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Cold Statistics

SOMETIMES it is difficult for us to sit down and face facts. Statistics are the coldest kind of facts, and that is why many of us dislike them. Many people refuse to become interested in statistics because generally they are so revealing; and because of their refusal, they miss either an incentive or a blessing.

We have just read the unpublished statistics for the Church of the Nazarene for the year 1950-51. One area of them started this editor to musing, and the few paragraphs of this editorial are the result. Below are the figures which startled us, and possibly they will startle you:

Number of churches	3,638
Number showing no gain in membership	411
Number showing a loss in membership	1,001
Total showing either no gain or a loss	1,412 or 39%

It is this 39 per cent which startles your humble editor. These 1,412 churches which have been static for one year cause us great concern. All that we can do is wonder what caused this showing, for we have no statistics as to causes. But, friend pastor, if you are occupying one of these 1,412 pastorates, presuming all of these churches have pastors, it is time you analyzed your situation as to the why of this dormancy.

As editor, there is just one question I would like to ask. I will never know the answers, for you must answer in absentia. This question is, "How many of these 1,412 churches, led by their pastors, conducted the visitation program in this Mid-Cen-

tury Crusade for Souls?" I cannot even make myself believe that any church would stand still or lose members if both pastor and laity had the spirit of compassion which would have driven them to the homes, offices, and dwellings of men and women who do not know our Lord, or who have strayed away from the Christian fold.

Recently I have heard a resurgent emphasis upon the Biblical quotation, "Who hath despised the day of small things?" The writer of this passage never intended that any person be satisfied with the day of small things. There is not even an intimation of such an interpretation in the question. But some would make us think that a choice had to be made between quality and quantity, discarding the idea of the latter in order to defend a numerical decline. Very rarely is there any defense for failure.

Sometimes, when we have a good salary and a fine parsonage, we are overcome by a feeling of security, which causes us to "rest on our oars" or to "let up" in our efforts, and soon the Kingdom suffers. Or perchance we have been preaching for several years and our barrel is quite full, and so we begin to use the old "fodder," much of which has now become dry and uninteresting. If the congregation does not sense the repetition, they are very apt to be sensitive to the lack of passion or the smugness with which we deliver the unanointed message. I do not decry the re preaching of good sermons. Many of them are so God-given that they will bear repeating again and again, but the practice in itself is per-

icious. Or perchance you are so involved with legitimate, yet nonessential, things that the important emphasis of your calling is being neglected.

One of the officials of our Publishing House just laid a card on my desk which has left such an immediate impression upon my thinking that I am having the artist paint a larger copy to hang over my desk, so I can read it once in a while. It reads, "The test of one's vocation is in the love for the drudgery it involves." Yes, we might be so overcome by drudgery and monotony that we begin to do the things we like to do and neglect the things which we do not enjoy doing. We settle into the groove of that which pleases. In the front page of my Bible I wrote a statement which has helped me for

twenty years. It is a prayer: "O Lord, when Thou seest me in danger of settling down, in tender pity put a thorn in my nest." Yes, anything in our life or attitude as pastors which would deter us from "reaching toward the sky" should be eliminated, even if it hurts.

I hope that these statistics do not reflect a lack of love for our beloved Zion. We must not only love souls, but we must love the church of our choice, which furnishes us the channel for our soul-winning activities; love it sufficiently that we will accept the drudgery and monotony of our task with a willingness which will change that same drudgery and monotony to an attractive service.

Those cold statistics—how they bother me! Fourteen hundred twelve churches with no gain!

The Semantic Pulse

THE SCIENCE of the meaning and the sense development of words and phrases is referred to in the term "semantic." The semantic pulse of a congregation designates their intelligent understanding of the words and phrases which they frequently or infrequently hear, especially from the lips of the pastor and preacher.

The *Christian Advocate*, in an article captioned "Talk Plainly, Preacher," by William D. White, presents the findings of the author through a questionnaire which he gave to a number of his constituents, with what would be to the editor startling results. He found out that the following words had little or no meaning to the congregation. I list them below.

Washed in the blood
Grace
Saved by grace

Blood of the Lamb
Things of the flesh
Died for our sins
Saved by the blood
Throne of mercy
Heir of salvation
Balm in Gilead
Holy Ghost
Cherubim and seraphim
Alpha and Omega
Cup runneth over
Dwell among us
Think in your heart
Dayspring
Husbandman
Bread of Life

They said that under the use of these phrases they had "unpleasant feelings." Some of them gave a warm glow; others, antagonism; while others gave pain and, with some, plain anger was the result.

I do not understand how any man preaching an evangelistic gospel or even the Christian gospel could be so slack as to keep his congregation uninformed relative to the meaning of some of the above listed words and phrases. Of course if his church was one of modern trend and thought, that would be understandable; for no doubt he had failed to preach about the blood of Jesus Christ, hence the ignorance of his constituency. We can readily observe why some of these phrases would be misunderstood if people were not students of the original languages or of the Bible—such as “Alpha and Omega,” the first and last letters of the Greek alphabet, meaning beginning and end. “Think in your heart” is another; for it should read, “As he thinketh in his heart, so is he.” “Cherubim and seraphim” would demand a knowledge of the Word. “Things of the flesh” also might be misunderstood. But such words as “Saved by grace,” “the blood of the Lamb,” “saved by the Blood,” or “washed in the Blood” portray the fact that the people were not only ignorant of the plan of salvation and the Word of God, but they had not experienced the saving grace of God, for they did not like the word “grace” or “saved by grace.” But if a man preached sermons that even approached the evangelical type, they surely would be able to identify these terms by connotation. I have no brief for the above failure to identify words of such significant meaning as suggested by the author of this article, and would suggest that he place such a spiritual emphasis in his preaching that people would understand this Biblical language.

But while thinking of this matter, I began wondering about some situations in which a pastor finds himself today when he uses a terminology which is very familiar to the man

acquainted with the holiness movement but which is very unfamiliar to the person who is a guest or a visitor in his congregation for the first time, and maybe the first time in a holiness church.

I wish to insert here, however, that the Holy Spirit, when He gives unction to the preacher, many times will also give understanding hearing to the members of an audience. But it should be our task as preachers to give the gospel in as plain and simple and understandable language as possible.

As an illustration: When one preaches a sermon from the subject “Sanctification, as a Second Definite Work of Grace,” then he is obligated to introduce it or preface it with an area of definition, with historical significance, so the congregation will be thoroughly prepared to understand what he means by the secondness of a religious experience. He must remember that there might be before him a score of listeners who know nothing of this work of grace, not even the first, let alone the second. I have heard men use the term Apocalypse with no explanation that it meant the Book of Revelation, and I became aware of a sense of non-understanding or even misunderstanding on the part of many people. Even the words conversion, regeneration, and justification should be isolated from one another and their meanings made clear. In the process of a sermon, if a preacher feels that he has mentioned some word or term that the people do not understand, he should clear the atmosphere before proceeding. Of course, sometimes the use of a word might give its meaning, without its being defined. Its place in a sentence would cause an uninformed person to catch a glimpse of its sense, so that his mind would

(Continued on page 31)

The Revival of Biblical Theology

By Ralph Earle

IN THE AUTUMN number, 1946, of *Religion in Life* there is an article entitled "Biblical Theology and the Sermon on the Mount," by Alexander Purdy. Professor Purdy, of Hartford Theological Seminary, speaks of "the current revival of biblical theology." After stating that "the discipline known as biblical theology has largely vanished from our theological curricula," he goes on to say: "The re-emergence of biblical theology, in fact if not in form, is accordingly one of the most striking phenomena of current New Testament studies."

Dr. Purdy mentions Barthianism as one of the influences producing this change, and then notes among "other possible reasons for the revival of biblical theology" the inadequacy of historical criticism. After justifiably labeling the results of form criticism as "subjective," he makes this intelligent observation:

If precise historical conclusions as to the origin of Christianity are uncertain, the fact remains that it emerged as a living, vital faith. Now such a faith is desperately needed in our troubled times. It is natural and praiseworthy, as well as justifiable, that scholars should sense this need and should be influenced by it in their examination of the records. For these and other reasons we are witnessing a revival of interest in the theology of the New Testament.¹

Another recent article of significance is "Neo-Orthodoxy and the Bible," by Professor G. Ernest Wright of McCormick, a paper read at the 1946 Chicago meeting of the National Association of Biblical Instructors and published in the May, 1946, issue of

the *Journal of Bible and Religion*. Professor Wright speaks of the fear entertained by Biblical scholars "of being considered unscholarly and homiletical." He then goes on to make this pertinent observation:

Our training has led us to picture the ideal figure to which we should conform as an Aristotle or Einstein, rather than as an Isaiah or Jesus. It is much more comfortable to be a strictly impartial and objective marshaller of facts, than an interpreter of their ultimate meaning and truth.²

Professor Wright objects to the dominance of Greek influence in religious thinking today. Greek philosophy magnified the good life but was utterly inadequate because it had no solution for the problem of human sin.

While the Bible affirms the worth of man, its central problem is the reason for man's inability to obtain the good life he desires. It thus concerns itself with the problem of human sin, with a realistic analysis of human nature, with God's attempt to deliver man from the tragedies which have resulted from the misuse of his freedom, and with an answer to the question untouched by the Greeks: how shall man do that which he knows he ought to do?³

One of Professor Wright's great contributions to contemporary Biblical study is his emphasis on the vital importance of the religious message of the Bible. In this article he declares:

Throughout the New Testament and the prophetic writings of the Old there is a sense of urgency, a sense of the absolute importance of their proclamation, and a demand that the hearer make a decision.⁴

¹G. Ernest Wright, "Neo-Orthodoxy and the Bible," *The Journal of Bible and Religion*, XIV (1946), 88.

²*Ibid.*, p. 93.

³*Ibid.*, p. 95.

⁴Alexander C. Purdy, "Biblical Theology and the Sermon on the Mount," *Religion in Life*, XV (1946), 498, 499.

Dr. Wright has himself highlighted this sense of urgency and authority in his powerful little book, *The Challenge of Israel's Faith*,⁵ one of the most helpful books written in the Old Testament field in our day. Every preacher would do well to read this small but weighty volume.

One quotation from it will have to suffice for the present. He says:

Many of us have been doing more reasoning and arguing than *proclaiming* the word of the Lord. If the truth of God the King is to produce conviction, to strike at the will, to reorganize life, it must above all be preached and proclaimed, lest we lose ourselves in discussion and fail to utter it at all! It is at this point that the biblical study of the last century failed us.⁶

Before turning our attention from periodicals to books, mention might be made of a new quarterly journal which began with the January, 1947, issue. It is called *Interpretation—A Journal of Bible and Theology* and is put out by Union Theological Seminary, of Richmond, Virginia.

The first article in *Interpretation* was a happy choice. Dr. H. H. Rowley, of Manchester, England, has reflected the purpose and plan of the journal in his article entitled "The Relevance of Biblical Interpretation." His opening sentence reads: "The appearance of a journal specifically devoted to biblical interpretation is a symptom of our time."

After pointing out the effect on Bible study produced by the scholars of the nineteenth century, Dr. Rowley goes on to say:

Against this a reaction has set in. There is a growing recognition that only a biblical religion, founded on and nourished by the Bible, can suffice for this or any other day. It would be unfair to pretend that such an attitude is wholly new, nor do I maintain this for a moment here. My point is simply that at

the present time there is a strong trend in this direction.⁷

Let me give briefly here just two more quotations from this article. Dr. Rowley declares: "The renewed interest in theology is a significant mark of our time."⁸ Then, after discussing the defects of an overemphasis on the historical-critical method during the last century, he says:

That is why men are asking for commentaries with a new emphasis, and an interpretation that it no less scholarly than we have known but more profoundly theological. We need a more dynamic view of the Bible and its ideas.⁹

One of the more satisfying books which I have read in recent years is *The Distinctive Ideas of the Old Testament*, by Norman H. Snaith. Dr. Snaith is a Methodist leader in England and teaches Old Testament at Wesley College, Leeds.

The main contention of this book is that Christian theology has tended wrongly to build more on Greek intellectual concepts than on the great religious teachings of the Old Testament. In his preface the author states very clearly the thesis of the book. He writes:

In this Fernley-Hartley Lecture I have set forth what I believe to be the distinctive ideas of Old Testament religion. These are different from the ideas of any other religion whatsoever. In particular they are quite distinct from the ideas of the Greek thinkers. The aim of Hebrew religion was *Da'ath Elohim* (the Knowledge of God); the aim of Greek thought was *Gnothi seauton* (Know thyself). Between these two there is a great gulf fixed. We do not see that either admits of any compromise. They are fundamentally different in a priori assumption, in method of approach, and in final conclusion. . . . The New Testament has been interpreted according to Plato and Aristotle, and the distinctive Old Testament ideas have been left out of account. . . . The "righteousness" of Aristotle has been substi-

⁵G. Ernest Wright, *The Challenge of Israel's Faith* (Chicago: University of Chicago Press, 1944).

⁶*Ibid.*, pp. 46, 47.

⁷*Interpretation*, I (1947), 3.

⁸*Ibid.*, p. 4.

⁹*Ibid.*, p. 11.

tuted for the "righteousness" of the Old Testament.¹⁰

We have already noted Professor Wright's similar complaint against the dominance of Greek influence over modern thinking. Another quotation from his previously mentioned article will make this still more clear. He says:

Now what impresses me most about the Bible is the utter difference between its solution of the problems of existence and that of all other religions and philosophies of which I am aware. . . . Most thinking people today, however, hold a position much more similar to the idealism of Greek philosophy than it is to Biblical faith.¹¹

Dr. Snaith selects as the distinctive ideas of the Old Testament the holiness of God, the righteousness of God, the salvation of God, the covenant-love of God, the election-love of God, and the spirit of God, and devotes a chapter to the discussion of each.

The main feature in Dr. Snaith's treatment of these ideas is his careful and painstaking study of the exact meanings of the words used in the Old Testament to express these ideas. While a knowledge of Hebrew is an advantage in getting the most out of this book, it is not at all prerequisite to its study. Any serious student will find the hours spent in reading the book both profitable and pleasurable. While dealing with profound truths, Dr. Snaith has the happy—and altogether too rare—faculty of making theology interesting and even fascinating.

One of the more important points which Dr. Snaith emphasizes is that the Hebrews always thought of virtues in terms of concrete activity rather than abstract passivity. God's acts reveal His character, and His character can only be known by observing His activity.

It is interesting to see the emphasis given by a Methodist writer to the ideas of covenant and election. Dr. Snaith does not confess any obligation to the continental crisis theologians; but perhaps a wholesome, mildly corrective influence from those quarters has affected him. His theological point of view is definitely theocentric. Perhaps a closing quotation from this book will illustrate that fact and also furnish a summary of the book's main thesis.

The Hebrew system starts with God. The only true wisdom is Knowledge of God. "The fear of the Lord is the beginning of wisdom." The corollary is that man never know himself, what he is and what is his relation to the world, unless first he learn of God and be submissive to God's sovereign will. The Greek system, on the contrary, starts from the knowledge of man, and seeks to rise to an understanding of the ways and Nature of God through the knowledge of what is called "man's higher nature." According to the Bible, man has no higher nature except he be born of the Spirit.¹²

My own reaction to Dr. Snaith's book is well expressed in a review of it by the editor of *Interpretation*. He says:

It is in a real sense an Old Testament Theology, one of the best, if not the most exhaustive, in the English language. It is more than that; it is a passionate appeal for a return to the Old Testament, not for illustrations or for proof-texts supporting a doctrine or a sermon, but for a thought pattern for Christian theology.¹³

Speaking of Old Testament theologies, this might be a good place to mention Snaith's own statement about the current dearth in that field. He says: "It is significant that for the last standard work in English on Old Testament theology we have to go back to A. B. Davidson's *The Theology of the Old Testament* which is

¹⁰Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (Philadelphia: Westminster Press, 1946), 9.

¹¹*Journal of Bible and Religion*, XIV (1946), 92.

¹²Snaith, *op. cit.*, pp. 237, 238.

¹³*Interpretation*, I, 87.

dated 1901.”¹⁴ Books on the origin and development of the Hebrew religion have taken the place of works on Old Testament theology. However, in 1949 a new text in Old Testament theology appeared, written by Professor Baab.

Another English book published here by Westminster Press in 1946 is *Christianity According to St. John*, by W. F. Howard. Dr. Howard is an outstanding authority in the Johannine field, having published sixteen years ago a scholarly work entitled *The Fourth Gospel in Recent Criticism and Interpretation*. It is interesting to note that in his new book he has concerned himself entirely with the theology of the Johannine literature. It is at least another straw blowing in the same direction.

Like Dr. Snaith, his fellow Methodist, Professor Howard is opposed to the modern habit of finding the roots of New Testament theology in Greek philosophy, which has been done especially in the field of the Johannine writings. Most of the books on the Fourth Gospel written in the past generation have played on one string, and one only: John's Gospel is the Hellenistic Gospel, saturated with Greek thought.

It is a refreshing change, to say the least, to find a distinguished scholar emphasizing the Jewish background of the Gospel of John. After his extensive and intensive study of the subject Professor Howard writes: “The more closely the Johannine writings are studied the more clearly does the Jewish character of both language and thought stand out.”¹⁵

Again he says: “The Fourth Evangelist was a Jew in training and tradition The clue to the

Johannine conceptions is to be sought in Jewish sources rather than in foreign cults and philosophies.”¹⁶

There are so many good things in this book—including a careful study of significant Greek terms—that one hardly knows where to begin or leave off. Perhaps we had better confine ourselves to the quotation of one particularly fine statement: “Truth is not a correct conception of God to be apprehended by the intellect so much as a revelation of reality to be received in a personal relationship.”¹⁷ That is the kind of emphasis that theology must have if it is to be vital and living.

It is over fifty years since George B. Stevens of Yale published his definitive work on *Johannine Theology*, in 1894. The book has served nobly as a text for countless classes in that subject. But for almost a generation that course has been disappearing from the curriculum until it has become a rare antique. It is certainly not without significance that there has again appeared an able exposition of the teachings of one whom D. A. Hayes styled “the greatest theologian and the most profound philosopher of the early Christian church.”¹⁸

While we are thinking of the Gospel of John we might mention another study of it which also appeared in 1946. If one desires a very readable popular presentation of the liberal view with regard to the Fourth Gospel, he will find it in *The Spiritual Gospel*, by W. A. Smart.¹⁹ The author builds on the usual thesis of the Greek background of the Gospel and holds that we do not have here the actual words of Jesus. Rather we have “the claims of a religious genius

¹⁴*Ibid.*, p. 31.

