

Preacher's **MAGAZINE**

*"Preach the Word; Be Instant
in Season, out of Season;
Reprove, Rebuke, Exhort
with All Longsuffering
and Doctrine" (II Timothy 4:2).*

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The Preacher's Magazine

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EDITORIAL

Retrospection—Maturity—Success

AS I TRAVELED over the country during the summer of 1951, visiting the churches, speaking in conventions, and preaching in camp meetings, I was particularly impressed by the growing number of older men who have preached in the Church of the Nazarene for a generation—men who braved the adverse winds of our beginnings; who never had the privileges accompanying college or seminary training; men who, however, were distinctly and positively called of God to do the work of a minister; men who have not fluctuated between the pastoral and evangelistic field but have stayed faithfully to the job of pastoring; men who have observed our denomination grow; men who have suffered with the brethren and also rejoiced in their triumphs.

They are a stolid group. One hears little from them. They do not write much because of their limited ability. They do not speak in conventions unless it be to read a paper, the theme of which is drawn out of their personal experience; they rarely go outside of their immediate community unless it be to help one of their brethren in an evangelistic campaign in some nearby local community. They have to study hard to accomplish two sermons weekly. (And who doesn't?) They may be found calling on their parishioners out in the country or in the rural areas, or in a small city area. But whatever you find them doing or wherever you find them functioning, they are silently doing the job and doing it very well. They have had no education but the course of study and the reading they do between Sundays. Nevertheless, I was

surprised to observe rows of books on the shelves of their libraries which were up-to-date and considered the problems of the ministry as they should be attacked today.

As I sit at my typewriter and the hum of the presses on the floor below creates a spirit of retrospection, I am made to realize that these men are my contemporaries. Possibly a little older, and nearer the retirement age than the writer, yet many of them were graduating from the course of study when we were finishing college and ready for ordination. And I wish to add, as I look back and review their accomplishments in our church, and see how they have successfully stayed by the stuff and fought the battles facing the pastor, I am proud of my contemporary brethren. Very few of this group have fallen by the wayside. They have been staunch and true; they have kept the standard of holiness on a high level both in ministry and example. They have not only preached the experience, but they have been a living example of its power in human conduct and relationships. They have created an atmosphere and presented such a commendable ministry that our church has been accepted in the community of denominations. On the whole, they have been the advertising force which has brought our church to the front. They have had missionary zeal; they have co-operated with their departmental leaders and made our organizational activities successful and acceptable. They have asked for very little but have given all that they had.

This summer I had the privilege of

visiting in some of their homes during convention work, and not once did I hear a word about the church owing them anything, but they did say that they felt they owed the Church of the Nazarene everything. Many of them have developed into preachers who have commanded larger service which has come to them, and they have accepted the advanced challenge and are doing successful work in this enlarged responsibility. Others have felt that they should not go beyond the limits of their abilities and have accepted the challenge of the church in home-mission endeavors. I found one man away up in the mountains, who was not much of a preacher, but he surely was a worker. He told me that he felt a special call to take only those churches which had been having a hard time and which were liable to be lost to the denomination. These he pastored until they began to thrive, and then he would pass them on to a more capable man. How many such have we in the ranks of our elders today? I take my hat off to such a man. He is humble, patient, considerate, and godly. Would that we had a legion of such!

Many of these men, possibly most of them, are in maturity, and will soon be seeking retirement. Isn't it about time our church began to take seriously the fact of the coming need? These men have labored with no material reward of retirement in view. Very few have had time or the disposition to accumulate anything for the future. Laymen might not offer too much sympathy because they have the opportunity of paying for insurance, or accumulating bonds or endowments for that rainy day which will soon be upon them; but not so these men who started thirty or forty years ago. They have been faithful to their calling and their incomes

have been very limited, and I am amazed at the fact that they can survive this day of inflated living. But they do. And they manage to send their children to college, and incidentally such youth are the backbone of our college constituencies.

These mature men have been successful. Their names will never be emblazoned in neon, nor will even their demise gain a headline in the daily papers, but they have built the Church of the Nazarene. The young preachers of our day are inheriting the work they did. They laid the foundations while the succeeding generation is building the superstructure. These gray heads dot the personality landscape of our assemblies, and their wise counsel is still needed in our annual committee work. Every time one of them is laid to his rest, I wonder who will fill his shoes. It is a difficult thing to fill the shoes of one of these almost forgotten saints. Sometimes they find themselves between two fires. They do not feel old enough to quit, for they still have plenty of spiritual vigor to carry the vision of the church, while the laity begin to feel that they are too old. Yet they plod on, never wavering.

All hail to these successful ministers of the gospel, who have and are laboring well. They are swiftly passing to their reward with all too little recognition. My dear brother, if you are one of these, do not get discouraged. You can look at our church and feel a just pride as being one of its builders. You can meet in its conclaves and sense a heartfelt response to every emotional reaction. You can walk in and out among your brethren and, with a keen sense of triumph in your heart, feel that your efforts, under God, have given added opportunity for the next generation to build upon your labors, and can go to meet your Redeemer with a keen

sense of having fought a good fight and finished your course and kept the faith. The crown awaits you. Christ will rise to greet you. Your

brethren will hallow your memory. Kindly accept these few words as coming from the sincere heart of your editor.

The Counselor's Corner

MUCH HAS BEEN SAID lately about the low moral tone of modern society. The newspapers are beginning to feature editorials on the questionable social life in our nation's capital, and these investigating committees have unearthed items which cause our nation to blush with shame.

The average preacher has known that this lowering of the moral tone of the nation was going on, and that we were headed for a slough of despond. With the cold war getting warmer, with the casualty lists beginning to affect our homes and families, with neurotic tendencies beginning to create mental situations which fill the offices and clinics of the psychiatrists until they are crying for help, it is time for us ministers to realize that we have at our disposal the *summum bonum* for this age. Our religion is not an antique, even though it be as old as the universe; it is built for just such a time as this. With the increasing neuroses and with sorrow and frustration on our doorstep and with economic distress around the corner, the pastors of our movement are going to be in demand as therapists to treat the diseases accompanying a decadent society.

Personal and family problems are on the increase, and the personalities involved will be drawn toward the pastoral counselor as the steel is drawn to the magnet. But the ques-

tion is, brother pastor, are you prepared to meet them? There is no excuse these days for a pastor's being ignorant of the simple techniques involved in pastoral counseling. With a good dose of common sense, plus a consciousness of his ministerial call and a great love for men, he can generally "get by" with his counselees. But it is not quite enough to "get by," for one must bring these mentally tortured people beyond the problem solution stage, into that place where they will recognize that God can and will meet and change their personalities, bringing freedom from guilt and fear and, through prayer and faith, create a confidence and poise and balance which give them courage not only to face their problems but to face life.

I am sorry to say that society has become so degenerated that the major portion of those who will come to the pastor are facing marital or sex problems. I believe that in nearly all cases the religious experiences will go a long way toward solving their difficulties, and I also believe that every counselee should be looked upon by us as a potential Christian. Always in the back of my mind there is a coveting of every man and woman with whom I deal for the kingdom of God. In fact, in the majority of cases, problem solution is impossible without first a personality change. I think as Christian ministers we should work toward this end.

One way in which marital problems may be reduced by the minister is for him to take seriously this matter of premarital counseling. The day is past when a true minister marries people on the spur of the moment or hastily. None should be in such a hurry that the minister has no time to counsel with them. Many couples go blindly into this relationship and suffer at leisure, when the pastor could have at least ushered them into a waiting period; and if that which they thought was love was found to be infatuation, they would be saved the tragedy of an unhappy relationship. We face an era of expanding influence on the part of women. The old adage does not persist that "the husband and wife are one and that one is the husband." This has become obsolete. Women now continue to work, and stop only when children come to the family. A spiraling of our economic life and the inflationary tendencies of the day make it almost impossible for a young man to support two people, and hence another problem comes into existence of two working, which introduces other problems eventually facing the pastor.

When we realize that since 1870 the population of the United States has increased 300 per cent, marriages 400 per cent, and divorces 2,000 per cent, then we can realize that premarital counseling must have an important place in the life of the nation. Every newly married couple has one chance in five of going on the rocks; this is only a partial picture, because legal separation, desertion, and estrangement, in which the husband and wife are actually alienated, do not get to the divorce courts and therefore do not appear in the statistics.

Here are some factors to consider.

Biological—Evidence is seen of the

awakening to the significance of proper health, and hence the rapid increase in state laws requiring premarital health examinations. But the pastor faces two young people who have had their tests and one is positive and one is negative. Immediately they are in consternation, and their first impulse is to rush across the state line where the law is lax and get married anyway. Here is where the pastor comes in. He must show them the consequences to their offspring should they do such a foolish thing. He must lead them to a physician who can give medication to the one whose test is positive; in time he will become negative, and then the marriage may take place. It is a crucial thing, but many times the young people will listen to the pastor before they will listen to parents.

Economic—Nowadays it is difficult for a family to maintain a normal level of life on a subnormal income. Unemployment, low incomes, economic insecurity mean loss of wages and also loss of confidence, loss of interest in life and of hope in the future, consequently the demoralization of the family. As we said above, this introduces the possible necessity of the wife working, which is not at all ideal, but the pastor should not discourage the marriage because this is so. He must encourage them to participate in their labors together, as well as their triumphs.

Psychological—Marriage unites two personalities which include elements such as temperament, interests, ambitions, aspirations, dreams, etc. If there are to be harmony in marriage and happiness in the family life, there must be compatibility of temperament and community of interests. The circles of life must do more than touch at the circumference; they must overlap. The greater the degree of

overlapping, the broader the base on which comradeship can be built, and of course this is very essential to a happy marriage.

Ethical—There must be a spirit of utter frankness and sincerity and truth between husband and wife. To conceal from each other the things which they have a right to know will build up barriers. Marriage means an intimacy of mind and spirit as well as the flesh. The two should learn before marriage whether they speak the same language, believe in the same standards of conduct, share the same ideals. At its highest, marriage is a spiritual relationship sanctioned by society and sanctified by religion.

Religious—Young people should be of the same religious mind. If from different denominations, they should decide before marriage which one is to surrender and join with the other, for it is little short of fatal for them not to decide this prior to their union. We should counsel our youth never to marry a Catholic, unless the Catholic yields and comes to the Protestant faith. At that time they should be made to sign a document that the children shall be raised in the Protestant faith. The minister should be very specific about this and should be just as firm as a Catholic priest would be. There are more marital tragedies than we realize because of such abortive unions. They should both be Christians prior to marriage. The minister can be of great service here in introducing them to experience therapy if they have not been born again.

A few simple suggestions from *Pastoral Work and Personal Counseling*, by Russell Dicks (Macmillan), will be helpful. (Personally annotated.)

1. Do no harm. You can help most people if you can avoid doing any harm.

2. Do not give advice. This is not

counseling. Your decision is not their decision. The pastor's task is to make the parishioner come to his own decisions. There are generally alternatives.

3. Hold the far view. Perspective in pastoral work is essential. What happens today may be important; but tomorrow will come. Life generally goes on.

4. Suffering may be creative. What happens to a person is not always important. How he feels about it may make it creative or destructive.

5. Work with a parishioner on his emotional level. He should be approached on the level of his own religious development.

6. Pastoral work and personal counseling are in the emotional realm more than in the intellectual. The pastor's presence, interest, faith, and affection, more than his opinions, are helpful.

7. Spiritual healing of mental attitudes comes through fellowship. The pastor must gain the parishioner's confidence. If a person does not like you, then you cannot help him.

8. Time is an important factor. Don't rush. Don't be hurried. Do not let time become a burden to you as related to dealing with people.

9. In pastoral work and counseling the parishioner will carry you to his need if given a chance. We talk about our own problems, interests, needs when we are with someone we like.

10. The pastor must go to the people through routine calling if they are to come to him in time of difficulty. The home is a sacred place; one call in the home is worth three in the office or place of business.

In our next issue we will go more deeply into the premarital counseling and give practical suggestions as to procedure and rules involved in sex counseling.

"Religion and Health," a New Magazine

By Russell L. Dicks

A GIRL was admitted to a hospital in an Eastern city. After her death and after the autopsy, the doctor said to the girl's mother, "We have to admit we do not know what killed your daughter."

The mother replied rather easily, "O Doctor, you don't have to tell me why she died. She died of a broken heart. The young man to whom she was engaged was killed in an automobile accident a few weeks ago. Since that time she has had no interest in anything."

Was that girl responsible for her death? This is an interesting question, but one which we cannot answer. My feeling is that she was not. And yet religion constantly challenges people to move beyond such experiences. Certainly great numbers have. Whenever a hard blow of disappointment comes to us, we feel like dying; and many do. Can medical science, with its concentration upon disease symptoms, do anything about such an illness. *Can religion?*

Whatever its cause and whatever its nature, we have to admit that illness interrupts the *creative urge* within us and prevents us from being the creative persons we are capable of being. For these reasons I have said that "the problems of health are basically the problems of religion." Christian Science is correct in throwing the spotlight upon health. The Gospels do hold the key to health. Protestantism has defaulted upon a part, and for some a vital part, of the gospel.

It is not enough for the church to build hospitals for the physical care

of the ill; it is not enough to enlist brilliant young men and women and send them into medical schools to be taught the care of the sick by instructors who are primarily interested in disease; it is not enough to send medical missionaries to distant parts of the world while 50 to 75 per cent of our own ill go largely untreated. It is time religion began to speak its piece and exert its creative efforts in the field of health and mental hygiene; in fact, it is past time.

One of the major reasons that we have not accomplished what Stanley Jones hoped we would is that we have not had a device for presenting the message of *religion and health* to our ministers and laymen. We have had no magazine that would lift up this phase of the churches' message and present it in clear and understandable terms.

In February, 1952, there will be begun the publishing of such a magazine. It will be called *Religion and Health*, and its task will be "to bridge the gap between medicine and religion," and to present the message of health as understood by religion. We recognize that health is only one phase of the gospel; but when illness lays hold upon a person, the rest of the gospel may be meaningless to him. My own religious faith was shipwrecked during an illness. For others the shipwreck comes during a grief experience, the illness of a child, financial loss, worry over a loved one, or from a number of different things. The difference between physical illness and mental illness is an indistinct one. Our approach to health is a broad one, and our aim will be to in-

terpret health and health problems upon a broad scale.

Religion and Health will be pocket-size, sixty-four pages in length, and will be published each month. It will contain articles by physicians, clergymen, psychologists, and laymen. We will present material in four general fields: (1) the resources of religion for health, this material consisting of prayer and meditation material which will seek to strengthen the healing emotions operating within us; (2) material drawn from the field of medicine and psychology upon why we act as we do; (3) how we help one another or what we have come to call pastoral care; (4) and the emotional care of the child from six months to six years, when the basic patterns of life are laid down. The magazine will be published by the Religion and Health Corporation of Gladewater, Texas, with Mr. Mark Day as president of the corporation. I am to be the editor.

The first issue will contain an article by Dr. Paul Dudley White, of the Harvard Medical School and the American Heart Association, entitled "What You Should Know About Heart Disease." This will be followed by a series of such discussions upon the major diseases. There will be an article by a prominent clergyman in each issue. Miss Arlyne Porter, author of *Papa Was a Preacher*, has agreed to write an autobiographical article upon her extensive illness and her fight for health. Dr. Gelelo McHugh, child psychologist and author of *Training for Parenthood*, will have a series of articles in the magazine; the first will be entitled "Fortunate Is the Child." An anonymous interview with an alcoholic who seeks help from his minister will be presented, and I will prepare a "Psalm of Health" upon love as a healing emotion. Each issue

will contain a condensation of a significant book in the field of religion and health. The first will be a new book entitled *The Springs of Living Waters*, by C. J. Scherzer; the condensation will be prepared by the Rev. William Rhodenhiser. This is an indication of the type of material which will be presented. The magazine is for laymen and ministers.

The regular subscription rate for *Religion and Health* is \$3.00 per year for twelve issues. We are offering an introductory subscription for \$2.50 for one year (twelve issues) or \$5.00 for two years (twenty-four issues). We invite you to become an original subscriber to *Religion and Health*, and you may wish to subscribe for a relative or friend. Send your subscription to Box 4802, Duke University Station, Durham, North Carolina.

This magazine will be a valuable pastoral aid tool to place in the hands of selected parishioners. Copies may be secured for your literature racks.

A Letter from London

We preachers in this country have no periodical (pastoral homiletics) such as yours, so evangelistic and yet so sane; and while I do not subscribe wholly to your holiness teaching, I have to confess that it brought me back in life and teaching to the absolute need of holiness in heart and life. I have also found valuable help in your articles and outlines, and beg to express my gratitude for all the valuable inspiration which your magazine continually gives.

From Toronto, Ontario, Canada

I would like to express in a few words my deepest thanks for the inspiration received both spiritually and intellectually in reading articles in such a stimulating magazine as **THE PREACHER'S MAGAZINE**.

The Untraveled Road

By Henry B. Wallin

Text: *Ye Have Not Passed This Way Heretofore* (Joshua 3:4).

THROUGH many trying weeks three and one-half millions of Hebrew slaves had marched under the inspiring leadership of Moses, the statesman, lawgiver, and outstanding militarist. They stood yesterday before the raging waters of the Red Sea. At the command of their leader they marched across dry-shod. On the other side, they lifted their voices in gladsome praise that they had followed the leadership of one who was appointed by One greater than he to lead them out of their slavery. Now Moses was with them no more. It had been noised through the camp that Moses had died, and now Joshua became their leader. Yesterday had been marked by wanderings, defeat, chastenings; but in spite of all that had happened, they testified to God's merciful preservations.

Through the parting of the waters of the rough sea they had left the land of bondage, and through the opening of the Jordan waters they would enter the Canaan of promise. Tomorrow they would walk a new and untried road, where God would have opportunity to perform wonders for them. So their new leader, Joshua, called them to set themselves apart for the new and varied experiences that awaited them. He knew that the best assurance of God's wonders of tomorrow is a consecration that is complete today. It does not matter much what tomorrow holds if God's people are prepared for it, and they draw nigh to Him. This miraculous crossing furnishes us a fitting background for our New Year's message on the road ahead.

First of all, may we remind ourselves that we too, as were the Hebrew people, are entering upon a new way.

There will be new experiences for us to face. Many problems will arise that demand a solution. Certainly there will be many trials that must be endured. Temptations will have to be met; but we should remember that with every temptation God has provided a way of escape. Likewise, there will be new sorrows that must be borne, new opportunities which must be seized, new tasks that must be performed, and new blessings to be enjoyed.

Again, it will be a way in which we will be sorely tested.

To Israel it was an unfamiliar way. The road we travel will not be easy to take. Indeed, the Lord has not promised anyone an easy time in this life. From every viewpoint we face increasing difficulties. Immediately they faced a river that was out of banks with all fords destroyed. Then, there were Jericho's tall, thick walls that frowned upon them from the other side. The land itself was filled with tall giants ready to fight, and walled-cities that must be conquered; but faith, which is the invisible magnet which the saint carries, will release sufficient power to overcome every difficulty. This had been their experience in the past and it must be theirs again. As soon as the feet of the priests, who carried the ark of the covenant, symbolizing God's presence, touched the waters, they separated. Today we must face to-

morrow's responsibilities without seeing for the moment just how they are to be met, knowing that the God of our fathers will see us through. He is able!

