example for all? What other religion revealed a Saviour who gave himself on the Cross as a ransom for the life of His followers, forgiving them their sins, and giving peace in heart, peace with God, and peace with their fellow men? What other religions produced a person as great as Christ? What other religion ever had a Saviour who died for our sins, triumphed over death and the grave, ascending into God's presence to be seated on the throne? There is none other but Christ and Christianity!

# Facts Every Minister Should Know About KARL MARX and COMMUNISM

By Harold W. Reed\*

**I**N THE LIGHT of world events, with Communism spreading its evil tentacles farther upon the face of the earth, every minister of the gospel should have at least a basic understanding of the tenets of Communism as expounded by Karl Marx, its founder. Its main doctrines and emphases have changed very little since the Communist Manifesto was published in the middle of the nineteenth century. And whether we like it or not, Communism is on the increase. The United Nations' victory appears swiftly to have been turned into a defeat. It is evident the Christian world is being challenged by a materialistic, godless, and totalitarian state with millions of fanatical devotees who are ready if necessary to sacrifice their lives or take life to gain their end.

## HISTORICAL PERSPECTIVE

Karl Marx, the founder of Communism, was born at Treves, Prussia, of Jewish parents, May 5, 1818. He was educated at Bonn and Berlin, and in 1842 became editor of the *Rheinsche Zeitung* of Cologne, which was suppressed in 1848. From here he went to Paris, but for only a short time. He was expelled from Paris and went next to Brussels. After a short and unpleasant return to Cologne in 1848, he left for London, where he remained to the end of his life. While in Brussels he developed a friendship with Fredrick Engels which was designed to be a deep and lasting

friendship. It was this Engels who published his last three volumes of *Das Capital* after his death in 1883.

## THE COMMUNIST MANIFESTO

At the turn of the nineteenth century the Industrial Revolution had extended from England to the Continent. It consisted mainly in the application of machinery to mining, manufacturing, transportation, communication, and agriculture, and in the changes in economic organization that attended these new methods. Large groups of people flocked to the cities and joined the ranks of labor. Industrialists exploited labor, and the conditions were becoming most unbearable. Living conditions were far from healthful, and women and children worked in the mines and factories. It was out of this social situation that Louis Blanc, Ferdinand Lasalle, Saint-Simon, Fourier, Robert Owen, Proudhon, Marx, Engels, and others arose to protest against the evils of the Industrial Revolution. The form of Marx's protest included his Communist Manifesto, which set forth ten principles:

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all rights of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the

\*President Olivet Nazarene College

(Continued on page 36)

# Nazarene

## PUBLISHING HOUSE

VISUAL ART

2923 TROOST AVE., BOX 527 KANSAS CITY 10, MISSOURI Phone JE4646

Dear Pastor:

For three years we have been printing Visual Art revival advertising for many of our churches, camp meetings, and conventions. Pastors have written to us, desirous to use our system, but could not because we did not have the cuts and information regarding their evangelists or special workers.

No doubt, some of you have wondered why you have not been informed of this service. In the Visual Art System, the evangelist must first register with us by sending a photo, a slate of his meetings, and filling out a questionnaire.

From the photo all necessary cuts and mats are made for printing the advertising, and kept on file in our office. From the questionnaire a news release (write-up or biographical sketch) is made by the Nazarene News Service. The write-up for the advertising is taken from this biographical sketch.

A news release and a news mat for his local newspaper, along with samples of our advertising and prices, are mailed free to each pastor listed on the evangelist's slate. These are mailed about six weeks before the opening date of the meeting.

Samples and prices are not mailed to you until your evangelist has first registered. If you have not heard from us, it is because your evangelist has failed to register, or has not included your name on his slate. If you are planning to use Visual Art, be sure your evangelist or special workers are registered with us.

Visual Art advertising is offered in a variety of forms. It consists of invitation folders, for hand-out and mailing purposes; large and medium-size posters, and a large ten-foot, waterproof banner with a blow-up photo of the evangelist or party, size 20 x 28 inches. One or more cuts may be used in the printing.

Each piece of Visual Art advertising is custom-made, containing names, dates, addresses, and a personal write-up of your evangelist or special workers. The

## ADVERTISING

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pictures are made from fine-line engravings, and the printing is on high-grade paper printed with our choice new type.

In addition to the pictorial materials, the invitogram (telegram-like) with matched envelope, the Card-O-Gram, and the attractive Revival stickers are available. These are imprinted, giving names, dates, addresses, etc., but do not carry a photo. NOTE--Anyone can order these items, since no cut is needed for imprinting. (See back-page ad.)

Visual Art is printed in three colors. The two basic colors are run on our high-speed, two-color press, and in quantities of 150,000 or more at one printing. The imprinting is custom-made for each church. Never before have art, color, printing, and photography been combined in such a way to give publicity to religious services.

Visual Art can be bought in any quantity. You can purchase single items or buy in special combinations. Naturally, the attractive prices are in combinations or large quantities. No order is too small to receive our special attention. Remember, when you order from the Publishing House, you are helping your own church, as each order you send increases our volume and helps to reduce the price.

Visual Art designs are changed two times each year -- spring and fall. This gives you a complete new series of advertising materials for your revivals.

Pastors and evangelists have expressed their appreciation for this long-needed service. No longer do evangelists worry about mailing cuts or mats to the pastors. No longer need you worry about getting first-class, attractive advertising for your revival. Visual Art has made everything easy. All you need to do is to fill out an order blank, giving names, dates, addresses, etc., and check the list of items or combination you desire, and within a few days the printed materials will be delivered to your door ready for distribution.

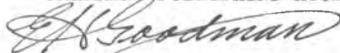
New presses, special type, and equipment have been purchased for this work. A department has been set up to take care of Visual Art advertising. Our aim is to give you the service you need at the lowest possible cost. Any suggestions you may have for improvement will be welcomed.

We want to take this opportunity to thank you for every order you have sent in. Your patience with us in our beginning days is greatly appreciated. It has been a pleasure to work with you. We would like to meet you personally, take you through our great institution, and show you just how Visual Art is made. Though you may not be able to visit us here, we will be looking for your letter in the mail.

Remember, our entire staff here at the Publishing House is backing you to make your church a success.

Yours for better revivals,

NAZARENE PUBLISHING HOUSE



E. H. Goodman  
Visual Art Advertising

P. S. Please give the name of your evangelist and the date of the meeting in correspondence relative to your revival meeting.

## Facts Every Minister Should Know About Karl Marx and Communism

(Continued from page 33)

hands of the state, by means of a national bank with state capital and an exclusive monopoly.

6. Centralization of the means of communication and transport in the hands of the state.

7. Extension of factories and instruments of production owned by the state; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.

8. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.

9. A more equitable distribution of population over the country.

10. Free education for all children in public schools. Abolition of children's factory labor. Combination of education with industrial production.

It is remarkable to note that many of these principles have been adopted in whole or in part in many of the capitalistic countries. Especially is this true in the Socialistic regime of Britain's Labor Government.

### MATERIALISTIC VIEW OF HISTORY

Philosophically, Marx was a disciple of Hegel. For Hegel, the history of the world is real only as a history of ideas. Each idea (thesis) as it is affirmed brings out its negation (antithesis). The ideas do battle, and out of their conflict arises a new and higher idea (synthesis). For this battle of ideas Marx substituted a battle of economic forces waged by means of the social classes which are the product of these forces. Capitalism calls into being the proletariat class. In time the proletariat develop a class consciousness. Their economic slavery is such that they rebel against

their masters, and organize for self-protection. These unions in time become powerful enough to overthrow the bourgeois class, and establish a new social and political superstructure which Marx identified as Communism.

This economic determinism helps explain his view concerning other institutions. Thus, for Marx, all the phenomena of history are the result of economic conditions. He believed that society is dynamic and determined wholly by the economic system; that "each social order of the past has secreted within its womb the germ of its successor, or for example, feudalism produced capitalism, so does the latter contain within itself the germ of the Communist successor." This doctrine of economic predestination is basic in Karl Marx's crass materialism.

### HIS SURPLUS VALUE THEORY

Marx believed that there were three kinds of economic values. They are use value, exchange value; and surplus value.

Use value may or may not be sold in the market. This is the case whenever its utility to man is not due to labor. Air, virgin soil, and natural meadows may be considered as examples of use value.

Exchange value refers to any commodity used in exchange for any other commodity. It is assumed that each commodity is of equal value, since, for Marx, all commodities are only definite masses of congealed labor time. It then logically follows that any commodity may be used as a medium of exchange just as well as money. Money is only a specific value form.

The surplus-value theory deals with the fundamental thesis that all commodities are only definite masses

of congealed labor time. Hence the capitalist buys labor as any other commodity and uses it in producing more commodities than labor's wage. All that is above the hire of labor, indirectly as well as directly, goes back into the pocket of the capitalist. For Marx, even the capital and the machine could be traced back to labor.

### THE STATE

His theory of government as expressed by the state is that it is an institution created by the economic order by which the rich class exploits the poor. In fact, the rich use the state not only as a legalized instrument by which the laboring class are exploited, but they use it to protect themselves from any potential uprising of the workers. This is the same plan which the Communist state at first intends to adopt; only the classes will be reversed. The poor will be the oppressors and the rich will be the oppressed. The workers need the state, not in the interests of liberty, but for the purpose of crushing their opponents. Marx considers the first stage as that of socialism where the state will be used by the workers to oppress their enemies. The second stage of his ideal society is that of Communism, where the state finally becomes unnecessary, for there is no capitalist left to suppress.

### VIEWS CONCERNING REVOLUTION

From what has been written concerning the state, and his materialistic interpretation of history, one may well surmise that the supplanting of one economic order by that of another would not be accomplished easily. This is exactly the view taken by Marx. And since capitalism is a world phenomenon, the revolution, which Marx anticipated, that was to secure its overthrow was necessarily a

world phenomenon also, for revolution is implied in the logic of Communism. The workers are drawn into the industrial centers and are exploited mercilessly. The workers, due to their poverty and misery, find that they have interests in common and organize, and overthrow their capitalistic oppressors. The means of revolution is endorsed because of worthy historic ends. This theory of revolution, in fact, demands of the revolutionary class that it seize control of the government by any method and every method at its disposal. It has neither time nor opportunity to shed tears, for its business is to terrorize its opponents into acquiescence. Marx said revolution must disarm antagonism by execution, imprisonment, forced labor, and control of the press. Revolution is war, and war is founded upon terror.