¹⁵*Ibid.*, pp. 185, 186.

¹⁶D. A. Hayes, *John and His Writings* (New York: The Methodist Book Concern, 1917), p. 68.

¹⁹W. A. Smart, *The Spiritual Gospel* (New York: Abingdon-Cokesbury, 1946).

¹⁴ Snaith, *op. cit.*, p. 12.

¹⁵W. F. Howard, *Christianity According to St. John* (Philadelphia: Westminster Press, 1946), pp. 29, 30.

for his Lord."²⁰ However, he thinks that we should accept the Johannine picture of Jesus. The book is definitely less objectionable than most books on John's Gospel which have appeared in recent years.

In passing we might mention briefly another English book published by Westminster, *Jesus the Messiah*, by William Manson. This has been highly recommended in reviews, but we found it rather disappointing. Two outstanding statements appear in the preface, however:

The real background of the mind of Jesus, to judge from the tradition, was not Jewish apocalyptic or ethnic gnosis but the prophetic religion of the Old Testament. . . . By a renewed placing of the Synoptic tradition against the background of the Old Testament religion I have come to a deepened sense of its historical and revelational value.²¹

The subtitle of the book reads: "The Synoptic tradition of the revelation of God in Christ: with special reference to Form-criticism." Dr. Manson has made a real contribution in pointing out the limitations of this popular new method for the study of the Gospels and presenting careful evidence against the validity of some of the assumptions of its adherents. As a mild, yet scholarly, corrective of radical criticism it may be destined to play an important part in the changing scene. We can only hope that it may.

Far more satisfying to our appetite was a book carrying the superscription "An Essay in Biblical Theology" and entitled *The Resurrection of Christ*, by Professor Michael Ramsey, of the University of Durham, England.

In this book Dr. Ramsey has made a careful investigation of the critical problems involved in a belief in the

resurrection of Jesus. He pays high tribute to Bishop Westcott.

Westcott's teaching represents the historic faith of the church as presented in a spirit of scholarly orthodoxy in the latter decades of the last century. . . . Westcott's teaching may yet be found to outlive the theories which the succeeding half-century has produced.²²

After examining briefly the theories of Strauss, Keim, Streeter, and Kirsopp Lake, Professor Ramsey asserts his own belief in the bodily resurrection of Christ. "The Gospel in the New Testament involves the freedom of the living God and an act of new creation which includes the bodily no less than the spiritual life of man."²³

We come now to two books written by American scholars and published by the Westminster Press in 1946. The title of the first one is an illustration and confirmation of the title of this article. Millar Burrows, professor of Biblical theology at Yale University Divinity School, has called his latest and most important book *An Outline of Biblical Theology*.

In the introduction Professor Burrows has indicated clearly the need for a revival of the study of Biblical theology. He writes:

In recent times there has been a marked decline in biblical preaching. . . . New subjects have crowded into the theological curriculum and pushed the Bible into a corner. . . . The modern critical study of the Bible has unquestionably caused confusion and the loss of a sense of divine authority, thus diminishing the confidence with which a preacher could use the Bible. The result . . . has been a perceptible thinning out of the content of preaching. Listening for the word of God, the people too often hear only a man's opinions. . . . What Christian preaching needs above all, however, is not biblical adornment but the structure and substance of the Scriptures. Our major concern here is with the essential

²⁰p. 134.

²¹William Manson, *Jesus the Messiah* (Philadelphia: Westminster Press, 1946), p. 9.

²²A. Michael Ramsey, *The Resurrection of Christ* (Philadelphia: Westminster Press, 1946), p. 48.

²³*Ibid.*, p. 56

nature and basic features, the real fundamentals, of biblical religion.²⁴

In his chapter on "Authority and Revelation" Professor Burrows has some very fine statements regarding inspiration and Biblical authority. He writes: "Christianity, like Judaism before it, has always held that its faith is based on divine revelation, and the authentic record and deposit of that revelation has been seen in the Bible."²⁵

Again, in seeking to understand the importance of Biblical history, Dr. Burrows writes:

The conviction that God is revealed in history, and especially in the history of his chosen people, explains why there is so much history in the Bible. It is told, not for the sake of the record itself, but for the revelation of God's judgments in the events narrated.²⁶

But Old Testament history has one final and certain goal. "The special revelation of God in the history of Israel reaches its culmination in the incarnation of God in Christ. . . . All the saving truth of Scripture is summed up in the person of Jesus."²⁷

One of the interesting features of the book is the hundreds of footnotes referring to Biblical passages. In fact, very few other references are made. The author is interested primarily in stimulating an intelligent study of the Bible itself.

The other book by an American scholar is *Eyes of Faith*, by Paul Minear, now Professor of New Testament Interpretation at Andover Newton Theological School. It is a work on theological epistemology, seeking to answer the vital question as to how we may know God.

Dr. Otto Piper speaks very highly of this book in a review of it in the journal, *Interpretation*. He says:

The treatment of the subject is not only learned and profound but also full of religious vitality. Its historical significance cannot easily be overrated. In the field of biblical theology this is the first creative reaction America produces to the theological renaissance of the Continent. The many new approaches to biblical theology and theological epistemology which the European theologians have ventured in recent years are here integrated in one consistent view. Because he is so familiar with the American philosophy of religion, Dr. Minear is able powerfully to oppose it with his biblical outlook.²⁸

The great indebtedness of Professor Minear to the crisis theologians of the continent is obvious to even the casual observer. The first three chapter headings alone would give that away: "God Visits Man," "God Chooses Man," "God Says, 'Choose.'" Then, if one glanced at the footnotes he would meet frequently with familiar names, especially Brunner and Kierkegaard. It is interesting to note that the author refers a number of times to *The Distinctive Ideas of the Old Testament*, by Snaith, which we have already reviewed.

Dr. Minear states as the object of this book "that of coming to terms with the Biblical perspective." He indicates the true nature of his work when he says: "Our desire is not to construct a Biblical theology, but to provide a preface for such theology."²⁹

Lest it should appear that our "terminal facilities" are seriously out of order we must bring this study to a close. The evidence for a revival of Biblical theology could be continued almost indefinitely. But we should like to conclude with a few words from the closing paragraph of Hunter's fine work on *The Message of the*

(Continued on page 47)

²⁴Millar Burrows, *An Outline of Biblical Theology* (Philadelphia: Westminster Press, 1946), pp. 2, 3.

²⁵*Ibid.*, p. 8.

²⁶*Ibid.*, p. 39.

²⁷*Ibid.*, pp. 39, 40.

²⁸*Interpretation*, I (1946), 83.

²⁹Paul Minear, *Eyes of Faith* (Philadelphia: Westminster Press, 1946), pp. 1, 2.

Dwelling in the Beulah of Holiness—Part II

By a Fellow Servant of the Master

Beulah Land!

To Abraham God promised the inheritance of the land of Canaan. In the fullness of time the devious paths of the Almighty led Israel to their possessions. In surpassing loveliness Canaan is described as flowing with abundant milk and honey, a country of sweet peacefulness, and of swelling magnitudes of glories.

Throughout the centuries Canaan has typified the experience of holiness. Holiness has been known as “dwelling in Beulah.” In this life of holiness are found all the fulfillments of the occurrences and realities of Canaan.

Dwelling in Beulah is inhabiting the land of Canaan spiritualized, celestialized. The experiences of Canaan find their completion in the holy activities of Beulah. The personages of Canaan, with its fellowship and blessedness, have their antitypes in this Beulah land of heart purity and holiness.

Beulah Land! Who can fathom the glories of thy boundaries? Who can measure the possibilities of thy joy and peace and holy contentment? They are unfathomable, beyond the ken of the mind, outreaching the possibilities of the dreams of the most fantastic imagination, outstretching the chimeras of our cloudland fancies.

Beulah Land! Wondrous in personages; mighty in occurrences; glorious in conquests and triumphs and victories; thrilling and electric in spiritual possibilities!

Beulah Land! Attractive for communications with God—alluring for the attainable “*heights of holiness*”; enchanting for the hum of the soul nightingales, and the carols of God’s mockingbirds!

Beulah Land! Fascinating for the depths of divine resources discoverable, for the hidden springs of living waters, for the shadows of protecting rocks higher than man! Bewitching with mountain peaks of transcendent and transfiguration Shekinah glory!

Beulah Land! How comforting it is in those paths by the still waters, and out into the green pastures! How refreshing by the rippling rills of holy delight, and luxurious with the grapes of Eschol! How fragrant with the roses of Sharon—majestic for the cedars of Lebanon—and melodious with those heavenly strains of angelic hosannas!

In Beulah with Patriarchs

Such holy men of Canaan! There are faithful Abraham, heaven-sighting Jacob, dreaming Joseph, victorious Joshua, and hosts of throneless princes and mighty men upon whom the foundation of the kingdom of God has been laid. Then into this blessed Beulah, in the obedience of trust, let us walk with Abraham. In tumultuous rapture go forth with him under the stars of heaven with explicit faith and obedience. God may lead you far through twilight shadows from the paths of the home way. But for every step He repays a thousandfold in magnificent power. For every night under the sparkling stars, He will have you count their innumerable hosts, and teach you that the land in glorious abundance is your eternal home.

Every star overhanging the sky of Beulah is a reminder of the unchanging promises of God. Each one becomes scintillant as a promise. Your soul will behold the infinite possibilities of divine riches of grace, peace, and power. In Beulah we can climb the heights of Moriah in peacefulness, and see the sacrifice prepared. In Beulah God will astound the soul with His sweet, whispering voice, as He did Abraham under the tents of Mamre.

In Beulah with Isaac! As Isaac was a child of promise, so is your Beulah life one of the restful promises—promises of grace, mighty to bless, and glory thrilling to the soul; promises of strength for every storm; promises to withhold no good thing from you as you walk uprightly; promises that no danger shall come near your dwelling place. Here are found strong and never-failing promises that rest shall be given in the storm, peace after the battle. These are glamorous promises that faith will triumph over every foe. They are richly emblazoned promises that refreshing waters shall be drawn from the wells of salvation.

Beulah is a land of promise! God promises an eternal home of bliss and gratification, a home of heavenly regality and celestial luxury in palatial abodes. O wondrous, glorious Beulah Land promises, resplendent in brightness, romantic in holy solitudes! They are more lasting than blazing suns, which shall someday burn out; more permanent than silver moons, which shall pale into blood; more endurable than jewels, gems, and diamonds; and more valuable than crowns of gold and scepters of empires!

With Jacob in Beulah! In Beulah we shall behold the golden ladder leading to realms of pure delight. Borne onward by slow-footed time, we can hear angel voices

singing softly the home anthems of heaven. Though the pillow be a stone, still every place can be a house of God, where He rules supreme and fills all with His majestic presence. Reflecting the unfathomable light of the Holy City, every place can be a "gate of heaven," a portal of bliss, the entry into the glory land.

With Jacob we can dig well down into the unsearchable depths of divine resources, uncover hidden treasures of glory-riches and heavenly wealth untold. We shall find resources for refreshing the soul, wealth of power and praise in which to luxuriate, and gloriously to indulge the life. Herein we shall discover beds of roses of heart ease, and rest and soul repose. Here shall be found resources of faith, wealth of grace, depths of glory, reservoirs of holiness, and flood tides of meekness and love. In Beulah are an affluence of the treasures of the Lord, an opulence of divine resources, spirituality, and godliness. Here are riches inexhaustible and unspeakable. Divinely unctionized, the soul can soar into the rosy zone of God's Shekinah.

In Beulah with Joshua we can become a conqueror for God. Beulah Land is one of conquests and victories and triumphs. God placed His hand on Joshua, and made him become a man of faith. His soul became aflame with holy passions to subdue enemies. In Beulah we can conquer for God every passion and every soul enemy. The citadel of the enemies of the heart can be laid low, and the strongholds of sin destroyed. The heart will be crowned with holy success. Enemies will be successfully outmarshaled. The armies of sin will be mastered and outmaneuvered. In Beulah all the forces of hell are overmatched, overpowered, and overthrown.

Dwelling in this Beulah of holiness through the calm of holy meditations we will triumph in glorious victory over the attractions of self. The allurements of the world will be vanquished. The battles of evil are victoriously won. The power of sin is victimized, stranded. In Beulah evil is frustrated, and the clamorous agitations of rebellious passions are quelled. The dweller in holiness, this Beulah of the soul, is a conquering hero.

Prophets, Priests, and Kings in Beulah

God's man in Beulah dwells with conquering kings, priests of the clouded ages, the representatives of God to man. He lives in contact with the mouthpieces of Deity, thundering warnings to the unsaved and unfolding the vistas of the future. The holy man in Beulah is a prophet of righteousness, revealing the will of God, and denouncing transgressions. He unveils the future judgments and magnifies the God of holiness.

His are the eloquence and soul fire of Isaiah, his tenderness and pathos; the flowing, scalding tears of Jeremiah; the courage of Daniel; the glory of Elijah; and the power of Elisha. While days stately swing themselves into evening, he is a prophet in holy communion with God.

As the weeks pass in procession, the Beulah dweller in holiness becomes a priest of the most high God, a representative, or ambassador of the King of Kings, a prophet to foretell the future, and a priest to stand before God, to fill the breach and to bring God and man together. His soul he offers on the altar of sacrifice for the salvation of the lost world. This man is God's, who is crowned with a heavenly touch. He is a man of God's peculiar choice, who is to show forth the excellencies of Him who has called us out of darkness into this marvelous light of Beulah.

The blandishments of power and the pomp of pleasure move him not from the will of the Holy One. God is his Ruler. The blue bowl of the sky, all glorious with a million racing worlds, limits the boundaries of his future empire, on whose throne he shall sit even when time is burned to a cinder.

In faith he is indomitable, impregnable on "the Rock of Ages." In honor with God he is herculean. In battle he is invincible. With demons, he is more than a match. His soul is stalwart and vigorous in spirituality. He is a sovereign of righteousness. His moral stamina is unbreakable, and his holy virility is undaunted by the powers of hell. The nerves of his soul are hardened by spiritual warfare. The divine ozone of Beulah invigorates the life. The power of faith is as strong as steel. Patience is adamant. The caressing peace of the sunshine of Beulah has nerved him for service.

In this Beulah of holiness the soul is not debilitated, delicate, effeminate, enervated, nor impotent. Here all mount the hills of grace, walk the valleys of the spirit, and dwell in the vales of pure delight. The weakness and languishings and decrepitudes of the soul are transformed into holy omnipotence. The heart of this Beulah inhabitant is unconquerable by the devil, unexhausted in waging the battle against sin, unquenchable and flaming as fire, unshaken, by the storms of doubt.

'Tis good to live in Canaan, where the gray air rings and ripples with celestial choruses!

Soul Fire in Beulah

On Carmel when the prophet Elijah prayed, the divine fire fell. So in the soul of the holy one in Beulah flames burn and glow. Spiritual blazes warm and light

the heart. The soul is fervid and fiery with zeal, and glowing and ablaze with divine courage. Here the graces of the spirit are raised to white heat through the fires of God. Every grace is aflame. Patience is a light of sacredness. Humility is a glow of divinity. Love becomes a flame, which glimmers and sheds divine radiance and holy blessings everywhere.

With divine fire burning in the soul, the sanctified becomes a man of vision, who sees not a cloud of doubt frown on the horizon. As with Elijah, the hills become filled with the fiery horsemen of the Lord. All former ambitions are swept by Time's ruthless hand into oblivion. This man courts not the favors of the Naaman of the world. For him God's smile and heavenly blessings are of greater worth than all the empires of the centuries.

Dwell in Beulah, where the morbid exaggerations of worldly wisdom are swept away, where the eyes burn with divine fire, where the hills of God are clad in the rose and amethyst of eternal blessings.

Divine Wisdom in Beulah

Soul wisdom is born by dwelling in Beulah. It is the inspiration of the Almighty, founded upon the truths of the "grand old Book." It is fired by the unction of prophets, the discourses of Jesus, the logic of Paul, and the love of John.

The soul of the Beulah inhabitant knows the voice of the Spirit. He is filled with holy meditations. He may not know the age of the rocks, but he is acquainted with "the Rock of Ages." He may not be able to outline botany, but he knows the fragrance of the "rose of Sharon," "the lily of the valley." When the night is drowned in stars, he possibly cannot trace their wild ragings across the sky, but he has caught a glimpse of the "bright and morning star" of hope. To delineate the course of the sun may be beyond his mental equipment, but the "Sun of righteousness" has arisen with healing in His wings. The component parts of water he may not be able to discuss, but in his soul are springs of living water, bubbling forth into everlasting life. At the fountain of knowledge he may not have drunk very deeply, but the thirst of his soul has been satisfied from the wells of salvation.

In Beulah God, in the fullness of His glory, the completion of His excellencies, the heights of His grace, and the depths of His power to transform, is known. Here His voice speaks, and the soul is attuned to the strains of the music of heaven. The heart is touched by the nameless and inexpressible fascination of midnight music played on the harp strings of the universe. The mysteries of the

kingdom of God are understood. The light of the ages is discovered. The divine truth of eternity is known.

In Beulah the sky of the soul will be bright with the imminent coming of the Lord. The shadows of sin will retreat. The perfume of the tide of God's love will saturate the night of gloom with heavenly fragrance. Here strains of the songs of hurrying rivers of peace will strike the heart. The darkness of each night will be dispelled by the shining beauty of God's promises.

Glorious Hilltops of Beulah

The dweller in this Beulah of divine love is acquainted with its mountain scenery, the activities of the past-flown ages, the conquests of prayer and faith, and the battles of other days. He stands on Moriah with Abraham and God. He sees the fairer land from Nebo's heights. On Tabor where Deborah gained her victories he is at home. The hilltops of Gilboa, the heights of Carmel, where the divine fire fell, are scenes of grandeur for the soul.

The citizen of Beulah has a castle, a palace of prayer, a mansion of abode on Mount Zion, the mountain of God, where once David sang his sweetest psalms of adoration. On the mount of blessings, he catches the smile of the Saviour as He delivers His matchless discourses. Here he is fired by His voice to conquests and victories in this land of blessedness and benedictions.