*I know my Heavenly Father knows
The storms that would my way oppose;*

*And He can drive the clouds away,
And turn my darkness into day.
He knows, and tempers every wind
that blows.*

Our faith must always be tested for the greater experiences to be enjoyed, and the greater work to be accomplished.

Again, it will be a way of provision.

The rising waters of the muddy Jordan challenged the progress of the Hebrew people; but divine intervention for their crossing was provided.

I see the priests as they stand in the midst of the Jordan River, lifting up the ark. The waters divide, and the tired, weary people pass over dry-shod. Don't you think that God is saying to us today, just as He did to that people of long ago, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30: 21)? When God says so, we must go; and there is always rich provision for those who will dare to obey, for God putteth His own sheep forth, and He goeth before them (John 10:4).

In the eleventh chapter of Hebrews we have an honor roll of the heroes of the yesterday centuries: heroes of faith who give vibrant testimony that wherever God leads, victory is assured. The narrator records the triumphs, through faith, of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and Joshua, and continues: "And what shall I more say? for the time would fail me to tell of Gedeon, and

of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11: 32-34). We heartily agree with Dr. Alexander Blackburn when he says:

*It is better to walk in the dark with
God*

*Than to run in the light alone;
Yes, better the thorniest path ever
trod,*

*Where the briars are thick, and our
feet unshod,*

*If only we follow His voice and rod,
Than without Him to march to a
throne.*

*It is better with Him when the bil-
lows dash high,*

*On the breast of the mad Galilee.
Though the Master may sleep, He will
wake at our cry;*

*Or He'll come on the waves, saying:
"Peace, it is I."*

*Better this than a calm when He is
not nigh,*

*Or without Him to sail a smooth
sea.*

*Again, this is not a way of uncer-
tainty, as some would have us believe.*

The uncertainties of life constantly surround us. Life itself is uncertain. Every day testifies that the grim reaper has made his inroads; and this archenemy of mankind will certainly take his toll in 1952. In the midst of life we are in death; and everything that the human eye beholds bears the marks of the transitory. We are faced with the stern facts that in the past thousands who have thought them-

selves secure in this world's goods have suddenly awakened to find themselves reduced to poverty. Friends who we thought would always stand by have proved untrue. Because of this fact a wise man has said;

*Those friends thou hast, and their
adoption tried,
Grapple to thy soul with hoops of
steel.*

But if the new year is to be filled with uncertainties it is also crammed with certainties. The God in whom we trust is certain; so rejoice and rest in His promises, against which He will never make war. He is the same yesterday, today, and tomorrow. His Church is built upon a sure foundation that shall abide the shock of the centuries. Christ himself said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." In a shattered world that has lost all sense of direction, Christ has His witnesses who give clear and definite testimony that He is the answer to all the perplexing problems of life. His bride, who keep constant vigil, looking for the coming of the Bridegroom, are assured that He is able to keep that which is committed into His hands against that day. The hidden treasures await those who look for His coming.

In view of all this, does it thrill your soul that in this new year, upon the threshold of which you now stand, you now have opportunity to write a new chapter? To many of us the past has registered too many defeats and failures. We cherish the thought of accepting the challenge of better days; for I think all of us have sung with the poet:

*"I wish there were some wonderful
place,
In the Land of Beginning Again,
Where all our mistakes and all our
heartaches*

*And all our poor, selfish grief
Could be dropped like a shabby old
coat at the door
And never be put on again."*

—LOUISE TARKINGTON

The new year furnishes us with a clean, white page, and dares us to write upon it new hopes, new resolutions, new purposes, new undertakings, with the prospect of achieving a higher level than we have yet gained. As we pass over these portals, let us enter into a serious time of heart-searching, casting off the things that have hindered us in the past, cluttering up the program that God gave us to execute. In consecration let us renew our vows to God, allowing nothing to come between us and that larger service which He expects us to render to Christ and His Church.

On this new road there will be losses sustained which are compensated only in Christ. We must place implicit confidence in our New Joshua as we enter, knowing that whatever may come of joy or sorrow, pain or pleasure, it is for our good, for we are always in His keeping. In this connection the poet speaks to us:

*I may not know why Marah's waters
flow,
Before we reach where Elim's palm-
trees grow
To cool the desert sands;
Nor why, when Canaan looks so sweet
and fair,
Strong, deadly foes are waiting
everywhere;
But I know I'm in His hands;
I know He understands.*

*I know if I, like Jacob, all night long
Must put my feeble hands against the
Strong
To reach my soul's demands;
And though through hours of anguish
I must plead,*

*When God is waiting to supply my
need,
I know, I know I'm in His hands;
I know He understands.*

*And if perplexing problems bring me
pain and strife,
And gall be mingled with the wine of
life,
I know 'tis in His plans.
And if I cannot conquer with the
strong,
I shall not with the vanquished suffer
long,
For I know I'm in His hands;
I know He understands.*

Again, their faith was firmly fixed.

The priests, bearing the beautiful ark of the covenant, which symbolized God's presence, went forward and the people followed, with the full assurance that the way through Jordan would open for their crossing. This was a type of Him who goes before us, and who is our Guide forever. "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." Regarding the trend toward materialistic philosophy, one of America's greatest educators said: "We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because those keys which were to open the gates of heaven have let us into a larger prison house. We thought those keys were science and the free intelligence of man. *They have failed us.* We have long since cast off God. We have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now, we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation

depended upon information." In this pathetic acknowledgment I seem to hear the cry, "Oh, that I might know where to find Him!" Isn't it true that apart from God's governing man's learning becomes a snare?

In conclusion let me say that the call of the new year is one of forward going. It rings with a thrilling challenge that stirs the heart of the explorer. Life's cry is ever forward and onward. There must be no backward look except to learn from the backward gaze the things that shall speed us onward.

This new year ignores all self-estimated greatness of yesterday, and it mercifully buries the failures that have haunted us like evil spirits. It sheds no tears over broken hopes. What's the use? It has potentiality; the bliss of growth, the splendor of beauty, and the health of endeavor are all in its bosom. It is a promise, and HAS a promise, demanding purposeful activity which offers a bountiful reward. It never complains. Why should it? There has never been one like it, and it is the *best* to date. It smiles, for it is young and hopeful. It hurries, but only as is consistent with its honor. It is a friend, conscious of love, challenged by toil, and encouraged by a consciousness of guaranteed recompense. **IT WILL NOT WAIT.** It speaks to a world in the shadows, a world that is staggering in the night of its sin. A chaotic world challenges us to lift high the torch of life. Surely churchmen everywhere are sobered by the judgments that have fallen on us, with worse catastrophes threatening to descend. Then, let us gird ourselves for the race of tomorrow and write a chapter in 1952 that will mean a momentous turning point in Christian history.

St. Paul on the Life of Christ

By J. H. Mayfield*

EACH of the four Gospels has in its title the words, "The Gospel According to." This means that there is only one gospel, but that it is presented by four different writers. There is one theme, four writers; one subject, four artists. To these four might be added a fifth—the Gospel According to St. Paul. There is still the same one gospel, one theme, one subject, but another writer, another artist. However, there are some who would take exception to such an addition. They would say that Paul knew only the Christ of experience, that he minimized or knew nothing of the historical Jesus, and that his gospel is not one and the same as that found in the Synoptics or John's Gospel. Consequently, it may be well to look carefully at the evidence found in Paul's writings and to discover if possible what he knew about the life of Christ, the incarnate Word.

Before making a brief survey of pertinent scriptures, it may be well to answer a question that some may ask, that is, Why did Paul not write a Gospel like one of the Synoptics? There are two reasons at least. In the first place, we know that Luke and Paul were intimates, and no doubt Paul knew well of Luke's strong desire "to set forth a declaration of those things which are most surely believed," and also that Luke "had perfect understanding of all things from the very first," and that he had written or soon would write these in order to the most excellent Theophilus (Luke 1:1-3). Paul was not only familiar with the gospel tradition, as we

shall see later, but he also knew that as historic fact the life and teachings of Jesus were or soon would be clearly stated. In the second place, the nature of all the writings of Paul that we have indicates to us that Paul wrote, not for the purpose of establishing historical fact, or to add to the certainty of the things in which his readers had been instructed (Luke 1:4), but rather as a pastor, evangelist, or general superintendent would write to those under his charge with a view to meeting some specific need among his readers.

It has been said that "if there were no Gospels in existence much would still be known about the career of Jesus from the content of the Pauline epistles" (Elias Andrews, *The Meaning of Christ for St. Paul*. Nashville: Abingdon-Cokesbury Press, 1949, p. 32). Just what does Paul have to say about the life of Christ? A frequently used and yet accurate method of making such a survey is to consider three aspects of Jesus' life: His humanity, His character, and His teachings.

Paul knew about Jesus as a Man and refers to Him as such. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). As a Man He was of a human lineage, "of the seed of David according to the flesh" (Rom. 1:3); and one of the glories of Israel was the fact that of them "as concerning the flesh Christ came" (Rom. 9:5). Paul writes no detailed account of the events surrounding the birth of Christ as does Luke, nor does he give a

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lengthy genealogy, as Matthew and Luke do. But for him the Christ is certainly "born of a woman" (Gal. 4:4). Some say that Paul never fully thought of Christ as man, and they base their assertion on Romans 8:3—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Those who hold this position say that Paul was reluctant to ascribe to Christ a full human existence on the ground that Paul thought of flesh as sinful in itself, and that if he had written "in human flesh," "in flesh," or "was made flesh" (cf. John 1:14) he would have ascribed sinfulness to Christ. But Paul is not here trying to avoid ascribing full humanity to Christ. Rather he is careful in his use of the word "flesh," for he would avoid any moral connotations of the word. C. H. Dodd in *The Epistle of Paul to the Romans* (New York: Harper and Brothers, 1932, p. 120) says: "In saying that Christ came *in the guise of sinful flesh*, he does not mean to deny that Christ lived a truly human life. Indeed he would have said that Christ lived—and lived in the flesh as a physical condition—the only truly human life, and made it possible for those who are 'in Him.'"

Paul makes it clear that God's Son incarnate was under the law. "When the fulness of time was come, God sent forth his Son, made of a woman, made [born, R.V.] under the law" (Gal. 4:4). On no count could this mean only the Christ of experience—this is Jesus, Son of Mary, a Man trained under the law. Paul goes further and explains that the Son came under the law "to redeem them that were under the law" (Gal. 4:5), just as He became man that He might redeem man. It may be well at this juncture to point out that Paul sees

Christ's humanity as absolutely essential to his doctrine of salvation. It was only by His coming to the place where sin had entrenched itself in human personality and there meeting it that He could vanquish it and leave it dead on the field of battle. This conception carried with it the consistent Pauline contention that the incarnate Christ was sinless. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Paul finds a Redeemer and man's full redemption in Christ's full humanity and sinless life and nature. If He had not become man, He could not have become man's Redeemer. If He had not been sinless himself, He would have had need of a redeemer for himself.

The ministry of Jesus holds a central place in Paul's thinking and writing. This will become more evident as we later discuss the teachings of Christ in the writings of Paul. At present it is sufficient to note that Paul thought of Jesus Christ as "a minister of the circumcision for the truth of God" (Rom. 15:8), just as he thought of himself as a "minister of Jesus Christ to the Gentiles, ministering the gospel of God" (Rom. 15:16). Further, Paul knew and refers to the fact that Jesus had twelve disciples (I Cor. 15:5). It would seem that the absence of direct reference by Paul to specific miracles performed by Jesus, or allusions to details of Christ's teaching ministry, is because of the fact that Paul saw in the incarnation itself the greatest of all miracles, which in turn made provision for the great miracle of conversion, the new birth, the new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of

God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that *God was in Christ, reconciling the world unto himself*" (II Cor. 5:17-19a). This was the consummation of Christ's ministry.

Paul's clearest and most definite references to the earthly life of Christ have to do with the last supper, the crucifixion, death, burial, and resurrection of the Lord. And it is easily understandable why it should be so. These were the climax to Jesus' ministry of redemption. These tell why He became man and ministered in the flesh to men. In the first Corinthian letter (11:23-26) Paul gives a detailed account of the Lord's supper, in which he includes some direct words of the Lord. Paul makes it clear that this took place on the night of the betrayal (11:23). (Cf. Matt. 26:26ff.; Mark 14:22ff.; Luke 22:19, 20.) It is evident that Paul knew both exactly what took place on that fateful evening and also when it happened.

In I Corinthians 15:3ff. we have from the pen of Paul a brief and yet complete outline of the closing events in the life of the Lord. Paul mentions here in these few verses all the major items described by the Gospel writers concerning Jesus' last days on earth. He mentions His death (v. 3), burial, and resurrection (v. 4), and some of the post-resurrection appearances (vv. 5-7). As a climax to this series of post-resurrection appearances, Paul writes, "And last of all he was seen of me also, as one born out of due time" (v. 8). For him, as for all true believers, the incarnate One and exalted One is the Lord Jesus Christ. Those who say that Paul thought and wrote only of a resurrected Christ, and excluded the idea of His death, would do well to note the number of

times that Paul speaks directly of the death of Christ. And it may be well to add that in the eleven passages (Rom. 5:6, 8; 6:10; 8:34; 14:9, 15; I Cor. 8:11; 15:3; II Cor. 5:14; 15; I Thess. 4:14; 5:10) where Paul speaks of the death he uses both the name Christ and Jesus. In fact, he uses these names quite interchangeably when referring either to the Lord as living on earth or as exalted in heaven. It was at the center of Paul's thought that Jesus of Nazareth who died on a cross was identical with the heavenly Messiah. It was the very Christ himself who walked on earth "and became obedient unto death, even the death of the cross" (Phil. 2:8).

The study of Paul's conception and picture of the character of Jesus quite naturally begins with Paul's consistent contention, both by forthright statement and implication, that Jesus possessed a sinless character, and lived a sinless life. Mention has been made above of the sinlessness of Christ as related to redemption. One further observation may be made here. Not only was the character of Christ sinless in the sense of absence of sin, but it was also, and more, a positive righteousness and holiness. He not only did no sin; "he knew no sin" (II Cor. 5:21). Paul sees in this positive sinlessness of Jesus the basis and provision for the life of holiness for those who are in Christ. A careful reading of Romans eight shows that Paul conceived of the life of the Spirit as one where believers "are in Christ Jesus" (v. 1), Christ is in the believer (v. 10), and the Spirit dwells in the believer (vv. 9, 11). Thus, the believer who has entered into full union with Christ not only is characterized by absence of the carnal mind, but the Spirit of righteousness and holiness which was in Christ dwells within him and leads him (v. 14).

In Hebrews 5:8 we read concerning Christ, "Though he were a Son, yet learned he obedience by the things which he suffered." Paul goes even further in his description of the obedience of Christ, and makes us to see Him "obedient unto death, even the death of the cross" (Phil. 2:8). This certainly reflects the Gospel account (Luke 22:42) of Christ's Gethsemane prayer, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." This was obedience unto death, and evidently a specific instance of obedience with which Paul was thoroughly familiar. This is another evidence for Paul's intimate knowledge of Jesus' earthly life.

It was not only John the Beloved that saw Jesus "full of grace and truth" (John 1:14), for Paul too recognized these as implicit in the life of the Son of God. To the Corinthians he wrote, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). If grace is a free gift, that is exactly what Paul saw in the incarnate One—"For God so loved . . . that he gave"—and grace makes gift and Giver one. Then, there is truth. Jesus said, "I am the way, the truth, and the life" (John 14:6). Paul saw truth in Him and wrote of it frequently. As compared with the darkened understanding of the Gentiles who are alienated from God, Paul makes it clear that "the truth is in Jesus" (Eph. 4:21). Just as Paul based his teaching concerning the life of the Spirit on the positive sinlessness of Christ, so also he based his teachings concerning right doctrine as opposed to error, and obedience to the truth (Gal. 3:1), on the proposition that truth is more than

absence of error—it is a way of living, it is a life—"the truth is in Jesus."

Paul made the love of Christ (Rom. 8:35) and the love of God (Rom. 8:39) synonymous. It would be difficult to deny that his conception of this compelling and constraining love (II Cor. 5:14) of Christ was based on what Paul knew of the earthly life of the Lord. In fact, some have suggested that Paul had that incomparable life in mind when he penned First Corinthians thirteen. "Love never faileth"; neither did Jesus fail. His love conquers all.

Along with this supreme love that characterized the life of Jesus were His humility, self-sacrifice, and self-abnegation. In fact, Paul sees these characteristics in the life of Jesus *because of* the incarnation. Wasn't it these that Paul had in mind when he wrote, "Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God [counted not the being on an equality with God a thing to be grasped, R.V.]: but made himself of no reputation [emptied himself, R.V.], and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself" (Phil. 2:5b-8a)?

The teachings of Jesus are evident in the writings of Paul. It is here that the similarity is so clear that one could not doubt that Paul was not only inspired by the life of Jesus, but that he had thoroughly studied either the written or oral tradition of Jesus' teachings, and that he based his own ethical teachings on his profound comprehension of what Jesus taught. To illustrate this a few examples must suffice.

At least four times Paul writes about "the word of the Lord." In I Corinthians 7:10 we read, "And unto the married I command, yet not I, but

the Lord, Let not the wife depart from her husband." Though this wording is not identical with Matthew 5:32, the basic thought is the same. Further, Jesus told His disciples that "the workman is worthy of his meat" (Matt. 10:10), and Paul gives the identical idea to his readers at Corinth and bases it on the saying of Jesus by stating that "the Lord hath ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). Earlier in this article it has been called to our attention that Paul had direct knowledge of the words spoken by Jesus on the night of the Last Supper; and Paul introduces that section of his epistle by the words, "For I have received of the Lord that which also I delivered unto you" (I Cor. 11:23). A fourth instance of Paul's use of the expression "the word of the Lord" is found in I Thessalonians 4:14-17, where the subject under consideration is the Second Coming; and here Paul bases his statement on words that Jesus himself uttered about the same theme, and which are recorded in Matthew 24:30, 31.

When Paul wrote to the Romans, "Bless them which persecute you Recompense to no man evil for evil Therefore if thine enemy hunger, feed him; if he thirst, give him drink" (12:14, 17, 20), it would be difficult to imagine that he was not thinking of the words of Jesus, "But I tell you to love your enemies, and pray for your persecutors" (Matt. 5:44, Weymouth).

Jesus instructed His disciples, concerning tribute, that they were to render "unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). Likewise Paul wrote to the Romans that they were "to render to all their dues: tribute to whom tribute is due; cus-

tom to whom custom; fear to whom fear; honour to whom honour" (13:7).

As a final illustration of the dependence of Paul's ethical teachings on those of Jesus we may look at their teachings on the matter of judgment. In Matthew 7:1-5 Jesus gave and illustrated the precept, "Judge not, that ye be not judged." Note how closely Paul follows the teachings of the Master when he writes to the Romans, "Who art thou that judgest another man's servant? But why dost thou judge thy brother? For we shall all stand before the judgment seat of Christ Let us not therefore judge one another any more" (14:4a, 10a, 13a).