### THE FAMILY

Just as all the institutions under capitalism reflected that economic philosophy, all institutions under Communism were to serve Communism. This meant that each institution was to be remodeled or cast overboard if it were unable to serve Communism acceptably. This might mean abolition of the family as now constituted. Communism would introduce community of women and community instruction of children rather than home training. It would make divorce easy and transfer duties of home instruction to the larger community. This is one of Marx's most infamous proposals.

### RELIGION

As Marx was able to see in the state an instrument whereby the common people were exploited, he was also able to see that the same economic structure used religion for its own

purposes. Down through history he was able to trace this influence. In his thinking on this subject, "Religion Is the Opium of the People," he voiced the sentiment of Nietzsche when he said, "Religion is a slave morality." Marx hated religion, did not believe in God, the Bible, or spiritual realities. He wanted churches closed, Christianity destroyed, and the god of materialism enthroned. Inasmuch as the Church and the capitalistic state were intertwined, both must be put down.

#### A CRITICAL EVALUATION OF MARXIAN COMMUNISM

1. His economic interpretation of history is biased and a one-sided explanation of world history.

2. His economic determinism makes no room for any other solution to the ills produced by the Industrial Revolution.

3. His materialistic philosophy of history leaves God out of his world.

4. His view that all the social institutions are servants to the economic structure and that to change the economic structure it is necessary to destroy the social institutions is an extreme and unwarranted conclusion.

5. His advocacy of revolution is contrary to the spirit and explicit instruction of Christ to His disciples.

6. His belief that evil means are justified by a good end does not square well with Christian ethics.

7. His willingness for his followers to lie, cheat, murder, and oppress is revolting to any Christian.

8. His positive suggestions of social betterment are based upon human reform outside of a framework of God and religion.

9. His intense belief that Communism is predestined to rule the world seems to be passed on to his followers until they are fanatical in their zeal for world conquest.

10. His crass materialism eliminates God, glorifies revolution, destroys religion and the family, and make of Communism an enemy of the Christian Church.

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### New Year Ditty

*New Year met me somewhat sad:  
Old Year leaves me tired,  
Stripped of favorite things I had,  
Balked of much desired;  
Yet farther on my road today,  
God willing, farther on my way.*

*New Year, coming on apace,  
What have you to give me?  
Bring you scathe, or bring you grace,  
Face me with an honest face;  
You shall not deceive me.*

*Be it good or ill, be it what you will,  
It needs shall help me on my road,  
My rugged way to heaven, please God.*

—CHRISTINA G. ROSSETTI  
(From Quote)

### New Year

New Year's Day wasn't celebrated generally on January first until the Gregorian calendar came into use in 1582. First accepted by all Catholic countries, it was used by Germany, Denmark, and Sweden beginning about 1700. Before that time the twenty-fifth of March was the usual date for the New Year's for most Christian people. Roman emperors exacted a tribute of a pound of gold from their subjects on New Year's Day. Persians celebrated by exchanging presents of eggs. Druid priests in ancient Gaul and Britain distributed branches of the sacred mistletoe, and in France today New Year's is still a time of gift exchange.—*Dairymen's League News.*

# Pastor-Evangelist Relations

## By Our Roving Evangelist

The greatest evangelistic campaign since the Big Brown Tent (and I can remember away back there when L. Milton Williams, R. T. Williams, and Uncle Bud Robinson traveled coast to coast with Kenneth Wells as song leader, and Hugh Benner as the young piano player), the most highly organized and publicized meeting Nazarenes have attempted, was the city-wide campaign of Nashville, Tennessee, with twenty-four churches, in the War Memorial Auditorium. Pastors in small churches can't do everything that a united group of churches can do, but we can all take suggestions from these larger and successful meetings and apply them to our own local revival campaigns.

To begin with, they decided to use the Publishing House Visual Art designed publicity: folders, posters and signs. (See middle spread in this issue.) They also used the moving billboard, an automobile bumper card; and when the campaign opened, the committee of young people—one from each church—met the Governor, and the press took a picture of a Trevecca student attaching a bumper sign to Governor Browning's official car, with license plate Number 1 showing prominently in the picture. They ordered 35,000 of the Visual Art red invitation folders, and the day I was at Headquarters they had just received another order for 20,000 more. This is the best advertising for the money that you can buy. Time and again as I have used them in my own meetings, I have given some local printer a folder, and he has always been well

impressed by the type of printing we were using in our publicity. Nashville also ordered 1,000 window cards and two signs for each of the four bridges in the city, so that traffic each way in Nashville saw the ads every trip they made.

One member from each church made up the committee to call on the papers, the Mayor, and the Governor to give them official invitations to the services. Now in your next revival why don't you make up a committee of one member from each of the organizations of your church and have them call on the mayor of the city with a press representative and give the mayor and his staff an official invitation to your services?

The evangelist in the Nashville meeting was our Seminary dean, Dr. R. V. DeLong. The week before the meeting the Nashville papers carried pictures of Dr. DeLong reading the Nashville papers up in Saginaw, Michigan, during his city-wide campaign there. Now you could do the same in your church if you are in good with your local newspaper, and last fall I gave you some ideas of how to co-operate with your local paper. Why don't you air-mail a copy of your local newspaper to your evangelist a week before he comes to you and have him have a photographer take his picture reading your local paper? *Your paper will be glad to print that kind of publicity.*

Thirty minutes out from Nashville the stewardess told Dr. DeLong a radio request had come in for him to leave the plane as the last passenger.

Two smaller planes met the air liner; they trailed banners saying, "WELCOME DR. DELONG TO NASHVILLE" and, "SHOWERS OF BLESSING CAMPAIGN, OCT. 1-15." On the ground he found a welcoming committee of the mayor of Nashville, District Superintendent D. K. Wachtel, the local manager of the air lines, President Mackey of Trevecca, a 500-voice choir, and news reporters and staff photographers. After the dedication of the Mobile Tabernacle of the Tennessee District, a motor caravan was formed led by state troopers, county and city police, and 175 cars with lights burning drove from the airport to the War Memorial Auditorium. Sounds like a Billy Sunday campaign, but Nazarenes did it. You can do it too if you will. Of course it took a spark plug to start it all, and a good layman by the name of E. G. Gunn was the local manager for the Nashville campaign.

I find too many pastors trying to do everything themselves instead of organizing the potential leadership of the local church. You will find that behind every successful large revival campaign there is strong lay leadership. You can't expect to call an evangelist, put an ad on the radio and in the paper, and pass out a few handbills and then have people swarming into the church. It takes hard work, hard work to select the right layman for the right committee. Then after you give a man a job, expect him to do it; help him if necessary, but let him know he is important. Gypsy Smith, Billy Sunday, Torrey, Moody, Alexander, Biederwolfe, Graham, and the rest relied on strong lay leadership for the promotion of the campaign.

In the Los Angeles Billy Graham meeting, the businessmen of the city were responsible. The Christian Business Men's Committee, Youth for

Christ, Christian Endeavor, and all religious groups united in the Christ for Greater Los Angeles Campaign.

Pastors who organize their church boards for service get the job done. For your next revival, try it out. Appoint each member of your church board chairman of some committee for the revival.

*Prayer Meeting Committee.* Start weeks before the revival and have cottage prayer meetings, if possible in the homes of unsaved members of your Sunday school. Chicago First Church did that back in the days of I. G. Martin's pastorate. One revival they held 91 cottage meetings in the homes of 91 unsaved families and *at the close of the meeting took in 91 members.* Make your Prayer Meeting chairman responsible for the 7:00 p.m. pre-service prayer meetings during the revival. If you take charge, you have to beg the people to come with you to pray. If Brother Jones is chairman, you can urge the people to support Brother Jones, and in helping him they will come to help themselves. If Brother Jones is a great pray-er, the best on your board, he will not mind leaving the service while your evangelist preaches. Have your prayer group in the prayer room praying all during the service; it will charge the atmosphere with spiritual power. Also have a 6:00 a.m. prayer meeting for your people to attend on their way to work; even though they can stay only five minutes, urge them to co-operate with Brother Jones. You can do a hundred times more by backing Jones than you can by asking for help for yourself.

Appoint your top businessman on the board chairman of the *Publicity Committee.* Give him charge of all the advertising. Get his ideas on the ads and publicity program. Of course, make each committee large enough so

that you can enlist every member of your church on some one of the committees. Sure, I know it's hard. What do you think I've been doing for the last thirty-five years? Have your chairman order the publicity from the Publishing House. Put him in charge of distributing it when it comes. Have him at the door, and he will see that people put the bumper cards on their cars; he will see to it that the posters are all put up instead of burned a few days after the meeting is over. Call your publicity committee and let them suggest new ideas to advertise the meeting. But after many years in the field I still maintain a dollar spent for newspaper advertising will do you more good than any other advertising dollar. Use all means of publicity, but be sure to have the advertising centered in good newspaper ads.

While speaking of newspaper ads, I always use a twelve-point black box border to make the church ad stand out from all the other ads on the page. Some papers have rules and regulations, and some refuse to use a box border. But if any theater or store uses one, be sure to demand a good black border for your ad. Time and again newspaper dollars are wasted in an ad so insignificant and inconspicuous that it is not noticed by anyone.

I like to use a *Music Committee* for each revival—this committee to boost the choir attendance, to organize the choir if necessary, to arrange for special music from local singers and musicians, and also to invite musical groups from other communities and churches to participate in the revival.

Appoint a board member chairman of the *Ushers' Committee*. The first impression of a visitor is the one he takes home with him, and your greatest service of the meeting may be spoiled for your visitors because they

were not taken care of as they entered the church. Strangers always hesitate to find a seat by themselves. Give them a royal welcome. Select a good, attractive lady of your church to act as hostess to greet the ladies who visit, as well as an usher to meet them at the door. Ontario, California, church (Orval Nease, Jr., pastor) has the most radiant personality for hostess I ever saw. This good lady of the church meets all the women with a million-dollar smile, and I have heard visitors say they never received such a cordial welcome anywhere before.

A *Personal Workers' Committee* is important and necessary. Too many times visitors come to the altar, but no one secures their names and they get away from us. That's why so many times you see reports in the *Herald* saying two hundred seekers—four joined the church. That kind of report is a disgrace to both the pastor and the evangelist. A disgrace first for the church; for if his entire membership came to the altar during the meeting, then the pastor is at fault and should resign. If two hundred outsiders came into the church and the evangelist could induce only four of them to join the Church of the Nazarene, then he should start doing something else for a living. Personally I prefer for the pastor to be at the door at the close of the service to meet all the strangers. I will take care of the first part of the altar service gladly, to enable the pastor to meet folk who otherwise might never be reached again. But one member of the board should be at the altar to keep a list of every seeker, his name and address and church affiliation if he is not already a member of the local church.