Even over the hills of Beulah the sanctified see the sun laying a golden, soft mantle of sleep at the falling eventide. On the Mount of Transfiguration the soul catches a glimpse of the halo of divine light, the glow of the presence of Jesus, made glamorous with the brilliance of God's Shekinah. Olivet of the Ascension—magnificent, elegant, and beautiful for the sanctified soul—is a sacred place of devotion and daily pilgrimage.

With Jesus the saint spends the night in prayer under the Syrian stars. He stands on the mountain of victory and conquest with the Saviour. Time's vast and shadowy stream flows on, but the sanctified one is secure in the heights of the mountains of God, round about the Holy City.

Where Holy Joys Elate

In this Beulah of the soul the purified are elated with all the joys of the past ages. They rejoice with a joyous Gideon when the arm of the Lord is revealed. With Israel they joy when enemies are routed and city walls crumble. They rend the air with thanksgiving and praise with David, the shepherd lad, the anointed king. They shout hosannas with the Hebrews on Carmel's heights.

At the open tomb the purified see Jesus come forth in

resurrected power and behold Him in His glory. In this vast cathedral of the universe they rejoice with the blind healed, the lame made to walk, the lepers cleansed, and the dead raised in newness of life.

Glorious Contrasts

The lives of the sainted men of Beulah are varied ones of privilege and contrast. For a while they walk in faith with Abraham; the next moment they are leaning on the bosom of the Master with John. They throw pebbles in the brook with David, see the giant fall, then at once stand in the Temple as it is dedicated, catch a glimpse of the irradiating rays of the glory of God as He fills it with His presence.

With Malachi they sit by the refiner's fire. Then they stand upon the Day of Pentecost amid the throngs as Peter delivers his mighty message. They walk with Jacob as he comes from his vision of the "house of God," and their deepest emotions are stirred. Immediately they are agitated with holy passion as Paul starts forth, an apostle of the Gentiles. They pulsate with holy laughter when the hosts of Israel return to rebuild the walls of Jerusalem. They become ecstatic with the early Christians as they continue daily praising God.

The sanctified hear David sing those caroling anthems of heavenly harmonies. They feel the glowing surges of holy emotions, quivers of divine exultings, and the throbs of heavenly life pulsating through their beings. They enter Pentecostal companies, and see the coming of the Spirit in refining power.

God's men sing with David, come with Ruth and Naomi to their homeland, weep with the forsaken sisters at the tomb of the dead brother, pray with the apostles, and shout with the redeemed. They visit Jericho with Joshua, enter Salem with Abraham, with Joseph walk the dusty roads of the hamlet Nazareth, visit the carpenter's shop, and converse with the beauteous Lad.

They go to the Holy City, the city of kings, priests, and fiery prophets, saunter out to Bethany, down to Capernaum, sail on the blue Galilee, and are present when the resurrected Master calls from the shore.

Here in the Beulah of the soul they live. They go into the cool lanes and out into the green pastures of holy delight, rest in the shade of a great rock and drink the refreshing waters of some mountain brook from the uplands of Canaan. Their souls feed on the luscious grapes of Eschol, and Canaan's milk and honey. In God's delightful land they are at home.

(Continued on page 55)

The Preacher a Spiritual Leader in Devotion

By Harold Henry

NO SUBJECT could be of greater importance to a meeting of preachers than the subject "The Preacher, a Spiritual Leader in Devotion."

Because of its importance, I approach the discussion of this topic with a great deal of fear and trembling. I am conscious of the fact that the ideal is far from completion in the life of the speaker. Nevertheless, I am still reaching forth with earnest endeavor toward that goal.

There is hope for the most abundant success for anyone whom God calls into the ministry. He may not be able to become a great thinker, or scholar, or orator; but, by prevailing prayer and the help of the Holy Spirit, he may have a success that will astonish angels and change three worlds. Yet it is possible to fail in the ministry through prayerlessness. A person of much power must be a person of much prayer. If we are going to advance and revolutionize the people of our charges, it must be done on our knees. We cannot preach effectively unless we pray. We can talk, and say nice things, and be popular; but we do not stir anyone.

There must be a fervency of heart and soul that comes alone from living in the presence of God. The slogan of Dr. P. F. Bresee, our founder, was, "Get the Glory Down." Without this our case is lost. We cannot compete with the older and wealthier churches in elaborate programs and stately forms. This is not our desires; this is not our job. It is no wonder that churches are closing their doors; and those that remain open are resorting to all kinds of shindigs to get a crowd.

Spirituality is gone; they have lost the fire; and their attractiveness has disappeared. The Church, generally speaking, has drifted from her moorings and is aimlessly drifting about endeavoring to fit into the world's program or social reform. The ministry stands indicted for this condition. It has failed to keep spiritual, and it has become "like people, like priest." However, this does not apply to the spiritual man of God, for God's man has a message that is not streamlined to slip through the minds of the people without a jar, but is simple, rugged, and effective.

I have said all this to emphasize the importance of the spiritual life of the preacher. For if he is not spiritual, his church will not be spiritual; and if his church is not spiritual, the community and the nation will have no preservative to stay its corruption.

Therefore, the spiritual life of the preacher should be his or her greatest concern. Education, qualifications of leadership, personality, native gifts, and endowments have their values, but they fall infinitely short of making the preacher.

There is no substitute for the glory of God and a Spirit-filled, Spirit-anointed ministry. It was through prayer that we came to God; it is through prayer that we talk to God; and it is through prayer that we are made like God.

We must hide away in the mountain of fasting and prayer if our people are to see the shining face. We can have it; and this will arrest the attention of this thoughtless, pleasure-mad, commercial-crazed age. The people

forgot their golden calf when they beheld the shining face of Moses.

Bud Robinson said, "A man can lift a larger load on his knees than he can on his feet, carry it farther, and hold out longer."

Prayer is the most essential link in the chain of causes that lead to a revival. The intercessory groanings in the heart of a Christian so affect him that the soul of the sinner for whom he prays becomes as his own soul.

No very great mountain of sin is cast into the sea of God's forgetfulness without intense feelings and strong cries to God by some interceding person.

Intensified prayer through faith in Jesus Christ has done more to revive the Church after years of spiritual declension than any other force on earth.

Someone has said that the average preacher spends no more than five minutes a day in prayer. Can this be true? How can a prayerless preacher face his congregation? What can he hope to have to offer them? How can he preach the gospel with a cold, empty heart? How dare he exhort others to pray? How can he ever expect to have a praying church if he is a prayerless preacher and leader? The stream can rise no higher than its source.

How can he expect to be a soul winner unless he is willing to enter into the pangs of intercession? How does he ever hope to keep harmony and peace among his people if his own secret prayer life is neglected?

How can he expect his church to keep him more than one year if he is too lazy to pray? How can the prayerless preacher ever hope to pass inspection at the judgment bar of God? Prayer! the preachers' great-

est source of power, neglect it? He cannot afford to. The preacher must be an example of what he preaches. He must put on exhibition what he wants men to become.

Prayer is always the best study but not a substitute. Prayer is the avenue by which divine energy is released, to lift and make clear the wonderful truths of God. Luther's motto was, "To have prayed well is to have studied well." It is a motto that should be trumpeted to all God's ministering servants.

If we would serve the sweets of heaven to those who hear, we must gather the nectar while upon our knees. The preacher who will pray and read will always have something fresh to pass on to his hearers. The preacher who would move men by his ministry must first be moved by God in the secret place of prayer. A preacher who will pray will have results.

John was alone on the Isle of Patmos when he had a vision of heaven. Bunyan was alone in Bedford Jail when he had His marvelous vision so true to life. Martin Luther was alone with God when he had a vision of God that set tyrants to trembling and thrones to tottering.

I find the God-consciousness fading out of my life to the extent that prayer fades out of my life.

Communion with God is the preacher's most dynamic power plant as well as moral safeguard. To be intimate with God is to keep the character unsullied. The trouble of many a preacher can be traced to a letdown in his prayer life. Prayer not only warms the soul with the joy of gladness and keeps the romance of Christianity aglow, but it also builds up a strong fortress against Satanic temptations. The measure of a pastor's privileges constitutes the measure of his danger;

privilege by no means spells protection or provides immunity.

One of the most subtle traps to be set for the ministry is that which tests the vulnerableness of his morality. From the fact that his calling makes him the confidant, and because his advice is sought in matters affecting domestic relations, as well as in other ministerial contacts, the thoroughness of his devotional life and the rigor of his spiritual and moral discipline will be revealed in the test of his character. The path of time is strewn with those who have found themselves insufficiently fortified at these points.

The pastor's life is fraught with many perils. There is the danger of becoming spiritually diluted by the dross of worldliness. While the preacher is diligent about his holy calling, he may at the same time be degenerating spiritually.

He may even be leading others on to the King's Highway, while that very thoroughfare is growing dimmer to his own vision. One of the worst blights that can come upon one is that of professionalism. Dealing as he is with the things of the sanctuary, intimate as he is bound to become with the procedures of religious observance, he cannot escape the tendency to become unduly familiar with these things and traffic in them without any feeling of awe—unless he be a man given to deep spirituality, a man given to much prayer, a man well acquainted with and having a holy reverence and godly fear of the Author of this great salvation. I must excel in spirituality. I must be more spiritual than the people that I minister to; for unless I am I cannot lift my people to a higher plane of spirituality, of holy living, and of deepening of their lives.

The preacher as a leader in spiritual things must stand in the gap. This is his position, his calling, his duty.

The holy relationship of pastor and people imposes a fearful responsibility upon the preacher. His people look to him for guidance and direction, for spiritual sustenance and inspiration. But more eagerly still do they look to him for intercession. There is much that men need; indeed there are some things without which they will die, which cannot be given them in sermon or in song, in pastoral conversation and social contact. They can be given only in the secret place of prayer. You must pray for your people; to become too busy about your own program to do so is to sin against them.

While our people are not of the world, yet they are in the world, exposed to all the evil influences of an ungodly world, facing the most difficult problems, harassed and hounded by the devil, until, if it were not for the grace of God and the intercession of their pastors, they would go down. But, thanks be to God, who giveth them and us the victory through our Lord Jesus Christ.

When our people come to the prayer meetings and Sabbath services, there should be such warmth in the pulpit, such a spiritual atmosphere, and such encouragement from the Word of God that they will be encouraged to go on and be strengthened in the wonderful grace of Jesus. There are many poor, wounded souls who have strayed from the fold who need the shepherd's prayers to be offered for them.

Then, too, there is a great, bleeding world, lost and on its road to a devil's hell, that will never be saved unless the Church and the ministry intercede for it.

Someone has said, "Prayer is the burden of a sigh, the falling of a tear, the upward glancing of an eye, when none but God is near."

(Continued on page 49)

Contemporaries Compared and Contrasted:

Wesley and Voltaire

By Fred Floyd, Ph.D.

I. BACKGROUND

A MIDDLIN' doctor is a pore thing; and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God." Thus spoke Owen Wister through the hero of his novel *The Virginian*. The story is limited to a scene on the American frontier; but its truth is universal and fundamental. When men or institutions pose as representatives of the kingdom of God and abuse their responsibilities or even fail to take them seriously, both they and the society they are supposed to serve are the losers.

In the eighteenth century both Great Britain and France suffered from this kind of tragedy. In France society the Catholic clergy had degenerated into the status of social parasites. Younger sons of the nobility became mere "tonsured clerks" who served "neither church nor state."¹ Almost without exception they competed with the meanest in their greed for wealth and social prestige. They ceased to think of the Church as a social institution and instead regarded it as an agency for the gratification of their selfish desires.

The Anglican church also failed as a social institution during this century. Many of the higher clergy regarded their offices as sinecures rather than places of religious responsibility. One authority has asserted that the spiritual strength of organized Christianity has seldom reached a lower level than that of this church

in the time of Walpole (1700-1742) because its chief offices "were treated as part of the political spoils system."²

This Anglican failure came at a time of economic transition when Britain needed the spiritual and moral leadership which that institution should have provided. That country was rapidly shifting from an agricultural system based on a yeoman class to a capitalist system. The practice of enclosures, begun more than a century earlier, was now accelerated to meet the needs of a landed aristocracy. This sometimes drove whole villages of peasants from their farms but did not provide an adequate substitute for their livelihood and caused Oliver Goldsmith to write *The Deserted Village* in protest to society's failure. A substitute was not found until the industrial revolution introduced the factory system, which was only beginning at the close of the century.

Those dispossessed peasants were in special need of spiritual care. They needed a sense of direction which only a right relationship with Christ could give them. Here was the big Anglican opportunity; here also was its big failure.

Into this epochal period came two men who, because of their dissatisfaction with existing conditions, were to devote their lives to bringing about what they regarded as necessary changes. In France Voltaire used his pen in an effective campaign against

¹Louis Ducros, *French Society in the Eighteenth Century*, pp. 71-72.

²Alfred H. Sweet, *History of England*, p. 517.

the abuses of the Church as he knew it. In Great Britain John Wesley used his voice, pen, and ability to organize, in his successful effort to meet his society's needs because his mother church had failed to even attempt the task. Both men had about the same purpose; but how much they differed in their methods and how radically different were the results of their labors!

II. COMPARISON

There were at least three points of comparison between Wesley and Voltaire. First, they were men of high intellectual caliber and achievements. Second, they were both champions of religious toleration. At least two factors were responsible for this: they were often victims of intolerance and had an innate sense of justice which seemed uncommon for that age.

Catholic intolerance was an important factor in Voltaire's hostility to it. He saw too many examples which had been carried out with extreme cruelty. Rochette, a Protestant pastor, was hanged for performing his pastoral duties. Calas was broken on the wheel because he was accused (without proof) of killing his son to keep him from becoming a Catholic. His widow and children were tortured until they fled to Geneva. Voltaire devoted most of his energies during the next three years to the obtaining of justice for this persecuted family. He later said that during those years he never smiled without reproaching himself for it.

In 1776 Voltaire received a letter from a friend in which the writer tried to jest about these horrors. But Voltaire's answer expressed the anguish of his soul. He reproved his friend for jesting about "massacres." He deplored the fact people "talk about it for the moment" and then hasten to the comic opera. Such com-

pliance was merely to encourage this barbarity to become even more insolent.³

Wesley suffered because of Anglican intolerance. He lived in "an age of ejections and proscriptions when intolerance was crystallized into act of parliament."⁴ In his *Journal* he mentions that a friend was "vehemently attacked by the neighboring clergy and gentry." In the same entry he tells of a mob attacking John Nelson, a Methodist preacher. The attack began after an eminent papist shouted: "Why don't you knock the dog's brains out?" The entry continues:

On which they immediately began throwing all that came to hand, so that the congregation was quickly dispersed. John walked on toward York. They followed with showers of bricks and stones, one of which struck him on the shoulder, one on the back, and . . . part of a brick hit him on the back part of the head and felled him to the ground. The next day, one from the same mob broke up his service and threw him down and stomped upon him till he left him for dead.⁵

In a sermon, "Caution Against Bigotry," Wesley urged his audience to be very sure that all bigotry remained with their opponents.⁶ In another sermon he said:

But although a difference of opinions or modes of worship may prevent an entire external union; yet need it prevent our union of affection? Though we cannot think alike may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt we may. Herein all the children of God may unite, notwithstanding these smaller differences.⁷

A third way in which these men compare favorably is in their protests against the evils of organized religion which prevailed in their day. Both the French Catholic and the

³J. V. Morley, *Voltaire*, pp. 233-234.

⁴W. H. Fitchett, *Wesley and His Century*, p. 21.

⁵John Emory, *The Works of Rev. John Wesley, A.M.*, (1835) III (April 19, 1747), 395.

⁶*Sermons*, I, 346.

⁷"Catholic Spirit," *Ibid.*, pp. 346-355.

Anglican churches had too nearly ceased to be a means to an end and had become ends within themselves. Instead of serving society they became agencies of oppression and ignored their excuse for institutional existence. In France the common people seem to have existed for exploitation by the Church instead of the Church's existing to serve them. Voltaire saw this and recognized that this was slowly strangling French civilization. Morley contends that the hypocrisy of "arrogant and blasphemous persons" who posed as representatives of Christ was enough to justify Voltaire's opprobrious appellation of "the Infamous" which he applied to the church which he knew.⁸

It is significant that at the time Voltaire was attempting to "crush the Infamous" he revealed a genuine sympathy for the sects. In his "Candide" he denounced Catholics and Mohammedans for their bloodthirsty intolerance but took opportunity to praise the ethical consistency of a Dutch Anabaptist.⁹ In "The Sage and the Atheist" his hero is Mr. Friend, who measures up to the general description of a Quaker. In this work he makes his hero point out that it would be impossible for society to survive without a belief in God, but he is careful to distinguish between a belief in God and superstition and says, "Yes, my friends superstition and atheism are the two poles of a universe in confusion. Tread these paths with a firm step; believe in a good God and be good."¹⁰

Voltaire attacked an institution which professed to be Christian but had rejected those ethical ideals which are essential to the existence of the Christian faith. His attack was

not upon the Sermon on the Mount, for he was keenly sensible "of the generous humanity which is there in-joined with a force that so strangely touches the heart." He was not the enemy of that "form of Christian profession which . . . discerns in the long religious tradition an adequate proof in the incarnation, and in the spiritual facts" which are "the highest satisfaction a divine will has . . . been pleased to establish for all these yearnings of the race of men."¹¹

The Anglican church also failed as a social institution while it served as an aid to the higher clergy and the landed aristocracy in the gratification of their social ambitions. Bishop Joseph Butler was recognized as one of the finest spirits among the Anglican clergy. Although he lamented the fact that too many people regarded "Christianity as fictitious . . . and a principal subject of myrth and ridicule,"¹² he was a conspicuous example of ecclesiastical thinking which revealed this failure. While making no effort to get the gospel message to the Kingswood Coal miners who were in his diocese, he forbade the Methodists to preach there. It was evident that ecclesiastical regularity was more important than the salvation of coal miners.¹³

In reality it was a common thing for the Anglican church to try to keep the Methodists from preaching. In his *Journal* Wesley tells of a noble who announced to the whole congregation that "if any man of this parish dares hear these fellows he shall not—come to my Christmas feast." This threat evidently kept many away from the services because "they did not dare" to displease their benefactor.¹⁴

⁸Op. cit., pp. 42-43.

⁹Best Known Works of Voltaire, pp. 121-185.

¹⁰Ibid., pp. 365-366.

¹¹Morley, op. cit., pp. 221-222.

¹²Analogy of Religion (Edited by J. Cummings), p. 30.

¹³Fitchett, op. cit., p. 146.

¹⁴Emory, op. cit., III (July 4, 1745), 343.