These illustrations could be multiplied many times, but these are sufficient to point to the fact that Paul knew well the actual teachings of Jesus, and that he based his own ethic on that of Jesus.

This brief survey of Paul's writings shows that Paul knew full well about the earthly life of his Lord; that in that life he saw the great characteristics of sinlessness, obedience to the will of God, grace, truth, and love; and that on the Master's teachings Paul based an ethic that could be applied to the everyday affairs of men.

Power of Example

A man gave as his reason for being a Christian the fact that an elderly farmer during special revival efforts in a country church attended twice each day. Living three and one-half miles from the church, he traveled fourteen miles a day going and coming. This so appealed to the unconverted man that he resolved to attend the services. He went, became interested, and was converted.—*Selected.*

A Wilderness Experience For the Ministry

By W. Shelburne Brown

THERE IS a strange coincidence in the lives of three of the greatest personalities of the New Testament. John the Baptist, of whom Jesus testified there was none greater born of woman, was a man of the solitary wilderness. In the third chapter of Matthew it is recorded of him that he was "the voice of one crying in the wilderness." From all the record we have, John appears to have been a man who had spent much time in the silence of the desert. But when he came into the country around the Jordan he was a man with a message. He blazed his way into the national life of the day with his flaming call, "Repent, for the kingdom of heaven is at hand."

When Paul defended his gospel before the Galatian church he stated that after his conversion he went immediately into Arabia. All tradition seems to point to the fact that Paul probably spent this time in meditation and in reorientation of his thinking, from a Pharisee and a persecutor of the Christians to the Paul who could turn the tide of Christianity from a Jewish sect to a world-wide, universally applicable religion. It was when he had returned from the solitude of the desert that he came out with a message that merited the charge, "They have turned the world upside down with their doctrine." It is of little consequence how long he was there. The important fact is that he came back with a message.

It is Luke who gives us a startling picture of the days after the baptism of Jesus. "And Jesus being full of the

Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. . . . And Jesus returned *in the power of the Spirit* into Galilee." Then began that glorious ministry of three years that was to be terminated by the atoning Cross.

Here, it seems, is significance worth noting. Three men, one of them our Saviour, began their effective ministry after having spent a time alone in the wilderness with God. Obviously it is not the fact that they were in the desert that is important. Many have spent longer than that in such solitude without reaping any spiritual results. But the subsequent record of these three would point to at least three conclusions that we ministers of the hectic twentieth century need to reach.

Devotion

No doubt the beginning fact in the experience of each of these three men was the deepening of the spiritual devotion for the ministry that was to lie ahead of them. In a day that finds the ministry too shallow to challenge a materialistic world, and a ministry that all too often falls before the allurements of that world, such a consecration to the work of God would go straight to the heart of our problem.

The days in which we live are perfect for the rise of a dictator. Men are confused by the conflicting policies and cross-loyalties of the day. The individual seems lost in a sea of industrialization and political agen-

cies. Even the secular press takes note of the fact that something has happened to us. Perjury and graft appear in high governmental circles. Racketeering weaves a network of cancerous disease through the body politic. Even officials who are highly regarded seem to feel that the letter of the law is more important than the spirit. This condition makes a perfect matrix out of which some man, some antichrist, could step with almost any plausible plan to lead men out of the present situation. Such a man would be sure of a following.

But the same condition that makes it perfect for the rise of a dictator is also a perfect condition for the beginnings of a world-wide revival. When men cannot see their way to a self-built Utopia, then they will more easily turn to God. When men's schemes are exhausted, they will be more ready to try God's way. A wilderness experience for the ministry that would send them back to their pulpits with a blazing and devoted message of God for our day could begin the greatest revival the world has known.

Direction

Out of the solitary experience of these three, each was able to maintain a consistent ministry with a specific purpose, from which not one of them turned aside until death relieved him of his charge. John the Baptist preached his message of repentance to men in high positions and low. To the Pharisees, before whom he might have sunk in embarrassed silence, he brought a message straight to their hearts. For the soldiers, of whom he might have been afraid because of the power of Rome, he had a word for their condition that brought conviction. To the common people he thundered his message of

simple honesty and righteousness. His "traitorous trueness" to his message finally brought him across Herod's path. His God-given direction there cost him his head, but he did not waver.

In Paul's life the wilderness experience had revealed to him the universality of the gospel. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Peter and James might oppose, but he knew his direction from the Lord, so he needed not to counsel with them. The Jews might stone him and make numerous attempts on his life, but he had something important to tell. Even though he might be beaten with stripes, he held true to his message that those who believed are Israelites indeed. His God-given direction led him to the Roman chopping-block, but he did not waver.

How can we describe adequately the life of Jesus, our Lord? Surely He must have settled it in the wilderness whether His was to be a healing ministry, or whether there was something bigger than that. In the devil's temptations were the implicit suggestions that, if He changed His direction just a little, He could have the acclaim of the multitudes rather than their hissing denunciations and cries of "Crucify, crucify." When it is said of Jesus that He "stedfastly set his face to go to Jerusalem," the writer was not speaking necessarily of an isolated instance. From the moment that He walked out of the wilderness, He kept His face towards Golgotha and God's will in the atonement. His cry of "Into thy hands I commend my spirit" brought an end to that earthly ministry, but He had not wavered.

To every minister there are myriad voices calling from the byways of the

(Continued on page 28)

Three-Minute Sermon

By F. Lincicome

Forgetting those things which are behind, and reaching forth unto those things which are before (Phil. 3:13).

Once more the earth has made its circle around the sun, and we stand at the gateway of another year. It might be profitable to pause and look and, while looking, look in three directions—look backward, look inward, and look forward. The backward look we call retrospection; the inward look we call introspection; the forward look we call prospection.

I. The *backward look* is retrospection; it deals with memory and has to do with the past. We all have a past—a part of mistakes, of waste, of trouble, of losses, of injury, of success, and of experience. If you would increase your happiness and prolong your life, then master the art of forgetting. A good forgetter is as essential as a good memory. "Forgetting those things which are behind."

II. The *inward look* we call introspection. Self-scrutiny is not very desirable, but it is helpful if done in the right way. To do it in the right way, it must be done seriously; it must be done honestly; it must be done thoroughly; it must be done prayerfully; it must be done scripturally. A hope that is not founded on the Bible is not worth anything.

III. The *forward look* we call prospection. "Reaching forth unto those things which are before."

Solomon said, "Let thine eyes look right on, and let thine eyelids look straight before thee." God has given us an imagination as well as a memory. Memory deals with the past; imagination deals with the future. The forward look is stimulating, for the best is ahead of us. Moses

had a right anticipation. He "endured, as seeing him who is invisible," having "respect unto the recompense of the reward." Paul was stimulated by the forward look. In fact, Paul looked in three directions. He looked at the past and said, "I have fought a good fight." He looked at the present and said, "I have finished my course." He looked at the future and said, "Henceforth there is laid up for me a crown of righteousness."

The Christian lives mostly in the future. I like to think of what is before me, for that is the direction in which I am going. I have seen the past, I have realized the present, and I am anticipating the future. Let us keep looking forward and upward, and someday that forward and upward look will be turned into an upward flight. "For the Lord himself shall descend from heaven with a shout"; and when He shouts, the age will be consummated and the dead liberated and the saints translated. The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them."

A Few Barbs

"Opportunity knocks for early risers, but seldom for late sitters." The difficulty of getting up Sunday morning can usually be solved by going to bed Saturday night.

A statesman thinks he belongs to the state; a politician thinks the state belongs to him.

We can never break God's laws; we can only break ourselves against them.

Very few of us are fully satisfied when we get what we deserve.

IV The Reaction Against the Evolutionary Interpretation of the Bible

By Ralph Earle

PERHAPS the most popular book on the interpretation of the Bible to appear in our generation is *A Guide to Understanding the Bible*, by Harry Emerson Fosdick. This volume, published in 1938, has been very widely accepted as the "blue book" for Biblical study.

The groundwork for this influential volume was laid some years before by the author's previous book, *The Modern Use of the Bible* (1924). Loudly condemned by fundamentalists, it was greeted by the public with the typical enthusiasm accorded to what is labeled modern. For some minds modernity means final authority.

In this earlier book Dr. Fosdick starts with a chapter on "The New Approach to the Bible." This new approach consists mainly of a recognition of the process of evolution in the production of the Bible. As Fosdick says:

It means that we can trace the great ideas of Scripture in their development from their simple and elementary forms, when they first appear in the earliest writings, until they come to their full maturity in the latest books.¹

The Modern Use of the Bible exhibits many of the usual characteristics of liberal writings. Its closing chapter is entitled "Jesus, the Son of God." Yet one is really at a loss to learn exactly what is the full significance which Fosdick gives to that great expression. His language is so

fluid that it is hard to nail it down firmly at any point.

Having laid the foundations, Dr. Fosdick proceeded to build an impressive superstructure in *A Guide to Understanding the Bible*. Its subtitle indicates both its aim and method—"The Development of Ideas Within the Old and New Testaments." It is definitely an application of the basic principle of evolution to the thought of sacred Scripture.

Dr. Fosdick attempts, then, to trace in the Bible the development of the ideas of God, man, right and wrong, suffering, fellowship with God, and immortality. He begins, of course, with the "primitive religion" of the early Israelites. In fact, the opening statements of his first chapter indicate clearly the presuppositions upon which his study is based. He begins by saying:

Nowhere do the early documents of the Bible more obviously carry us back to the ideas of primitive religion than in dealing with the concept of God. The first chapter of Genesis reveals a confident monotheism, but that represents centuries of developing life and thought from the time the Hebrews were introduced at Sinai to their God, Yahweh. At the beginning, the distinctive deity of the Hebrews was a tribal divinity to whom the clans of Joseph first gave their allegiance at the time of the Exodus from Egypt.²

With easy confidence Dr. Fosdick proceeds to trace the development of the idea of God in ancient Israel. The first step in "the gradual enlargement

1. Harry Emerson Fosdick, *The Modern Use of the Bible* (New York: Macmillan, 1924), p. 7

2. Harry Emerson Fosdick, *A Guide to Understanding the Bible* (New York: Harper, 1938), p. 1

and elevation of the Hebrew idea of deity" was that "Yahweh became god of the sky."³ Then the wonderful idea came that Yahweh could display His power outside the territory of Israel. But still, "the pious Hebrew was no monotheist."⁴ Elijah helped to elevate the conception of Yahweh by insisting that He alone should be god of Israel. But even Elijah was not a monotheist. He only reached the level of monolatry—believing in the existence of other gods, but holding that Yahweh alone was the god of Israel.⁵

The prophets of the eighth century pioneered the way toward a true monotheism. Jeremiah moved in still more closely toward the goal. But it remained for the Second Isaiah, "the Great Isaiah of the Exile,"⁶ to give a clear and explicit statement of ethical monotheism. Declares Fosdick: "The full flower of the monotheistic development in the Old Testament, therefore, came from the Exile and from the influences which that disastrous experience released."⁷

In turning to the New Testament Dr. Fosdick finds two main factors in the greatly enlarged conceptions of God. "The personality of Jesus was the major creative force"⁸ in bringing this about. The other factor was the influence of Greek thought which finally became dominant in Christian theology. The conception of God was greatly spiritualized and also colored by men's experience of Jesus.

Enough has been said to indicate the method followed by Fosdick in his handling of the religious ideas of the Bible. The important thing for our present study is that this has

been the dominant point of view in Biblical scholarship in recent years.

In the light of the tremendous influence which Fosdick's popularizing of this point of view has had in this country—and sad to say, in some missionary schools—it is rather startling to read an unfavorable review of his book by an outstanding European scholar.

Perhaps the most important Old Testament theology to appear in recent years is the three-volume *Theologie des Alten Testaments* (Leipsig, 1935-39), by the prominent Swiss theologian, Walther Eichrodt. Of this work W. F. Albright says that it represents a strong reaction against the excesses of historicism in favor of a unitary conception of Israelite life and thinking."⁹

It is interesting to note Millar Burrows' appraisal of this book. In the annotated bibliography in the back of his *Outline of Biblical Theology* he says: "For thorough, comprehensive, and up-to-date presentations of Old Testament theology we are dependent upon German works. The best of these, in spite of an annoying tendency to harp on a few pet ideas, is"¹⁰ Eichrodt's three-volume work. We might note in this connection Burrows' evaluation of Fosdick's *Guide*. On the same page of his annotated bibliography he declares it to be "for the theology of the Bible as a whole by all odds the best book we now have." Not everyone would agree with that opinion.

One of those who disagrees heartily with such an appraisal of Fosdick's book is Walther Eichrodt. He wrote a review of it, which was hindered by the war from reaching this country until the fall of 1945. Dr. Albright

3. *Ibid.*, p. 17

4. *Ibid.*

5. *Ibid.*, p. 22

6. *Ibid.*, p. 29

7. *Ibid.*, p. 28

8. *Ibid.*, p. 40

9. W. F. Albright, *Journal of Biblical Literature*, LXV (1946), 413

10. Burrows, *op. cit.*, p. 331

performed a real service in making an abstract of this review in English. It was published in the *Journal of Biblical Literature*, June, 1946.

Eichrodt puts the matter clearly before us by stating that Fosdick "bases his approach to the ethical and spiritual values of the Bible almost wholly on an evolutionary historicism." He then goes on to say that in doing so he reflects "the prevailing intellectual atmosphere of the past generation in biblical scholarship."¹¹

The next two sentences in Eichrodt's review are incisively devastating. One cannot help wondering about the pulse beat of some confirmed liberals as they read it. Here are the words:

At the same time one cannot but be aware that Fosdick's book reflects a period of biblical scholarship which is now drawing to an end, while a new period is dawning. In his book the author has, to speak candidly, written the obituary of a whole scholarly approach and method of interpretation.¹²

It sounds as though Eichrodt is ready to preach the funeral sermon. But we fear that some die-hards will hardly be willing to place their theological ideas meekly in the casket for burial.

Continuing his review, Eichrodt points out Fosdick's main mistake. He says:

Thus Fosdick adopts a fundamental error of modern scholarly research in making the evolution of the religion of Israel begin with the most primitive ideas and practices in order to point a contrast between the alleged low level of early Israel and the high level evident in later books of the Old Testament.¹³

Eichrodt proceeds to show the superficiality of the methods used to prove the supposed primitiveness of early Israelite religion. He indicates

the fact that many ill-founded assumptions have been employed in the process of portraying the evolution of Hebrew religious ideas.

The reviewer takes special exception to Fosdick's treatment of the prophets. He says:

It is a strange misunderstanding of the prophetic point of view to say with the author that God was identified by the prophets with an unattained social ideal. On the other hand, the author fails entirely to mention such fundamental matters as the wrath and the stern severity of God which formed so large a part of the prophetic message, presumably because they do not seem to fit well into the rising evolutionary curve from primitive polytheism toward the concept of the God of love.¹⁴

Eichrodt calls attention to the main difficulty in Fosdick's approach. The latter has ignored the covenant idea, which we found, in our second article, to be strongly emphasized by Snaith and Wright. In fact, we feel thrown back into the atmosphere of those two scholars' writings when we read the following words from Eichrodt:

The underlying reason for this lack of insight on the part of the author is his neglect of the covenant idea which is so characteristic of the conception of Israel's relationship to God in Old Testament literature. Instead the author adopts certain general religious ideas derived from the individualistic spirit of Hellenism as his guide through the essentially different conceptual world of the Bible.¹⁵

We have quoted at considerable length from this review of Fosdick's book because we felt it to be highly significant in relation to the subject of this article. We wish to give just one more excerpt before leaving it.

For biblical religion this means that one cannot pass over the central concept, that God bears a special relationship to His people, a relationship appropriately designated by the words "covenant" and

11. *Journal of Biblical Literature*, LXV (1946), 205

12. *Ibid.*, p. 205

13. *Ibid.*, p. 206

14. *Ibid.*, p. 207

15. *Ibid.*, p. 207

"election." Only when we fully recognize the centrality of this conviction in the faith of Israel do we grasp the true inwardness of biblical teachings, which not only convey the teaching of God but also bear witness to the acts of God, through which a new reality makes itself felt in history.¹⁶

In other words, Fosdick and his fellow-thinkers have missed the real key to an understanding of Biblical religion. Throughout the Bible the emphasis is on man's salvation through covenant relation to God.

G. Ernest Wright, in an article entitled "The Christian Interpreter as Biblical Critic," in the April, 1947, issue of *Interpretation*, makes some pertinent observations. He says:

Protestant biblical scholarship of the last three generations has largely been laboring under the delusion of its objectivity. Any study which deals with God, with human nature and destiny, with redemption and salvation, can never be completely objective, since the student must inevitably possess a standpoint of his own by which he judges and handles his data. Failure to realize this fact and openly to confess it has resulted in a peculiar myopia which has kept the biblical scholar from understanding the part which his own theology has played in the shaping of his conclusions. . . . The significance of the Old Testament, for example, has thus been seen to lie solely in the development of a people's apprehension of God; and the basic criterion of judgment has been the dogma that what is early must surely be more primitive than what is later—a dogma which obviously cannot remain unchallenged today.¹⁷

In our earlier discussion of the revival of Biblical theology we had occasion to refer to H. H. Rowley's *Rediscovery of the Old Testament*. One of the values of that book is that it furnishes a corrective to an over-emphasis on the historical method in Old Testament study. The author makes this wise observation: "For any

true understanding of prophecy we must have a clear historical sense. Yet beyond that we must have spiritual penetration."¹⁸ Again he writes: "The Old Testament should be read both historically and dynamically, and both in intimate relation."¹⁹ That is a good statement of the new attitude toward the study of the Bible which, fortunately, is making its appearance these days in scholarly circles.

Against that point of view which finds in the Old Testament a long evolutionary process, with the Hebrew religion passing through a number of widely different stages, Rowley has this to say:

While it is idle to deny the diversity of level and standpoint found in the Old Testament which covers so long a period of development, it is equally idle to ignore the fundamental unity which runs through so much of its teaching.²⁰

In an article on "Interpreting the Old Testament" in the July, 1946, issue of *Theology Today* Professor Wright has dealt carefully with this whole problem of evolution and the Old Testament. The entire article is apropos, but we can cite only a few statements.

Speaking of the proper approach to the study of the Bible, Wright says:

The Biblical scholar, therefore, must take the belief in special revelation seriously as the central Biblical concept.²¹

But right here is where the source of the trouble is to be found. Says Dr. Wright:

Nevertheless, this is precisely what critical scholarship has failed to do. It has done a remarkably creative job in perfecting the tools for textual, literary, and historical understanding; yet its use of these tools leaves much to be desired because it has attached them to the perspective and presuppositions of evolutionary naturalism. The Bible is no mere history

18. H. H. Rowley, *op. cit.*, p. 300

19. *Ibid.*, p. 286

20. *Ibid.*, p. 284

21. *Theology Today*, III (July, 1946), 178

16. *Ibid.*

17. *Interpretation*, I (April, 1947), 149

of a series of facts and events; it is an interpretation of these facts through the "eyes" of a particular faith.