In other words, pastor, if you will harness the lay leadership of your church you will accomplish one hun-

dred times more than will ever be possible if you insist on doing everything yourself. It's hard work to develop leadership, but it's the kind of work which pays off in big dividends. That young man you encourage with a worth-while job may someday be in a position to do an outstanding piece of work for the church in some other city. Don't be like the pastor in the East that Jesse Baders tells about who had the owner of the bank and mayor of the city pumping the organ for the services. This pastor was so shortsighted or blind he couldn't give his outstanding layman a job equal to his capacity and ability, but because he wanted desperately to do something for God he was willing to stand behind the ancient organ out of sight of the entire congregation and pump wearily for the singing of the church. The more of the routine jobs you can pass on to others, the more time you will have for the more important work of the ministry.

A unique way of using talents of a handicapped person comes from Central Church, Omaha. There is a good lady in the congregation who is so deaf she cannot hear any sound whatsoever, but she has learned to read lips. However, it's too strenuous a job to try to learn to read the lips of a strange evangelist who will be in town only a few days. However, she attends every service of the revival. With the membership list before her, she checks the attendance every night. During the service, while unable to hear the sermon (so fortunate at times!), she addresses cards to the entire list of absentees and leaves the meeting assured that she has made a definite contribution to the revival in spite of her great handicap.

Denver First and Decatur West in recent revivals each printed a special order of large envelopes for use not only of the church office in all church correspondence but also for the entire membership. In the left-hand corner of the envelope is a large picture of the church with the copy as follows:

### IT'S REVIVAL TIME!

at the  
(church name and address, city and state)

HEAR  
(church cut) (Evangelist's Name)  
(Time)  
(Date)

Denver used a pink envelope, Decatur a yellow one. Wichita First recently used a large searchlight beam loaned to them by the local dairy. Of course the automobile agencies, theaters, and dances use them; but why not the church?

Few ministers realize that the FCC contract with most radio stations calls for a certain percentage of their time to be given free of charge to cultural and religious and civic organizations. When you secure a good radio speaker or musician, don't hesitate to go to your nearest station or all of your radio stations and ask for free radio time. Hardly ever will they turn you down. Although they cannot or will not give you a spot every day, yet I have had free spots of fifteen or thirty minutes given me in every city where the pastor asked for it. Of course your evangelist will have to give a vital and worth-while program or you never will secure free time again, so be very careful what you give on your free spots.

# Wesley's Resolutions Are Good for Us

By A. S. London

Our late Dr. J. B. Chapman wrote an article on the subject, "I Saw a Man Murdered Today." He did not see a man pull out a revolver and shoot another man down. He did not see a man draw a long sword and drive it to the hilt into another man's body. But he did hear a man cut to pieces another man's reputation with his long, gossiping tongue. He heard the man speak words of hate. And the Bible says that he that hateth his brother is a murderer.

Just recently I came across some resolutions that John Wesley gave to the people called Methodists. These resolutions were signed in Wesley's own handwriting. It seems to me that they would serve well the people called Nazarenes.

First, "We will not listen or will-

ingly inquire after any ill concerning each other."

Second, "If we do hear any ill of each other, we will not be forward to believe it."

Third, "As soon as possible we will communicate what we hear by writing or speaking to the person concerned."

Fourth, "That, till we have done this, we will not write or speak a syllable of it to any other person whatever."

Fifth, "That neither will we mention it after we have done this to any other person."

Sixth, "That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conscience so to do."

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## In the Valley of Decision

(Continued from page 20)

Joel saw multitudes upon multitudes in the valley of decision. I would like to call your attention to a multitude which John saw in his vision on the Isle of Patmos. He saw "a multitude which no man could number, of all nations and kindreds and tongues" standing before the throne of God. Will you stand there? That depends upon your own decision.

*When the great plants of our cities  
Have turned out their last finished  
work;*

*When our merchants have sold their  
last yard of silk*

*And dismissed the last tired clerk;*

*When our banks have raked in their  
last dollar*

*And paid out the last dividend;*

*When the Judge of the earth says,  
"Close for the night,"*

*And asks for a balance—what then?*

*When the choir has sung its last  
anthem,*

*And the preacher has made his last  
prayer;*

*When the people have heard their last  
sermon,*

*And the sound has died out on the  
air;*

*When the Bible lies closed on the  
altar,*

*And the pews are all empty of men,  
And each one stands facing his record,*

*And the Great Book is opened—  
what then?*

# ILLUSTRATIONS

Selected by Leewin B. Williams

## QUOTES TO SHARPEN THE WITS

Folks do not get to heaven on goodness who were good for lack of opportunity to be bad.

The secret of making one's self tire-some is not knowing when to quit.

Making New Year's resolutions is only reminding yourself that you are too weak to stand up without a crutch.

It looks like a great waste of time for a girl to polish her fingernails when her mind needs it.

There is no such thing as a woman being man's equal—she is either better or worse.

Remember your tongue is in a wet place and is likely to slip.

The difference between death and taxes is that death doesn't get worse every time Congress meets.

When you are in the furnace of affliction remember that God knows how much heat to turn on.

Some women grow old before their time trying to look young after their time.

Consider the pin—its head keeps it from going too far.

## THANKFULNESS

Two little children were put to bed early on a winter's night, for the fire had gone out and the cold was pouring in at the many cracks of their frail shanty. The mother strove to eke out the scantiness of the bed-covering by placing clean boards over the children. A pair of bright eyes shone out from under a board, and just before the little one was hushed in slumber a sweet voice said, "Mother, how nice this is! How I pity the poor peo-

ple who do not have any boards to cover their children this cold night!"

## FILLED WITH THE HOLY SPIRIT

EXPERIENCE OF J. WILBUR CHAPMAN

I had been struggling for five years. I had had visions of His power and glimpses of what I might be if I were "filled with the Holy Spirit"; but all this time, like the disciples at Ephesus, there was a great lacking. At last I reached the place where I felt that I was willing to make a surrender. I reached it by the path marked out by one who said, "If you are not ready to surrender everything to God, are you ready to say, 'I am willing to be made willing about everything'?" That seemed easy, and alone before God I simply said, "I am now willing." Then He made the way easy. He brought before me my ambition, then my personal ease, then my home, then other things came to me, and I simply said, "I will give them up." At last all my will was surrendered about everything. Then without any emotion I said, "My Father, I now claim from Thee the infilling of the Holy Spirit." From that moment to this He has been a living reality. I never knew what it was to love my family before. I question whether they ever knew what it was to love me, although we had called ourselves happy in the love of each other. I never knew what it was to study the Bible before; and why should I? For had I not just then found the key? I never knew what it was to preach before. "Old things are passed away" in my Christian experience; "behold, all things are become new."

## KEEPING THEM IN

Mr. Moody once preached in a church where a number of the congregation had the habit of going out before the close of the meeting. He was advised of this beforehand. Mr. Moody opened the meeting by saying encouragingly, "My hearers, I am going to speak to two classes today: first to the sinners, and then to the saints." After earnestly addressing the supposed sinners for a while, he said that they could now take their hats and go. The entire congregation heard him to the end.

## A GOOD SUGGESTION

It is said that former President Harrison was assisting his gardener in adjusting some grapevines. The gardener remarked that there would be little use in trailing the vines, as far as any fruit was concerned; for the boys would come on Sunday, while the family was at church, and steal the grapes. He suggested to the general, as a guard against such loss, that he should purchase an active watchdog. Said the general, "Better employ an active Sabbath school teacher; a dog may take care of the grapes, but a good Sabbath school teacher will take care of the grapes and the boys too."

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## Prayer Changes Things

*Skies seemed dark to me one morning  
And my thoughts were tinged with  
gloom,  
But my eye fell on a motto  
That was hanging in the room.  
Silvery letters in blue background,  
Heavenly thought on shining wings,*

*Brought me hope in one brief mes-  
sage.*

*It was this, "Prayer changes things."*

*Things surround like iron mountains,  
Things that make a thorny way,  
Things that curtain clouds with doubt-  
ing,*

*Things that make it hard to pray.  
Dreadful things that never happen  
Dog our steps, but faith still sings  
In our ears this hopeful message,  
"Don't forget; prayer changes  
things."*

*We have seen some things prayer  
changes;*

*Greater things we yet may see.  
When the Hebrews came from Egypt,  
Prayer made pathways through the  
sea.*

*In the hot and dusty desert  
Moses prayed, and cooling springs  
Gushed out from their rocky prisons,  
Just because "prayer changes  
things."*

*We should be very careful  
Lest some things should change our  
prayers.*

*Pleasing things like lotus perfumes  
Steal in on us unawares  
Till we loiter in a dreamland,  
Slaves, but thinking we are kings.  
There's a golden key to freedom;  
It is this, "Prayer changes things."*

*When we think that our surroundings  
Keep us from the heavenly way,  
Or that wealth or change will help us  
In some distant place or day,  
Let's remember 'tis our Saviour,  
Not environment, that brings  
Strength and blessing, peace and  
pleasure.*

*Here's the way, "Prayer changes  
things."*

# A Challenge to the Church

By Henry B. Wallin

**N**O SUBJECT is more vital to the perpetuity of the kingdom of God than that of tithing, and yet no subject is given so little consideration save by a comparative few.

If the Church of Jesus Christ is to meet successfully the growing responsibilities made possible by the opening of the doors of the world, she must give careful attention to Christian stewardship.

A study of the history of this subject indicates that it was not practiced by the Jews alone, but antedating Moses every form of pagan religion rested its financial obligation upon the tithe. The Phoenicians, Carthaginians, Arabians, Pelasgians, Egyptians, and every other nation whose history is known paid tithe.

Historians and writers such as Aristophanes, Herodotus, and Pliny give unquestioned testimony to this observance. It was a universal custom. Prejudice should not arise however because it was practiced by a pagan people to support an idolatrous religion. Let us search for the source from which tithing forced itself into every financial system of religion.

This being found, we shall be able to determine the value of the authority upon which it rests. We know that tithing was born in one mind from which grew the faith and practice of the centuries. It is not irrational to presume that mind was God. The skies of sacred history are clear and the voice is certain. Tradition surrenders to revelation, and tithing is enacted as a positive law.