Place seeking among Anglican clergyman was a common practice. Thackeray tells of their "rustling up the back stairs of the ladies of the court" and "slipping purses in their laps" that they might get more lucrative appointments. One of George II's mistresses made 5,000 pounds by taking up the bet of a clergyman that he would not be appointed to a certain bishopric. Through her efforts he obtained the appointment and she collected on the bet. Thackeray then contrasted Wesley "surrounded by his congregation of miners at the pit's mouth" and the "Queen's chaplains mumbling through their morning office in their anteroom" while the Queen was "talking scandal with Lord Hervey."¹⁵

Many clergymen added pluralism to the scandal of mere place seeking. The case of Bishop Watson illustrates the utter shamelessness of the practice. He was appointed Professor of Chemistry at Oxford in spite of the fact that he had never studied chemistry. Later he was appointed Regius Professor of Divinity with no more qualifications than he had for the teaching of chemistry. Still later he was made Bishop of Llandoff and at the same time was appointed non-resident professor. Then he was a nonresident bishop and a nonresident professor, for he retired to his newly acquired private estate, where he devoted his time to farming and seeking more remunerative church offices.¹⁶

III. CONTRASTS

While Voltaire and Wesley were both aggressive in their protests against the evils of organized religion, they differed drastically in their methods of protest. The former was a social revolutionist and the latter was a social evolutionist (reformer). Both

saw the need for radical changes. Voltaire worked to "crush the Infamous" while Wesley devoted a lifetime to working for the eradication of those evils which justified Voltaire's epithet.

Voltaire's protest caused him to develop a negative philosophy. He regarded the evil which existed in "the Infamous" as being so much greater than the small remaining good that it was impossible to carry out a successful salvaging program. Morley says Voltaire was judging the tree by its fruits and was unable to recognize that "poisonous Jesuitries and black Jansenisms" might be the produce from a "mere graft which could be lopped off without touching the sacred trunk."¹⁷

When he laid his ax at the root of the tree to destroy "the sacred trunk" he was working for the destruction of those fundamentals which he needed to sustain his own ethical ideals. His was the characteristic error of a revolutionist who concentrates on what is wrong with existing institutions to such an extent that he fails to see the remaining good; therefore he must work for their destruction. The revolutionist does not usually offer an adequate constructive program. His thought is to destroy, not to build.

John Wesley also saw what was wrong and worked for desired changes. But his methods were those of a social evolutionist rather than those of a revolutionist. He saw the moral chaos which was destroying the Anglican church. But his method was that of a surgeon who takes a diseased body and cuts from it the decaying tissues, so that the healthy tissues might remain healthy. He operates on the body, so that the individual might continue to live.

¹⁵W. M. Thackeray, *The Four Georges*, p. 333.

¹⁶Patterson, *A History of the Church of England*, p. 384.

¹⁷Op. cit., p. 217.

Wesley correctly maintained that he was only trying to aid the Anglican church in its God-given task of serving that age. Through many unpleasant experiences he was forced to realize that his church had become "a mere adjunct to politics."¹⁸ It was in protest against the intrigue which shut him out of the Anglican parishes that he wrote, "I look upon all the world as my parish."¹⁹ To use Morley's figure, he devoted his efforts toward lopping off the "mere graft," which was responsible for the poisonous fruits, so that the "main trunk" might again be able to sustain branches capable of yielding good fruit.

The results of their efforts reveal another sharp contrast between Voltaire and Wesley. The former was certainly a factor in bringing on the French Revolution; and the latter is recognized as having been an important factor in saving England from some of the moral chaos which might have led that country into a similar tragedy. It was the middle class which furnished leadership for the French Revolution. That group had lost hope for a reform of the Ancient Regime and initiated the movement which overthrew it. But in England the Methodist movement was a major factor in saving the middle class to a faith in English institutions.²⁰ As an Oxford professor has recently written:

The Evangelical revival was not going to cancel men's belief in earthly progress, practical reform and democracy; in many cases it was rather going to coalesce with these hopes. It is true that what seemed to be definitely atheistical and godless in the French repelled men

under the influence of the Evangelical revival, and that the loyalty of the Wesleyans during the crisis of the Revolution was probably an important factor in securing the stability and security of the country.²¹

In that age when the system of enclosures was creating a landless and impoverished group which was to become the laboring class for the industrial system, then just beginning in Great Britain, it was indeed fortunate that a movement came which enabled that group to retain its faith in God and in the Church. It is clear that the Anglican church was not providing the necessary spiritual leadership to meet that need. But John Wesley did provide that leadership, while French society had to continue to grope its way into the Revolution. Eight years before that Revolution started, Wesley wrote in his *Journal*:

I returned to Burslem. How is the whole face of this country changed in about twenty years! Since the potteries, inhabitants have continually flowed in from every side. Hence the wilderness has literally become a fruitful field. Houses, villages, towns have sprung up. And the country is not more improved than the people. The word of God has had free course among them. Sinners are daily awakened and converted to God, and believers grow in the knowledge of Christ. In the evening the house was filled with people and with the presence of God.²²

Wesley had helped to save English institutions because he had helped to save the middle and laboring classes from infidelity. The English continued toward democratic institutions²³ partially because he provided leadership for those who proved to be much more than "middlin'" men of God.

²⁰Patterson, *op. cit.*, p. 391.

²¹G. Kitson Clark, *The English Inheritance*, pp. 124-125.

²²Emory, *op. cit.*, IV (March 28, 1781) 539.

²³W. L. Mathieson, *England in Transition, 1789-1832*, p. 4.

¹⁸Fitchett, *op. cit.*, p. 14.

¹⁹Emory, *op. cit.*, III (June 11, 1739), 138.

A Discussion of Ten Theological Aphorisms

Part I

By B. F. Neely

THE ADOPTION of "Safety First" as a governing factor in all human choices and responsibilities is complimentary to the judgment of any rational being. And there is no field where "Safety First" can render a greater service than in the field of religion. For the interests of religion begin in this life and extend to all eternity. Therefore the following discussions are not the idle cogitations of a frivolous mind.

In the following discussion we offer no proof to substantiate our positions, nor to refute their opposites. We merely state our position as clearly and simply as possible, and then state the opposite in the same way, and try to discover by comparison which position common intelligence must adopt, if guided by "Safety First." Of course, to do this we must point out the danger and absence of danger in both positions.

I

Now the tenets of the Christian religion begin with God. That is, we believe:

I. That God is; and that He is a Rewarder of all those who diligently seek Him; and that in the absence of such a living faith, there can be no approach unto nor communion with God.

II. The tenets of atheism begin with the denial of the existence of God. The atheist says, "There is no God." And as a necessary corollary, there is no existence after death for anyone.

Now let us remember that we are to make no effort to prove or disprove either position, but simply try to dis-

cover, by contrasting the two positions, which is the stronger limb on the tree of "Safety First," on which we are to risk the destiny of our souls now and forever.

1. Now, if the atheist is correct in his position that there is no God, then the Christian is certainly wrong in his belief that God is. But he is harmlessly wrong. For he gets as much out of the atheist's position as the atheist does. For they are both in the same boat, sailing across the sea of human existence, with no God for either one; and headed for oblivion.

2. But on the other hand, if the Christian is correct in his belief that God is, then the Atheist is wrong in his belief to the contrary. But he is not harmlessly wrong. He has repudiated the living God; and how much does he get out of the Christian's position. Exactly nothing! For they are not in the same boat, sailing across the sea of human existence. Christian has embarked on "The Old Ship of Zion" with her sails unfurled to the heavenly breezes, which are driving her to the port of a "city which hath foundations, whose builder and maker is God." The atheist is sailing the same sea, but on a leaky vessel, without chart or compass, and headed for disappointment and despair.

So if the atheist is correct in his belief that there is no God, the final outcome for atheist and Christian is exactly the same. But if the Christian is correct in his belief that God is, the difference in the final outcome for the Christian and atheist can be measured only by the distance from heaven to hell.

3. Now read the decree of honest intelligence: "Do you see that limb high upon the tree of 'Safety First,' marked, 'God Is'?" Then climb to it and rest on it. For according to the foregoing comparison, it is evidently the stronger limb on the tree. Besides that, if it should break because of a flaw in its structure which you have not discovered, you will catch on that limb below it marked, "There is no God." But if you rest on the limb which repudiates God and it breaks because of a flaw in its structure, you will fall to your eternal ruin. For There is nothing under it but an awful chasm filled with doubting demons. For the best that can come to one who repudiates God is exactly the same as the worst that can come as a result of believing in God.

II

THERE IS A PERSONAL DEVIL

I. We believe there is a personal devil; and that he is a spirit being, but with a very distorted personality. We believe that God only is greater in wisdom and power than he. We believe that the devil is the source, either directly or indirectly, of all that is bad. And as a spirit being, the devil has power to communicate with other spirit beings.

We believe that the devil, as far as his activities on this earth are concerned, keeps busy continually with the affairs of the human family; that his chief objective is to associate man with himself, and thereby separate man from God. We believe that the devil, being inferior to God, both in wisdom and power, cannot pluck man from the hands of his Creator; that to get man under his infernal control he must get the co-operation of the individual, either in the matter of doubting God or disobedience to Him. For the sin of either doubt or rebel-

lion will separate one from his Maker. When this is done, the devil has an open road of approach to man in the absence of his Defender. And this constitutes the high-water mark of his diabolical effort on the danger-fraught pathway of humanity as we pass through this sinning world.

II. But there are those who do not believe there is a personal devil. They believe the devil exists only in an imaginary sense, that sin is only a mental error, and that the devil is only a hallucination of morbid minds.

1. Now if they are right in their disbelief in the existence of a personal devil, we are certainly wrong in our belief to the contrary. But in such a case we are harmlessly wrong, because believing there is a devil, when there is not, could not possibly make one. Therefore we are not exposing ourselves to any possible danger. Besides that, our superstition in this respect will only prompt us to watchfulness in regard to our suspected enemy. Hence if we are altogether wrong at this point, and those who do not believe there is a devil are correct, we are as well off as they are. For if there is no devil to deceive and lead them astray, we are in no danger either.

2. But if we are right in our belief in the existence of the devil, and in his diabolical presence in the spiritual atmosphere, they are wrong. But they are not harmlessly wrong. For they ignore the very existence of a dangerous and most wicked foe. They do all their thinking and planning and conduct all the activities of their lives without being mindful of the possibility of an invasion of the sacred precincts of their habitations, or the possibility of their characters' being attacked by his diabolical ingenuity. This gives him full use of all the resources at his infernal command. It

gives him the utmost opportunity to train hell's entire artillery on an altogether unsuspecting and unprotected victim.

Therefore we have climbed a limb higher on the tree of "Safety First" than they have who do not believe in the existence of a personal devil. Hence, if it breaks for lack of supporting truth, we will catch on the limb they are resting on. But on the other hand, if the limb on which they are resting breaks for lack of being supported by truth, there is nothing on which to catch; and the devil will be waiting for them at the root of the tree.

III

THE PERSONALITY OF THE HOLY SPIRIT

According to the doctrine of the Church of the Nazarene, and many others, the Holy Spirit is the Third Person in the Holy Trinity, and therefore a member of the "Eternal Godhead"; that He possesses all the characteristics of conscious personality and, with the Father and the Son, has all the attributes which characterize either one of said members. We believe the Holy Spirit is the active Agent and Representative of both the Father and Son in the world at this time, that He administers a wise and merciful providence in the interest of sinful man. His mission is to convince sinners of their need of salvation, and to lead all the willing to repentance. He performs that act of divine grace by which repenting sinners are recreated in Christ Jesus, by which they become new creatures, and members of the family of God on earth. Further, He leads those who are the children of God to loathe the presence of indwelling sin; and produces a hungering and thirsting after righteousness, which is intended to lead one into the fullness of the blessing of the gospel

of Christ. He bears witness to any definite work of grace wrought in the hearts of men. And without prevenient grace, which the Holy Spirit administers, unconditionally, no one has the ability to repent and turn to God for salvation. Therefore:

I. We believe in the glorious personality and in the imperial administrations of the Holy Spirit.

II. There are those who do not believe that the Holy Spirit is a conscious Person. They think of Him as an "It," and an antiquated "It" at that. They think that formerly there was an influence operating among men that was called the Holy Ghost. They think that such an influence was needful during the introduction of the New Testament dispensation. But since Pentecost, the need ceased to be. Some make no distinction between the Bible and the Holy Spirit, claiming them to be one and the same.

1. Now if those who do not believe the Holy Spirit is a Person are correct in their view, we who believe in His divine personality are wrong. But we are harmlessly wrong. For if there is no personality involved in the set-up, there is no possibility of offending that which is only an influence. Hence our mistake cannot possibly bring harm to us since there are only two groups consciously concerned in the controversy, the believer and the unbeliever, and the results from both positions are the same. It is a case where it is just as right to be wrong as it is to be right.

2. But if we are right in the belief that the Holy Spirit is a Person, then those who repudiate this wonderful truth are most dangerously wrong. For in this case there is the Third Person involved in the controversy. And when it has been reduced to its legitimate conclusion it becomes another case of atheism. For those who

deny the personality of the Holy Spirit thereby rob Him of His Deity. Therefore, if they are wrong, they are fatally wrong, in that they deny the existence of the most important Personage now interested in human affairs. Ultimately, they will be like the prisoner who was condemned to die and whose mother with many tears and much agony of soul finally touched a cord of parental tenderness in the state's chief executive, who asked the turnkey to show him the young man's cell. When he approached, the young man refused to talk to him, saying, "I don't feel like being bothered; please excuse me." But the little man dressed in the long black coat insisted that he had something of great importance to talk to him about. But the condemned man said: "You will do me a favor if you will not insist. I do not care to talk to you. I am wholly responsible for my condition." Then he turned away from his distinguished caller. When the turnkey returned, he said to the unhappy man, "How did you and the Governor make it?" The prisoner said: "My God, was that the Governor? I thought he was a clergyman."

"Safety First!" There is a live wire in this vicinity.

IV

THE DIVINE ORIGIN OF MAN

As Christian fundamentalists, we believe that the existence of man on the earth is the result of an active cause that far transcends the possibility of a happen-so; that man with all his multitude of complexities could not, from the nature of things, be the result of mere chance; that the cause of man's existence is in every way greater than man himself.

I. Therefore we believe man is of divine origin.

II. The explanation of the advent

of the human family, as made by one of the theories of evolution, is that the life germ that produced man had its origin in the depth of the sea. "From time immemorial, the 'fish' has been the mystic type and symbol of the seed—, for ages and ages the dove-spirit was in the fish's belly at the bottom of the ocean bed. The entire story of Jonah and the whale is the story of that germ 'seed' which for ages was in the bed of the ocean, and which finally, through the mammals of the sea or otherwise, reached the shore and became man." (*Garden of Eden and the Sex Problem*, by Heanel, American physicist, 1841-1927).

Now following the proposition that no proof be offered on either side (and nobody could be accommodated more by that than is the evolutionist), let us compare the two positions from the standpoint of "Safety First."

1. Let us assume that the materialist is correct in his position, that the existence of mankind is the result of that active force, thought to have been discovered by scientists, which they named evolution. In that case the Christian fundamentalist is wrong in his position that his Creator is the omnipotent, omniscient, omnipresent, personal God. But the fundamentalist cannot possibly lose anything by his error. There being no personality involved, he cannot become the object of the displeasure of his Creator. He is merely guilty of a harmless mistake. Therefore the Christian fundamentalist is just as well off as is the evolutionist, if the latter is correct and the former is incorrect.

2. But, on the other hand, if the Christian fundamentalist is correct in his contention that God made us, the evolutionist is fatally wrong in his position to the contrary. For he dishonors his Maker by disbelieving in

Him, and consequently ignoring Him; and further by degrading the greatest product of His creative work to the level of happen-so. His folly will mock him forever.

3. But let us make one more comparison.

In his masterpiece of American literature, Hawthorne illustrated the effects of noble contemplation by "Little Ernest and the Great Stone Face." Nature had placed the rocks on the mountainside in such a manner as to depict a perfect human face, which expressed all the virtues of kindness, benevolence, purity, and love. There was also a legendary prophecy to the effect that there would come one to the valley that would be the exact counterpart of the great stone face, and would bring great blessings to the inhabitants of the valley below. From early childhood, little Ernest was greatly interested in both the great stone face and the legendary prophecy concerning the coming of the great one. He spent much time in beholding the giant human face, and longed to live to see the coming of the great one of whom the great stone face was the antitype. When Ernest had grown to mature manhood, his fine qualities of character made him to be a leader of the people of the valley; and fulfillment of the legendary prophecy was discovered in Ernest himself.

According to Hawthorne's common sense philosophy, the apprehended characteristics of that which is adored are imbibed into the character of the worshiper, in the ratio of the intensity of the worshiper.

Therefore if the true worshipers of God build into their character those wonderful traits that even approximate the similitude of their conceptions of God, who could estimate the

wealth that accrues to them in character building?

But on the other hand, what kind of results can the evolutionist expect in return from his devotion to his creator? For if he worships his creator, he will be going the other way, since he is worshiping something that is not his present equal. He will, from the very nature of things, be reaping the results of evolution in reverse gear.

Therefore the conclusion is inevitable: The fundamental limb is the higher one on the tree of "Safety First." If it breaks for lack of supporting truth, he will catch on the other. For the latter is lower on the tree. But if the evolutionist's limb breaks for lack of supporting truth, he cannot catch on the higher limb. For one cannot fall up.

The Semantic Pulse

(Continued from page 5)

not be a complete blank as to the interpretation of the preacher's remarks. But many times the minds of the hearers are so involved with interpretation that they fail to get the meaning of the message.

Take for instance some of the following, which are very familiar to us because we have been raised in a holiness church or have been preaching in the movement. But how familiar are they to the untutored mind? "The old man," "carnality," "you must die" (meaning death to sin, of course), "to kill or crucify self or the old man," "the Canaan of perfect love." Now all of these are meaningful to us, but shouldn't we make them clear to the person who does not know our terminology? Brethren, I think we should obey the caption of the article to which we referred at the beginning of this editorial, i. e., "Talk Plainly, Preacher!"

Preaching with a Message

By Miles A. Simmons

THE HIGHEST HONOR to be bestowed upon any man is to be called of God to be a minister, and the importance of this profession is realized too little by some.