Biblical scholarship has gone back to these same facts and has succumbed to the temptation to give them an utterly different interpretation in harmony with its presuppositions. The result is not an exposition of the Bible which we have but the creation of a new Bible.²²

Professor Wright takes sharp issue with three major presuppositions of nineteenth century critical scholarship. The first is the methodology of comparative religion, understanding the religion of the Hebrews by studying the religions of other peoples. Frazer's *Golden Bough* is not the main source book for an understanding of the Old Testament.

The second major presupposition is that history is a movement always from the lower to the higher.

As applied to the history of Israel, this was taken to mean that within the space of one thousand years (from c. 1500 to 500 B.C.) we have the perfect example of religious evolution, beginning with animism and ending in monotheism. During the last century this view was much easier to hold than it is today, because at that time comparatively little was known of Israel's religious environment. Now, as a result of the archaeological revolution, we can say that animism, if it ever existed in the sense postulated by textbooks (which is doubtful), must be relegated in the Near East to the Middle and Old Stone Ages, rather than to the period of the Patriarchs. Thus when Oesterley and Robinson in their *Hebrew Religion* take more than one-fourth of their book to describe the animistic and magical background of Israel's religion, they are dealing neither with pagan nor with Patriarchal religion, but chiefly with Stone Age survivals or relics, the true importance of which either in Israel or in contemporary polytheism is inadequately understood and over-emphasized.²³

The third presupposition to which Dr. Wright objects is that which "as-

sumes that the Old Testament is a history of man's ideas about God, rather than a history of the Divine self-disclosure or of the Divine activity."²⁴ The primary interest of the Old Testament is to portray "God's ideas of and purposes for man." A failure to recognize this leaves one far adrift in his thinking about the Bible.

Professor Wright sums up very well the heart of the matter when he says:

The real cause of our misuse of objectivity in Biblical study is to be found in the pervasive influence of the doctrine of natural law and of biological evolution.²⁵

It is of interest to note that it is a careful study of the scientific field of archaeology which has been one of the major factors in bringing Dr. Wright to his present position. That fact is one of far-reaching significance. Professor Wright is an archaeologist in his own right, being the able editor of that fine little quarterly, *The Biblical Archaeologist*. But he is also greatly indebted to his outstanding teacher, the dean of American Biblical archaeologists, Professor W. F. Albright, of Johns Hopkins.

Before closing our study of the subject of this lecture we want to call attention to the important contribution which Dr. Albright has made at this point. His two books, *From the Stone Age to Christianity* (1940) and *Archaeology and the Religion of Israel* (1942), have struck perhaps the heaviest blow that has been given in this century to the dominant evolutionary interpretation of the Old Testament.

The thing which caused the most consternation in liberal circles was Albright's championing of Mosaic monotheism. This was heresy of the

22. *Ibid.*, p. 178

23. *Ibid.*, p. 181

24. *Ibid.*, p. 182

25. *Ibid.*, p. 183

worst order. But here is Dr. Albright's own statement of the case.

Was Moses a true monotheist? If the term "monotheist" means one who teaches the existence of only one God, the creator of everything, the source of justice, who is equally powerful in Egypt, in the desert, and in Palestine, who has no sexuality and no mythology, who is human in form but cannot be seen by human eye and cannot be represented in any form—then the founder of Yahwism was certainly a monotheist.²⁶

This position taken by such an eminent authority as Professor Albright provoked an immediate and mighty reaction. One of the foremost ones to take up the cudgels in defense of the popular view was Professor Theophile Meek, of Toronto. He criticized Albright's position and sought to answer him in various religious journals.²⁷ But in his later book Professor Albright stood his ground for Mosaic monotheism,²⁸ although he did not further elaborate his arguments on that point. His insistence on the historicity of the Biblical account of Moses is certainly refreshing, coming as it does from the pen of a great archaeologist. He writes:

The Mosaic tradition is so consistent, so well attested by different pentateuchal documents, and so congruent with our independent knowledge of the religious development of the Near East in the late second millennium B.C., that only hypercritical pseudo-rationalism can reject its essential historicity.²⁹

Before leaving Albright's two volumes we should like to quote one general statement he makes with regard to the results of archaeological research and discovery. He says:

26. W. F. Albright, *From the Stone Age to Christianity* (Baltimore: Johns Hopkins Press, 1940), p. 207

27. See *Biblical Archaeologist*, VI (February, 1943), 12

28. W. F. Albright, *Archaeology and the Religion of Israel* (Baltimore: Johns Hopkins Press, 1942), pp. 96, 177

29. *Ibid.*, p. 96

There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition.³⁰

Enough has been said to show that the complacent attitude of evolutionary idealism, which has marked Biblical study for generations, is now being seriously challenged, and that by men of unquestioned scholarship. With a considerable number of outstanding Old and New Testament scholars in England raising the battle cry against the self-confident assumptions of the prevailing liberal scholarship, and such first-rate authorities in this country as Professor G. Ernest Wright of McCormick throwing down the gauntlet, we can lift our heads in the hope of a new day.

Of course, the battle will not be won without violent opposition. Liberals have been wont to cast jibes and sneers at what they contemptuously refer to as "traditional orthodoxy." But we have reached a day when liberalism is oftentimes just as deeply and stubbornly entrenched in its established dogmatisms as conservatism has ever been.

It is interesting to note that at the 1946 annual meetings of the National Association of Biblical Instructors in both New York and Chicago the keynote of the program was a plea for a return to orthodoxy. At the meeting of the Midwestern section, in Chicago, there were three papers read on the opening night. One was thoroughly liberal in its point of view. Another, by G. Ernest Wright, was labeled neo-orthodox. A third, by Wilbur Smith, then of Moody Bible Institute, presented emphatically the conservative view. The very arrangement of the program, as well as the discussion aroused by the reading of these papers, revealed a growing dissatisfaction with the *status quo* in Biblical studies.

30. *Ibid.*, p. 176

But a reaction set in immediately, as evidenced by the programs for the 1947 meetings. Professor Carl E. Purinton, the outgoing president, says they contained "a reaffirmation of faith in the viewpoint of liberalism."³¹

The new president, Rolland E. Wolfe, professor at Western Reserve University, has expressed his opinions in no uncertain tones in an article entitled "The Terminology of Biblical Theology," in the July, 1947, issue of the *Journal of Bible and Religion*. We can only note a few statements in this strongly worded diatribe. Here is a good example:

Most of what we have known of biblical theology, even the dominant contemporary form which is the product of various so-called "neo" movements, is based on a biblical literalism which cannot serve this present day effectively. It blows as a stifling wind from antiquity and the middle ages. Someone has said that theology is the invention of the devil. It is apparent that there is much truth in this statement, when we consider the untruths which have been and are still perpetuated in the name of biblical theology.³²

To one who asserts that in the latter part of the New Testament "the paganization of Christianity was already well under way,"³³ the Bible obviously has no divine authority. We are not surprised, therefore, to read this expressed opinion:

The emerging biblical theology of today in most instances reverts to the old doctrine of revelation. In this respect, it does a distinct disservice to the cause of religious understanding and the progress of biblical studies.³⁴

Lest we fail to understand Professor Wolfe's position clearly, he states very bluntly:

The Bible is not the word of God. It is the word of man, the word of man about God.³⁵

31. *Journal of Bible and Religion*, XV (July, 1947), 131

32. *Ibid.*, p. 145

33. *Ibid.*, p. 144

34. *Ibid.*, p. 146

35. *Ibid.*

It is truly enlightening to get Dr. Wolfe's interpretation of the situation in the Book of Job. He declares that Job was "the higher critic of his day," while his three friends were "the biblical theologians of that time."³⁶

Professor Wolfe definitely has "biblical theology" and "biblical theologians" on the brain. In an article of only five pages he uses the two expressions a total of twenty-four times, eleven times on the last page. At least this new movement is vigorous enough to stir up a powerful reaction.

Perhaps this would be an appropriate time to sing "The Fight Is On." A. M. Hunter, as we have noted, declares that liberalism is fighting a defensive battle. The statements we have just noted seem to prove that assertion. We can only hope and pray that the right shall triumph, while also praying that we may be found, as Abe Lincoln said, on God's side, which is always the side of truth and right.

36. *Ibid.*, p. 147

A Wilderness Experience

(Continued from page 20)

ministry. "Take this road and major on the speculative aspects of the Second Coming. The people's imaginations will be excited and many will come to hear." Another voice calls to "try this way and make non-essentials the burden of your ministry. You will curry favor with many, and hundreds will pat you on the back for such 'courageous' preaching." Another voice calls to the by-way of a social gospel, and still another to the dead end of "big sermons." The only way to escape these luring voices and to be able to discriminate between these and the

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A Letter from Adam Clarke To a Preacher Friend

(Bristol, England, May 26, 1800)

By A. S. London

MY DEAR FRIEND:

You are engaged in the most important work in the universe. Commissioned by God Almighty, you are sent to explain and enforce the mystery which had been hidden from former ages; that glorious scheme of salvation, the redemption of a lost world by the incarnation, sufferings, and death of Jesus Christ.

Notwithstanding the work is extremely awful and difficult, you may nevertheless take encouragement from the honor God has conferred upon you in calling you into it, to go forward with pleasure and delight. And this is a requisite—that you may not be too much depressed by the trials necessarily attendant on an employment which will ever be opposed by the wickedness of men and the malice of demons.

As you no doubt deeply considered the work and counted the cost and have deliberately chosen your present employment at the certain loss of every worldly prospect and at the certain hazard of your life, permit one who has learned experience on a variety of points connected with a preacher's usefulness and at no ordinary expense either (having had the pain to be often instructed through the medium of his own blunders) to give you the following advice.

First, concerning the spirit in which you should do your work. Remember, God is the fountain of all good; whatever comes from Him will lead to Him. His blessing is on His own productions, and His curse on everything else. "Son of man," saith the

Lord, "hear the word at my mouth, and warn them from me." Deeply consider that to be successful in bringing souls to Christ, you must bring the spirit of the gospel into the work of the ministry.

In order to do this, see that you retain a clear sense of God's mercy upon your own soul. And while you feel His love in your heart, it will not only support you in all trials and afflictions, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ died. You preach, not merely to explain God's Word, but to save souls. Whenever you forget this, you go astray.

Now, as no man can see the worth of the salvation which God has provided for him until he be convinced of his want of it, therefore, preach the law and its terrors to make way for the gospel of Christ crucified. But take heed, lest while you announce the terrors of the Lord in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition.

Remember that admirable advice, given by the greatest preacher God ever made, to a young man just setting out in the work: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

From an indescribable law in the economy of the intellectual world, the spirit that acts upon another begets in it its own likeness. You will

get a profusion of light on this subject if you take care to carry the Spirit and unction of Christ with you into all your public ministrations, if you preserve them in all your private communications with the people.

I have known ministers, and of no mean note either, who seldom have a soul converted under their ministry, merely because of their hard, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally through their affectionate manner of recommending the gospel of the grace of Christ. Of the former it has been justly said, "They make the promises of God too hot to be held."

Beware of discouraging the people; therefore avoid continually finding fault with them. This does very great hurt. There are some whose sermons impress nothing but terror. And though they point out the heights and depths of holiness, yet they leave the hearers no courage to follow on to know the Lord.

There are others who become censors general of the different societies to whom they preach. This spoils their own tempers, begets a spirit of uncharitableness and greatly injures their usefulness.

If you find a society fallen or falling, examine as closely as you can to find all the good that is in them. Make that good which they still possess and may speedily gain, the reason why they should shake themselves from the dust, take courage and earnestly strive for more.

I have, in general, found that those who are most frequent in the above cry, are such as have suffered loss in their own souls. And, taking a prospect of what is without from a retrospect of what is within, they imagine

that all they see are in the same apostate condition with themselves.

Avoid the error of scolding congregations because more do not attend. This is both imprudent and unjust.—It seems to say, "Why do you not come to hear me?" "Am I not a most excellent preacher?" "What a reproach is this to your understanding that you keep away when I am here?"

Bring Christ with you, and preach His truth in the love thereof, and you will never be without a congregation, if God has any work for you to do in that place.

Model Minister

Chaucer, Father of English Poetry
Professor Skeat's Version

*This fine example to his sheep he
lent,*

*That first he worked, and afterward
he taught.*

*A shepherd was he, and no mercenary,
And though he holy was and virtuous,
Nor haughty, nor disdainful in his
speech,*

*But wisely and benignly would he
teach.*

*To draw his folk to heaven by kind-
liness*

*And good example was his business;
But if he found a sinner obstinate,
Whoe'er he were, of high or low
estate,*

*Him would he sharply of his sin re-
mind;*

*A better priest, I trow, could no one
find.*

*Obsequious honor would he ne'er
expect,*

*Nor would pretended holiness affect;
But all that Christ and His apostles
taught,*

*He preached, and first himself their
lessons wrought.*

Service Without Servility

By Eric Jorden

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

An inspection of the ordinary sinner's moral state reveals a condition of inward forces. On the one hand, there is a sense of obligation to the moral law, and this involves a consciousness of freedom to obey. On the other hand, there is a drift of nature in the opposite direction—toward sin. This moral phenomenon is so ably portrayed by Paul in the seventh chapter of Romans. Real freedom can be felt only by the annihilation of one of these forces. Erase the feeling of moral obligation and you have an extraordinary sinner who has passed the limit of hope. This is exemplified, I think, in the life of Pharaoh in Egypt and Nero in Rome. On the other hand, erase the inherited tendency to depravity, by perfecting the love of God within the heart, and you have a real freedom alone known to those who are sanctified wholly. It follows that sin, then, is not a necessary part of man's nature; and its eradication is necessary to the spontaneous and unimpeded action of the will, which naturally results in real freedom. Faber has written:

*And He hath breathed into my soul
A special love for thee,
A love to lose my will in His
And by that will be free.*

There are several things to which I would draw your attention in speaking of the freedom which Christ alone can give.

*Nazarene Pastor, Los Angeles, California

I

In the first place, let us note the distinction between *real* freedom as found in Christ and the formal freedom that man possesses.

A. Formal freedom is simply the power of choice, of which every one of us is aware as a moral being. There are a few who contend we do not have a free will; but as one man put it, "I know I am free, and that's the end of it." We are all aware of the fact that we can choose between sin and holiness. No one can make us do anything against our wills.

B. Now, while formal freedom is a wonderful asset to our moral living if we use it correctly, there is a higher freedom which we choose to call real freedom. It is the freedom, not of the exercise of choice, but that of a spontaneous action—the unrestrained acting out of one's nature. It is so well exemplified by our children. You see a group of boys and girls playing. Without any compulsion from anyone, automatically, spontaneously the boys play with guns and stilts, the girls with dolls. You can force them to act contrary to nature, that is true—but they enjoy real freedom when they act spontaneously. We have it illustrated also in the life of the sculptor, painter, and poet. They do what they do, not because they have to, but because there is an irresistible urge within to carve, paint, or write. Now the sculptor could say, "I am going to carve a beautiful figure out of this piece of

granite"—he could exercise his formal freedom and do it. But he exhibits a higher freedom when he carves that beautiful figure from a spontaneous inward desire to do so.

So it is in the realm of the spirit. We can exercise our freedom and say, "Well, I won't sin," or, "I will sin." But there is a higher freedom possible where we spontaneously desire to do the whole will of God. It is the freedom indicated by Faber in the lines quoted above. Someone has objected that if you have real freedom then formal freedom must cease. But that is not so, according to I John 3:9. Let us read this passage according to the tenses in which it is written. "Whosoever has been born of God and so continues [present tense] is not sinning, for His seed remaineth in him, and he is not able to be sinning [present tense, indicating a *state*, not an *act*] because he has been born of God, and so remains." When this passage is properly understood, read as John wrote it, there is no suggestion of an impossibility to sin because of freedom destroyed. The impossibility to sin is due to the "seed" planted within. The formal freedom remains—any child of God can go out into sin any time he chooses to—but the true child of God enjoys a higher freedom, caused by the love of God shed abroad in his heart, thus creating within him a spontaneous activity toward God and holiness—just as spontaneous as my little girl's play with dolls and your little boy's play with guns and stilts. This is the freedom that Jesus gives. Many Christians enjoy no more freedom than the sinner does—only his formal freedom is exercised in the wrong direction. But there is a higher freedom for us to enjoy than formal freedom. It is the "free indeed" freedom of our text.

II

Now I would have you note, in the second place, of *what this real freedom is constituted*, or what it includes.

A. In the first place, it means *freedom from the bondage of sin*. We have a striking example of the bondage of sin in the lives of the Jews to whom Jesus spoke. They maintained they were free. Jesus replied, "Whosoever committeth sin is the servant of sin."

1. There is, first, the freedom from the bondage that the *guilt* of sin brings. This is found in justification. "There is therefore no condemnation to them which are in Christ Jesus" (Rom. 8:1).

2. It includes, moreover, the freedom from the bondage of inbred sin, the old carnal nature. There is no honest believer but who admits that, after he was saved, he felt himself to be in bondage to the principle of sin within. In the words of Romans 7:23, "But I see another law in my members, warring against the law of my mind." And this man cried out, "Who shall deliver me from the body of death?" And he found his answer in Christ: "I thank God through Jesus Christ our Lord." We have only to read such scriptures as Romans 6:10; Hebrews 9:26; and Hebrews 13:12 to know that the purpose of Christ's death was to destroy the principle of sin within and give glorious freedom to the believer. This is accomplished by the indwelling presence of the Holy Ghost according to Romans 15:16 and I Peter 1:2. When the love of God is shed abroad in the heart by the Holy Ghost, the principle of sin is destroyed in our lives. We are really free when we are freed from the bondage of sin.

B. But it means not only freedom from the bondage of sin; it also means

freedom from the bondage to the law. Speaking of this experience, God said in Hebrews 10:14-16: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them" The old covenant was written upon tables of stone; the new, upon the fleshly tables of our hearts. In this wonderful experience of sanctification, God puts the desire to do His law in our hearts. It is as natural for us to do His will as it is for the child to play with dolls or stilts. Whereas once we exercised our freedom and kept the law—we didn't do this or we did do that because we knew that we ought not to or ought to—now it isn't a case of "having to do" anything; we find it as natural to keep the whole of the moral law as we find it to breathe. You have only to read verses 5-10 to find that, though the Jews might have kept the law, it was only through the exercise of their formal freedom. Real freedom is exemplified in the words of the Psalmist, "I delight to do thy will, O my God" (40: 6-8).

What a difference there is in our attitude toward the law of God before and after our hearts are filled with divine love! Take, for example, the moral precept, "Forsake not the assembling of yourselves together." How often before we were sanctified did we go to church—do what we did for God—purely out of a sense of duty! Now it is different. Once it was "I have to do this or that"; now it is "I delight to do thy will." We may as well admit it—we were slaves to the law of God. But real freedom—the freedom "indeed," of Christ—means the bondage to the law is broken.