It is written in the twenty-seventh chapter of Leviticus: "All the tithe of

the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This, being distinctly the Lord's tithe, is basic to any divinely ordered system of finance. The Book of Deuteronomy presents a second tithe in chapter fourteen, which was for festival purposes. The Lord's tithe was given to the Levite, a tenth of which he in turn gave to the priest, while the second tithe was to be used by the givers. There was also a special tithe given for the poor every third year. However, we now concern ourselves about the fundamental tithe, which was the Lord's tithe. The other tithes were enactments of Jewish law and passed with the fulfillment of the law. The temporal had its rise in Moses and its ending in Christ; but the fundamental was before Moses, reaching back to Adam and sweeping across the path of the centuries, and becomes inseparable from the constitution of the Church.

Four hundred years before the Exodus Abram met Melchizedek, priest of the most High God, in the king's dale, and gave him tithes of all, and Melchizedek blessed Abram. Three salient facts are herein seen: First, Melchizedek was a priest of God; second, Abram gave tithes to God's priest; third, this high priest of God gave Abram a blessing.

One hundred and fifty years later Jacob, sadhearted but awed by a sense of the presence of God and of religious responsibility, heard the

voice of God saying, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Jacob's reply was, Since (not if) "God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and . . . I will surely give the tenth unto thee."

The conclusion is that sacred history establishes the fact that tithing was before Moses, that it was written into the law, and that it is the only financial system upon which God has ever placed His stamp of approval. It was ante-Judaistic and was not annulled when the dispensation of Moses ended in Christ, because the passing of the temporal cannot affect the stability of the permanent.

The writings of the New Testament indicate quite clearly that Christ himself was a tither. He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Van Rank says this was the greatest statement that ever fell from the lips of Christ. Again He said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: *these ought ye to have done*, and not to leave the other undone." Christ, who respected law and order, could not be a violator of law, both civil and moral. Therefore, tithing was the practice of the patriarchal age, the custom of pagan peoples; it was incorporated into Levitical law, urged by God's holy prophets, and kept and approved by our Lord.

A system of church finance so universally recognized must not be ignored by the Church of Jesus Christ

at a time when the doors of the world swing wide and the cry of the hungry-hearted is like the sobbing of little children for bread.

If the kingdom of God in those far-off days of Jewish provincialism needed the tithe to support her altars, it carries without argument that nothing less than this can be adequate for the modern Church, which is embarrassed in nothing so much as her inability to answer the piteous and ever-increasing calls for help. In every land new doors are opening, and hundreds of young people trained in our colleges are ready to give their lives in sacrifice; but the church is impoverished for lack of funds and cannot send them.

The paying of God's tithe carries a double function. It blesses the giver and the receiver. Neglect to honor God with one's substance brings God's displeasure. The last note of alarm before the silence of four centuries was sounded by Malachi: "Ye are cursed with a curse: for ye have robbed me [in tithes and offerings], even this whole nation." Then he offers the remedy: "Bring ye all the tithes into the storehouse . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing . . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

Observance of God's tithe will distribute the financial obligations of the Church on a basis of equity as can no other system. It will place responsibility where it belongs and equalize the burdens. It will also prevent many questionable devices for raising money over which many good people have stumbled.

It will properly house the minister's family, build commodious churches, give adequate support to pastors,

maintain our Bible schools, fill the coffers of home and foreign missions, and convince a skeptical world that the Church of God is the greatest institution among men.

"There is that withholdeth more than is meet, but it tendeth to poverty"; and "there is that scattereth, and yet increaseth." When will the Church believe this? God is patiently waiting for that day to dawn. Then will the desert begin to blossom as the rose, and the nations of the earth will study war no more. Swords shall be beaten into plowshares and spears into pruning hooks; the lion and the lamb shall lie down together, and the child shall play upon the hole of the serpent, for the nations of this world have become the kingdom of our God.

Horace Bushnell says, "There is need of one more revival and only one, viz., the tithe." In the language of Dr. Doty: "For the church to falter now and write defeat upon her banner, for her to palliate her tardy indifference will be a tragedy infinitely worse than that which befell Napoleon at Waterloo or Lee at Appomattox—a tragedy which explains the breaking heart of the Son of God upon the cross."

Arise, O Church of the living God, and lift the shame and dishonor that hang like a midnight pall over our beloved Zion, by bringing all the tithes and offerings to her altars. Then God will verify His promise and vindicate His word, bringing to us a revival of magnitude and blessing hitherto unknown.

WILL WE ACCEPT THE CHALLENGE?

#### NOTICE

If anyone has the following issues of "The Preacher's Magazine" and wishes to give them to the editor or sell them, we would be happy to negotiate.

May-June-July-August of 1938  
September of 1926 and 1927

## Advice to Ministers

Pray every night, and pray and shave every morning.

Keep your conscience clean, also your linen.

Let your light shine and shine your shoes.

Press your advantages, your opportunities, and your trousers.

Brush the cobwebs from your brain, and the dandruff from your collar.

You cannot put fire into your sermons unless there is fire in your heart.

It is better to lose a good fight than to win a bad one.

Call in the homes of men if you would have them call in the house of God.

Never allow temporal trivialities to displace eternal verities.

The approval of God is more to be desired than the patronage of a rich, unscrupulous pen-holder.

Always be content with what you have, but never with what you are.

—Free Methodist Advance

#### Pastor, Can You Take It?

(Continued from page 14)

comes a young oak to be swayed, turned, and battered by each passing storm, but ever springing up after the tempest. It must be so for him, for it was so with Jesus. In the ideal of the Good Shepherd do we have our ideal. Sometimes preaching and winning the multitudes, sometimes speaking and failing to win the one; sometimes with hundreds of friends, at other times alone in Gethsemane and Golgotha; yet the Master was always the same, with a firm conviction of His ministry and purpose on earth—though its consummation meant death. *A man can take it* if he catches a glimpse of Jesus.

# Sermon Outlines

By Paul Hoornstra

## OBEDIENCE IN THE DARK HOUR

SCRIPTURE: Genesis 7:1-10

PROPOSITION: To assure obedience in the dark hour, one must practice obedience in every hour.

INTRODUCTION: The great storm, as the rains descended. Let's picture Noah's three sons, impatient and letting their humanity express itself. We are that way often, aren't we? Perhaps (1) Shem thinks God has forgotten them; (2) Ham thinks they'll be dashed to pieces; and (3) Japheth suggests they use their own good judgment a little. But to all this, Father Noah replies, "Sons, all that brought us into this storm is strict obedience to our God; He will take care of us now."

On what basis can we think this of Noah? For two reasons: (1) He was strictly obedient in building the main parts of his boat; and (2) he was strictly obedient in putting on the trim and finishing points, such as the window heavenward—the small details.

From this background, let us inquire about our own sea of life. Can we give a similar reply in the hour of our own storm? Or does our human questioning plague us, realizing that we have not been strictly obedient? If Noah's sons had suggested these questions and doubts, what could Noah answer if he had not held himself in strict obedience to every point, great or small? In our storm, can we say that our past has been rigid obedience?

I. *Obedience to the Stated Law of God.* Certain stipulations called the

Ten Commandments. They came from God. Do we keep them all? Or do we rationalize our acts? How about our "other gods" and how about Sabbath observance, for example? These are fairly good testing points.

II. *Obedience to the Spirit of the New Testament.* Remember the rich young ruler, this young Jew who had kept all of the stated law of God. But Christ said it wasn't enough. What more is there? Well, beside keeping the external law, there is that internal law of perfect love; this must be kept, experienced, expressed. Unless we have this, we are no better than the young Jew in the story mentioned. Without this we are, therefore, not Christian at all, but Jewish. How about this in your own experience today?

III. *Obedience to the Surrendered Life.* This is for those who have sought—and are seeking—for the deeper things of God. Every man so seeking finds himself working out his "own salvation with fear and trembling." He finds himself leaving off this, and that, and other things from time to time. No, of course, there is no church that can enforce these things; no person can compel you to this. But there is one over-towering law which no man can evade; it is the Law of Service. Applied to each of us, it means simply that you cannot do the things you otherwise could and would accomplish unless you go according to this law. It is not enforceable by church or churchman; it must arise out of your motive to do love service to Christ. But the surprising thing is in how many people,

by the thousands, find themselves laying off the very same things when they begin to do a real love service for Christ: worldly trinkets, worldly habits, worldly amusements. No, they aren't itemized in Scripture; but to that person seeking the closest-of-close communion with Christ, these things are itemized with an indelible print upon his individual conscience. These things become a part of the framework of the salvation which he has worked out with fear and trembling.

**CONCLUSION:** And in the hour of storm, before it is at all possible for you to be obedient to your Christ, then it is essential that you have a great volume of past obediences in these points, following in your wake.

How many people, professing to be Christians, cry loudly to Almighty God for help in the hour of their storm, in their dark hour! But, oh, how few people can honestly join with our Champion Noah, and say from the depths of the soul, "All that led me up to this point of darkness is strict obedience to my God"! How few, I say, can proclaim this to God!

The need for God's Church the world over is to have a re-setting, another beginning; to grub out the past of lax living, and line themselves up with everything that God wants them to do; to quit working out their own salvation with boldness and haughtiness, and to begin to work out their own salvation with a godly fear and a soul tremble, fearing and trembling lest they should come short of the mark God has for them!

## **OBEDIENCE UNTO DEATH**

**SCRIPTURES:** Phil. 2:5-11 and Romans 6:1-5

**INTRODUCTION:** To be Christians, we must be obedient. We cannot be disobedient and retain our state of Chris-

tian experience. We cannot make up for disobedience by sacrifice. We must ever hold ourselves to real, heart-flowing obedience.

There are two philosophies among professed Christians. These two are easily confused, the wrong for the right. They are so like intertwined grapevines—we can see their distinction only if we go to their roots. My objective in this message is to untangle and separate these two philosophies, to help us understand the scriptural obedience which God wants.

I. *The Philosophy of Obedience unto Life.* This is the false, unscriptural vine. Of course, it is true that if we are obedient we shall inherit eternal life. But this is just a partial truth, and it brings confusion. It leads to the teaching that life eternal is based upon one's obedience. It crops out in the following attitudes and notions:

A. Obey your conscience, and you'll be all right. This is false, of course, for conscience can be educated in any selected direction. Conscience, properly educated, can be a good guide, but conscience is no authority.