We are constantly on a stretch, or in a strain, to devise new methods, new plans, new organizations to advance the church and secure efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink him in the plans or organization. God's plan is to make much of the man, far more of him than anything else. Men are God's methods. The Church is looking for better methods; God is looking for better men. "There was a man sent from God, whose name was John." The dispensation that heralded and prepared the way for Christ was bound up in that man John. "Unto us a child is born, unto us a son is given." The world's salvation comes out of that cradled Son. When Paul appeals to the personal character of the men who rooted the gospel in the world, he solves the mystery of their success. The glory and efficiency of the gospel is staked on the men who proclaim it. When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him," He declares the necessity of men and His dependence on them as a channel through which to exert His power upon the world. This vital, urgent truth is one that this mechanized age is apt to forget, and the forgetting of it is as harmful on the work of God as would be the removing of the sun from his sphere.

What the church needs today is not more machinery or better, not new organization or more novel methods, but men whom the Holy Ghost can use, speak through—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men.

An eminent historian has said that the accidents of personal character have more to do with the revolutions of nations than either philosophic historians or democratic politicians will allow. This truth has its application in full to the gospel of Christ, the character and conduct of the followers of Christ—Christianize the world, transfigure nations and individuals. Of the preachers of the gospel it is eminently true.

The character as well as the fortunes of the gospel is committed to the preacher. He makes or mars the message from God to man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but it must be open and flawless, that the oil may have a full, unhindered, unwasted flow.

The man makes the preacher, true. God must make the man. The messenger is, if possible, more than the message. The preacher is more than his sermon. As the life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tinctured, impregnated by what the preacher is. The treasure is in earthen vessels, and the taste of the vessel impregnates and may discolor. The man, the whole man, lies behind the

sermon. Preaching is not the performance of an hour. It is the outflow of a life. The true sermon is a thing of life. It grows if the man grows. It becomes forceful because the man is forceful. The sermon is holy because the man is forceful. The sermon is holy because the man is holy. It is full of divine unction because the man is full of divine unction.

The Apostle Paul termed it, "My gospel," and that would not mean that he degraded it by personal peculiarities or diverted it by selfish appropriation, but the gospel was in the lifeblood of the man Paul. It was a personal trust to be executed by Paul and he alone through his personal traits and characteristics, to be set aflame, and empowered by the energy of his fiery soul. We might ask, "What were Paul's sermons? Where are they?" Just skeletons, scattered fragments afloat on the sea of inspiration. But the man Paul, greater than his sermons, lives forever, in full form, feature, and stature, with his molding hand on the Church. The preaching is but a voice. The voice in silence dies, the text is forgotten, the sermon fades from memory; the preacher (the message) lives on.

Someone may ask, "But why is he spending so much time on the preacher (or man) and not getting to the subject of the message?" O brethren, we must see this thing in the true light. The preacher in a great sense is *the message*. The sermon (or message) cannot rise in its life-giving forces above the man. Dead men give out dead sermons, and dead sermons kill. Everything at this point depends on the spiritual character of the preacher. Under the Jewish dispensation the high priest had inscribed in jeweled letters on a golden frontlet:

"Holiness to the Lord." And just so every preacher of the Lord Jesus Christ must be molded into and mastered by this same holy motto. Listen, it is a crying shame for the Christian ministry to fall lower in holiness of character and holiness of aim than the Jewish priesthood. Jonathan Edwards said: "I went on with my eager pursuit after more holiness and conformity to Christ. The heaven I desired was a heaven of holiness." The gospel has no self-propagating power. It moves as the preachers who have charge of it move. The preacher must be so saturated with the message of the Book until he will impersonate the gospel of Christ. Its divine and distinctive features must be embodied in him. To preach with a message that is effective, the preacher must be possessed with the constraining powers of love as a projecting, eccentric, an all-common ending, self-oblivious force. The energy of self-denial must be his being, his heart and blood and love. To preach with a message from his pulpit, he must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove; the bonds of a servant with the spirit of a king; a king in high, royal, independent bearing, with the simplicity and sweetness of a child.

The preacher must throw himself with a perfect abandonment, self-empty faith, and self-consuming zeal into the work of the salvation of men. Hearty, heroic, compassionate, fearless martyrs must be the men who take hold of and shape this generation of ours for God. If they are timid time-savers, place-seekers, if they be men-pleasers or men-fearers, if their faith has a weak hold on God or His Word, if their denial be broken by any phase of self or the world, they

cannot take hold of the Church nor the world for God.

I do believe if one is to preach with a message from God, his sharpest and strongest preaching should be to himself. He must do a thorough work here. The training of twelve apostles was the great, difficult, and enduring work of Christ. Preachers are not primarily sermon makers, but men makers and saint makers; and he only is well trained for this business of preaching with a message who has made himself a respectable man and a saint. It is not great talents nor great learning nor great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God; men always preaching holy sermons in the pulpit, by living holy lives out of it. This type can help to mold a generation for God.

To preach with a message we must first of all have that message within our own hearts. It must live within us, burn within us, until we will become like a gigantic locomotive filled with steam, vibrating with power, eager to go forth to its task. Then and only then are we ready to preach with a message; for the message is God's message, not the fanciful ideas of human making. The message which we must proclaim is a message of hope, of glad tidings, of peace, of joy. It is a positive message. We know that it is the panacea for all the ills of this poor old war-torn world. Jesus said, "And I, if I be lifted up . . . will draw all men unto me." He is the central attraction and must be the central theme of our message. He and He alone can still the tempest that is engulfing humanity today.

Let us not study to be a fine preacher. Jerichos are blown down with

rams' horns—Look to Jesus Christ, the Author and Finisher of your faith, for preaching food; and what is wanted will be given, and what is given will be blessed, whether it be a barley grain or a wheat loaf, a crust or a crumb. Your mouth will be a flowing stream or a sealed fountain, according as your heart is. Berridge has said, "Avoid all controversy in preaching; preach nothing down but the devil, and nothing up but Jesus Christ."

All our efforts will be vanity or worse than vanity if we have not that unction. Unction must come down from heaven and spread a savor and feeling and realism over our ministry; and among other means of qualifying ourselves for his office, the Bible must hold first place and we must be given to the Word of God and prayer.

John Wesley said: "Give me one hundred preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth."

O brethren, if we want to fulfill the call that is upon us, and if we want to build the kingdom of God here on earth, we have the greatest opportunity of any group of ministers on earth in our beloved Zion. With a church that insists that her ministry be God-called and that they preach the Biblical standard of heart holiness, and a people in the pew that will not condone anything short of the message of full salvation, it appears to me that the urgency of the whole matter not only insists upon but demands that we preach with a burning heart, a heart broken over the sins of the people. This glowing message, that only the Christian Church has for the world today, is "Holiness unto the Lord—Holiness Forevermore!"

Keeping the Glory Down

By J. D. Blackman

SCRIPTURE: Exodus 40:33-35: *So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.*

In beginning this treatise on such an all-important subject, it might be well to consider the definitions of the "glory." The "glory" might be defined as the supernatural, awe-inspiring, space-filling, man-drawing, demon-conquering, soul-enthraling, heart-melting, heart-warming essence and presence of the Triune God.

It shall be our purpose in the course of this paper to discuss: The Glory in the Individual, The Glory in the Home, The Glory in the Church, and The Necessity of Keeping the Glory Down, especially as has to do with the work of the Church of the Nazarene.

I. THE GLORY IN THE INDIVIDUAL

The glory that abides on the home, and thunders in the tabernacle of the Most High God, must live and breathe first in the individual.

Let us go back to the wilderness days of the children of Israel, and consider Moses for a moment. Here was a man with the glory upon him. As he stood before Pharaoh, the foundations of the Egyptian dynasty crumbled and trembled, because Moses caught the "Glory Fever" at the burning bush. Later when God gave him the laws at Mt. Sinai, and it became his duty to deliver God's ultimatums to a grumbling, idolatrous, dissatisfied, Egypt-loving crowd, God made the

task easy by covering Moses with the glory! Brethren, when it becomes our painful duty to bring a scorching, blistering skinner to our people, it will find a better reception if we tarry at the burning bush, encamp for a spell at Sinai, and come before the people with the glory upon us, until it can be seen as well as felt.

It was the glory that caused Martin Luther to face the Pope and a skeptical, angry people and declare that "salvation is by faith alone."

It was the glory that caused John Knox to defy "Bloody Mary," pray her off the throne, and bring the Scottish Empire to the feet of the Crucified One.

It was the glory that enabled John Wesley to declare that holiness is the rightful estate of every believer, as a result of our entire consecration, and God's entire cleansing or sanctification.

It was the glory that helped Phineas F. Bresee to leave a monied pulpit and a popular church and, in an old California barn, establish what is now the greatest "second blessing" church on earth.

Time would fail to tell of the other pioneers of the cause; but without fail when we look into their records, we find they had a living, breathing, moving, working glory upon them.

This personal glory sent down from above does not just happen. We must live in the Word of God, get most of our recreation on our knees somewhere in secret, away from the world. We must not consider ourselves permanent fixtures in this world of sin and sorrows, but simply "pilgrims and strangers" hastening

through. If we do this, God will cascade, fully fill, and overflow our lives with billows of glory that will startle the world.

II. THE GLORY IN THE HOME

There is a saying that "charity begins at home." This glory that we speak of begins in the heart, as a result of a personal experience with a personal God; but I believe its deepest roots and firmest foundations are found in the home. The adage, "As the home goes, so goes the nation," might well read, "As the home goes, so goes the Church." God help us so to live that the glory burns as brightly, jumps as high, runs as fast, and abides as sweetly in the home as anywhere else. When a minister stands to speak and the good wife, and maybe the children, drop their heads or look disinterested, I am persuaded it's not working in the home as it should.

If my wife and family will believe in me, boost me, pray for me, shout with me, and get blessed in the meeting with me, blessed be God, I can face howling demons, growling humans, and sneering modernists and shout, "Hallelujah, it's good enough for me!"

It was the influence of a godly home and consecrated mother that gave the world the gigantic doctrines of faith and holiness from the lips and life of John Wesley, and the sweet, soul-inspiring hundreds of hymns from the pen of his brother Charles.

It was a godly home and two generations of ministers that gave to the world that prince of the pulpit, Charles H. Spurgeon.

It was the family altar and the prayers of a sweet-faced, saintly mother that followed me for eighteen years, two-thirds of this time after she had made the crossing, that brought me face to face with the Saviour one day,

and saved me from a burning, blistering, hopeless hell. Let's keep the glory in the home!

III. THE GLORY IN THE CHURCH

When people visit the Church of the Nazarene they expect something out of the ordinary. They come in most cases because they are tired of the dead, dry, formal, even-keel, rocking-chair, soothing-syrup, hand-shaking, back-patting religion in their own churches. They come because somewhere they have heard that the "glory" falls in the Church of the Nazarene. They expect to hear "second blessing" holiness preached, see it in action, observe it in high gear. The glory on our services is what makes our church distinctive. When we lose the glory, we become simply another religious organization. There is nothing else so dead, nothing so pitiable and disgusting, nothing with such a nauseating stench, as a twice-dead, plucked-up-by-the-roots holiness church.

I believe if we encourage the people to fast and pray, sacrifice and go; and if we as ministers will preach the glorious doctrines of regeneration, sanctification, Second Coming; and if we paint sin black, hell hot, and heaven beautiful; if we exalt the Christ of Calvary, and honor the Holy Ghost of Pentecost, and keep a fresh baptism of old-fashioned love in our hearts, the glory will fill the house of the Lord today as it filled the Tabernacle in the wilderness.

We now come to the concluding thought:

IV. THE NECESSITY OF KEEPING THE GLORY DOWN

Keeping the glory down spells the difference between a dead giant in the land, and a church "that looketh forth as the morning, fair as the moon, clear

(Continued on page 49)

St. Paul's Sharp Reproof!

By R. N. Gunstream

Hebrews 5:11-14; 6:11, 12.

. . . . We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

INTRODUCTION

St. Paul is one of our most concrete examples of the realities of the Christian life. Out from very real sin did God redeem him, for he called himself the *chief of sinners*. Experiencing the vital blessing of that great change in his heart and life, it became his necessary duty and undying burden that all men to whom he carried the gospel would also enjoy its benefits and live its consistent life.

Often we hear the gospel called "the simple gospel." It is thus called because it is sufficient to every human need regardless of its dimensions, and every sane mind can comprehend it enough to be redeemed from sin. The gospel was a "simple gospel" to St. Paul when the blinding, convicting Spirit of the Almighty smote him there

on the Damascus Road. Out of its simplicity, he, the chief of sinners, began to march the road that made him to be the *chief of saints*.

While it was the simple gospel that blinded the chief of sinners and changed him, at the same time the redemption of God makes a definite exhibition of and a positive and emphatic call to "the manifold wisdom of God." Here within the precincts of the greatest thing in all the world is spiritual food for the shallowest as well as the most profound minds: as St. Paul here states it—*milk for babes in Christ, and solid food for full-grown men*.

I. ST. PAUL'S REPROOF

In the sight of God every minister has an obligation and a responsibility respecting the Word with which he is entrusted. That responsibility is that he never compromise with sin! He must always preach the gospel as the gospel is under the direction of the Holy Spirit. If ever a compromise is made, the people to whom he ministers are being robbed of their spiritual rights and the minister himself is taking a stride for loss.

It was no thought of St. Paul to compromise with sin. He extended the reproofs of the gospel to mankind like a great, sharp sword dividing asunder soul and spirit. At the same time he wove into that fabric his tender love and devotion to those souls he sought to glean for heaven. God says: "Vengeance is mine; I will repay." But He also says: "Greater love hath no man than this, that a man lay down his life for his friends."

From this letter to the Hebrews is

a sharp, distinct, and necessary reproof, coming we believe from the pen of St. Paul, relating to that wide gap between "the simple gospel" and the "manifold wisdom of God"—in other words, that distance left in between the newborn babe in Christ and his coming to the stature of a full-grown man, when he can rightly comprehend and grow from the "manifold wisdom of God." He is chiding the Christians for their backwardness in religious knowledge and experience. He seems to say: "You ought to know more than you know, and you ought to be more than you are, after so much time has elapsed since you were born into the Kingdom. If you do not arise from your lethargy and slothfulness, from your babyhood into manhood, from your immaturity into maturity, you'll lose your own souls, reproach the name of Jesus Christ, and influence others with you! By this time you ought to be teachers and preachers and evangelists and missionaries, preaching the gospel, winning others to that gospel. But look at you—you're still feeding as babes on gospel milk and someone must teach you. Get up! March! 'Quit you like men.'"

Such, in effect, were the words of St. Paul's sharp reproof for the Hebrews. Such is his reproof for us. There is need today for men to rise out of the shallows and plunge into the deeps, out of slothfulness into determined emphasis for God. The world's greatest need in this critical hour is not for more armies, or more navies, or more aircraft, or more atomic bombs; but for more men and women and boys and girls who will live distinct lives from sin and the world, who will progress with God as they once progressed with sin, who will rise out of their babyhood into the manhood of the gospel!

St. Paul recognized more than we seem to recognize, the sad picture that there is not enough distinction between the world and the Church. There are not enough people who will be more than Sunday Christians. They like the church, its organizations and functions; but they want to live like the world, the flesh, and the devil! God calls us today as never before with a tender and loving, but strong, reproof—live for Christ twenty-four hours a day, seven days a week, fifty-two weeks a year, and twelve months a year, and every year you live! Only in this manner can you make it to see God. There must be consistent living for God if there is to be consistent growing in His grace. If there is consistent growing in His grace, there will be the advancement from babes to full-grown men.

II. INHABITANTS OF THE CHRISTIAN WORLD DIFFER IN THEIR KNOWLEDGE

Naturally in the Christian world there is a marked difference in the degree of spiritual knowledge attained by its inhabitants. Paul was not chiding them for this. He knew well that this Christian life is as natural as other forms of life.

1. *Some are babes.* There are those who have just been born. They have just discovered the meaning of redemption. They have just become really acquainted with Jesus Christ, their Lord. They have just discovered the true meaning of the Church of Christ and the opportunities which it affords, as well as the blessings which it expresses.

Thanks be to God for "babes in Christ"! If ever these births cease to be in our beloved Zion, the church will die! There must be a constant call for "babes in Christ." When we cease to see men and women, young and old, born into the kingdom of Jesus

Christ, mark you, something is wrong. But when we see them coming along, often slowly but surely, then it is that we are able to discern the fact that at least we are on the right road. God is present, and His kingdom growing.

2. *Some are full-grown men.* Some there be who have traveled the road long and well. They have grown in religious knowledge and experience all along their journey. They have taken advantage of every day as though it were their last. They have sought the Scripture, continually discerned its truths, and have become teachers in the Church of Christ. They are able to lead others. Their lives shine like the radiance of a star; their love gleams forth to the blackest of hearts. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." So diligently have they moved until they are constantly more quick to recognize the good or the evil of things. Sin is the blackest fact there is to them! They strive to remain far away from it. At any hour they are prepared for the "chariot of the Lord" to transport them to the everlasting city. They have borne their burdens and carried their sorrows well. In so doing they have gathered much fruit as the effect of their labors. They have ever pressed on into "the manifold wisdom of God."

3. *Some are invalids.* But let us become aware of the reason for Paul's reproof to these Hebrew Christians. He reproved them because there were not more babes advancing to maturity, too many babes dying off, and too many spiritual weaklings and invalids. In our time there are too many such invalids. Multitudes there are who never get beyond the attainments of gospel milk, when they ought to be

feeding newborn babes themselves. Their swords are dull and weak. They have lost their first love. Their fervency is no longer sweet and tender and deep and powerful. They are unable to stand up themselves, let alone give aid to others.

When the writer states in the first verse of the sixth chapter, "Let us go on unto perfection," he is saying, "Let us rise from immaturity to maturity. Let us seek the face of God until He lifts us into that place where we can do and be the most for Him and His kingdom."

III. THERE ARE REASONS FOR THIS DEGREE OF SPIRITUAL DIFFERENCE

The Hebrews were "dull of hearing," states the apostle. This was a fact with them because they had become divided of heart. Their heart division was between Christianity and Judaism. The major difference between Christianity and Judaism was and, let us say, is that Judaism did not involve supreme sacrifice of heart and life. To look fully in the direction of Christianity and totally follow its precepts one must adhere to the demands of his all. So it is today! Too many people are seeking to avoid intimate acquaintance with the kind of religion that literally demands their total surrender from sin and sinning to righteousness and true holiness.