C. Again, real freedom includes not only a freedom from the bondage to sin; not only from a bondage to the law; it includes also a *freedom from the bondage of self*. I think most of us realized the trouble we had with our "ego." After all, what is sin in its simplest form but my way opposed to God's way? Even after we were saved, time and time again, self would present itself for consideration. There is a certain bondage contained in the assertion, "I am going to have my own way." That person is just as much in bondage as is the man behind the bars. But contrast that with the freedom expressed in the words of Christ: "Father, let this cup pass from Me; nevertheless, not My will be done, but Thine." There is a glorious freedom in my will becoming God's will and His will becoming my will. I think the Psalmist expressed it again in Psalms 116:16, "O Lord, truly I am thy servant; . . . thou hast loosed my bonds." That sounds paradoxical on the surface, but I think you will see that he meant he was free from the bondage of self in becoming the love-slave of God.

Real freedom includes at least these three things: freedom from sin, freedom from the law, and freedom from self. What a glorious freedom this is!

In closing, I want to give you an illustration of what is meant by real freedom. But in the words of our topic, it is service without servility. The best example I think that we have of this is found in Exodus 21: 2-6. It is the story of the slave set free after seven years of service. He was free to choose; he could be a free man if he desired. But if he chose to be the love-slave of his master, a hole was bored in his ear. That was the sign that now he was no longer

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Books for the Pre-Easter Season



The Gospel of the Cross

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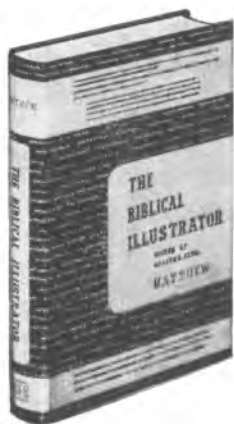
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Should Ministers Marry Christians To Unbelievers?

(The editor is not attaching the name of the author. Because of its involvement, it is better to publish this article anonymously. It is not to be answered or supplemented, but just "food for thought.")

THIS question not only poses practical and ethical problems, very personal to all of us, but is deeply rooted in our theology.

No minister can answer intelligently who has not done some honest thinking on the larger issue: Does a Christian ever have a right to marry an unsaved person? What about the sociological and theological aspects of such unequal marriages?

Before examining the problem of the professional ethics involved, therefore, let us see what grounds there are, if any, for objecting to the practice of Christians marrying the unsaved. Any sound ethics must be based on clearly established convictions at this more basic level.

Inevitably the question arises, Is it scriptural? Does the command, "Be not unequally yoked together with unbelievers," apply to marriage? As a denomination we apply this specifically to secret orders. Are we justified in being rigorous at this point while failing to include in it the establishment of spiritually divided homes?

Such commentators as H. A. W. Meyer and Adam Clarke, while denying that the prohibition is directed to marriage primarily or exclusively, readily agree that it is applicable to marriage. On the other hand, such authorities as John Wesley, J. H. Bernard, A. T. Robertson, and Moffatt interpret the apostle as having marriage primarily in mind. If so, we are left enforcing the principle in a

modern issue (the lodge), while not enforcing it as the apostle intended. This becomes more incongruous when we admit that the issue of marriage is just as dangerous and vital to modern Christians as it was to the Corinthians.

We must also refer to I Corinthians 7:34, in which widows are permitted to remarry, but "only in the Lord." Moffatt, who is certainly not a rabid conservative, plainly translates this, "only to a Christian." And in his commentary he adds the significant remark: "His earlier prohibitions of mixed marriages [Moffatt believes Second Corinthians was written and read first, and here refers to II Corinthians 6:14] had evidently been resisted by some feminine champions as an infringement of Christian liberty." Moffatt's interpretation of II Corinthians 6:14 is thus clear. At any rate, the meaning of I Corinthians 7:34 is unmistakable, and it would be difficult to believe that Paul would permit others to do what widows were prohibited from doing. Quite obviously we have before us a Pauline principle which applies to everyone.

But the more pertinent question must yet be asked: To what extent is this Pauline principle binding on modern believers? Does the admission that Paul forbade intermarriage between Christians and non-Christians settle the matter for us, or are we to inquire into modern conditions and customs which might justify a rejection of Paul's position for our day? Admitting that some such marriages apparently (?) turn out reasonably well, we must still determine whether we as ministers are to take our cue from modern cases and practices or

from the Scriptures. Is the Bible our final court of appeal in such matters?

The answer, of course, depends upon our view of divine inspiration and Biblical authority. This is why I said the whole question has its roots in our theology. In view of our declared position as given in our *Manual*, paragraphs 4 and 24, it should be assumed that every Nazarene minister who reads these lines will say, "Of course these passages are binding today!" But do we believe this deeply enough to line up our practice accordingly? We must be careful lest we find ourselves adhering verbally to a theory which we repudiate in our professional conduct. When we fail to apply scriptural principles to modern conduct, when we fail to apply scriptural principles to modern situations because of custom or expediency, are we not operating within the philosophical context of liberalism?

The conclusion that intermarriage with sinners is forbidden in the Scripture is hardly escapable. But why is it forbidden? Is it intrinsically wrong? The easy answer is that nothing would be forbidden in the New Testament which was not wrong in principle. But more needs to be said. Here we discover that just as the Biblical question was rooted in our theology, so also is the sociological aspect of the problem.

According to conservative theology there is a *qualitative* difference between a Spirit-born believer and an unregenerate sinner which places them in two worlds. The difference is not just psychological but racial. They may have many things in common on the intellectual and esthetic levels, but true union and understanding on the spiritual level are impossible. But strangeness there will bring more or less tension at the other levels. Such a marriage is unsound at heart at the

outset, and can never be anything else. If Christianity were mere churchianity, with the difference being divergent beliefs and separate churches only, the situation would be in an entirely different category. But the difference is one of inner nature. It is cosmic, with eternal repercussions. Such a chasm can never be bridged by a wedding ceremony.

The only possibility of true happiness lies in the conversion of the unsaved party. But any pastor knows that in the vast majority of cases this is not the result; rather, far too often the Christian either backslides or settles down to a dead nominalism. The maintenance of a vital experience means carrying a perpetual burden and inner grief. This burden, if it does not immediately produce results, tends rather to widen the breach and perpetuate the tension for many years. In the meanwhile the children will be growing up in a divided home, with their eternal salvation in abnormal and unwarranted jeopardy.

And Paul explains why. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" He is describing an incompatibility as deep as that between right and wrong itself, as wide as the gulf between God and Satan. James Denney, in the *Expositor's Bible*, says, "Inattention to the rule of life here laid down was a notable cause of receiving the grace of God in vain (ver. 1)." It still is.

Adam Clarke's comment is exceptionally telling:

A very wise and very holy man has given his judgment on this point: "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a *pious woman* marrying an *unconverted man*. Such persons cannot say this petition of the Lord's prayer, *Lead us not into temptation*. They *plunge* into it on their own accord.

After all, how can it ever be consistent for a Christian who has pledged his full devotion to Jesus Christ also to pledge his love and loyalty to one who does not love Jesus Christ? Do our human and religious affections have no bearing on each other? Does consecration to God not include all earthly ties, and does it not preclude making ties unnecessarily which are not to His glory?

Or what right does a Christian have to give to his children an unsaved parent, who has as much to say about their upbringing as he, and whose influence may very well be a major factor in fixing their eternal destiny?

Out of these basic considerations grow far-reaching ethical implications for the Nazarene minister. If he would maintain personal integrity, he dare not dodge them. Is it right for him to put his public sanction upon a union which is intrinsically unsound and scripturally forbidden? It is wise to break down the answer into the following considerations:

1. He cannot escape *public moral responsibility*. He cannot wash his hands, as did Pilate, by saying, "I have talked to the parties, and tried to prevent this marriage; therefore, my officiation at the wedding is a courtesy and an expediency which does not imply my approval." But the wedding ceremony itself includes prayers, sanctions, and blessings that are dishonest if not accompanied with sincere approval. Moreover, a wedding is interpreted both by the law and public opinion as implying the minister's public sanction on the union. For this reason both the Methodist and Unitarian ministers' ethical codes expressly free the minister of any obligation to join in wedlock couples whom he deems unsuited. Naturally, this is to be exercised with great caution, and the majority of ministers would consider only such

factors as drunkenness, divorce, youthfulness, mentality, or general attitude. But in the light of our theology, is the marriage of a Christian to an unbeliever any less unsuitable?

2. He cannot escape ethical responsibility *for the influence which grows out of his act*. That the prevalence of such unsuitable matches is an alarming evil and needs to be discouraged is quite apparent. But is it going to be curbed by ministers who teach one thing and practice another? In the last few years different articles and stories have found their way into our publications showing the evils of mixed marriages, attempting to indoctrinate our youth at this point. And both in the pulpit and pew it has always been at least tacitly assumed in the holiness movement that intermarriage with the unsaved was inconsistent with holiness standards. But it is my conviction that all the influence of such indoctrination is more than balanced by the example of the preachers who proceed to perform the ceremony. As long as a young person can count on the public sanctions of his pastor in a lovely, publicly known wedding, how seriously will he take prior theoretical preachments? How seriously will teen-agers listen to a pastor who warns them to marry only Christians, and to keep their affections "on the altar," when they know that last week he married Mary to tobacco-using, unregenerate John?

3. Involved in this whole question is the matter of ordination vows. Here we get to the heart of ministerial ethics. The *Manual*, paragraph 38, section 1, under "Special Rules," states: "The ministers of the Church of the Nazarene are positively forbidden to solemnize the marriage of persons not having the scriptural right to marry."

It is taken for granted by some elders that this applies to divorced persons. But a careful reading will show the fallacy of this. It is a separate paragraph. The section which specifically deals with divorce is directly above it, and talks about "remarrying," whereas this general provision uses the expression "right to marry." It should have said "right to remarry" if divorced persons only were in mind. Obviously, the idea that this applies exclusively to marrying divorced persons is a perfectly gratuitous assumption.

But the *Manual* further settles who has a right to marry. In paragraph 37 we read: "Our people should cherish this sacred estate as becomes Christians, and should enter it only after earnest prayer for divine direction, and when assured that the contemplated union is in accordance with scriptural requirements." The "scriptural requirements" have already been discussed. It would appear that if words mean anything at all the law of our church does not countenance members marrying unbelievers, nor ministers officiating at such marriages.

In the interests of perfect fairness some attention should be given to possible arguments in defense.

1. *Objection.* When Paul used the word "unbelievers" in his instructions to the Corinthians he was referring to the heathen, not simply to the unregenerate. Translated into modern terms it would have reference to Christians being yoked up with avowed infidels, or Buddhists, or Mohammedans. Such is not our modern problem, for the unsaved people whom our Christians are marrying are often nominal adherents of the Christian religion. Therefore Paul's rule is not applicable to us.

Answer. There is not the slightest trace of this artificial distinction be-

tween unsaved adherents of Christianity and unsaved rejecters of Christianity in Paul's writings. He uses the Greek word, here translated unbeliever, thirteen other times, and in every case the context clearly shows he is thinking of persons who have not believed on the Lord Jesus Christ unto salvation.

2. *Objection.* The fact that a Nazarene would do such a thing as marry an unsaved person is evidence that he is already backslidden. And if there is no grace on either side, what becomes of our problem?

Answer. Often such a Nazarene is backslidden in heart, it is true; but we must act on the basis of his profession, not our private opinion. Would the objector advise publishing in the church bulletin the explanatory note: "The pastor feels free to perform the ceremony because we all know that actually John is backslidden, even if he doesn't admit it." All facetiousness aside, however, not all Nazarenes are backslidden at the time of such a serious mistake. It depends on how much light they have had on the matter, and that in turn depends on how long they have been saved, how long in a holiness church, how deep is their experience, how they have been (or not been) instructed, and what stand their pastors have taken on the issue.

3. *Objection.* How are we to know who is saved and who is not? Maybe the prospective bride or groom who professes nothing is actually closer to God and would make a better home-builder than someone else who professes everything.

Answer. All too true. But that involves prophetic knowledge we do not possess. We cannot make our decision on the basis of the unknown. But as for the first part of the objection: Why not make the same objection to

examining candidates for church membership?

4. *Objection.* No pastor has a right to refuse to marry a member of his church who at the time of the request is in good standing. In other words, every bride has an inalienable right to the services of her pastor. To violate that right is to bring a shadow into her life when there should be no shadows.

Answer. No pastor is under ethical obligation to perform marriages which are contrary to his clearly defined convictions. Moreover, when she violates the highest standards of her church, the meaning of consecration, and her own best interests, she forfeits her inalienable right both to her pastor and to a shadowless marriage. What deeper shadow could there be than the withholding of God's approval? And no pastor should be expected to pronounce God's blessings upon a couple when in his heart he is convinced that God's blessing is not on them.

5. *Objection.* Does this mean that such a marriage is invalid in God's sight, and that the dictum, "What God hath joined together let not man put asunder," is inapplicable, since God has not joined them together?

Answer. The difficulty here disappears when we remember that God is both Judge and Father, and as Judge He may recognize and enforce contracts which as a Father He does not approve. As Judge He is Sovereign over all marriages, and demands fidelity to vows once taken. But as Father He places particular restrictions on His own Blood-bought children, for the sake of their own usefulness and the interests of the Kingdom. When His children disregard these higher standards, possibly do not even consult Him sincerely, He as Father is grieved, and His approval is certainly

not on the union. But the marriage, nevertheless, still comes under the general divine laws of wedlock. The parties are just as subject to those laws, and just as obligated by their own vows. Therefore, whatever divine displeasure may be upon this or that particular union, it is certain that God's wrath will likewise be called upon any unfaithfulness therein.

6. *Objection.* Is not the minister, as God's officer, in somewhat the same predicament? May he not find himself faced with the necessity of "recognizing" marriages which grieve him?

Answer. Certainly, the minister and everyone else should recognize a marriage once consummated (barring no discovered illegality), but that does not mean that on the above grounds he must "recognize" it by performing it. Let us keep in mind that the Christian minister is God's representative in the church, and of the church, and upon him falls the particular task of upholding Kingdom standards among God's people and before the world.

7. *Objection.* The best hope that some unsaved people have of ever finding Christ is in marrying a fine Christian, by whom they will be brought under the influence of the church. Such marriages thus become a kind of evangelism. Therefore they should be officiated at by the most spiritual minister in the community, not by an indifferent clergyman.

Answer. This, of course, is pure sophistry. If this were true, we should give special honor to the Christian who marries an ignorant, unchurched sinner, as performing heroic, sacrificial missionary work. But for every soul thus won to God, a dozen would be lost to the devil. Some young people are able to win

their sweethearts to God before marriage. Occasionally a young man or woman who was backslidden at the time of the marriage gets back to God and is able to win the wife or husband. But rarely (if ever) does a Christian, knowing better, yet deliberately entering into such a union, ever succeed in winning the unsaved partner after the ceremony. Even if such cases do exist, by the mercy of God, the attempt to build a principle and justify a practice by them becomes a specious plea for "doing evil that good may come."

8. *Objection.* It is unfair to condemn Mary, for instance, to a single life simply because she cannot find a suitable Christian man. In her little church the Christian girls greatly outnumber the Christian boys. Consequently she must look elsewhere or be unclaimed—and if she is going to marry ever, she cannot be too finicky, for she is not as young as she once was. True, her suitor, John, is not a Christian; he smokes a little, and has a different background. But on the whole, he is a clean-cut chap, who in all probability will make a good husband, and promises not to interfere with her religion.

Answer. Though this sounds reasonable, it is entirely on the natural level, not the spiritual. In the first place, as long as John is unsaved he is sinful at heart; and a sinful man, no matter how well-intentioned and idealistic, may or may not keep his promises. No one can anticipate the mean streaks and wicked propensities which may develop in any man, even the best, who does not place himself under the controlling grace of God. In the second place, there are many things worse than single life for Mary. A broken heart, a divided, unhappy home, children going to the devil because of a worldly father—these are just a few things much

worse than "going alone." Many an unhappy marriage has spoiled what could have been a superlatively happy and eminently useful career. In the third place, God is not limited to Mary's little church. Her unbelief may frustrate God, but a deep faith would unlock the wondrous doors of God's mysterious providences. If she will but put her hand in God's in loving devotion, refusing ever to put it in the hand of one who does not love God, being willing to wait trustingly God's way and time, or if it is His will, to be *denied*—then Mary will know the richness and beauty of a life hid with Christ in God, and hers will be either a happy, useful life, or a truly Christian wifehood. God is able to bring the right man across the continent, if He wants her married; and if not, is able to give her abundant grace. And the standard of holiness is loving submission to the will of God in either case. This is an admittedly high standard—very high, and few there be that grasp it. But it is the holiness standard, and *ours is a holiness church*. We must make up our minds whether in our instruction and professional conduct we want to lift up such a standard, and promote such a church, or be content to settle down to the more "natural," easier level of the nominal churches, and be like the "nations around us."

9. *Objection.* It is certain that most of our young people are going to marry, and not all who do are going to marry in harmony with our ideals or their own best interests. Is it not wiser to marry them ourselves, and thus stand a better chance of keeping them in the church and of ultimately reaching them for God, than to force them to another minister, thus in all probability losing them altogether?

Answer. This is the first objection with real weight. The prospect of losing people as a result of holding to

standards is one of the sad, grim problems which every true minister must face. Certainly people are more important than "rules of thumb." But principles are different. The assertion of Dr. Ralph Sockman that "Jesus never sacrificed personalities on the altar of principles" is untrue. Did He not sacrifice the rich young ruler on the altar of a principle? He lifted for the young man a high standard; and when he went away sorrowful, Jesus, though the record says He loved him, did not lower the requirement one iota. Jesus knew what Dr. Sockman forgot, that a true principle always matches the needs and rights of personality. Any apparent sacrificing of principle to save personality is a contradiction in terms. When we destroy principle, we destroy personality too. The best way to save personality is by holding to principle. If God didn't hold to principle, then all would get to heaven; but what is worse, all would be lost souls, and heaven would be hell. No, this is a hard lesson for a pastor to learn, but it must be learned, or our churches will not be worth "holding" people to. Dr. Chapman used to plead, in reference to marrying unscripturally divorced persons, taking in lodge members, etc., that we are not seeking to please individuals or do what our sympathies might in particular cases dictate, but to build a "Christian community." When a principle is upheld for the good of the whole, and as a consequence we see those whom we love go elsewhere, we as ministers know a little of the pain Jesus must have felt when He saw the rich young ruler walk away with heavy heart and downcast eyes.

But the next and last objection is akin to this. Therefore, whatever further answer is appropriate may be made in connection with it.

10. *Objection.* Suppose the unsaved party is under conviction, and that other unsaved members of one or both families are also becoming interested, and it looks probable that refusal would alienate them. Would not more harm be done by a rigid stand than would be done by an exception in such circumstances? If such considerations are rejected in favor of the letter of the law, does it not become legalism, and an example of "the letter" that "killeth"?

Answer. Such a fearful predicament should cause any conscientious pastor to tremble with anxiety lest he do the wrong thing, and drive him to his knees in much supplication and prayer. Expediency or cowardly yielding to pressure in such matters is despicable, but a serious thought for souls belongs to his high calling. But there are four questions every Nazarene pastor in such circumstances should ask himself.

1. First, how much latitude is given in either the Scripture or the *Manual* for individual judgment or for "exceptions" in this matter? The *Manual* expression "positively forbidden" does not appear to be very flexible.