B. Obey the rules of nature, and you'll be all right. This cannot be accepted, for nature is corrupt, fallen, depraved. One who follows the natural will end in all sorts of sinfulness. We carry about a nature that is anti-right. "Doing what comes naturally" is doing what the devil would have us to do. We cannot trust nature to get us to heaven.

C. Obey your church, and you'll be all right. This again is false, for all church is humanly engineered, and thus subject to error. We cannot trust implicitly any church alone.

Those who preach "obedience unto life" always stand out on one of these pedestals and take up the chant,

"Obedience unto life; obedience unto life." The facts are, there can be no "obedience unto life." Your obedience can never earn nor warrant eternal life. All of us have sinned, and our disobedience demands death. There is only one true and scriptural theory, and that is:

II. *The Philosophy of Obedience unto Death.* This is the true and scriptural philosophy, or theory.

A. It was Christ's obedience unto death that reconciled God to man. His death formed the bridge, the basis of union, for a holy God and a sinful man to come together. Christ's obedience unto death brought God in our direction. The great wonder is that, while we were yet cursing Him, He loved us enough to suffer and die, that God might approach man.

B. It is our obedience unto death that completes that reconciliation; our obedience unto death reconciles us to our God.

1. Death of self-will.

2. Death of carnal nature.

We must die, we must be obedient unto death, to be reconciled unto God and to inherit eternal life.

CONCLUSION: (1) God is reconciled unto us; we must be reconciled unto Him. (2) the only scriptural theory is obedience unto death unto life. *Death must precede eternal life.*

## WHY EMPHASIZE HOLINESS?

TEXT: Hebrews 12:14 and 13:12

INTRODUCTION: The common trend of many people is to cover the whole ground generally, but not to emphasize any one thing too much. Putting too much thought on one thing indicates that you are off on a tangent. Preach good citizenship, recognize Christ as Lord, a God of love, a faith that will win. But don't emphasize any one thing too much. This is the common thought of our

day. Professor Howe's class compiled a list of thirty-eight topics for preaching, considering these thirty-eight topics to represent the contemporary mind. Only once is the term sanctification used. And that one asks the question, "Is sanctification practical?" This shows what men think about. So why emphasize holiness?

I. Holiness is emphasized throughout the Bible.

A. In the Old Testament.

1. Examples, such as Adam, Noah, Enoch, Moses, Elijah.

2. Prophets, such as Jeremiah, Isaiah, Joel.

3. Prayers of the Psalmist, "Create in me a clean heart. . . ."

4. The entire trend of all Old Testament scripture is pointing toward purity, holiness, perfection, and final glory.

B. In the New Testament.

1. Preaching of Jesus, centering everything in man's soul.

2. Precepts, such as: John 14, 15, 16; John 17:17, 19; Acts 15:8, 9; Romans 8; I Thessalonians 4:3.

II. Holiness is emphasized wherever Christian progress is outstanding.

A. The Early Church, from the Day of Pentecost.

B. Through the Dark Ages the candle was glowing.

C. The Reformation, again centering salvation upon the individual heart.

D. The Wesleyan movement in England; its spread to America.

E. The holiness revivals in America, resultant organizations.

F. What are the fastest growing churches today?

III. Without holiness, man is cursed forever.

A. Man's heart is carnal.

B. Holiness is the only thing that will eradicate carnality.

**CONCLUSION:** Unless you and I, as individuals and as a church, preach holiness, teach holiness, live holiness, we ourselves are lost; and God will hold us responsible for others whom we failed to bring to Him, by our failure to live and preach holiness. This is our supreme task. We must emphasize holiness till Jesus comes.

## **CHRIST, THE MASTER ENGRAVER, OR THE HISTORY OF THE LAW**

**PROPOSITION:** The law of God, as engraved on the tables of stone, is made permanent; as fulfilled by Jesus Christ, is made personal; and as life by the indwelling Holy Spirit, is made possible.

**TEXT:** "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

**INTRODUCTION:** Law is eternal. It is but the expression of God's divine character. There was always this character, and so there was always the basis for law. In fact, this very divine character, nature, of God really is God's law; and whatever we ever see or hear of "law" is but the expression of that basic principle, whatever the method of expression may be. Law is eternal; it is eternal principle; it is the very fiber of God himself; it cannot be changed.

I. This law, as engraved on the tables of stone, was made permanent. It could be located; it could be reviewed; it could be seen. And in the darkness of the world, the darkness which came by the fall of man, God's creatures needed something concrete, which could be seen, located, reviewed, and man needed its enforcement. This was a major change; but yet it was just a preparatory step that was to find itself changed into something even more glorious.

II. This law, as fulfilled by Jesus Christ, was made personal. There was no longer the privilege of having a priest do the sacrificing; the proper and original measure of keeping the law was reinstated—or at least restated—by Christ. Each man individually was to keep the law, from his own individual soul. He could not trust the blood of bullocks, the intercession of the high priest, the forms and types and ceremonies which he had come to depend upon. The law was now a personal obligation which he individually must obey, completely.

III. This law, as made life by the indwelling Holy Spirit, becomes possible to keep. Peter and Paul are clear examples of the inability of man to keep God's law until there comes a personal Pentecost. No man can keep the law, and many preach this impossibility; it requires one man consecrated plus one Holy Spirit infilling to find it possible for this law to be kept unbroken.

**CONCLUSION:** There are too many people in the Christian Church that are worshiping idols! I speak of that idol worship when men worship Christ. For religion is but idol-worship, even if Jesus Christ be the object of that worship, unless the Holy Spirit makes Him real and personal to the individual soul. Are we worshiping a "Christ" that is "out there"? Or are we worshiping a personal Christ, by the indwelling Holy Spirit?

## **THE PRODIGAL SON**

**SCRIPTURE READING:** Luke 15:11-24

**INTRODUCTION:** Definition of terms. The father is God. The son is a back-slidden Christian. The far-off country is sinful living. The home is Christian living.

*(Continued on page 57)*

# Increasing Church Membership

By Sylvester A. Smith

**T**HE CHURCH OF THE NAZARENE needs members, just as an army needs soldiers, as an anthill needs ants, or as a beehive needs bees.

A critical-spirited person said to an aggressive and enterprising pastor: "What we need is not crowds, but souls." Then like the rebound of a solidly met tennis ball the preacher made answer: "What we really need is crowds of souls."

Since "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; since Jesus commissioned His disciples: "Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"; and since "the Lord added to the church daily such as should be saved," it seems evident that the Church is commissioned from High Heaven to evangelize as many people as she can, and then to garner all those whom she has been instrumental in getting saved into the Church.

There are seven legitimate reasons why some are not received into membership in the Church of the Nazarene:

*First*, those who use tobacco—whether they *chew, smoke, or snuff*—are disqualified for membership. Tobacco is poison as well as pollution to the person using it. The body is the Holy Spirit's temple, which we are

not to defile. Tobacco-users disregard this demand of the Scriptures and thus forfeit the right to membership.

*Second*, those who use intoxicating liquors as beverages are not permitted into membership. "Let us walk honestly, as in the day; not in rioting and *drunkenness*," said Paul to the Romans; Paul wrote again in the Galatian letter that one of the works of the flesh was *drunkenness*; and then in the first letter to the church at Corinth this same apostle declared that no *drunkard* should inherit the kingdom of God.

*Third*, because of the Biblical rule: "Be ye not unequally yoked together with unbelievers," and, "Know ye not that the friendship of the world is enmity with God?" it follows that members of oath-bound secret orders and fraternities are not eligible for membership.

*Fourth*, because the movie industry has sold itself to work evil in the sight of the Lord, and men as well; and since we have been enjoined to direct our gaze by the following scripture: "Looking unto Jesus the author and finisher of our faith"; and since we tend to gravitate toward the object of our interested gaze; those who attend, support, and encourage the movie industry disqualify themselves for church membership.

*Fifth*, the gambling den and the ballroom have likewise made it impossible for their victims to meet the requirements for membership—dishonesty and immorality are bona fide disqualifications any day in the week.

*Sixth*, the offending party by im-

morality in a divorce proceeding constitutes a further legitimate reason for rejecting an application for church membership; and

*Seventh*, any lack of belief in God's Word or any lack of trusting God for salvation from sin is sufficient disqualification for church membership.

These seven reasons are some of the legitimate reasons which should apply in refusing the privilege of membership to anyone in the world.

But while these are *legitimate* reasons for membership-refusal, they are by no means the only reasons for refusing such membership. Here are some that may be termed *illegitimate reasons*.

*First*, if a person is refused membership because, though he is saved, he is not yet sanctified, then that reason is not legitimate. The Scriptures indicate that the saved were added daily to the Church; and are we not taught that the body of Christ is made up of all regenerate persons? This is not a sufficient reason for refusing membership.

*Second*, some have claimed that, though a person has been saved and shows signs of spiritual life, yet he has not been saved *long enough* to prove that he is going to hold out to the end. First of all, it isn't sure that any of us has been saved that long; and second, it would be as reasonable to place a newborn babe out on the front walk for a few days to see if he is going to make it before welcoming him in as one of the family as it would be to hold off the privilege of membership. And while we're at it, we'd like to put in a plug for *initial full-fledged membership*—or, to change the figure a bit, to make a pass at probationary membership—whether it's for six months or for six years. You don't wait for a boy to become six months or six years of age before becoming a

full-fledged member of the family. No, you give that little youngster the fullest rights and privileges to your time, talent, and affection; you get up for him at night, walk the floor with him, give him medicine, feed him, and do anything else for him that he seems to want done—why? You do it in order to help him build a body, intellect, and personality so that he will make a real place for himself in the family. We say again that because a person has been *newly* saved is no legitimate reason for holding him out of membership.

*Third*, some have said that children should not join, for they are unable to realize just what church membership really means. We'll grant that small children would find it difficult to understand this step fully—but *just who does?* Who is able to comprehend the vastness of the meaning of citizenship in the kingdom of God? But history has long since proved that little children have done as great credit to the Church of Christ as have its elders. The Lord added daily such as should be saved, and if children have been saved then they are added to the Lord's Church; and if He is willing to have them, let us remember that the servant is not to consider himself above his Master.

*Fourth*, another illegitimate refusal is one based on class distinction. Some are refused because they are down and out; some, because of being up and out; and some, because they are just simply out—out socially, out intellectually, out economically, or out racially. *All of these are based on a feeling of superiority* on the part of those making judgment, and we repeat that this is an illegitimate refusal.