Let us become more and more aware of at least these reasons why Christians are spiritual invalids rather than full-grown men in the gospel.

1. *The lack of earnest Bible study:* The hurry of this age acts upon the side of spiritual ignorance. Time has become a premium. Other studies and pursuits are so clamorous in their demands upon us that time runs out before religion and spiritual emphasis get within the circumference of things.

Business, politics, literature, science, philosophy, art, and many many more are demanding our all, when the call of the gospel of Jesus Christ is for that unanimous surrender. Therefore, many Christians do not read the Book of God systematically; neither do they read it with a sufficient intellectual effort. The neglect of the Bible is the shallowness of the souls of men and the dulling of Christian influence! Today Jesus calls for a pushing aside of secular and secondary things for the sake of himself, the Church, and the Bible.

2. *Neglect of parental instruction:*

According to present-day statistics in respect to juvenile delinquency, and even delinquency from the homes of church members, there has been and is today a tremendous neglect of parental instruction. The family altars of yesteryears must be revived to a high level if the Church of tomorrow is to equal what it has been in the past. We need more consecrated fathers and mothers who are so devoted to Christianity and the experience of their own hearts that they will be magnificently obsessed to teach it to their offspring. "Train up a child in the way he should go: and when he is old, he will not depart from it." This neglect and others in the home life of Christians are a great cause for a lack of knowledge and experience in their lives. If the children are right or near right, the parents are likely to be all right.

3. *Irregularity in attendance at the house of God:*

Here is a fact with an impact that jolts the Church almost to pieces. In a day when many Protestant churches do not even attempt a Sunday evening service or a midweek prayer service, what a blow the psychology of it all gives to any church that is attempting to let its doors remain open for all of these

services! 'This must have been true in Paul's day, for he states in Hebrews 10:23-25: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised:) and let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." With this powerful fact, powerful in the hands of the enemy, shallowness and insincerity and lack of spiritual knowledge, experience, and advancement on the part of church members can be easily understood!

Churchgoing is not religion. But it is a divinely appointed ordinance, and no man need expect to grow in grace and in Christian knowledge and experience without it. If every Nazarene around the world would conscientiously live up to his vows in respect to attendance at the house of God, the Church of the Nazarene would make a greater stride than ever before for God and souls.

4. *Unedifying preaching:*

Furthermore, unedifying preaching is a staunch reason for the spiritual invalidism of God's people. Woe be unto those entrusted with *preaching the Word* if they compromise, if they fail to live up-to-the-minute lives themselves, and if they misconstrue the Word of God. In Protestantism there is too much so-called preaching on creeds, articles of faith, book reviews, current events, politics, social problems, economics, science, and hymns, and not enough God-anointed preaching from the Bible. "It is easier to please men than merit the approval of God." Unedifying preaching will kill and destroy! It will undermine

(Continued on page 43)

An Old Preacher Speaks To the Young Minister

By George W. Ridout

SOMETIMES I find myself wishing that I could turn the clock back forty years or more and take hold of the gospel ministry with the enthusiasm and ardent zeal of young manhood. I am not sure that I would be happy with the change. My ministry is back of me forty years and more; and these years have had a diversified program, evangelistic, pastoral, educational, missionary, editorial, etc. Three things I have enjoyed greatly through these years are: preaching, teaching, and writing. I may add a fourth, world travel. I was pastor over twenty years, missionary around the world for ten years, more or less editor for thirty years or more, and professor in college and seminary for eleven years.

If I had to live my life over, how would I spend it? In some respects I would cherish no change. I owe to two events of my life everything: my conversion in my fourteenth year, and my consecration and sanctification in my twentieth year.

As I look into the past I enjoyed some things about the pastorate that the minister of today does not have to help him. We had no movies or radio and but few automobiles. People came to church morning and night. We had fine congregations in the morning and larger crowds at night. Sunday school in the afternoon gave us a fine attendance. Sunday was a full day and the people's interest centered around the church. We had no crowding everything in on Sunday morning and then the rest of the Sabbath spent in social engagements—

and alas! alas! too often spent in the movies or with television.

Some things I would change. I would give more time to my soul's needs and aspirations. (Oh, yes, I did a lot in that line, it is true. Often I would lock myself in the church and spend hours in prayer, and sometimes prayer took all night.) I would covet more experiences such as that experienced by a holiness leader who gave this testimony so sweet and beautiful.

"I had a view that for me was extraordinary, of the glory of the Son of God. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which kept me in a flood of tears and weeping aloud. I felt an ardency of soul to be what I know not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him, to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure with a divine and heavenly purity."

I would give my Bible a larger place in my program. One thing especially I regret, namely, that I did not memorize my Bible more. I would cultivate a Bible memory and spend a lot of time in getting the Bible into my heart and memory—the language of the old Bible. The King James Version is beautiful. What eloquence there is in the prophets such as Isaiah, Jeremiah, and others! There is nothing like the old Bible to enrich your vocabulary and help you in prayer and preaching. A great preacher of

the old school was described as "The Bible in Solution." He was a great pulpit orator and was filled with his Bible. So I would urge young preachers not only to read your Bible but memorize it word for word. Get chapter and verse number exactly; when you roll it off, nothing enriches public prayer and preaching so much as Bible language.

Then next to my Bible I would use the hymnbook more and memorize the great hymns of the Church—not songs out of the songbook but the grand old hymns. Let me illustrate what I mean with some stanzas from the old hymns.

*Far from my thoughts, vain world, be
gone,
Let my religious hours alone;
Fain would mine eyes my Saviour see;
I wait a visit, Lord, from Thee.
Oh, warm my heart with holy fire,
And kindle there a pure desire:
Come, sacred Spirit, from above,
And fill my soul with heavenly love.*

*All praise to the Lamb! accepted I am,
Through faith in the Saviour's adorable name.
In him I confide, His blood is applied:
For me He hath suffer'd, for me He
hath died.
Not a doubt doth arise, to darken the
skies,
Or hide for a moment my Lord from
mine eyes.
In Him I am blest, I lean on His
breast,
And, lo! in His wounds I continue to
rest.*

*We cannot think a gracious thought,
We cannot feel a good desire,
Till Thou, who callest worlds from
naught,
The power into our hearts inspire;
And then we in the Spirit groan,
And then we give Thee back Thine
own.*

*Jesus, Thou sov'reign Lord of all—
The same through one eternal day—
Attend Thy feeblest foll'wer's call,
And, oh, instruct us how to pray!
Pour out the supplicating grace,
And stir us up to see Thy face.*

*That wisdom, Lord, on us bestow,
From every evil to depart;
To stop the mouth of every foe,
While, upright both in life and
heart,
The proofs of godly fear we give,
And show them how the Christians
live.*

*Ye servants of God, your Master pro-
claim,
And publish abroad His wonderful
name;
The name all-victorious of Jesus ex-
tol;
His kingdom is glorious; He rules
over all.*

*Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine;
I long to reside where Thou art.
The pasture I languish to find,
Where all who their Shepherd obey
And fed, on Thy bosom reclined,
And screen'd from the heat of the
day.*

If I were returning to the pastorate again, I would put more time and energy into sermon making; in fact, I would study sacred oratory. I would work with the ambition to be a better preacher. Pulpit oratory has died out, and we have the pulpit now used too much for talks and talkers. Great preaching demands careful and faithful preparation—hard study, much prayer, and heavenly vision. The great men of the pulpit worked and prayed and dug and soared for the pulpit utterances. They came to the pulpit with the burden of the Lord upon them and full of preaching passion.

Then furthermore, if I were young again, as a preacher I would aim more for souls and spend much time visiting among my people. I once asked the mailman who delivers my mail how many houses he contacted each day. He said from one hundred to two hundred homes. Once when holding a meeting in North Carolina, I suggested that we spend afternoons in doorstep visitation. We went from door to door, did not enter but invited the people to the revival meetings. We made fifty-three calls; more than some pastors make in many months.

I expect the reason much of our revival work is not more effective is the neglect of personal work around the homes. Let me close with the story of an unusual soul winner—a layman.

"Many years ago a man died in New Jersey who had been instrumental in the conversion of ten thousand souls. It was said of him: 'For a time his Christian life was like that of thousands of others—he had only a name to live. He became painfully conscious of his moral and spiritual inefficiency and impotency, and of the absence of any assured hope or settled confidence or trust in God. He consequently set his whole heart upon attaining through the Spirit, in answer to prayer, a more perfect work of grace in his soul. At length the baptism with the Spirit came; the light of God encircled him, and after his anointing he had 'power with God and with men.' He was only a layman, of limited common school education, yet his influence for Christ was well-nigh irresistible. At his funeral, it was publicly stated by one of the ministers present that, from the most careful estimate, it was fully believed he had been directly instrumental in the conversion of more than ten thousand souls. And what was the secret of

his wonderful power? He himself revealed it to an intimate friend a little before his death, when he declared that 'for ten years he had walked continuously under the cloudless light of the Sun of Righteousness, and had been in a state of entire sanctification.'"

St. Paul's Sharp Reproof!

(Continued from page 40)

the spiritual subsistence of those claiming the promises of God.

In this late century as never before it is edifying, Bible preaching that is needed to stem the tide of current sin. "Biblical preaching builds strong churches. Such preaching over an extended period creates a congregation of discerning, spiritual, praying, soul-winning, Bible-loving, sacrificial saints." (*The Art of Biblical Preaching*, by F. D. Whitesell, p. 25, Zondervan Publishing Co., 1950.)

CONCLUSION

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." The responsibility rests squarely upon the shoulders of the leadership of the Church. Then it falls upon the followers of Christ under that leadership. May the soul-gripping desire of St. Paul be the passion of every minister of the gospel for his parish. In these last days may the Blood-stained banners of truth and righteousness pull every Christian heavenward until he grows as never before in the grace and knowledge of the Lord Jesus Christ. May there be multitudes of newborn babes in His kingdom: may those babes continually add to that group who have gone on into the "manifold wisdom of God."

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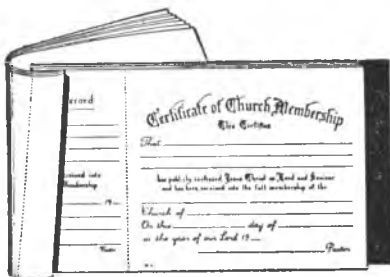
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Remember, Preacher—

The People Try to Believe You

By Paul Hoornstra

THAT DOG charged me with teeth bared and spine a ridge of bristles," said the preacher. "I saw my only chance; when he lunged toward my face, I thrust my fist and arm right down his throat. There he hung, choking. When he died, I shook him off!"

So said the preacher when illustrating some point. He gave the full background, too. He had run out of gasoline and had called at a farm home for assistance. No one was home except this dog—ferocious, vicious, oversized, and madly intent upon killing the visitor. The only hope was for the preacher to meet the situation alone and, according to his story, he did an admirable job of it. What a story!

I don't know how true it is, of course. Far be it from me to question the honesty of the man involved. This was told from the pulpit as the absolute truth.

But I do know one thing: *the people try hard to accept and believe everything you tell them from the pulpit.*

Thus a very important principle must be kept in mind: *Whatever we allow to sound as the truth must be absolutely factual.* Remember, preacher, the people try hard to believe whatever we tell them.

I'm speaking of how we use illustrations. I know how easy it is in the middle of one to round it out conveniently. It helps to score the point and save time. But I wonder if we don't sometimes supply those finishing touches from our imagination. This, of course, is all right if the whole illustration is given as fiction; but

when we tell things as true happenings, then by all means we should stick to the actual facts only.

In keeping with this it may be of encouragement for us to remember also that audiences: (a) do not demand anything fanciful; (b) neither do they need much embellishment; (c) nor do they insist that every illustration be a hair-raiser. *They ask only that our illustrations let in a bit of light, so they can comprehend the truth more clearly.* The people try hard to believe what we say from the pulpit. Furthermore, they have every right in the world to repeat anything they hear us preach.

I once had myself swim across St. Clair River, which is a full mile wide, and then back again with hardly any rest. I don't know for sure the speed of the river, but my recollection is four to six miles per hour. Although a few of my friends would dare the feat, I never did. What I actually did was to swim or boat out into the river, rest on a buoy, and then return. I am glad that my misstatement was really a mistake in speaking, and that I wasn't trying to emphasize my point by exaggerating my illustration. Imagine my embarrassment, though, when some of my young people asked me in private conversation to tell them more about my great accomplishments in swimming! They were serious, too, for they believed every word I had spoken.

It is very easy to misspeak simply in error. That is bad enough; but to allow our imaginations to run wild in the name of getting the gospel across is absolutely inexcusable. *Furthermore, it is plainly dishonest.*

II. Another realm where this caution should apply is *in our use of history*. We could very easily become loose with our handling of *historical* events.

To interpret their meanings and relative significance is our privilege. The people understand when we are diagnosing and observing principles to be incorporated in our message. Here we rise and fall with our own ingenuity. This is legitimate use of history.

But to say that Luther preached holiness, and that the Renaissance resulted from a holiness revival, may or may not be true. *Did* Luther preach holiness? That's beside my primary point just now, except to point out how easy it would be for holiness preachers to affirm solemnly that he did. In the excitement of the moment, we could declare: "God has always had holiness preachers. From Peter and Paul, Abelard, Augustine, Luther, Calvin, Fox, Wesley, Edwards, on down to Bresee, Chapman, Williams, there have always been sound holiness preachers!"

Well, now, let's see. That's an imposing list of names taken from church history. That would make a wonderful parade of witnesses, a grand array of authorities for our message. *Most of the people would actually believe you*; they would have every right to believe you, and quote you, *because you said it*.

But *did* all of those men preach holiness? How we use history is again a matter of old-fashioned honesty.

III. There's yet another field which demands much caution. Most of us have had opportunities to quote from our private conversations with general superintendents, district superintendents, missionaries, and other general men of our church. Preacher, (a) *we must be absolutely factual in*

quoting from those private conversations; (b) *nor do we dare mistreat actual quotes by putting them in a foreign context*. We must be *factual* and also *fair*.

Most of us have talked with Dr. Chapman in private. He always had time to listen to us. I remember him at his Indian Lake cottage one day. There he was in overalls and work shirt, repairing his window screens. I asked him for a few minutes, but he gave me more than an hour. As he puttered around with those screens, I sat on his back porch. Thus we carried on our conversation.

Shortly thereafter, I had to meet a bit of difficulty in my own pastorate. The conversation I had with Dr. Chapman covered the *general* area of my own problems, *but without being specific*. It would have been easy for me to put certain words into Dr. Chapman's mouth and thus quote him to my church board. But I submit to you that *forcing generalizations from conversation into specific arguments for particular problems is a very low and malicious form of dishonesty*.

a) *To principalize* from private conversation is one thing. This is permissible, provided you offer your conclusions as your own and not another's.

b) *To particularize* is quite another. To do this, you must know for certain that the person you quote would actually say *this* if he were *here* in the *present situation*. Such is a very remote possibility.

c) *To principalize* you must be absolutely unbiased and free from pressures; *to particularize* you must hold lengthy conversation with whom-ever you wish to quote, and secure his permission before quoting. Either is a big job, which means private conversations become the footballs in the great fields of debate. Someone has

said that, "No one wins in the war of quotes." And I presume that our deceased general superintendents shudder even now in Paradise as they hear the many statements tossed out in their names! Preacher, we must be fair.

IV. Finally, let us be reminded that this same principle of caution and accuracy should apply to *how we quote from our reading*.

a) *We must always leave the honest impression as intended by the writer.* If we quote from Wiley's *Systematic Theology*, or White's *Essential Christian Beliefs*, or from Ralston, Binney, Branscomb, Whitehead, or Curtis, or from the *Reader's Digest*, let us leave the honest impression as clearly intended by the writer.

Did you ever find yourself more cautious in quoting the *Reader's Digest* than Wiley? Why? Because you know that most of your listeners already have glanced through the *Reader's Digest*, and some of them can quote that same article just as well as you can.

But Wiley! They don't know there is such a four-volume set on theology. Furthermore, if you gave them a set free, not very many would trouble to study it. The people try hard to believe every word you say; they expect *you and me* to do the research, and to give them our results fairly. *We owe it to them to be transparently honest in every quotation.*

b) Whenever we quote—as such—let us at least have the source of our information jotted down some place for future reference if need be. (1) Our full notes at home should certainly give a reference to the book, periodical, or private conversation that we quote from. Book references should indicate author, title, and publisher. Periodical references should include title, date, and publisher. Pri-

vate conversation references in our full notes should include exact place, time, date, and several *exact* words; these *exact* words should be in quotation marks. (2) The notes we carry into the pulpit, if any, should be complete enough so we can quote accurately. Three-by-five white cards could be used, and quotations could be read word-for-word. No one thinks you are an inferior preacher just because you might use some note cards to read exact quotations. On the contrary, using cards to be absolutely exact in quoting, or using a pamphlet or magazine in the pulpit, from which you may read a paragraph, indicates that you are being precise and fair with your audience. They appreciate this. *To be honest in using quotations, we must be flawlessly accurate.*

All of this is a matter of ethics and personal integrity; it involves church influence in a community; it involves the matter of one's personal influence; it is a matter of honesty. Pity the preacher who gains a reputation for overstatements or for carelessness in handling and reporting the facts. Pity that man indeed! *The people try hard to accept and believe everything we tell them from the pulpit. Let us not disappoint them.*

The Revival of Biblical Theology

(Continued from page 11)

New Testament. He writes:

These are great days for theology. The Queen of the Sciences is once again coming into her own. Men are beginning to see that a Christianity without a theology is not Christianity at all; and they are turning back, some to Luther or Calvin, some to Thomas Aquinas. Some of us, with no disrespect for these great names, feel that the theology which the age needs should be built primarily on New Testament foundations. But, whatever be our views, all are realizing anew the importance of Biblical theology, and the paramount importance of the New Testament.³⁰

³⁰Archibald M. Hunter, *The Message of the New Testament* (Philadelphia: Westminster Press, 1944), p. 122.

A Plea for Expository Preaching

By James Whitworth

DEEPLY BURIED in the vaults of the earth are hidden the most priceless gems. The pebbles that lie on the surface have but little value, for true wealth is never gained without laborious digging. The same principle applies to the work of the Christian minister. A fruitful preacher also must toil if he would find the richest treasures to give those whom he seeks to enrich.

As one reads the Bible, the Spirit brings to the mind ideas which bless the soul. Ofttimes the ideas suggested by the Spirit bear no immediate relationship to the passage that is read. This is the wonder of the Living Word. God himself speaks to the human heart and suits a blessing to the individual need.