2. Would not the last two objections at times be just as applicable to cases involving unscripturally divorced persons? If leeway should be granted in the one issue, should it not be in the other too?

3. Will doing what we feel is right really damn anyone? Our action may alienate them from us, maybe even from our church. But if we seek to be kind and tactful, and engage in much prayer, will not God honor our stand and continue to deal with them, finally saving them by other means if they are willing? How do I know but what in the long run my very stand, courageously yet kindly made,

(Continued on page 48)

Working with Men

By Robert Hertenstein

The author was killed in an automobile accident on the way to his District Assembly in Tennessee. This is supposed to be the last article he ever wrote.

NOT TOO LONG AGO, I attended the midweek service at one of our Nazarene churches. When we came to the time of the service for testimony and praise, a frustrated old woman, up close to the front row, stood to her feet. What should have been a ringing witness to the grace of God turned out to be—as it so often does in our churches—a ten-minute religious monologue. The subject of her discourse might have been entitled “What We Ladies Would Have Done in the Church of the Nazarene if Only the Men Had Helped Us.” And in a few minutes she cooled off the male ego by some thirty degrees.

She went to great length to tell that in the “good old days” if it hadn’t been for the ladies the churches just couldn’t have made a go of it. As she continued, she conceded that the men had helped a little in more recent days. When she came to the conclusion, she said that all of the ladies would go to heaven; and then added as an afterthought that some of the men would make it through, also.

Now I’m sure that none of us would want to brush away one speck of the glory that belongs to the ladies; and it should quickly be added that much of what this good sister said is true. But it should also as quickly be stated that, if it is true, then it is past time that we begin to work intelligently with men. And so we introduce the main part of this discussion

with the words: hats off to the ladies—coats off to the men.

And now hammer into your minds three mental pegs, upon which we can hang the thoughts of this subject. The first is *Men in General*; the second, *Men as Individuals*; and the last, *Men as a Group*.

In the general sense of the word, what is man’s place in the world? Not too long ago I heard it said, “It’s a woman’s world.” With this statement I heartily disagree. There is neither a woman’s world nor a man’s world. The world is neuter in gender, and both ladies and men have functions to perform in the total scheme of life.

Although many ladies would disagree, evidence seems to support the fact that, by and large, the function of leadership in life belongs to men. Why, we don’t know. But the fact still remains self-obvious.

We are fully aware that we have Margaret Chase Smiths in Congress and Perle Mestas in the diplomatic services, with other ladies in business; but these are the exceptions and not the rule. Along this line, Oliver Wendell Holmes, noted American philosopher and jurist, said, “Life is adjusted to the wants of the [men]. There are plenty of torrents to be crossed in its journey; but their steppingstones are measured by the stride of man, and not of woman.”

As we read history, this becomes clear. In the affairs of state the turning points of mankind have been di-

rected by men such as Socrates, Julius Caesar, Ghengis Khan, Napoleon Bonaparte, Oliver Cromwell, George Washington, and countless others.

And in the history of the Christian Church, thinking and living have been molded by persons such as St. Paul, Augustine, Martin Luther, John Calvin, John Knox, and John Wesley. Now we all know that the influence of these men's mothers and wives on the men is far greater than we can ever calculate. But the function of leadership belonged to the men. The ladies may have been the power behind the throne, but usually it was the men who were sitting on the throne.

Now if this is true in the secular world, and in the religious world at large, it is apparent that we have the need of men in the local churches. Men will provide at least three assets without which the church cannot function. The first is that already implied—leadership. Ladies will follow the leadership of a man much easier than men will follow the leadership of a lady. Some may dislike this fact, but it is none the less true.

It is necessary to have men in the church to attract other men. It has been said that the men are the heads and the ladies are the hearts of the organization. In this respect, there have been countless men who have come to our churches—only to be horrified, like Ichabod Crane of old, in seeing a headless figure. The result is usually the same as the story—a quick disappearance of the faint-hearted Ichabods. We must have men in our churches for leadership.

We must have men in our churches also to save ALL of the home for Christ. In my own church there is a lady whose heart is in the Church of the Nazarene, and the husband's

heart is in another denomination. There are two girls in the home. The oldest one, who is only nine years of age, told her mother one day, "It's surely lucky for you that you have girls instead of boys, because the girls always follow the mother, while the boys follow the father." She was far wiser than her years, for too often we merely get a half of the family. And if the boys do follow unsaved fathers, that will mean that there will be few fathers in the church twenty years from now. One of the best ways to get the entire family is to get the father and husband.

In addition, we must have the men in our church in order properly to finance the work of the Kingdom. Our church doesn't believe that it should get its financial support from church suppers and white elephant parties. We believe that the scriptural way to finance a church is by regular, systematic tithing. But getting the tithe from an unsaved man is like extracting molars from a tender jaw. Hence, it is obvious that the church has a desperate need for men.

We now come to the next mental peg, upon which I want you to hang a few more thoughts. It is *Men as Individuals*. It is one thing to say that we need men, and it is another thing to get them. One of the best ways to achieve this is to plan to work with men as individuals.

If we would face the truth, the conclusion would come that the ministry is neglecting men. And that is one reason why there are not more men in our church services. One unsaved farmer in a rural church could never quite understand why the minister always went into the kitchen to visit with the wife, who was a Christian, and never came out into the fields to meet the men on a manly basis. In the words of the Epistle of

James, "My brethren, these things ought not so to be."

One of the reasons why this might be true is that it is much harder to win a rawboned, hardheaded man than it is to win his wife or children. And, as ministers, too often we seek the short cuts. But although the short cuts might get there faster, the dividends are always less.

As ministers, most of us know how to deal with men in the church services, but our problem is getting them into the church. While the goal of all our efforts is the salvation of men, there are some preliminary steps that we can take to help us toward this goal. Many of the steps that can be taken are activities outside the church.

One of the best places to work with a man is in his home, but there are some important factors to remember. (1) The home is the castle of the man, and he is the king. Don't embarrass him in the presence of his family. (2) Find some good point in the man's life, and build him up on this score. Remember, Christ told us that we should be "wise as serpents, and harmless as doves." (3) Pay attention to all the children and, in this instance, especially the boys. Fathers and sons are very close. Working with men in their homes will insure better attendance at church.

The second place to work with men, outside of the church, is at the place of his work. However, great caution should be taken along this line. His employer won't be too happy with your bothering him during the time of business. But there are some off hours in which you can get closer to a man than probably any other time or place.

One suggestion has been made that that the pastor call on his men dur-

ing their lunch hours, and have a meal with them. If he takes a lunch, you take one and eat with him. If he eats in the restaurant, and your family budget will stand it, eat with him there. Time spent in these moments can be fruitful.

Another place to work with men outside of the church activities is with them in their recreation. We should never get the reputation of being "hunting and fishing preachers," but often moments with men at times like this can have an eternity of influence.

If we become more alert in the means and methods of winning men to ourselves, we will have more opportunities to transfer this allegiance to Christ. And this is the final aim of all else that we do.

As in all other realms, Christ is the Ideal in how to be a fisher of men. L. R. Scarborough, in his book *How Jesus Won Men*, offers some splendid suggestions. In effect, Jesus met men on their own ground, treated them courteously and gentlemanly, and was patient in His leading them into eternal life. May we, like the Master, combine passion and techniques, to become "fishers of men."

With this we come to that last mental peg upon which we shall hang our remaining thoughts, *Men as a Group*. As a church we are passing up a great opportunity along this line, because men are gregarious. Men like to be with other men. This is especially true in America, for we have a lodge and a club for everything. Every week millions of men go to their groups and lodges to spend time with other men. An old *Reader's Digest* even tells of the *Ancient and Independent Order of Soakers*, a Non-profit, Nonpolitical, Nonsectarian Organization of Folks Who Like to Read in the Bathtub. In three years, there were fifteen thousand soakers.

Lest there be misunderstanding, the purpose of stating all of this is not to endorse lodges. We are against them. It is not to encourage attendance at clubs, for many of them would violate our Christian conscience. The point to be made is simply this: If millions of men join together with other men every week, could we be overlooking a great avenue for reaching men?

Jesus built a men's group. He took twelve individuals, and welded them into a group which would become—with the exception of Judas—the later basis of the Christian Church. Dr. P. F. Bresee, first general superintendent of our church, while a pastor had a men's organization called the Brotherhood of St. Stephen. It was used for spiritual purpose and advantage.

There is nothing wrong in getting a group of men together and organizing. The wrong comes in the purpose for which you organize. We have a ladies' group in our church for promotion of foreign missions. Why couldn't there be local men's groups for the purpose of promoting evangelism—both mass and personal? Or another idea would be men's groups for the cause of both foreign and home missions. Let's harness all of the man power that we have.

In resume, we have seen that the function of leadership belongs to men. Hence, we must get men into the church. They must be won as individuals and then welded into an organization. Only as we do this are we tapping all of our resources. We must get men into the church, train them in the church, and hold them for the church.

Two years ago I heard Mrs. G. B. Williamson, wife of our general superintendent, give a stirring talk. Her introductory words went something

like this: "After traveling over a great section of the country with my husband, attending meetings and assemblies, I am convinced that what we need in our leadership is real men." And then she went on to quote the following poem by Josiah Gilbert Holland:

God, give us men! A time like this demands

Strong minds, great hearts, true faith, and ready hands.

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will; Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.

For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land, and waiting Justice sleeps.

May our prayer be, God give us men, and help us to be the "fishers of those men."

Service Without Servility

(Continued from page 33)

in bondage—he was the love-slave of his master. What a picture this is of the man who has been truly sanctified wholly! He is the love-slave of God. No longer drawn by the "have to"—but impelled by the "want to"! Truly, this is service without servility.

No Denominational Barriers In Our Hymnal

By J. Raymond Knighton, Jr.

IN MATTERS of doctrine and belief, in matters of form or worship and scriptural interpretation, there are denominational barriers; but the one facet of our worship which is ecumenical is our hymnody. Have you ever realized that in the Nazarene hymnal, *Glorious Gospel Hymns*, we have at least twelve hymns written by people of the Anglican Church of England? Some of these hymns are favorites of many worshippers of the Church of the Nazarene. George Elliott's hymn of invitation which has turned many convicted sinners altarward, "Just as I Am," is an illustration. Others are the hymn of consecration of that great and godly woman, Frances Ridley Havergal, "Take My Life and Let It Be"; "Onward, Christian Soldiers," the marching song of the Christian Church; Henry Lyte's evening hymn written for his small country congregation on the occasion of his farewell service, "Abide with Me." Many other truly inspired hymns of the church, such as "Jesus Calls Us o'er the Tumult," "Rock of Ages," "O Jesus, I Have Promised," "Glorious Things of Thee Are Spoken," and "The Church's One Foundation," all have come from the pen of the church which gave us John and Charles Wesley.

Strange as it may seem, the following hymn poem was written by a Catholic monk of the twelfth century, which you will readily identify.

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

Philip Schaff says of this hymn, "It breathes the deepest love to Christ, as the fountain of all peace and comfort, and the sum of all that is pure and holy." Further, the beloved Christmas carol of Joseph Mohr, "Silent Night," and the hymn that has echoed through the Church for centuries, "Faith of Our Fathers," are also products of Roman Catholic authorship.

The holiness churches do not have much in common with the Unitarian church, but we do owe their writers a debt of gratitude for such devotional hymns as "Nearer, My God, to Thee," "In the Cross of Christ I Glory," and the lovely carol of the Christmas season, "It Came upon a Midnight Clear."

Martin Luther, representing the Lutheran church, has contributed two majestic numbers. Foremost is the battle hymn of the Reformation, "A Mighty Fortress Is Our God," as well as the hymn of consecration and resignation, "My Jesus, as Thou Wilt."

The great pastor of the Trinity Church (Episcopal) in Boston, Phillips Brooks, gave us a very famous carol written for the children of his church, "O Little Town of Bethlehem."

Among other contributions from the Methodist church to the hymnody of the Church of the Nazarene is "Love Divine, All Love Excelling," by Charles Wesley, and many others, most of which deal with some phase of the sanctified life. Two which we would not want to pass by are "Break

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Sermon Outlines

Messages on the Messianic Psalms

By John W. May

INTRODUCTION:

There are seven psalms that are generally accepted as Messianic psalms: 2, 16, 22, 40, 45, 72, 110.

Four of these refer to the Messiah as King: 2, 45, 72, 110. These will form the basis for this series of messages.

I. Psalms 2

- I. The Enemies of God (vv. 1-3).
 - A. The people, "heathen."
 - B. Their philosophy, "a vain thing."
 - C. The persecuted, "his anointed."
- II. The Eternal Jehovah (vv. 4-6).
 - A. His throne, "in the heavens."
 - B. His temperament, "shall laugh."
 - C. His terror, "wrath."
 - D. His triumph, "I will set my king."
- III. The Eternal Messiah (vv. 7-12).
 - A. His eternal purpose, "I will declare the decree."
 - B. His eternal Sonship, "Thou art my Son."
 - C. His eternal intercession (v. 8).
 - D. His eternal power (v. 9).
 - E. His earnest exhortation (vv. 10-12).
 - F. His especial subjects (v. 12b).

II. Psalms 45

A Picture of Jesus:

- I. His Beauty (v. 2).
- II. His Warfare (v. 3).
- III. His Victory (vv. 4, 5).
- IV. His Royalty (vv. 6-8).
- V. His Church (vv. 9-17).

III. Psalms 72

- I. His Righteousness (vv. 2-4).
- II. His Reverence (v. 5).

- III. His Power (vv. 6-8).
- IV. His Dominion (vv. 8-11).
- V. His Mercy (vv. 12-14).
- VI. His Name (vv. 17-19).

IV. Psalms 110

- I. His Reign (v. 1).
- II. His Rule (v. 2).
- III. His Subjects (v. 3).
- IV. His Priesthood (v. 4).
- V. His Wrath (vv. 5, 6).
- VI. His Victory (v. 7).

Should Ministers Marry Christians to Unbelievers?

(Continued from page 42)

may contribute to their salvation? But if not, am I morally responsible for bitter reactions to my sincere attempt to perform my duty as a minister? I become a sharer of responsibility for evil consequences when I violate my convictions. I cannot possibly be such a sharer when I do that which I honestly believe to be right.

4. In determining what is *right* in such a delicate situation, I must ask: To whom is my larger obligation, to this immediate couple and their family, or to the whole church, and to the watching young people who may very soon face the same temptation?

And here we get to the end. What is my influence to be? For the sake of this and that "exception" am I going to contribute by my example to the perpetuation of this tragic practice? As a minister in a holiness denomination, is it my first duty steadfastly to maintain by precept and ac-

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Message One: The Master Evangelist

By Peter Wiseman

THE ESSENTIAL ELEMENT in evangelism is not program, nor method, but spirit. A program is an aid in defining the task and creating interest; a method provides a mode of procedure; but it is spirit which makes evangelism a vital force. This distinction should be carefully made by all those who are seeking to make evangelism more effective.

This spirit was outstanding in the life of the Lord Jesus Christ. And if it is not outstanding in our lives we will lack the first essential in soul winning. Christlikeness is the first prerequisite.

The Lord Jesus Christ is pictured in the Gospel records as pre-eminent in character and accomplishments. He was tenderhearted, for He wept. He was kingly, for they sought to make Him king. He was appealing and fascinating, for the fallen woman of Samaria cried, "Is not this the Christ?" He was eloquent, for He spake as "never man spake." He was pre-eminent in knowledge, for the learned Nicodemus said, "Thou art a teacher come from God." He was compassionate, for He went about doing good. He was loving, for He died for the world. Yes, and in the field of evangelism He was the Master Evangelist, and He is still that.

The Lord Jesus Was a Teaching Evangelist of Dynamic Personality

The Master stands forth as Leader in strength of personality. An outstanding mark of a weak personality is the lack of personality organization; no definite purposes, no specific values, no dominant interests. On the

other hand, it is believed that a strong personality is one in which all the elements are organized around dominant purposes, values, and interests. If this is so—and we believe it is—then Jesus is Master in this respect. He was not only equal to every situation that arose, but He was master of them. To the question, "Why have ye not brought him?" came the answer, "Never man spake like this man" (John 7:45, 46). He taught with authority (Matthew 7:28, 29). At the close of His message in the synagogue of His home town, it is recorded that "all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:16-22).

It is generally agreed that the worker should be outstanding in personality. There should be certain obvious characteristics. Supposing we would take the letter *P* and suggest a list, always keeping in mind the Master Teacher, then the application.

1. Purity and Piety

Purity, "Who knew no sin, neither was guile found in his mouth." He is described as "the holiest among the mighty and the mightiest among the holy." Piety, affection, a sense of duty, devotion.

Christians are noted for their purity, piety, but how much more should this be true concerning the Christian worker! The fact that he himself makes a contribution by what he is demands in Him purity and piety.

2. Patience and Perseverance

The Master on at least two occasions answered never a word. After three

years with His disciples, He said, "I have yet many things to say unto you, but ye cannot bear them now."

What need there is of this virtue in an evangelist! He must have patience; and, then, more patience! He must persevere.

3. *Pep and Poise*

By this word pep we mean energy, keen initiative, spirited activity. Concerning the Master it is said that He "went about doing good, and healing all that were oppressed of the devil; for God was with him."

As to poise, He was always the same, even.

No work will become energetic, no work will develop "spirited activity," if the Christian worker himself is lacking in this thing.

4. *Purpose and Partnership*

"To this end was I born, and for this cause came I into the world," said the Master. He thus revealed His objective, His purpose.

Without purpose there could not be advancement. With the Christian worker there are the immediate aim and the ultimate aim in education. The immediate aim would include the things necessary for the ultimate aim, the great final, an educated Christian personality. So in evangelism.

Partnership. This is clearly revealed in the Master Evangelist and His disciples, also with the Father—the development of a "we" feeling, a sense of association. "We will come, and make our abode with him."

The evangelist has a partnership with the soul he desires to win. He learns from him, in order that he may lead him; in this sense learning is the work of both the teacher and the pupil; specifically, however, the pupil learns, under the teacher's guidance. The principle carries in our soul-winning effort.

5. *Preparation and Punctuality*

Preparation. His years of silence were years of preparation. The divine preparation upon His humanity was the anointing of the Spirit.

The evangelist is not only prepared up to the limit of his ability and opportunity, but he is constantly preparing. Every contact and aspect of life gives him a contribution: not only books, but observations and life with all its lessons. It all becomes a part of himself, and his teaching is an issuance of his very self.

Punctuality. In the Father's will and plan for Him, the Master Evangelist was always on time, always punctual.

Should the evangelist fail in this, then he is simply a failure. The habit of being unpunctual kills one. In one locality, a good religious man became known as "the late Mr. ———"

6. *Passion and Pathos*

Passion. "My meat," said the Master Evangelist on one occasion, "is to do the will of him that sent me, and to finish his work." To His visionless disciples in Samaria, He said, "I have meat to eat that ye know not of."

The evangelist must have a passion to teach, just as the preacher must have a passion to preach the Word. He must have a passion to accomplish the good task, as His Lord had to accomplish His task of human redemption.