*Fifth*, another reason given for refusal in certain cases is this: it is felt that if the membership is hard to se-

cure, that very fact will prove to be a more compelling directive in the life of those who wish to join. It's the old game of *playing hard-to-get*. But we fail to note any trait of such a spirit in the life and teaching of Jesus. No, if the person has been saved, he has a right to the open-armed reception of God's institutional agency in the world, and any other attitude is an illicit one.

*Sixth*, once in a while we hear something like this: Yes, we could have several more in the membership if we wouldn't have to pay heavier budgets. That is a selfish, stingy, tight-fisted, and penny-pinching attitude. Really, this is one of the most illegitimate of all the illegitimate reasons to be enumerated.

*Seventh*, some would re-echo that plaintive cry of a decadent and defeated dynamic: "We'd rather be small and clean than big and worldly." When one looks at the problem with a scrutinizing gaze, he is amazed at the smallness of Jesus' immediate following: only twelve. Was He following this plan—small in order to be clean? There was one whole, full-sized betrayer in the lot—Judas. That wasn't all; there was a full-grown doubter besides a full-fledged denier in the group. And, what is harder yet, it is said that the whole set of the eleven disciples forsook their Lord and fled when He got in a tight spot.

The Church has had its Judas', its Ananias' and Sapphiras, its Demas' and its apostates like Julian, and backsliders galore all down through the ages; but that does not warrant the Church's placing drawstrings on its membership to hold out a certain segment of the regenerate. The whole impact of the apostolic commission, along with the golden text of the Bible, indicates that *the Church should identify its vision with the love and sacri-*

*fice of God in trying its utmost to save the world.* In other words, the Church's great business is not to try to save itself first and foremost; but its greatest and finest occupation is to try wherever it can, by all the ways it can, to save all whomsoever it can. There is no doubt that the very velocity of action in such a program will do as much to keep the barnacles off the old ship of Zion as her standing still in some stagnant dock with a whole crew working night and day to keep them off. It resolves itself into this question: "Are we here to promote and save an institution or to promote the salvation of the peoples of the world?"

Permit us to enumerate a few reasons for increasing church membership:

*First*, one should *do all he can* to increase his membership so as to strengthen his church *numerically*. And if one will keep in mind that Nazarene memberships are only active memberships, then one can readily see that the larger one's membership, the greater the opportunity for service. Every member is a potential bearer of the pastoral message to those with whom he comes in contact during the entire week. The greater the membership, the greater is the potential influence in the community. If you would have a growing field of usefulness, brother, increase that membership.

*Second*, to increase the membership means that the financial income is increased. Bills are made, but they have to be paid as well. There are times when the regular income is really not sufficient to care for the rising tide of obligations. What can a person do when he feels that everyone is giving about all he can? Why not round up a few more members? Teach them the principle of tithing and of-

fering-giving; that will help considerably in this matter. More members—more money—more bills paid—more salary for the preacher—more money for missions—all this results in a greater service for the saving of the world.

*Third*, to increase the membership will increase the church's evangelization program. Every potential member has his circle of influence, and every one received into the church can be a sort of decoy for others to come, too; and really, many of us have found that the greatest work by way of personal evangelism has been done by new converts just recently come into church membership.

*Fourth*, one should increase his membership in order properly to harness *the latent talent of the newly converted ones* attending our services. As long as a person is not a member, he does not feel the sense of responsibility of belonging; but as soon as one becomes a member *in the right sense of the word*, he feels that he must place his talent on the altar for the promotion of the work of the Kingdom.

*Fifth*, one should increase his membership in order to aid the new additions in the matter of character development. There are obligations attendant upon membership that will help one in grace-growth. *Restraints and directives are well balanced* to aid new recruits. This is really quite a good reason for a church's breaking down to permit new converts to come into membership.

*Sixth*, one should increase his membership for the plain reason that *those coming in will receive a certain type of encouragement* that they can receive in no other way. To invite the convert to join up with your church is to congratulate him on his new-found joy; it is to show your faith and confidence in him; and it is a

form of compliment, saying that you believe in him sufficiently to want him to be one in your spiritual fellowship—to join in with the joys as well as with the sorrows of the entire group.

*Seventh*, we should increase our membership because the fact is that in *so very many cases the salvation of the immortal soul is conditioned on membership*. It is so easy to overlap in thought, and this point has been hinted at before; but if we'd get it really fixed in our minds that the eternal destiny of men for weal or woe is so often wrapped up with church membership, we'd become more militant in the matter.

We have indicated seven legitimate reasons why persons are not permitted the privilege of membership; we've shown at least seven illegitimate reasons why persons are not accepted; and we've outlined seven reasons why we should increase our membership.

Now we ask the question: "*Just who should join up with the membership in the Church of the Nazarene?*" *The answer is: Any regenerated man or woman not entangled in affairs forbidden by the "Manual," who believes as we believe.* This simply means that the product of our assembly line, coming through the teaching in the Sunday school and from the pulpit and finally arriving at our altars for an experience of conversion, should be eligible for membership.

However, our own workshop is not the only agency for preparing men and women for our church membership. There are those in other churches—cold and formal, lifeless and dead—who at some time or other heard a radio message, who attended some camp meeting, and who responded to full salvation preaching. They'd appreciate an invitation to join a Nazarene church somewhere.

- I. Steps of the wayward son
  - A. Separating himself
    - 1. His mind was set on that far-off country.
    - 2. He finally actually took his leave.
  - B. Squandering his possessions
    - 1. He mingled with those of the foreign country.
    - 2. He soon realized they had taken all his goods.
  - C. Suffering in misery
    - 1. His immediate surroundings bothered him.
    - 2. His memory of what used to be, and his knowing what it could be even now, bothered him probably more.
- II. Steps of the returning son
  - A. Realizing his need
  - B. Repenting of his sin
  - C. Receiving forgiveness
    - 1. Robe of righteousness.
    - 2. Ring of authority; now he could sign his father's checkbook.
    - 3. Shoe of sonship once more, not of a slave; slaves didn't get shoes issued to them. This was for sons only.

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

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

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

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

Then, too, something should be said about *members who've moved away* to other cities without moving their membership with them. The truth is evident that such persons feel too little or no responsibility, for they are too far from home to function, and in the new situation they do not belong. Oftentimes they save up their tithes for a few weeks to send back home in a lump sum; but the lump finally becomes the size of a lump that will buy a fur coat or something else, and the temptation is yielded to. The soul backslides and sometimes is finally lost. *We should encourage our people to get right into membership and the church work in the community where they've moved.* This attitude will pay off in the end.

When should persons be taken in? Why, just as soon as they meet the *Manual* requirement. Don't even wait till you have two—if you have one, take him in; if you have a dozen, take the dozen in. Oh, the blessing that comes to both pastor and people when new recruits join our ranks!

Finally, we believe that the caution in taking members into our fellowship is in most cases overgrown. The multitudes are not standing in line waiting to be received; as a whole the people who listen to us know what we stand for and what will be expected of them, and in most cases they expect to carry the burden thrust upon them on being received. Let's receive all who are experientially ready; and let us take heart in the business of getting others into an experience so that they, too, can become a part of our Zion, which in turn will become as terrible as an army with banners.

(Read at Chicago Central District Preachers' Meeting, 1950.)

# Ideal Pastor—1951 Model

(The author of this interesting little article, which we are reprinting from the *Lutheran*, teaches a Sabbath school class in a United Presbyterian church near a church college. —Editor.)

Last Sunday we had some excitement in my Sunday-school class. This class is made up of thirty-five young women, all college Freshmen, coming from congregations in thirty communities. We never have a dull time.

My girls are from Lutheran, Presbyterian, United Presbyterian, Baptist, Methodist, and Episcopalian churches in their home towns. They get into enthusiastic discussions in the class. So you can understand that if last Sunday surpassed all others for animated response, it must have been due to the subject.

I asked my class: "What would you look for if you could choose the ideal pastor?"

Then something happened! The young women responded instantly and enthusiastically. Hands shot up so eagerly that I assured every lady she could relax—I'd see that she had her turn!

Lois spoke first: "My minister would have to be *sincere*. He'd have *integrity*! He wouldn't be afraid to preach the sermon he'd planned just because a church member with lots of influence showed up, who might be offended at parts of the sermon he had planned."

"Yes—but a minister has to be tactful or he'd drive some people away," said Mary Elizabeth.

"But not have *so much tact he loses contact*—E. Stanley Jones said that," explained Lois.

"Do any of you know a minister who

errs on the side of bluntness in his sermons?" I asked.

All thirty-five shook their heads—almost sadly. It developed that all welcomed and wished for bold conviction and genuine straightforwardness in their sermons. Youth apparently feels more secure with occasional stern disciplining from the pulpit as well as from the home.

Now it was Sharleen's turn.

"I'm twenty years old. Sometimes things happen to me—problems come up—and I hesitate to go to my parents. Then I need a minister's help and advice very much. And I know there are times when even my parents have needed the minister's counsel," she said thoughtfully. "But when one goes to his pastor, he must be sure the pastor can keep the things told him in confidence."

"Do you mean that some have betrayed confidences?" I asked.

A few heads nodded. Then one explained: "Sometimes—not very often—it's the minister who 'talks'; but in *our* church it's his wife. She tells many things her husband has no doubt trusted her with. It can be awfully embarrassing unless you know the situation in advance!"

Then Doris and Louise told how their pastors could be trusted with all problems their parishioners might talk over with them, and how they treasured those ministers for their sympathy, understanding, and wise counsel.

"Marjory, what's your first qualification for a good minister?"

"I think a minister must first of all be a spiritual person," she answered.

"What do you mean by that?" asked Barbara.

"Well, it's hard to say exactly . . . . But you can sense it. It comes out in what he emphasizes in his preaching and *living*. He's more concerned with the *hearts* of his church members than with any material thing," said Marjorie soberly. . . . "Yes, you can sense it when he's fully convinced himself of the supremacy of the soul and the things of the spirit, as compared to the rest of this world. One spent most of his time talking about his own salary and the budget. The other was loved by the whole congregation, and didn't seem to have nearly the financial troubles."

"Yes," went on Elizabeth. "A minister naturally has to be an example for his church members. And if he's as mercenary as any *ordinary* businessman, how can we look to him for *spiritual* guidance?"