The inexperienced sermonizer is inclined to seize on the flash of inspiration. He uses his imagination or his reasoning faculties to expand the idea that has been suggested by the text. This procedure is good as far as it goes, but it is not good enough for the Bible preacher. God has chosen the foolish things of this world to demonstrate his power to save. Yes, God can use the sermon that has been hastily thrown together from the pebbles of surface thinking. Divine omnipotence is manifested in a spectacular manner when an illiterate lad from the farm becomes a great preacher. However, God does not often choose to work in this way. To us is given a better gift which God desires us to offer. When we have strength to dig out the deep secrets of His Word, will God be pleased with an offering of less than our best efforts to find the richest truths in the inspired Word?

While it is wrong to deny that God can at times use preaching which is detached from Scripture, it is more unreasonable to make this kind of topical preaching the model for our ministry. The idea that refreshes the spirit of the preacher is not always the message fitted to the needs of each one in the congregation. Every man has a particular need, and the Spirit can reach his heart if the minister will furnish the most effective channel. In this, human ingenuity cannot compete with the Word of God. The Spirit can apply the Scriptures to the need of the individual hearer infinitely more efficiently than He can apply the frail words of man. If this be true, and it is, expository preaching is far superior to topical preaching. The next best type of sermon interprets accurately and enforces the meaning of a short text. When the preacher gets off on a side line, he usually hinders the Holy Spirit. In the measure that he illuminates and sets on fire the words of God, he enlarges the usefulness of his sermon. This cannot be done by a casual reference to some fragment of a text.

The Bible preacher must first know exactly what the scripture passage means. The correct interpretation is not often discernible in the initial reading. At this point one is tempted to evade hard work. Usually the preacher thinks that he knows what the text says, but that is not good enough. He must be sure that he is right. It is always best to study the text in its original language. After deciphering the text, the expository preacher begins the hard work of

making a sermon which correctly unfolds the thought of God. The preacher's ideas are not inspired, and therefore they cannot take the place of scripture. They are only of value in so far as they drive home the truth of revelation. It is easy to throw in a lot of fascinating material to fill the time, but this is contrary to the purpose of the Christian minister. His sacred duty is to dig up the context and to find the richest jewels to beautify the scriptures. No material is justifiable that does not make the words of God to burn into the hearts of the hearers.

Keeping the Glory Down

(Continued from page 36)

as the sun, terrible as an army with banners."

Keeping the glory down marks the difference between a cornshuck-fed, defeated, depleted, dejected, grumbling, faultfinding, down-in-the-mouth crowd, and a milk-and-honey-fed, laughing, shouting, shining, marching, conquering, satisfied, sanctified, and almost glorified people.

Keeping the glory down determines the difference between a third-rate, back-street organization, and an up-to-date, up-to-rate church that possesses the land stretched before it.

If we would have sweeping revivals, gather in the precious golden grain, win new friends to the cause, glorify God, edify the saints, mystify the devil, and enlarge our borders, we must keep the glory down. Let's keep the glory down, so that this blessed doctrine of Bible holiness may not fade from the earth, but abide in its fullness, and grow in momentum until it shall cover the earth, as the waters cover the sea. Keep the glory down! There is no other way to keep the Church of the Nazarene alive in the world today!

Expository preaching is not easy, for it requires all that a minister has to give. However it is worth all that it costs. One cannot make others rich in the Word without receiving a blessing. More important, though, than personal reward is the solemn obligation to expound the Word so that the Holy Spirit may minister most fully through the inspired Scriptures to the personal needs of the congregation. Personal eloquence is not the thing to strive for. The minister's first task is to preach the Word under the anointing of the Spirit.

The Preacher . . .

(Continued from page 21)

We must have a revival of spirituality or be plowed under by the natural tide of cruel events. It may be that some of us cannot go so far nor so fast as when we were younger, but we can pray harder and seek for a deepening of our own spiritual life and thus be better qualified to be the leaders of our people.

Therefore, I challenge you to determine that, as far as you are concerned and as much as in you lies, you will live up to the bleeding heart of the crucified Saviour, the One who went a little farther into the garden of intercession for you and me.

Christian brothers and sisters in the ministry today, in view of the dire need, in view of the dirth of vital Christianity, in view of the fact that the prayer of faith is mightier than dynamite (for it has the almightiness of God linked to it), let us give ourselves to prayer, intense prayer, heartfelt prayer, fervent prayer, until revival fires shall break out in every village and hamlet over the great state of Nebraska.

Sermon Outlines

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 Christian 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 camouflaged that, unless we have them separated for us, they are 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 churches are 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 don't 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. 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 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 Thess. 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 center-

ing 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 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* (Rom. 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, 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 worshipping 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 worshipping a "Christ" that is "out there"? Or are we worshipping a personal Christ, by the indwelling Holy Spirit?

The Thessalonian Church

Read I Thessalonians, chapter 2.

INTRODUCTION:

A. Paul was interested in the welfare of those whom he had won for Christ.

B. He was not satisfied just to see them make a start in the Christian life.

1. He was anxious for their progress in spiritual realities.

2. He wanted them to make the landing sure. (He that endureth unto the end.)

I. *Paul prays for them*

A. He wanted God's best for them.

B. He wanted them to have grace and peace.

II. *He commends them*

A. Their work of faith was known by many.

1. They had effectively spread the Word.

2. They had won others.

B. He commends them in their labors of love.

C. He commends their patience of hope.

1. They had turned from idols to the true and living God.

2. They had accepted the Word of God as truth and not as the word of men.

III. *Paul looks back to his ministry among them*

A. He had preached in much affliction.

B. He had preached in much boldness.

C. He had preached in earnestness.

D. He had cherished (comforted) them in gentleness and with love.

E. He had truly labored with real soul travail.

F. He had lived in good behavior before them.

1. Walked holily.

2. Walked justly.

3. Walked unblamably.

4. He had suffered without murmuring.

5. He had been shamefully entreated—but had stayed true.

G. He came not only in word—but in the Holy Ghost.

1. He preached in power and much assurance.

2. He preached effectively—he had won many.

H. He was not deceitful, unclean, or full of guile.

I. He came, not pleasing men, nor seeking glory of them. (He came seeking only the glory of God.)

J. He came not with flattering words.

K. He came not with a cloak of covetousness.

L. He came, not being a burden to them.

IV. *He now tells them how to live and how to act:* (Note—this advice is mostly all positive and not negative.)

A. Walk worthy of God and pleasing to Him.

B. Be true followers.

1. Don't give up—even under persecution.

2. Stand fast in the Lord.

a. Establish your hearts unblamable.

b. Establish your hearts in holiness before God.

c. Increase and abound in love one to another.

d. Abstain from immorality and excesses.

C. Walk honestly—expecting Christ's soon coming.

1. Watch and be sober.

2. Put on whole armor of God.

3. Warn the unruly.

4. Comfort the feeble-minded and the feeble.

5. Support the weak.

6. Be patient toward all men.

7. Rejoice evermore.

8. Pray without ceasing.

9. Be thankful to God.

D. Quench not the Spirit—this is dangerous.

E. Despise not prophesying.

F. Prove all things.

1. Hold fast to the good.

2. Abstain from all appearance of evil.

CONCLUSION: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

L. P. DURHAM

Certainties

SCRIPTURE: I John 1

TEXT: I John 1:1-3

INTRODUCTION:

A. The need for certainty today.

B. John was present at the beginning of Christ's ministry.

1. He saw the things which occurred.

2. He heard Christ's words with his own ears.

3. He handled with his own hands the things pertaining to Christ.

a. Christ's methods, modes, etc.

b. Christ's own body—John lay on His bosom.

4. It was revealed to him that Christ was, and is, eternal life!

a. Christ had been with the Father.

b. He was clearly manifested to the disciples.

C. St. John was determined to declare the truth unto us.

1. That we might have fellowship with God through a better understanding of Christ.

2. That we might have fellowship with His Son Jesus.

3. That we might have fellowship with one another.

4. That our joy might be full.

D. The Apostle John, also, had a further message he wished to impart to all Christians, namely:

I. *The Certainty of Sins Committed*

"If we say that we have not sinned, we make him a liar, and his word is not in us" (v. 10).

A. "All have sinned, and come short of the glory of God" (Romans 3:23).

1. The acts of sin are a fact.

2. All have committed acts of sin.

3. All have been disobedient to God.

B. All men need to be forgiven.

1. We cannot save ourselves.

2. We are under bondage of sin and Satan—"sold under sin."

II. *The Certainty of the Sin Principle*

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (v. 8).

A. The sin principle (inbred sin, the old man) lurks within each unsanctified heart.

1. No man is born without it.

2. No person escapes its effects in his life.

3. No person has escaped its uprisings in his heart and life.

B. Every person needs the cleansing power of the blood of Christ. Every person needs the mighty cleansing baptism of the Holy Ghost.

III. *The Certainty of Forgiveness*

"If we confess our sins, he is faithful and just to forgive us our sins" (v. 9).

A. God will be faithful to forgive, but there first must come the act on our part of confession and repentance.

1. No halfhearted confession—but full confession.

2. No reservations—all must be given up.

B. When we confess and repent, God will forgive.

1. He has promised to do it.

2. God always keeps His promises.

C. His forgiveness brings glorious freedom.

1. From guilt, from fear, from condemnation.

2. From dominion of Satan and bondage of sin.

IV. *The Certainty of Cleansing*

"The blood of Jesus Christ his Son cleanseth us from all sin" (v. 7). "To cleanse us from all unrighteousness" (v. 9).

A. But first,—“If we walk in the light, as he is in the light” (v. 7).

1. A full and complete surrender to the will of God.

a. We must surrender our selfish will.

b. God wants us to retain our will power, but His will becomes our will.

c. We must abandon ourselves completely to His will.

2. A full and complete consecration to God of all we possess.

B. After we meet God's conditions, He cleanses our hearts.

1. From hate, malice, revenge, etc.

2. From evil of every kind.

3. Desires, motives, ideals, etc. cleansed.

C. The heart is made whiter than the driven snow.

V. *The Certainty of God's Character*

"God is light, and in him is no darkness at all" (v. 5).

A. God sheds His light upon us.

1. There is no other source of light.
2. Without light we die, spiritually.
3. Think of light without darkness!

B. His children are to walk in that light.

1. No one can walk in that light and be in darkness.

"If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth" (v. 6).

2. No one can walk in darkness and be in that light.

C. In walking in that light.

1. His children live in fellowship with God and His Son Jesus.
2. His children live in fellowship with one another.

3. His children live

a. Lives of righteousness.

b. Lives of truth, love, joy, peace, soberness, gentleness, goodness, faith, meekness, temperance.

CONCLUSION:

A. This is all wrought by the hand of God.

B. This is brought about only through our co-operation with God.

C. But this can be brought about in each heart and in each life.

D. What is your position today?

1. Is God's forgiveness a real experience to you?

2. Is His sanctifying power at work in your heart?

3. Is fellowship with God an actuality in your heart and life?

L. P. DURHAM

Dwelling in the Beulah of Holiness

(Continued from page 18)

The Panorama of the Ages

Glorious dwellers in the Beulah of holiness! Every longing of the soul is satisfied, every emotion is elated, every heart string is made taut. Hark! the sound of fleeing heavens! The sky rolls away as a scroll. The saints hear the crash of the horsemen of God as they ride forth with the King of the aeons. They see the hosts of the Blood-ransomed as they stand before the throne and receive their rewards, their crowns. In celestial vision they behold the redeemed of the ages bring forth the royal diadem, and amid the thunderous din of the "new song" they sing "*Crown Him! Crown Him! Lord of all!*"

Through the dim vistas the New Jerusalem, their home, the city of gold—jeweled foundations, pearly gates, shouting of the saints, the hallelujah chorus—comes into view. Palaces and holy radiance, angels and redeemed catch their gaze.

At such a matchless prospect the souls of the Beulah dwellers become fascinated, enchanted, enraptured, glorified! O glorious prospect and hope of the holy! Dwell then in this Beulah of holiness and be filled with the fullness of God! Know the love of Christ which passeth knowledge! Have peace unfathomable, joy unspeakable, holiness boundless, heightless, infinite!

Perils in the Parsonage

*By Milo Arnold**

THEY WERE a great group of men and women. They gathered by hundreds in a conference, and as I watched them I was filled with a new sense of assurance for the future of our church. These were the ministers and their wives, people in whose hands the church had placed its well-being. They were well educated, they were neatly and becomingly dressed, they were gracious in their demeanor, and about them was an air of godly confidence which assured me that the work they undertook to do would be well done. "What a future the church has in its hands!" I said as I watched them.

Then, in the midst of my assuring observations, the general superintendent spoke in terms of concern of the fact that the gains being made in the church were frighteningly small, that the impact of the church upon the community was not so great as it should have been. What could be the reason? These men and women were godly, their doctrine was right, their consecration was complete, and they rose to the challenge of big undertakings with a loyalty that would thrill every soul. What could be the reason for this paradox? Why should such an able group of pastors, working in such wide-open fields, come at the end of the day with so small a harvest? The answer to this question did not come easily, and I am not sure that I have yet any close approach to the answer. But after a quarter of a century in the ministry, and knowing the things which I know have accosted me, and which I

know likewise accost every man and woman of the ministry, I cannot but fear that the things which cushion our impact, and soften our blows, and lessen our strength, might be in the parsonage.

I read the report of a great insurance company which bore out the fact that the most dangerous place to live is at home. Many people assure their economic security against automobile accidents, train accidents, airplane accidents, and a host of perils that seem so obvious. But more people have been victimized by accidents at home than any place else; and the fact that so few protect themselves against this area of exposure leads to economic chaos for many who can ill afford it.

I believe there are likewise more pastors fail at home, in the parsonage than fail in the commonly accepted perils of the public life. The parsonage is a dangerous place to live, and we are not made secure and successful just by having right doctrine, right education, right consecration, and right moral codes. There are the subtle dangers which we often overlook which cause us the more surprising failure. The insurance company tells us that the slippery rug, the dark stair, the wet bathtub, the toy left in the hallway, and the easily tipped cooking utensil are more dangerous than the roaring traffic of the avenue, and I think this will carry over into our parsonage living. This great host of men and women are safe from doctrinal digression, they are guarded against moral turpitude, they are protected from ignorance and laziness; but there is something which

*Nazarene Pastor, Yakima, Wash.

is taking a toll, for otherwise there would be more of an impact upon the community shown in statistics at the end of the year.

Let's look at the perils of the parsonage, and see if they are not exploiting us and hindering our usefulness; and in taking this look I assure you that I do it, not with any idea of advertising the sins of others, but with a sincere effort to study the lives of the men and women who have been the closest friends and the collaborators whose lives I have shared for these years.

First, I think of the peril at the family table. I fear that many men and women are unwittingly being depleted in their impact upon their field of ministry, not by the food they have or do not have, but by the things they talk about while they partake of their family meals. There is often the inclination to feel that we have license to say whatever we might chance to think, and repeat anything we might have heard, so long as only the family is listening. I fear that many times the family table has become an inner-circle gossip center, and that the pastor and wife there talk things which, though never told outside the doors of home, can still enervate and weaken them by the very fact that they have talked it. A pastor's heart can be left as barren by evil speaking while his wife listens as it can by telling the neighbor across the street. A pastor's wife can rob her own soul of a blessing and weaken her husband's influence and dull his message most effectively by evil speaking. There is no place in scripture which makes an exception here. God's people are to "speak no evil" even across the parsonage dinner table. Many a pastor's family has gone to the devil, their children have lost confidence in the church and in the gospel of their

parents, because of the things their parents said across their home table in the erroneously called *privacy* of their home.

I think another of the danger spots in the parsonage is the peril in the alarm clock. An alarm clock is dangerous to the ministry if it is set too late or not set. Many a minister has been devout, well educated, sincere, and skillful, but when the end of the year came he had accomplished little. It was not that he had not worked hard, but he had started working too late in the day. The precious morning hours were soon dissipated and he had not been able to use them as effectively as he might. I do not believe that it is required of all men that they rise at four o'clock in the morning, as did John Wesley; but I do believe that there should be a rising time consistent with the rising time of the employed people of the church. The minister's time is as important as the time of his members. If he can sleep half of the forenoon, the people will feel that his heart is not fully given to his task. He will neither have the confidence of his people, nor have the fullest commendation of his own conscience. Many argue that they have to stay up so late at night that they cannot rise as others rise, but many times our reason for late hours is not actually our ministry but our pleasures.

The third peril of the parsonage I would mention is the peril in the house slippers. It is an easy thing for the pastor to rise in the morning and face the day with no sense of urgency. He can put on his house slippers and be perfectly comfortable, lounging about the house for an hour or so in the morning. By the time he reaches the hour for going forth to work, he is already tired, and so relaxed that the work of the day will be met with

little zeal. I do not feel that there is any rule which should govern every man with a rule of thumb; but personally I find, after years of experience, that it pays big dividends to make it an invariable rule before coming to the breakfast table I shall be shaved, dressed, and ready for the day. It gives a sense of importance to the task and a feeling of dignity to the preacher. Many a pastor's wife has lost an important ingredient of life by waiting until late in the day to prepare and attire herself for meeting the day, and meeting the people who come and go. Many a pastor would preach a more ordered sermon on Sunday if he had a more ordered rule for spending his mornings. The minister does not have to punch the time clock, as do his members; but he will lose his efficiency rapidly if he does not have as great a sense of responsibility about his time and his employment as his people have about theirs.

The fourth peril I would warn of is the peril in the garage. The family car has become the ruin of many a consecrated man. Unwittingly we can find ourselves running here and there when we should be working. Many a man could report more calls in the course of the year if his car showed less miles on the speedometer. It is an easy habit to drift into, that habit of driving long distances between calls, making a distant trip, running an errand, or anything else that means driving. And we feel busy while we are driving, but we actually are driving to escape the fearsome responsibility of going to the homes of our people and coming to grips with our tasks.