Pathos. That quality which creates a tender feeling for others; feelings revealed in tender words and actions. How wonderfully true is this in the Master Evangelist! To the poor, condemned woman He said, "Neither do I condemn thee: go, and sin no more."

The worker who succeeds will develop a tenderness of feeling, a beauty of spirit, that will teach its own

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Usable Poems

FORTITUDE TILL HE COME

Luke 8:12b

*Till He come may I be patient,
Amid life's frustrating cares;
May I look above vexation,
Separating wheat from tares.*

Revelation 3:19b

*Till He come may I be zealous,
Placing first things first always,
And, when pressed with heavy trials,
Remember life's bright days.*

I Timothy 6:18

*Till He come may I be willing
To relieve a brother's load,
With a prescience of his sorrow,
As we walk the daily road.*

Romans 12:2b

*Till He come may Christ's own image
In my feeble life be seen,
As, with gladness in His vineyard,
I my portion humbly glean.*

—MABEL F. DENNETT

A NOTE TO THE LABORING MAN

*Some of us daily or weekly are paid;
Others are contractors, who aren't
afraid
To venture, experiment, do the un-
tried—
Their wages uncertain, their risk mul-
tiplied.*

*But yet, look around you. Who is it
that goes
Through life with a struggle? It sel-
dom is those
Who promise to work at the job, good
or bad,
Until it is finished. Reward to be had*

*Is surely considered, but yet there is
more*

*To stir the incentive and even the
score.*

*The fact that they finish the job that
they start*

*Is some of their wage, even the great-
er part.*

*But what of the other who works by
the day?*

*He does just a minimum, waiting his
pay.*

*The quality suffers, and quantity too,
Of work that's accomplished, and hope
held in view.*

*Now, preacher, where are you? And
how do you work?*

*Determined to finish? or anxious to
shirk*

*All but essentials, just to get by
And hope in the next place you'll not
have to try*

*To cope with such problems? But
this is the thing*

*To which God has called you. You'd
much better bring*

*Your energy out in the church where
you are*

*Than preach just for wages, for this
leaves a scar*

*On both church and people that never
will heal.*

*Come on now, be honest. Do you
really feel*

*That God has your time, your am-
bitions, your all?*

*In other words, friend, have you an-
swered His call?*

*Why not take the job? "Sign a con-
tract" and then*

*Work hard till it's finished, complete-
ly; and when*

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Musings of a Minister's Wife

By Mrs. W. M. Franklin

ALREADY the Wabash Valley cough that had bothered me in Indiana has left, so this member of the W. M. Franklin family is glad to be in the Sunshine State, for that is what they call South Dakota. Of course, we do not see crowds of people here as we did in the Chicago industrial area, but South Dakota still has people who need the Lord. The state has some wonderful air to breathe, with a lightness about that air that really is refreshing.

We'll never forget the kindnesses of our many friends on the Northwest Indiana District, nor the wonderful district superintendent and wife there. But we are here and felt that God led us here for the physical improvement of the family. God bless every one of those who at any time of our ministry have contributed toward our work in any place.

This is not a new district for us. We have been here before—when grasshoppers came into the house and ate holes in lace curtains and in clothing. We were here when toads were so thick that the killing of them by passing cars left black blotches all over the roads and raised such a smell that we were reminded of the story of the plagues of Egypt.

What a different picture now—ranchers raising hundreds of acres of golden grain, and taking time to thank God for the abundant harvest! They are building great barns and lovely homes, putting in private electric and water systems, and talking in terms of sections of land. Once people left their homes and packed up a few things and went west, hoping that they would never again have to en-

dure the trials they had known in South Dakota. But for those who stuck when things were hard, God is honoring their faith in Him and in the soil. These people work hard; but when they remember God, He proves to them that He is their gracious Provider.

Such a downpour of good things has been brought to us, since coming here. We pray that we will help to feed the people spiritually as they are feeding us materially. We thank the Lord for giving physical help even from such a short time here. He is, oh! so good! Praise His holy name!

Not long ago we visited an Indian revival meeting here in South Dakota. Yes, that is where we are living now. The evangelist was a young Indian who had heard the way of holiness at a little Nazarene church in Northern Michigan. He faithfully preached the truth to these red men for almost two weeks. The services were held in an old Indian dance hall that was made of logs, the cracks of which were filled with mud. The service we attended was announced for eight o'clock, so we went at that time, but did not leave until eleven o'clock. Gas lamps had to be lit, the building had to be sprayed so mosquitoes would not bother so much, seats had to be arranged; then the white people began coming in, so the congregational singing started. There were several songs and a prayer, then four special songs. Musical instruments were a piano, accordion, and guitars. The songs were good, and we felt that God would be pleased to honor the service with His presence in answering prayer for this young man who was so burdened for

his own people. His fellow laborer, another young converted Indian, preached a good sermon on repentance. It was given very deliberately, with clear explanation, so that these Indians (who have been taught by the Roman Catholics for years) might be able to understand. Yes, God did honor the preaching of His Word, for there must have been about twenty Indians kneeling at the altar for prayer. What a privilege it was to help pray for them! They will not attend the white people's church services, so must have a meeting place of their own. Yet we, in this little church in this small community not far from the badlands, can have a part in winning them for Christ. How can we help? Yes, pray and do what our hands find to do to show them Christ in our own lives. As long as one soul needs the Lord, this preacher's wife has a job to do.

Dr. Parrott has been in our church, and has gone. I wonder why there are not more open doors for him? Seems to me as though 'most anyone who cares for the souls of the lost would want him to come to the churches and tell about Samaritan Hospital at Nampa. When consecrated girls, by the dozens, go out from that nurses' training school to tell the story of Jesus by word and deeds of love, it seems that every pastor, every district superintendent would want Doctor Parrott to tell the people what this work means to the missionary part of the work of the Church of the Nazarene.

My husband was a patient there last summer. I have been a patient there three different times, and our son was born there. We can tell from experience the wonderful work they are doing for patients here. But the primary importance of the institution is the training of nurses for work in foreign fields.

I've watched the articles called "Who's Who" in the *Other Sheep* and have noticed that many of those who are doing great work for God and us in other lands are those who have received training at Samaritan. So if you haven't heard Dr. Parrott tell about Samaritan Hospital, I wish you'd ask him to come to your church or your district for services. It's your opportunity to help spread the gospel story of love around the world.

Surely we owe it to our Nazarenes to let them know what we as a church are trying to do by training nurses for medical and Christian service. It was a blessing to our group to hear Dr. Parrott.

Just musing, that's all.

No Denominational Barriers

(Continued from page 47)

Thou the Bread of Life," by Mary Lathbury, and Williams' "Guide Me, O Thou Great Jehovah."

The denominations designated are but a few which have given us hymns of praise with which to worship our God. Let us use them as instruments of worship and sing them with understanding. Christians may differ greatly in their religious views, but they are able to unite as one body in singing their hymns of praise.

The Master Evangelist

(Continued from page 50)

lesson. He will "remember them that are in bonds, as bound with them." He will "weep with them that weep." He will feel for and with his pupils, and thus give them heart and courage.

7. Prayer and Pleading.

His life was a life of prayer. Many a night did He spend in the mountain alone, pleading in intercessory prayer.

The Preacher and Churchmanship

By Raymond Browning

IN ORDER to keep within reasonable bounds of my subject perhaps it will be well to fence it in with this definition. Churchmanship is the character and conduct of an established church under its human leadership. Very naturally, since there are so many kinds of churches we will consider the subject in terms of our own particular denomination.

First, we consider the Church to be a spiritual body, the bride of Christ, and the true believers constitute that body. In this body there are two classes—the babes and the full-grown believers. Christ is the Head, and His Spirit functions through these members. Because these members are human beings they associate themselves together and are bound together by kindred ties. This gives us the visible and outworking form of the invisible Church of Christ. This outward manifestation is *human* and therefore imperfect, so that in the visible Church there are excrescences, dead branches, mixed adherents, and faulty material. No one denomination is a perfect body of pure believers. Some churches are better than others, and there are a few out *in the foremost rank* where the Blood-washed and the pure in heart are in the ascendancy. We believe that our Church of the Nazarene stands high in that distinguished list.

We are a denomination, i.e., we have a distinguishing name, Nazarene, which is older by many years than even the name Christian. In these peculiar times we often hear some self-appointed prophet railing out against all denominations. That is as foolish as to say that we should discard all family names. Then we would

simply be numbered, and that is definitely the plan of Satan. God names His creatures and all created things and He knows each one of us by name. One thing is sure; if we get a body of congenial believers to associate themselves together anywhere in the world, they will soon have a name. Either they will name themselves or the world will name them. The people who lived in Antioch called the believers Christians because they were like the Christ whom they worshiped. The followers of John Wesley were called Methodists by their critics, but the name stuck and later became an honored one in church history. These folks that fight denominations remind me of mistletoe clinging to a tree. Its only chance to live is to draw its nourishment from the tree. Sometimes in the winter the tree looks dead while the mistletoe appears green and flourishing; but if there were no life in that tree, the mistletoe would be dead. Most of these anti-denominational and undenominational crowds I have known are merely parasites that want denominational support without any denominational responsibility. They remind me of people who do not keep a milch cow of their own and won't even help feed and shelter the neighbor's cow, but they come running with a pail at milking time and their only idea of co-operation is to beat the old cow with a stick if she doesn't let down the milk.

In the midst of these siren voices trying to call us from the old paths let us remember that Christ's Church is builded upon the rock, and the gates of hell shall not prevail against it. It

alone, pleading in intercessory prayer, is the one institution in this world the devil cannot destroy. Its foundation is man's personal relationship and fellowship with a holy God. All who enjoy this experience are members of that invisible Church which is the body of Christ. One of the reasons why I love the Church of the Nazarene is that those who enjoy the rich experience of *salvation from all sin* are in the leadership and are guiding the course of our denomination. If I happen to get in company of members of other churches who are moaning and sighing because their leaders have lost their evangelistic fervor, have turned modernistic, and do not have spirit enough to fight anything except premillennialism and entire sanctification, I inwardly thank God that my lot is cast with a different people. It is a great thing to invest one's life and energies in a church he doesn't have to be ashamed of, or that in his heart he pities. However, if you happen to suggest to these same moaners and groaners that they might join a better crowd, they are immediately on the defensive and tell you that they must stick to the old ship. In the village school I attended in boyhood days often we heard some youngster recite with fervor that old poem;

*The boy stood on the burning deck,
Whence all but him had fled.*

It sounded very courageous then, but later I concluded the lad was rather foolish. He would have done better to jump into the water, and then he might have been picked up. If I were on some ship where the pilots were having a row over which one should take the wheel and the fire had died out in the boilers until there wasn't enough steam to turn the propeller, I would be hoping for another boat to come along. Twenty-three years ago I left another church and joined the

Church of the Nazarene. That was one of the best and happiest decisions that I ever made in my life. That other church had become hostile to the teaching of heart holiness, and the bishop in authority over me was warning the preachers to close their pulpits to the evangelists who were preaching the second coming of the Lord. I wasn't one of those starry-eyed optimists who believed that he could reform an entire denomination, so I took my family and departed and cast my lot with the Nazarenes. The final determining factor in my choice was this. I have only one life to live in this world, and I could not afford to miss the opportunity of identifying myself with a church that distinctly bears the reproach of being a holiness church.

In addition to our spiritual foundation and our good name, the Church of the Nazarene has learned well the strength of co-ordinated effort. Almost any one of our preachers could go into some town or city in the United States and build up an independent congregation and in a few years have a good tabernacle or church building. However, all of us realize that these efforts are transitory and for the most part disappointing. We are content to work as a team and thus to "spread scriptural holiness over these lands" rather than to promote personal ambitions. We would rather build a great denomination that will stand against the attacks of Satan and still be gathering a multitude of saved and sanctified people long after we are dead than to build up some petty kingdoms that will hardly survive even one good ruler. Some of us have seen the tragic failure of such a work run largely by one family and guided by the judgment of one man with nobody to supervise his efforts and nobody to question his decisions. The result was that a once-good man seemed to get

the idea that only his judgment was infallible. The saints up and down the length and breadth of this country denied themselves and sacrificed and sent hundreds of thousands of dollars into his hands, hoping it would educate young people for the ministry and the mission fields. *Some of it did*, but much of it was squandered. An audit of the books ordered by the court showed that in one period of fourteen months this man and his family had taken out of the till of the Bible school more than one hundred thousand dollars for their own personal ends and also had left the school hundreds of thousands of dollars in debt. At this point let me say that the great balance wheel of our denomination is our *Manual*. This book represents the sanctified wisdom of our church. It has grown out of the life experiences of our saints under the guidance of the good hand of our Heavenly Father. It is the common denominator of the conduct and character of all our churches. It is the basis of our unity and similarity, so that whether our Nazarene people travel north or south, east or west, if they go into one of our churches, they are at home. If all of our preachers would stick close to this rule of life and conduct both for themselves and their congregations, they would run into fewer difficulties, save themselves trouble and embarrassment, and build themselves more deeply into the love and respect of their people. If our ministers are not going to be guided by the very rule of conduct which they solemnly promised to obey, *then* they will soon have congregations of people made up of folks like those described in the last verse of the Book of Judges; "In those days there was no king in Israel: every man did that which was right in his own eyes." Co-ordinated effort is not only our wisest policy but it is abso-

lutely necessary to our survival as a holiness people. An old Confederate soldier told me once that at one time his company came to a river that they had to cross. It was not deep enough to cover their heads, but it was swift and had a slick rock bottom. When some men waded in, they were swept off their feet and came near drowning. The captain of the company then ordered the men to get together in squads of a dozen and lock arms and then wade in. A man would slip, but the men on either side would hold him up. They did not all slip at the same time. In this way they made the crossing safely. The currents of sin and worldliness in this country run too swiftly for us hardly to hope to stem the tide alone. Churches as well as individuals need the support and encouragement of our fellow soldiers in order to complete the heavenly journey. More than this, I believe that all of us who spend our lives in the ministry would like to feel that death will not end our labors. Recently I wrote to a young minister who for years has run an independent gospel work. He is capable, lovable, and spiritual; but, as I explained to him, his work is smaller than it was ten years ago. Also, if he were to die the work would largely die with him and his flock be scattered without a shepherd or a fold. On the other hand, if one of our Nazarene ministers should pass away, there would be another one in that pulpit right away preaching the same gospel and caring for that congregation. This should be a source of comfort to our evangelists also, to know that when they come to the close of a revival if there are still some seekers who have not been fully satisfied there yet will be on hand a godly pastor and praying saints ready at any time to help them through to victory.

Another source of strength for us is the quality of our leadership. From our great founder, Dr. Phineas F. Bresee, down to the brethren who are now our general superintendents, the Nazarenes have been peculiarly blest in the kind of men whom we have chosen to guide the affairs of our church. By way of parenthesis let me say that Nazarenes above all church people should be loyal and obedient to authority because we create it. We choose our leaders and put them in office for short terms. If for any reason they should prove unsatisfactory, we have the power under our democratic system of removing them. Fortunately, our general superintendents have been wise, lovable, diligent, and statesmanlike. Above all, they have been holy in life and exemplary in conduct. We have been able to yield them a happy obedience because we loved them and honored them as faithful shepherds feeding the flock of God committed to their care. Furthermore, what has been said of our chief shepherds is largely true of the other officers and leaders in our denomination. What other church in all the world can furnish a finer example of fervor, humility, and brotherly kindness than we have seen in our camp meetings, where general superintendents, district superintendents, missionary secretaries, college presidents, and teachers will kneel around the altars with the humblest laymen and weep and instruct and pray the seekers through to the joy of the Lord? Thank God for men who have no desire to be clothed with the regalia of episcopal authority and wave the scepter of power over their brethren, but who stand on the battle's edge and swing the Sword of the Spirit with one hand and wave the Blood-stained banner of "Holiness unto the Lord" with the other and cheer the hosts and shout the glad news that

our Christ is able to save the weakest and the worst from all sin for all time and present them "faultless before the presence of his glory with exceeding joy." Leaders like these make me paw the ground and snort like a war horse and wish I had fifty more years to spend in this holy warfare.

Time would fail me to tell all the resources of our church in which we can feel a commendable pride. Somewhere in Korea today there is a fine, strong soldier boy from the United States separated, maybe, from most of his comrades and standing guard at some lonely outpost. However, he draws strength and courage from the thought that back of him there are the armies and the navies and the air fleets and the flag of the mightiest and best nation in all the earth. He little realizes that the eyes of the world are upon him and that the radio and the press take notice of his movements. In soldiers such as he rest the power and the hopes and the security of the nation. A Nazarene preacher is somewhat like that. He does not live alone nor work alone. Back of him and supporting him is the influence of his church whose resources are amazing even to this unbelieving generation in which we live.

Consider for a moment our brief but wonderful history. In just a fraction over forty years we have increased in membership from about six thousand to nearly a quarter of a million and a Sunday-school attendance of more than four hundred thousand. From just a little handful of preachers we have increased to about six thousand men and women, filled with the Spirit, believing without question the Bible as the unchanging and unchangeable Word of God, and shining like stars in the deepening shadows of this dark age. Among them

is a smaller but fiery band of evangelists and singers who keep the revival flames glowing in churches, missions, tent, and camp meetings across this continent. Then there are our colleges with more than five thousand young people being trained under sanctified teachers for Christian service at home and abroad. Not only are these young folks clean and wholesome, but intellectually they can measure up with college students anywhere. This is not strange at all, for there is nothing in holy living that has any tendency to blunt a person's mind.

Again, when we consider our missionaries, no church in the world can show finer men and women than we have in the foreign fields. Reading the story of their achievements makes one think of added chapters to the Acts of the Apostles. It is little wonder that we Nazarenes can give so generously and so joyfully to our foreign missions when we feel that we are thus sharing in the fruits of their labors. Wife and I gladly gave our only son to the mission field, and I feel quite sure that no multimillionaire ever got the joy out of clipping coupons from his investment bonds that we get out of reading our boy's letters telling us what the Lord is enabling him and his wife to do among the people in British Honduras. I praise God for the privilege of having a noble son and a lovely daughter-in-law who are Nazarene missionaries.

A complete list of our resources would be too long, but we must take a moment to rejoice in our great Nazarene Publishing House, sending out millions of pieces of holiness literature, reminding us of a fountain of sweet waters in a bitter land. Also at Kansas City is our young and vigorous and growing Seminary, whose light

will still be shining long after that World War Memorial with its eternal flame has been forgotten.