"You said it," said Janet. "We want our ministers to *be* ministers—to be our *spiritual* leaders. They should exemplify the Christlike qualities of humility, thoughtfulness, sympathy, deep belief!"

And now Betty's hand was waving determinedly.

"Listen," she began. "We mustn't forget the pastor's wife in all this. I heard once that a minister's wife could undo in one hour the good he'd done in a month!"

"But the church doesn't hire the wife, does it?" asked Marilyn.

"You bet they do!" insisted Betty.

"Well, not exactly," said Jane. "But she can make or break her husband—I'm sure of that!"

"Our church rises or falls, has an active program or a lazy one, depending on each new minister's wife," solemnly volunteered Jerry. Then she added woefully, "Right now I'm afraid we've got a lemon."

"Our last minister's wife engaged in gossiping. That seems to be the one unforgivable fault in a preacher's wife—and sometimes I wonder why. After all, she's only human and a woman besides!" said Joyce sympathetically.

"Maybe it's because so many minister's wives are *super*-human that we expect so much from all of them. I know ours at home is loved even more than her husband—and he's splendid!" offered Peg.

"Time for just *one* more suggestion," I warned.

"A sense of humor!" called Beverly from the back row.

"You bet!" they all agreed.

And so the class was over. I'd learned that our coeds, class of '53, value sincerity, integrity, conviction, accessibility in time of trouble, trustworthiness, and spirituality in their pastors above all else.

I can't help but notice that they never mentioned age or appearance, pitch and quality of voice, or social ease. Evidently they realize already that these are trimmings.

---

*God might have used His sunset gold  
So sparingly;*

*He might have doled His blossoms  
out*

*Quite grudgingly;*

*He might have put just one wee star  
In the sky—*

*But since He gave so lavishly,*

*Why should not I?*

—Arkansas Baptist

# Ushers Are Made, Not Born

(Part I)

By Leslie Parrott

**I**T WAS a drastic statement, but I heard him say it!

"If I had to give up the ushers or the choir, I would rather give up the choir." Most of us take exception to the sense of values expressed by the pastor who made the above statement. However, he put punch into this fact: Our churches need well-trained ushers.

If your church has been slow in developing usher efficiency, don't be critical. It hasn't been until recent years that much attention has been turned to "first-class" ushering even at secular events. In Chicago, Illinois, Andy Frain, a fellow now only thirty-two years old, has made himself the "King of Ushers" in the United States. One day Mr. Wrigley stood mournfully looking upon the streams of customers who stood before the ticket boxes at Wrigley Field receiving refunds for the seats they bought but could not locate. As Mr. Wrigley groaned about the loss of customers, Andy, scarcely old enough to vote, approached the financial wizard and begged for the job of head usher. Once hired, he completely revolutionized ushering at Wrigley Field. Organizing a school for ushers, he hand-picked the recruits, gave them blackboard drills, had them view training films, and gave them two weeks of field work before sending them out to work. At the completion of training each man received a blue uniform complete with brass buttons and gold stripes.

Last year Andy Frain and his ushers handled crowds equal to the pop-

ulation of the United States. Through his twenty-seven branch offices in major American cities he supervises every large gathering in the nation. Even the Democrats and Republicans agree on one thing, that Andy Frain's ushers handle the crowds at both national political conventions.

As the need has been recognized and met in the commercial world, so every leading clergyman in the country has recognized the need for good ushering in our churches. Mr. Moody, when conducting his great revival in New York City, personally hired five hundred ushers to seat the crowd.

In the current wave of city-wide revivals sweeping America, ushering is given prime attention. One hundred fifty uniformed men seated the thousands who attended the Billy Graham revival in Portland, Oregon. They handled the seating situation, disturbances, altar calls, and even death with a grace and efficiency which complemented the campaign. This need for good ushers is so acute that at least one university has given it special attention.

Dr. E. M. Hosman, director of adult education at the University of Omaha, has opened a class for church ushers. Following the graduation of the first class of graduates in 1944, he expanded the class through a correspondence course that is now taken by church ushers in almost every state in the Union and in several foreign countries.

We all recognize the need of good ushers, whether it be in a huge metropolitan church, a great tabernacle,

a tent, or a mission. Recently I visited a very fashionable Fifth Avenue church in New York City. The ushers wore long-tailed coats, striped trousers, and gray kid gloves. They marched up and down the aisles opening the little doors to the pews with an unexcelled dignity. However, I left the service to visit a Bowery mission. Here I found ushers looking after the down-and-outers and keeping a watchful eye over the drunks. Between duties, these ushers sang with the gusto of a vegetable peddler. Though the type of service an usher renders must be adapted to the situation his work can never be successfully omitted.

This means that the usher must take his job seriously. He must be one of the first persons to arrive at the church. (The twenty-six ushers who seat the 3,500 people at the Metropolitan Opera House arrive an hour early and stay until the last person leaves the auditorium.) The usher must never be absent without notifying the pastor or head usher, and he must in general consider his job as important as that of the song leader, pianist, or janitor.

#### AN USHER'S APPEARANCE

The first person we meet inside the church is the usher. It is necessary, then, that this first impression be a good one. There are many requirements which might be made. Perhaps *he* (for women are seldom if ever used as church ushers) should be twenty-five years of age or at least have the "adult look." His stature cannot be extreme. He should not be so tall or short that people feel conspicuous in his presence. He need not be handsome, but he must be pleasant. In general there are three things to which an usher should give care.

*First*, an usher should be dressed conservatively. Believe it or not, I

once visited a church in which the ushers wore sunglasses. Whether they were trying to conceal their identity or to escape the glare of the sun which streamed through the stained-glass window, I could not decide.

Ushers should avoid the combination of loud pin-striped suits with colored shirts and gaudy ties which give men that gangster look. Open-necked sport shirts are strictly taboo in a worship service, and even sport coats with contrasting trousers are not the best Sunday morning garb.

A dark or otherwise conservative suit with a white shirt and blending necktie are always in good taste for Sunday ushering. Bow ties should be worn with discretion.

*Second*, by all means an usher should be well-groomed. This means "shaved, showered, shined, and shampooed." Most of us cannot afford expensive clothes, but we can be well groomed. Soap is cheap!

The right foundation should be laid with well-shined shoes. Twenty-five cents will buy a year's supply of polish. The rest is just a matter of application.

After providing for shined shoes the usher should next take care that the wrinkles have fallen from his suit. If a "professional press" cannot be afforded, any college boy knows that the same result may be obtained with an ordinary electric iron and a pressing cloth or some newspapers.

With the application of soap and Shinola, and with his suit pressed, the usher has but to gargle the contents of a small bottle of Listerine or some other suitable substitute and he's ready for the line of duty.

Oh, yes, a neatly folded white handkerchief is a good substitute for pens and pencils in the outside coat pocket.

*Third*, the usher must have a mark that distinguishes him from the other

worshippers. This end is accomplished in some churches by a lapel "carnation." In some congregations the usher is given an arm band with the word "Usher" printed on it, or he is given a lapel button which denotes his office. These buttons and bands may be purchased for a few cents from any church supply house. Of course, the bulletins or songbooks which the usher carries help denote his office, too.

The usher need not be striking in appearance but he can be well dressed (not overly dressed), well groomed, and he can bear an artificial mark of distinction which the church provides.

### *The Usher as Church Greeter*

A man in a fashionable Park Avenue church in New York City amazed the worshippers one Sunday morning by sitting throughout the entire service with his hat placed squarely on his head. At the close of the sermon the head usher went immediately to seek an explanation for this strange behavior. "Oh," the man said, "I've been attending this church for twenty-seven years, and this morning at breakfast I bet my wife I could make an usher speak to me." Doffing his hat, he trudged out of the church chuckling.

Then I saw an usher greet a man like this. Slapping the worshiper on the back until the poor fellow nearly gasped for breath, the usher said, "We're sure glad you could make it tonight." Before his victim had a chance to respond, the extrovert continued by blurting, "Whatdaya think about the way the Yanks tromped Philadelphia?"

Of course these two instances are extremes, but the fact is that many ushers fail because they do not know how to greet people.

There are many ways the usher may greet the person or persons entering the church, but in all instances he should smile, smile, smile! Nothing is so defeating as a sour-looking usher. You want to say, "Well, this church isn't doing much for him."

The smile in itself suffices for a greeting or the usher may add a mild "Hello" or "Hello, we're glad you're here this morning." Never offer to shake hands with a lady. If she of her own accord offers to "shake," then co-operate; otherwise just bow. And you needn't be too quick in forcing strangers to shake hands before the service. Certainly there is no hard and fast rule and there will be many exceptions. The stranger may be a little bit dubious about the whole affair. If so, don't rush him. Size him up, try to shake hands with him only if he is the friendly type and seems to be at ease. Above all, don't be a bone crusher! Ever so often I'm forced to shake hands with some character who finds great delight in forcing me to call for mercy from his vicelike grip.

In most churches it is the job of the ushers to record the names of the visitors for the pastor's mailing list. This can be done with tact! I saw it done like this. The pastor called for the ushers to come with visitors' cards. Then marching briskly in formation the men proceed to the front like officers of the law who had come to record the names of the unfortunates who, out of no ill will to anyone, had ventured into the service for the first time. Equally obnoxious is the usher who, like a star salesman, "rushes" the visitor to get his name on the dotted line.

How about this plan? The usher, if he is worthy of his opportunity to serve, pretty well knows the people

who regularly make up the congregation. So when he spots a new person he tactfully approaches him with something like this: "I'm George Domyart, a member of this church. In our effort to serve the community better we record the names and addresses of those who attend here, so we may send you notices of our special activities from time to time. I'm sure you'll co-operate with us on this." Then he hands him the card and pencil.

If the person says he is from out of town, then add, "That's fine. Our pastor likes a record of the out-of-town guests. We have a number with us in each service."

If the person insists that he doesn't want to sign a card (and some do), then don't persist. It is better to have guests there unsigned than not to have them at all.

I knew of one church which had this clever plan. They published a monthly paper. The pastor mentioned this fact from the platform and offered free subscriptions to all "first timers" in the service. In this way he never failed to get 100 per cent co-operation from the congregation. We are universally interested in getting something free.

One problem in which we all fail is "remembering names." However, we all like to hear the sound of our names, and the usher who can call the members by their names as they enter the door is never without respect. A friend once splurged me to a weekend at the Waldorf Astoria in New York. Registering one night, I did not see the desk clerk again until the following night when I returned from my day's activities. Even though the desk clerk had met hundreds of people through the day, he without hesitancy called me by my name when I stepped up to the window. No won-

der he's the most unforgettable desk clerk I've ever met.