The fifth peril I would mention is in my opinion a serious one, and yet one which I mention only with the most sensitive reserve and the most reverent prayerfulness. It is the

peril of the privacy in which we live. No other man in the community lives so close to his home and so much with his wife as the minister. In many cases his study is in the home, he is at home for his meals, he is at home for much of his work, and when he goes out of the home his wife goes with him. They are together more than any other couple of the city. This is wonderful, and life well lived under these circumstances can be most wholesome, and yet I fear that many a pastorate has suffered by reason of this exposure. There is the inclination to include the housework as a major part of the minister's work, and to make the church work a major part of the wife's work. There are the inclination to get on one another's nerves by constantly being together and the danger, due to the great amount of privacy and togetherness, of exploiting in an excess of physical intimacies some of the energies which could better be invested otherwise. The result is often seen in complaints of tiredness, nervousness, and irritability. There is usually an obvious advantage gained when the husband rises early, dresses for the day, and goes to his work as a man with big business to do. He often takes his wife with him calling, and often helps her with duties which need his help; but the home is the domain of the wife and the church is the domain of the husband, and they both feel important in their own domain. They are two distinctly different individuals and they express their individualities normally.

A sixth peril often noted is the peril at the dinner table, the peril which comes in entertaining special friends in the parsonage, while others are being left for long intervals with-

(Continued on page 60)

Illustrations

Selected by Buford Battin

ONE WEEK WAS TOO LATE

On Sunday night, October 8, 1871, D. L. Moody preached to the largest congregation that he had addressed in Chicago. His text was, "What shall I do then with Jesus which is called Christ?"

At the close of the sermon Moody said, "I wish you would take this text home with you and turn it over in your minds during the week, and next Sabbath we will come to Calvary and the Cross, and we will decide what to do with Jesus of Nazareth."

Then Ira D. Sankey began to sing the hymn:

*Today the Saviour calls;
For refuge fly;
The storm of justice falls,
And death is nigh.*

But the hymn was never finished; for while Sankey was singing, there came the rush and roar of the fire engines on the street outside, and before morning Chicago lay in ashes. To his dying day Moody regretted that he had told that congregation to come next Sabbath and decide what to do with Jesus. "I have never dared," he said, "to give an audience a week to think of their salvation since. If they were lost they might rise up in judgment against me. I have never seen that congregation since. I never will meet those people again until I meet them in another world. But I want to tell you of one lesson that I learned that night, which I have never forgotten, and that is, when I preach, to press Christ upon the people, then and there, and try to bring them to a decision on the spot. I would rather have that right hand cut off than give

an audience now a week to decide what to do with Jesus."

FIVE MINUTES AFTER DEATH

A retired army officer returned from India to spend his last days in England. One day his friends persuaded him to give an account of his life and services in India. They listened with breathless interest to the account of his battles and sieges in his long term of military service. At the conclusion he said, "I expect to see something more thrilling than anything I have seen yet." His hearers were surprised at that, since they knew that he was well past seventy and had retired from active service. After a pause he added in an undertone, "I mean the first five minutes after death!"

PERFECT TIME

A surveyor working around an army post on the edge of a Western town became acquainted with the soldier who fired the cannon for retreat each evening. The surveyor questioned the soldier: "Do you fire this cannon at the same time each evening?"

"Yes, sir," the soldier replied. "At six o'clock on the dot, and I time it carefully with this watch. I check my watch every day by the jeweler's clock, about two blocks from here."

Several days later the surveyor entered the jeweler's shop and began talking to him. "That's a mighty fine clock you have there," he said, indicating the prominent timepiece in the window.

"It keeps perfect time," replied the jeweler. "In fact, that clock hasn't varied a second in two years."

"That's really a wonderful record."

"Yes, and we have a perfect check on it, too. Every evening at exactly six o'clock they fire a cannon over at the Fort, and this clock is always right on the dot."

The jeweler kept his clock set to the time the cannon was fired and the soldier checked his watch by the jeweler's clock to know when to fire the cannon. This is a vicious circle and the Church may get into this circle. Our pattern is not the way others do, the way we have always done things, nor by comparing ourselves with the program and progress others make. Christ was the One who gave us the Church and patterned its program for us.

AKIN TO GOD

In the day before automobiles, one Christmas Eve a rich lady of New York City had her coachman stop her sleigh in front of one of the department stores. As she got out, a lad whose clothes revealed his poverty was peering anxiously at the lovely things in the window. The wealthy lady was touched by the scene and she asked him what he would like to have. He told her that he was not thinking of himself but of how he would like to get a present for his sick mother. She had the little boy go with her, and when she had bought something for his mother she had him taken and dressed from head to foot in new clothes. Then she had the lad get into her sleigh and ride to his home, which was the garret of an old mansion. When the boy got out and was loaded down with his bundles, just as the sleigh was about to be off he said, "Lady, who are you? Are you God's wife?" The woman felt that she was a thousand times repaid.

—Selected

Perils in the Parsonage

(Continued from page 58)

out being remembered even by a call. The tendency to have some friends which are more intimate than others in the church is dangerous. It is never safe to have some members who are often dinner guests, while others are seldom noticed.

A seventh peril of the parsonage is the peril on the library table. The pastor's study in the parsonage is subject to constant danger. Incoming mail is easily misplaced; the library table catches all that comes. There is little system and order about his office work, and his desk could not be recognized as a place where big business is done. If the study is in the home, it must be kept with dignity and order, letters promptly answered, incoming mail saved and used, and the whole process followed with order and care. It is better to have the study at the church; but if this cannot be, let it at least be a *study*.

These simple perils have been the nemeses of many a fine man, and are an exposure in some degree in all parsonages. They are not the fault of erroneous doctrine, lack of consecration, or open disobedience. They are, however, the hidden hazards which every man will do well to observe and to protect himself from.

From the Editor's Correspondence

"While not denominationally a Nazarene, but a Quaker preacher of holiness, I find THE PREACHER'S MAGAZINE of inestimable value for inspiration and concrete help in my work. I am glad to have this helpful magazine at my finger tips as I prepare to preach 'the unsearchable riches of Christ.'"

The Church *Manual* in the Preacher's Life and Work

By Robert Manley*

IN WRITING to the young preacher Timothy, the Apostle Paul looked back over the days of his ministry and longed to see the younger man reach the heights of usefulness to God that had been his. His fight had been long and hard, but it had been a good one. The race had taken all his energy and strength, but he had finished the course. So sure was he concerning his faithfulness to God and His cause that he was looking confidently to the coronation God promises to all who are faithful unto death.

But here was a young preacher with the days of his ministry ahead of him, and to him the veteran apostle sent some spiritual advice. At the climax of this exhortation, we find these statements: "Watch thou in all things," and, "Make full proof of thy ministry."

It is my sincere opinion that this advice may be received to good advantage by preachers of our day. As preachers of the South Dakota District of the Church of the Nazarene, it may be well for us to realize, while yet a part of our courses remain, the necessity for watching in all things and making full proof of our ministry—with the emphasis upon the *full*. A partial proof is not enough, for full proof is the minimum. Watching in some things will not suffice, for in all things one must watch, lest he should neglect his duty in one phase and thereby lose his own soul and be instrumental in damning others.

One of the vital phases of the pastor's life and work has to do with the

church *Manual*. If this phase of pastoral work were overlooked, the pastor may well awaken at the end of the course to see that he has not measured up to the minimum standard of requirements. Surely, with one vital part of his work passed by, one could not come to the coronation ceremony claiming to have made full proof of his ministry.

In looking at this subject, let us think together quite briefly and first of all regarding our church *Manual*. The *Manual* is the pastor's handbook or guide. In working out "the plans and program of the local church, he will find it is a blueprint which indicates general direction as well as giving the details and specifications for building the local church program."¹

Briefly, there are four areas of information that are set forth in the *Manual* of the Church of the Nazarene. First, the *Manual* contains a brief history of the church, regarding both its origins and growth. Second, the *Manual* contains the doctrines of the church. Third, the *Manual* contains the laws of the church. And fourth, the *Manual* sets forth the objects for which the church exists.

Obviously, any document so important ecclesiastically demands some time and attention from every preacher. If one's church affiliation means not enough to require full knowledge of that church's history, doctrines, laws, and purpose, then that tie carries no meaning whatsoever. Conversely, acquaintance with the *Manu-*

*Pastor, Madison, S.D.

1. Reed, Harold W., "The Pastor and His Manual," *Preacher's Magazine*, Sept.-Oct., 1949.

al brings real strength, respect, and love into the church relationship that is ours. A glimpse into the origins and growth of the church brings the strong conviction that God has led our church into existence according to His gracious plan and purpose. "A study of our laws and doctrines will create respect and love for them, and love will result in genuine loyalty and faithfulness. More than that, love and loyalty to our doctrines and laws will increase our efficiency and usefulness under the leadership of the Holy Ghost."² So, brother preacher, get acquainted with your *Manual* and make full proof of your ministry!

Now, let's consider another phase of the subject—the church *Manual* in the preacher's life. It has often been observed that the effectiveness of one's proclamation is either hindered or helped by the type of life he lives. Your perfect knowledge of the dates, names of men, places, and all that goes into the history of our church may qualify you to write a book of denominational history; your acquaintance with the doctrines and laws of the Church of the Nazarene might lead others to think of you as an authority regarding our beliefs; it may even be that you can make impressive the ceremonies and sacraments of your church by quoting the rituals found in the *Manual* for those services. But even if you were able to quote verbatim the more than three hundred pages of the *Manual*, and failed to exemplify its teachings and requirements, your perfect knowledge of the *Manual* would be but a hindrance and a burden; for where there is light, there is responsibility.

Though the passing of time may have worn off the polish, the truth only shines forth more clearly from that expression that says, "What you

are speaks so loudly I cannot hear what you say." Your example is a foundation for your message. Your proclamation of doctrine is worthless if there is no example in your life to show how that doctrine works when put into practice. The doctrinal principles found in the church *Manual* must so master our affections that they will become a solid foundation for our conduct, which in turn is the foundation for the heralding of the gospel of Jesus Christ.

That means, then, that if one is to be a Nazarene he is to be guided by the laws and bylaws set up by the church in the *Manual*. The pastor expects that of his church members, and it is expected of the preacher as well.

Now you might ask the question, "What if I don't believe that way about something?" Then let me answer you this way—you are either in the wrong group, or you need to get your eyes off yourself and realize that there is a difference between the selfish desires of the natural man and the principles of holy living as proclaimed in God's Word and followed by our *Manual*. As I look back and see the way our *Manual* has been formed by godly, consecrated people who have sought to promote the kingdom of God without regard to their personal interests, it would seem to me that any desire not to measure up to this *Manual* could very possibly stem from overly regarding one's personal interest. That is a dangerous attitude, for what else is sin than to put self before God?

In this connection, one may note a few words of advice from the Apostle Paul. "I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them. For

2. *Manual*, Church of the Nazarene, p. 5.

such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded.”³

There is a sense in which the standards of our *Manual* are the sanctified conscience of the entire denomination. Those standards are based on the Word of God. That Word does not change and there is no reason why the standards of our *Manual* should be changed. Rather, if the foundation is not changing, the superstructure should remain unmovable. Taking into consideration the solid and substantial foundation upon which our doctrine is built, there can be no excuse for changing the doctrines of our church. If we are going to be Nazarenes, let's get in the harness with full support for our church doctrines and standards! Make sure that your life includes that strong link of family loyalty that is a distinctive mark of the spiritual man. Preacher, the church *Manual* is the minimum of measurement for your life. “Watch thou in all things,” and make sure you don't slip over this!

Now, regarding the third phase of the subject, let's look at the church *Manual* in connection with the preacher's work. I think we all agree as to the importance of knowing our *Manual*. The preacher is required to know a certain amount about the *Manual* before he gets his license to preach. Many times, we are content to rest when we have obtained a general knowledge; that is important, but there are some parts of our *Manual* that require specific knowledge on the part of the pastor. He should know in detail the specific demands of the *Manual* regarding his work. “General knowledge at this point is not sufficient. In fairness to the local church,

the district, and the denomination at large, one should know the specific demands and fulfill them as far as possible.”⁴ It is not difficult to find out what those requirements are, for the *Manual* does not leave the pastor in doubt as to what is expected of him. In this connection, surely it is not necessary to remind the preachers of this district that it is important, not only to know the *Manual* methods, but to follow them to the letter in all things. We well know that the polity of our church is “the outgrowth of the wisdom and experience of its leadership from West, East, North, and South. Its organizational genius is that of wise leaders improving organizational machinery in the light of new needs tempered by past experiences. Its ritual is simple, yet effective, and reveals the necessity of good form without yielding to formalism. In a word, the church *Manual* guides the local church, the district organization, and the general church as well.”⁵ Men, it is your guide and blueprint for effectively building the Kingdom. Don't neglect the details and specifications, but follow them conscientiously and build something for God that will last!

The *Manual* contains a list of seventeen designated duties that constitute the oversight of the local church. Every one of these duties is sacred, and should have the constant attention and use of the pastor. They include everything from the supervising of the preparation of statistical reports for the district assembly to preaching the Word of God.

There have been some remarks made about those who seemingly have quit preaching the Bible and gone to preaching the *Manual*. I believe that if a minister preaches the doc-

3. Rom. 16:17, 18 (R.S.V.).

4. Reed, op. cit.

5. Reed, op. cit.

trines of our *Manual*, he is in truth preaching the Bible. In fact, as one works on the list of all the themes and doctrines that should be preached within a given time, he should make sure that he checks his *Manual*. In making the preaching plan or program, the *Manual* is one vital source. The preacher must not select just certain themes and doctrines upon which he will preach, and leave others completely out of his program. Rather, over a period of time, he must present all the truth, all the doctrines which we hold as sacred. The congregation of every local church needs messages from all the doctrines of the denomination. It is a known fact that if one certain doctrine is not preached for a period of ten years, that doctrine will be dead. Some of you men are fighting serious doctrinal error in your churches today because someone failed to present clearly the truth in days gone by. It is necessary for us to realize that one of the best ways to fight error is a

clear presentation of truth. And one of the most vital ways to preach the Word and accomplish this important duty of the pastor is for him to use the *Manual* for source material in his preaching program.

Many could be the exhortations regarding the church *manual* in the preacher's work, but let me close with this paragraph from the address of the general superintendents, found in the front of your church 1944 *Manual*:

It is important that our members acquaint themselves thoroughly with the laws of their church. A study of our laws and doctrines will create respect and love for them and love will result in genuine loyalty and faithfulness. Love and loyalty to our doctrines will increase our efficiency and usefulness under the leadership of the Holy Ghost. Solidarity of support and effort in service with faith in God will yield gracious returns

Given by Rev. Robert Manley of Madison, South Dakota, at the South Dakota District Preachers' Meeting held at Carthage, South Dakota, November 15-17, 1950.

Code of Ethics for a Nazarene Pastor

(As conceived by a Nazarene Layman)

1. His ministry shall be based upon the Holy Bible and upon the doctrines and teachings of the Church of the Nazarene. He shall refrain from preaching his personal convictions of nonessentials to Christian belief.

2. His altar calls and personal evangelism shall be led of the Holy Spirit. He shall refrain from use of man-made psychological devices to obtain seekers. He shall discourage shallow altar work and shall be willing to pray with seekers until they are satisfied.

3. He shall seek at all times to be

of the greatest spiritual help to the most eternal souls, regardless of personal sacrifice or subordination of local and denominational interests.

4. He shall strive to preserve, by precept and example, the sanctity of the place of worship.

5. He shall exercise tact and diplomacy in his dealings with individuals but shall not compromise in doctrine or principle.

6. He shall use all legitimate means to attract people to the services. His publicity, however, shall avoid sensationalism.

7. He shall realize that his time is not his own but belongs to God and the people he serves. His recreation shall be solely for the refreshment of body, mind, and spirit. He shall not absent himself from his parish for more than one day without advising his congregation as to where he may be reached. He shall receive a paid vacation at a time mutually satisfactory to him and his church, but shall not hold revival meetings and attend camp meetings, institutes, and the like, in addition to his paid vacation, unless properly arranged.

8. He shall constantly strive to improve his ministry, furthering his capabilities by study and practice. He shall not be content to lay aside his books after passing the prescribed course of study.

9. He shall take his proper place as a citizen of his community. He shall show an interest in promoting better government and public education and the improvement of living conditions.

10. He shall co-operate with all community religious endeavors in which the fundamentals of salvation are emphasized. He shall not belittle the efforts of other groups who are seeking the salvation of souls.

11. His appearance and conduct in public shall befit his high calling.

12. His relations with members of the opposite sex shall be above reproach.

13. He shall avoid the cultivation of extremely intimate personal relationships with any of his congregation.

14. He shall delegate responsibility to capable individuals wherever possible. He shall provide adequate supervision, however, over the entire church program.

15. He shall support all interests of the church. He shall not ride a

pet hobby to the detriment of other important interests.

16. In all official business of the church he shall abide by the will of the majority and respect the rights of the minority.

17. He shall be governed not only by the letter but also by the principle of the law.

18. He shall discourage the nomination of his wife or other members of the parsonage as lay representatives of the church, realizing that their views normally reflect those of the ministry.

19. His decision as to field of labors shall be guided, not by material remuneration, but by opportunity for service.

20. If engaged in full-time religious service, he shall not endeavor to supplement his income with secular work or by speculative transactions in real estate, automobiles, and other property.

21. He shall regulate his living expenses as to live within his normal income.

22. Where ministerial discounts are customary and are offered, he may justifiably use them. He shall never ask for nor expect to receive special consideration not regularly available to all ministers.

23. He shall direct to the church treasury all monies given to him by members and friends of his congregation unless otherwise specified. He may accept bona fide personal gifts, however.

24. He shall be loyal to his congregation at all times.

25. When his best efforts have not been productive of results, he shall be willing to move to another location.

—CECIL H. CHILTON

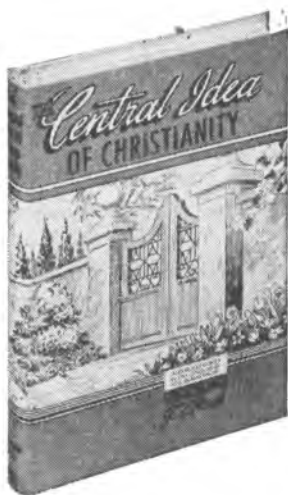
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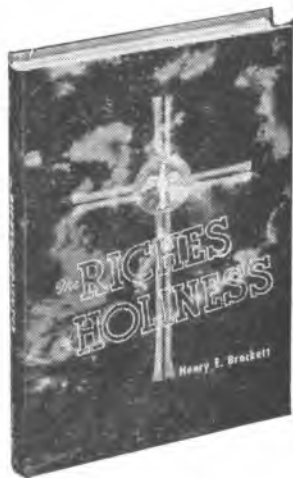
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