In greeting people after the service, it is often good if the usher can introduce new people to various members of the congregation and to the pastor. It is easily done. You already have their names from the guest cards. You merely say, "Mr. Newlycome, I want you to meet Mr. Oldtimer, one of the members of our church." Or, "Mr. and Mrs. Firsttime, I want you to meet our pastor, Rev. Bishop."

There are only a few things to remember in introducing people to each other, according to Christian etiquette. Never present a lady to a man, but rather a man to a lady. The only exceptions involve the president of the United States and ordained clergymen. Everyone is introduced to the pastor, not the pastor to him. Also, never introduce people by their first names alone. And, of course, never refer to your pastor at any time, anywhere, to anyone, except by his proper title *Reverend*. He is never addressed by his first name.

The job of church greeter involves a lot of smiles, plenty of tact, and a small amount of "how."

### *The Reward of Ushering*

Dr. E. M. Hosman, head of the usher training course at the University of Omaha, says, "The first qualification for being an usher is to feel honored by being invited to be one." It is harder to gain membership on the board of ushers at the Fourth Presbyterian Church in Chicago than it is to join one of the exclusive south shore country clubs. The head usher, who is a great industrialist, has made his ushers feel so honored to serve that seldom is there a vacancy. One of my friends attended the Riverside Church in New York when the usher

(Continued on page 65)

# Usable Poetry

(Willard Stonecipher, a student of Olivet College, was traveling back to school by auto when an accident occurred which claimed his life. A few hours prior to the mishap he had composed a poem, which we print below. The editor visited the church at Macon, Missouri, where he was a member and dedicated an altar which was built and dedicated to the memory of this fine, godly young man.)

## NEGLECT

*I went to the busy city, where men  
went scurrying by,  
Where streetcars clanked and motors  
roared and buildings obscured  
the sky;*

*And in this noisy scramble of men's  
own intellect,  
I saw the Christ of Calvary look concerned  
at their neglect.*

*I went then to the factory, where  
greed of money reigned,  
Where men neglected safety and  
sought to make a gain.  
There in their human scurry I looked  
for Christ once more,  
And truth, I saw Him watching,  
watching as of yore.*

*I then went to the smaller towns,  
where life had slowed its pace,  
Where men could go much slower in  
running life's hard race.  
But in this lower tempo I wondered if  
Christ could abide.  
But, lo! I found them careless and  
drifting with the tide.*

*So out I went to the country, where  
man lives all alone,  
Free from the cares of the city life,  
to live and care for his own;  
But in life's daily, carefree life forgets  
its direst need;  
Forgets the Christ of Calvary, the  
Christ who intercedes.*

*So in life's different tempos, and running  
life's odd speeds,  
Neglecting Christ of Calvary, this  
Christ who intercedes,  
How can we make yon shining goal, or  
keep our garments white  
If we neglect this Christ of God and  
fail to do the right?*

## A SERMON

*It should be brief; if lengthy it will  
steep  
Our hearts in apathy, our eyes in  
sleep;  
The dull will yawn, the chapel-  
lounger doze,  
Attention flag, and memory's portals  
close.*

*It should be warm—a living altar  
coal,  
To melt the icy heart and charm the  
soul;  
A sapless, dull harangue, however  
read,  
Will never rouse the soul or raise the  
dead.*

*It should be simple, practical, and  
clear;  
No fine-spun theory to please the ear;  
No curious lay, to tickle lettered  
pride,  
And leave the poor and plain un-  
edified.*

*It should be tender and affectionate,  
As his warm theme who wept lost  
Salem's fate;  
The fiery laws, the words of love al-  
layed,  
Will sweetly warn, and awfully per-  
suade.*

*It should be manly, just, and rational,  
Wisely conceived, and well expressed  
withal;*

Not stuffed with silly notions apt to  
stain

A sacred desk, and show a muddy  
brain.

It should be mixed with many an  
ardent prayer

To reach the heart, and fix and fasten  
there;

When God and man are mutually ad-  
dressed,

God grants a blessing, man is truly  
blessed.

It should be closely, well applied at  
last,

To make the moral nail securely fast;  
Thou art the man! and thou alone  
wilt make

A Felix tremble, and a David quake.

—Selected from the *Christian Min-  
istry*

## I, THE PREACHER, WAS KING

Ecclesiastes 1:12

(Dedicated to all God-called min-  
isters)

E. WAYNE STAHL

Royal is your great vocation,

Which with triumph I will sing;

For we read the declaration,

"I, the preacher, was a king."

In Ecclesiastes written

Is that high and shining word.

By its splendor I am smitten;

By its wonder I am stirred.

"Kings and priests" to God, our Fa-  
ther!

This your calling now we see.

It is not of men, but rather

From the Jesus of "the Tree,"

Where Incarnate Love was dying.

Golden news you sound abroad,

Royal ones, when you are crying,

"Oh, behold the Lamb of God!"

How august your royalizing!

On your coronation day

(Memory that hour is prizing)

You could hear the Lord Christ say,

"I have chosen, I ordain you,

My ambassadors to be;

Ever shall My love constrain you,

Preaching truth that makes men  
free."

There is oil for his anointing

When an earthly king is crowned;

Holy oil of God's appointing

For His minister is found.

'Tis the unction of the Spirit

Which to him true power will bring.

Then he says (the world must hear  
it),

"I, the preacher, am a king."

---

## Ushers Are Made, Not Born

(Continued from page 63)

in his section was Mr. John D. Rocke-  
feller, Sr.

Although some great men have  
been church ushers, the job for the  
most part is a thankless one. If you  
want attention, you will probably get  
more by doing a rotten job than by  
doing a good one. The sore spots  
will stand out more than the good  
ones. You will get criticism, but you  
may rest assured that your job well  
done is of great help to the pastor, and  
most laymen have an inner sense of  
"good feeling" at the sight of a fine-  
looking ushers' corps.

Uncle Bud Robinson was once  
standing on the curb when a circus  
wagon went by. After looking at the  
shining red, yellow, and gold wheel  
on the wagon he just bowed his head  
and prayed, "O God, just let me be  
the grease that makes the wheels run  
smooth."

And you, dear usher, for the most  
part will be that grease which makes  
the wheels of the church run more  
smoothly.

## Quotes from Recent Books

*Talk Is Cheap*—The man who constantly talks of certain experiences, and urges other men to enter into them, must come in time, by very force of describing those experiences, to think that he has undergone them. You beg men to repent, and you grow so familiar with the whole theory of repentance that it is hard for you to know that you yourself have not repented.—PHILLIPS BROOKS, in *Lectures on Preaching*.

*Two Possibilities*—We see at once that stones and trees can never be traitors. They are too low in the scale of existence to be capable of such guilt. We see at once that beasts can never be capable of the great treacheries which defile the story of man. They are too low in the scale of existence to participate in the guilt which blackens the human story. It is precisely because of man's dignity that he can make the great betrayal. Only in the lofty level of freedom are these terrible things possible. Only a man made in the image of God can sin against the Divine likeness. You have to reach the human level in order to be confronted by the possibility of the misuse of freedom.—LYNN HAROLD HOUGH, in *The Dignity of Man*.

*Christians Must Witness*—If our walk with God were closer, we would talk more to each other about it.—COSTEN J. HARRELL, in *Friends of God*.

*To Make the Devil Cringe*—Love and humility are two things the most contrary to the spirit of the devil of any thing in the world; for the character of that evil spirit, above all things, consists in pride and malice.—JONATHAN EDWARDS in *The Work of the Holy Spirit*.

*Cultural Death*—It is as true of the kingdom of truth as of the kingdom of heaven that "except we be as little

children" we cannot enter therein. It is the illusion of a progressive culture that the movement toward maturity is always a movement toward larger life and profounder wisdom. That movement is actually toward both life and death. Death in the realm of culture means a sophistication which either loses interest in the ultimate issues of life because of a too great preoccupation with immediate issues, or, even worse, which imagines that a cumulation of detailed answers to questions solves the ultimate issues of life.—REINHOLD NIEBUHR, in *Faith and History*.

---

## Saint Peter's Bones

By Raymond Browning

*This word comes from the Vatican:*

*They're moving dirt and stones,  
And very soon they hope to find  
Apostle Peter's bones.  
Of course there are some doubting  
saints*

*Who won't be satisfied  
Until they know just how those bones  
Can be identified.*

*They might be bones of some old  
scamp*

*Who slit some traveler's throat,  
Then took his money and his clothes  
And dumped him in a moat.  
And should those bones rest in some  
shrine*

*Where pilgrims kneel and pray,  
The owner of that skeleton  
Might be in hell to stay.*

*Now if some august pontiff or  
Some council should decide  
This is the very framework that  
Saint Peter wore inside,  
Would that help sinners starving for  
The Bread of Life—not stones?  
We need the Christ whom Peter  
preached.*

*Men's souls can't feed on bones.*

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16 ¶ For ¶ God so loved the world,  
that he ¶ gave his ¶ only begotten Son,  
that whosoever believeth in him should  
not perish, but have everlasting life.



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## • INVITOGRAM •

The invitogram is similar to the card in design, but is printed on canary bond paper, size 5½ x 8½ inches. The printing, like the card, is custom-made. These grams may be used for hand-out invitations or mailed in the matched envelopes.

PRICES—250 Invitograms imprinted . . . . \$2.95  
 Additional 250 Invitograms imprinted \$1.95  
 250 Invitograms (without imprint) . . . \$1.95  
 250 Matched envelopes . . . . . \$1.95



## • REVIVAL STICKERS •



PRICES: One dozen . . . . . \$5.00  
 Three dozen or more . . . . \$3.50 per dozen  
 Eight dozen or more . . . only \$2.50 per dozen

These effective revival stickers are printed in brilliant, easy-to-read, waterproof colors. The imprinting contains the name of the evangelist or speaker, the church location, date and time of service.

Each sticker comes complete with pressure adhesive on the back. No paste or water is needed. Just peel off the backing sheet and press sticker down with the hand. It will cling to any clean, smooth surface, but can be peeled off at will. Size, 5 x 18 inches.

### HOW TO ORDER

Be sure to give name of evangelist or workers, date and time of meeting, name and address of church, pastor's name, and any additional copy; also, quantity of each item. Mail to

**NAZARENE PUBLISHING HOUSE**  
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