Although the Church of the Nazarene is yet small in numbers, it is nevertheless great in doctrine. Our teaching of entire sanctification as a second work of grace is not only a Nazarene doctrine and a Wesleyan doctrine and a Bible doctrine, but it is *the* Bible doctrine. It is the crowning jewel in the diadem of Christian teaching, the keystone in the arch of scriptural understanding, and the Shekinah glory of the visible Church in its purest form. No preacher can be a great preacher who champions small truths. No church can be a really great church that is built on limited or fragmentary doctrines. We rejoice in the whole scale of scriptural teaching and believe in leading lost mankind up Jacob's ladder from the mire of sin to the heights of eternal glory. We yield nothing to Rome in the matter of the papal tradition of having the keys to heaven and hell, but we do believe with all our hearts that the beautiful gospel keys of the kingdom of Heaven that Jesus gave to Peter and the apostles are yet in our possession. Every humble and sincere preacher of full salvation holds a set of these keys, and his use of them affects the lives of men and women in their relationships to earth and to heaven. No matter what other activities may claim our attention, we nevertheless believe that our one great occupation is to get men and women saved and sanctified wholly and fitted for citizenship in that heavenly Kingdom. This deep conviction and this urge of the Spirit make it possible for us to work happily and with success under hard circumstances and unfavorable conditions. We love good music and splendid architecture and comfortable furnish-

ings for our churches; but if, and when, we do not have these things we do not sit down and whine and weep. We can get an old, antiquated residence and use part of it for church and Sunday school and live in the rest of it. We can accommodate ourselves to an old store building or a patched tent, or we can renovate an old discarded church building and make it shine like new money. All the while we are doing business for the Master and digging out some precious jewels that someday will shine like stars of the morning.

In II Samuel, sixth chapter, we read about a time when the ark of the Lord was at Kirjath-jearim and David went down with thirty thousand men to bring the ark to Jerusalem. That was a wonderful pageant that David had organized, but the error was that David did not first enquire of the Lord. Instead of having the priests carry the ark, as was God's plan, they put the ark on a new cart, which was a Philistine custom. The march failed. God slew Uzzah for putting his hand on the ark. The pageant broke up in a miserable failure, and the ark was left at the house of a man named Obed-edom. The scripture says, "And the ark of the Lord continued in the house of Obed-edom the Gittite for three months: and the Lord blessed the house of Obed-edom, and all his household." The ark of the Lord stood for the presence of the Lord, and Obed-edom became known throughout the kingdom and his name lives in history because he took care of the ark. In this day the Nazarenes stand in the position that Obed-edom occupied. Our greatest responsibility is to keep the presence of the Lord among the people or, as Dr. Bresee used to say, "We must keep the glory down." So long as we do this our Church of the Nazarene

will be like one whom Solomon described as "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

A Wilderness Experience

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"still small voice" is to have been through a wilderness experience that will give heavenly direction to our ministry.

Discipline

Nowhere do we need greater emphasis in our ministerial leadership than at this point. We dare not deny the discipline of humanity even to Christ, at the risk of falling into the Docetic error. He was "in all points tempted like as we are . . ."

The people thought John the Baptist too austere, but his ministry was effective. Paul counsels himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Here is the nemesis of every minister of the gospel. We are to be men of one purpose. This is not a call to asceticism, but it is a call to self-discipline that shall make our bodies a "living sacrifice." Easy living does not produce men with moral stature and spiritual grandeur that can lead others up the world's rough altar stairs to God. Our day calls for more rugged living and more rugged preaching than ever before. The Church of the Nazarene can produce the leadership that will call a nation and then a world back to God. The first step might well be a "wilderness experience" for its ministry that would find each one of us alone with God—deepening devotion, finding direction, and learning discipline.

Uncle Hiram Says—

I HAVE been called a selfish preacher. I started in the good old pioneer days when holiness preachers were rugged characters. I know what it is to exist on five dollars a week or less. In those days, God helped us through every trial. But things are different now. I have earned my spurs, and I deserve all that I can get. I think that I have a right to demand the best.

I know that some of my brethren are in very trying circumstances, but let them trust the Lord. If they have what it takes, they will succeed. That is the way that I did it. Let them learn the hard way.

I know that millions are dying without Christ, but our church can do only so much. We can raise our budget with special offerings after my salary is paid. Remember, I have to live. I like to be able to lead out in the giving and to match the contributions of the best-paid members of my congregation; that makes me look generous. But it takes a big salary, you know. Yes, our dear missionaries really do suffer terrible deprivations; but God called them to that kind of work, and He will reward them. As for me, He chose me to fill a good pulpit.

I think I do remember something about Wesley. He gave away over a thousand pounds a year and limited his own expenses to only a few pounds; but don't forget that we live in a different age. Whereas he died with only a teapot and a couple of spoons to his name, I must lay away plenty for my declining years. It is correct that he won thousands of souls to the Lord and established a great church; but I cannot be a Wesley. I am content to live my own life and to enjoy it.

The only thing that troubles me is

that I must stand before the Christ one day. I know that He will demand an account of my stewardship. How then can I explain my selfishness?

Should Ministers Marry Christians to Unbelievers?

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tion a holiness standard, and save as many as I can within the framework of that standard? For we get right back to the premise laid down already, namely, that on this matter the pastor's example at the marriage altar is far more determining in its over-all effect upon the trends of the church than what he says in the pulpit. This is perfectly evident by the fact that when a pastor refuses such a wedding immediately some shocked Nazarenes say, "Why, Brother So-and-So did it!" No matter what he might have *said* on the subject, they remembered only his actions. It is therefore my sincere opinion that progress will never be made in this matter until our ministers courageously take a stand which is consistent with their theology. The first time may bring down wrath upon one's head, but it will at least shock the congregation into a realization that an issue of right and wrong is involved, and it will make a profound impression on young people in the church who have not yet committed themselves to such an unwise alliance. On the other hand, as long as people can point to Nazarene pastors who have no compunctions about marrying saved to unsaved, just that long will the practice be perpetuated from generation to generation. And I fear that for every soul who may be won as a consequence, ten will be lost.

Two Dozen Don'ts for a Better Pastor-Evangelist Relationship

1. Don't forget to call evangelists to hold your meetings. Inasmuch as the evangelist is called of God to this field, we must protect it and him, as this is his only means of a livelihood.

2. Don't forget to call Nazarene evangelists. As you are trying to build the Church of the Nazarene, it can best be done by your being a loyal Nazarene.

3. Don't forget to inform your future evangelists as soon as possible of a pastoral change. Try to get the date secured for them either at your present location or your new location.

4. Don't forget that evangelists have many slate disruptions by the continual changing of pastors, the same as pastors are disappointed when an evangelist may be called or appointed to a pastorate.

5. Don't cancel an evangelist without justifiable cause, as this is unethical and your integrity is at stake.

6. Don't forget if you are forced to cancel an evangelist on short notice, a big spirit would be shown by your church to send him an offering, as his obligations continue for these two weeks.

7. Don't forget, pastor, you would not appreciate your livelihood being taken from you and yours by the unconcern of others.

8. Don't think of your evangelist as a hireling, but remember he is a servant of God the same as the pastor.

9. Don't fail properly to advertise the meeting far enough in advance of the opening night.

10. Don't forget to provide for the evangelist a proper, quiet, private room with desk or table, drawer and

closet space for clothing and other articles.

11. Don't be presumptuous in thinking that the evangelist's discomforts will be for only two weeks while with you, because the previous pastor and the next one too may follow this same pattern.

12. Don't tell your evangelists that you have had better crowds and revivals than the one in which you are currently engaged.

13. Don't forget, pastor, your evangelists do not appreciate hearing how your favorite, former evangelist did things any more than you enjoy one of your parishioners referring to a former pastor.

14. Don't fail to boost your evangelists publicly. You can always find something to commend even in the poorest, and he is already holding a meeting with you and usually by your recommendation.

15. Don't lay it to the evangelist's charge when you do not have a good meeting, as you may injure his influence with your people, particularly when you have not supported him by laying a proper foundation of prayer and work. Revivals are not preached down.

16. Don't get the revival over before the evangelist arrives.

17. Don't ignore the plans and relative experiences of your evangelist, as he has conducted more revivals in ten years than you will probably attend in a lifetime in your own churches.

18. Don't ask an evangelist how much remuneration he thinks he

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Is Your Time Your Own?

By J. T. Gassett

A FEW WEEKS after I had moved to a new pastorate back in 1941, I was doing a shopping errand at about ten o'clock in the morning. The clerk, who had previously assumed that I was a new employee at the courthouse, remarked to me, "How did you get off work at this time of the day?" I glibly replied, "Why, I'm my own boss. I can take off any time I want to."

His question set me to thinking. No, I do not punch a time clock. I am not paid by the number of hours I spend in my office. My annual report does not call for a *stipulated* number of hours for visitation and promotion. I am immediately accountable to no one. Yes, I am completely undisciplined for the disposal of my time *except for an answer to my God, to my own conscience, to my church, and to lost mankind*. I belong to God and am serving Him. As a steward, I must reckon with Him. My conscience is the monitor of my soul. I have to live with myself. I love the church and have dedicated myself and my lifetime to the service of the church. I love the souls of lost men. Some of them will be eternally lost unless I spend my time in helping to bring them into the fold of God. Time is too precious to fritter away because of a lack of purpose or plan.

I believe the greatest determining factor in successful administrative work is the mastery of *time*. The Scriptures speak wisely of redeeming the time. Who is busier than the pastor? It is hurry! hurry! hurry! Do this and do that! Come here and go there! A constant demand on the pastor's time! *But*, in a unique way, the pastor is the master of his time, *un-*

less time has already mastered him. Most of us are not too busy; we are just disorganized in regard to time.

Did it ever occur to you just how much time you do have at your disposal? Last year a man in Chicago refused a million dollars for an invention which he had evolved in his spare time. Pastor, you should be interested in this because it confronts you with the possibilities of time. Did you ever stop to think that many of the world's great men have achieved their true lifework, not in the course of their needful occupations, but in their spare time? A tired-out rail splitter crouched over his tattered books by candlelight or by fire-glow, at the day's end preparing for his future instead of snoring or skylarking like his colaborers. Abraham Lincoln cut his path to world prominence in his spare time. An underpaid and overworked telegraph clerk stole hours from sleep or from play, at night, trying to crystallize into realities certain fantastic dreams in which he had faith. Today the whole world is benefiting by what Edison did in his spare time. One clergyman discovered that he could read several pages from a book while waiting for his wife to do the family shopping. I know of one pastor who kept a book in his car and read it entirely through while detained at railway crossings in his city. Pastors, you too have time. The man who says, "I would do such and such a great thing if only I had the time," would do nothing if he had all the time on the calendar. There is always time at the disposal of every human who has the energy to use it. Pastor, you can organize your time and put it to work for you.

The Minister's Wife

By Mrs. Harold Reed

HOW MANY TIMES have you heard it said that the minister's wife can either make or break the minister, or how often have you heard it said that a church is just as concerned about the minister's wife as it is about the qualifications of the minister himself? If these statements are true, and we believe they are, then the minister's wife has a tremendous responsibility resting upon her frail shoulders and a most important place to fill, for which there is little training given—academic or otherwise.

Eighteen years ago this June when the late Dr. R. T. Williams presented a couple of newly weds to a district assembly, and announced to the seeming amusement of the congregation that they were taking the pastorate in Loveland, little preparation did that bride have for assuming the duties as mistress of their little manse. It was a publicly known fact that the former minister and his wife had not gotten along too lovely in Loveland, and it seemed to be a foregone conclusion that the wife was largely to blame for the difficulties. Consoling facts, indeed, to one entering a field of service so big and new—yes, and unprepared! Oh, she had taken courses in Bible while in school and had studied music and had been active in church work for several years, but this was not sufficient preparation to enable her to meet the problems of a pastor's wife.

Determining that her young husband, who had spent several years in preparation for his work, was not going to fail because of his wife's mistakes, she decided to become a keen and consistent observer. Why had

her predecessor caused her husband to fail, and how were other ministers' wives helping their husbands to succeed?

Her first observation was that Sister Q had talked too much. This caused the young minister's wife to pray: "Lord, help me to control my tongue. Help me to use it only for Thy glory, never to speak unkind words or to criticize our people." After a few weeks had gone by, she became definitely convinced that to control her tongue was one of her most important tasks, for she had found that 50 per cent of the congregation had gone from the church because Sister Q had used hers too freely. She had been too quick to offer advice on delicate family problems, and because of her unwise counsel one home was on the brink of disaster. Matters discussed in strict confidence had been passed on to others.

Her next observation was that the minister's wife should keep the parsonage neat and clean at all times. This was brought to her attention by a dear old lady who made the kind remark that they were glad to have a Mrs. at the parsonage who tried to keep things real cozy-like. And, too, she'd noticed real careful and not once had the new preacher had on a shirt with the collar scorched. Why, she just felt dreadful whenever she saw a preacher's family that looked all run down at the heel like. Of course, everybody figured that it was up to the Mrs. to keep the buttons sewed on and the clothes pressed. When the visitor left the parsonage, again the minister's wife prayed:

"Lord, help me to keep my household under control as well as my tongue. These people expect me to keep a well-ordered home. Let me not fail them, or my husband, or Thee."

Months went by and the inexperienced minister's wife kept observing. This question bothered her, "Why were Rev. and Mrs. O, now members of the local congregation, no longer in the active ministry?" True, they had a large family, and on the fabulous salaries of the depression days it would have been hard to support them; but that was not the reason. Stories about Sister O's family that came to the parsonage were largely discounted as gossip, for surely children reared in a minister's home would not be guilty of such accusations. Then too, Sister O was such a good woman and seemed so spiritual. This made it hard to understand why the younger children were permitted to conduct themselves as they did in the church. The young minister's wife knelt and prayed again. "Dear Lord, today I pray for Sister O and her family. Thou dost know all about this situation and how these children have gotten out of control. Undertake for them, I pray; and if in Thy divine providence Thou dost ever give to us a family, may I have grace and wisdom to control them, that my husband's ministry may not be hindered and Thy church suffer."

More than seventeen years have gone by since that first pastorate in Loveland; but the three observations made that year, that have to do with three all-important controls, have stood out boldly before me as the handwriting on the wall. Control your tongue, control your household, control your family. Through pastorates both small and large, as a young minister's wife and as an older one as well, through years that were smooth and calm, through years that

were rough and turbulent, when the way was easy, when the way was hard, when prosperity came, when reverses came, in sickness and in health, this has ever been my prayer: "Dear Lord, help me to be the kind of minister's wife I ought to be. May I open my mouth with wisdom; and let the law of kindness be on my tongue. May I look well to the ways of my household and eat not the bread of idleness. May I not spare the rod and spoil the child, but may I train up my family in the way they should go."

Two Dozen Don'ts

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should receive for a meeting. However, it might be well to let him know within a safe margin without his asking. The church to which you are called stipulates your salary.

19. Don't forget to do your financial best for the evangelist, inasmuch as you and the church are expecting the best from him.

20. Don't forget that the evangelist has continuous obligations which are invisible to your church, as his rent and utilities are not paid, his home is not furnished, no poundings are given him, vacations are not paid, and he is not salaried fifty-two weeks out of the year.

21. Don't use revival time to raise money for anything but the revival. Plan and budget your financial program.

22. Don't use revival time to inform your people about obligations other than the revival, and particularly at the express time that you are underwriting the revival offering.

23. Don't take advantage of an evangelist by giving him a meager offering. The evangelist is forced to

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Pointed Paragraphs for Preachers

By Evangelist F. Lincicome

IF GOD CALLS YOU to devote your time to preaching, then He calls you to make a suitable preparation to preach. Because you do not read your sermons is no reason why you should not study your sermons. You should write, no matter how fluently you may be able to talk. Make a carefully written outline of every sermon. Divide your subject naturally. State your propositions clearly. Do not talk at random. Make your points so plain that you carry the understanding and the conscience of your hearers with you. When people come to hear you preach, they want more than "noise"; they want "nourishment." However, a minister is only partly prepared when he has prepared his sermon—he must also prepare his heart. No man can minister acceptably, however full his head may be of words, unless his heart is full of grace. The people want something more than the sounding brass and the tinkling cymbal. We tarry at Yale and Harvard to prepare our heads, but tarry at Jerusalem to prepare our hearts. We go to the study to prepare our heads, but to the closet to prepare our hearts. The age in which we live demands not only a full head—it demands a full heart. Let us beware lest we get more head than heart into our sermons.

Don't spend too much of your time in preaching on externals, for such time is fruitlessly spent. Said Bishop B. T. Roberts, founder of the Free Methodist church: "Not that externals are of no account, and not that they should not be given their place, for they are of great account as indications of the state of the heart, as the

manifestations of a gracious or ungracious disposition of the soul, but much that is accomplished by it is really nothing more than a protracted effort to make a corrupt tree bring forth good fruit." The only successful way to make the fruit good is to make the tree good. True religion does not consist in anything external but in "righteousness, and peace, and joy in the Holy Ghost." True religion does not consist in what one does not do, but rather in what he does. It is not in suppression, it is in expression. The Christian would not be spiritual if he should abstain from all worldliness. He would possess none of the manifestations of the Spirit.

Preachers who settle down on a little circuit and content themselves with preaching twice a week and occasionally making a social visit cannot wonder why they are not supported. They sow sparingly, and it is God's order that they shall reap sparingly. His direction is that if any will not work neither shall he eat. The little some preachers do can hardly be called work. One who works at his trade as some ministers work at their calling would soon be out of work. Nobody would employ him. Nobody wants a lazy preacher. A lazy preacher is not acceptable anywhere. No matter how correct his life, or how great is his ability to preach, the people do not want him. There is no place for him on earth; there is no place for him in heaven; and if he goes to hell, the devil will go at him the first thing to stir him up. A layman who was a delegate to conference said to a group of preachers

at the annual conference: "Go to your circuits, stay the year out, and attend to your work as a minister as I attend to mine as a farmer. Then if you fail to get a living, I will make up the deficiency." There is no way to eliminate hard work from success. Every winner has been a worker.

Protestantism needs to re-examine its stand on the matter of tolerance. Modernism, the bandmaster of broadness, the trumpeter of tolerance, has been out to lead a parade of pale souls who wish to see neither black nor white, and who shrink to say anything is either good or bad. To tell the truth, tolerance has gone so far it has ceased to be a virtue and has become a vice. Unless we have standards and hold to them, we have no mission among the souls of men. "There is a realm wherein compromise is legitimate, for life would be unendurable were it not for the practical adjustments which one learns to make in the interests of domestic and community peace; but unless we learn the spirit of compromise has its decisive boundaries, we shall be men of putty instead of men of power, wobblers instead of walkers, benders instead of builders.

A good sermon must have an object. Peter aimed at a definite mark in his sermon at Pentecost. He did not sail gracefully around in the upper air like a sea gull. His talk went to its mark like a bullet; it was focused on the point. A sermon must not only have a subject; it must have an object, else it misses aim. The object is to convince the intellect, warm the heart, and move the will. Your first appeal must be to the intellect, for you must make men think before you can make them feel, and you must make them feel before you can make them act. Emotion is always the prelude to motion. Motives to action come through our sensibilities.

A good sermon is one that is understood. A sermon that is not understood is a wasted effort. It will not say of one who slipped on the ice that his "perpendicularity suddenly became horizontality." It will simply say he fell.

Your vocabulary can seriously hinder the effectiveness of your message. Three things could be done to some preachers' vocabulary to the edification of the people. It could be enlarged, it could be replenished, and it could be simplified. If I were a layman I would not object to my pastor's making himself invisible all week, but I would object to his making himself incomprehensible on Sunday. A good sermon will be temperate in the use of adjectives and double-jointed words. The time has arrived for plain preaching, for the use of words of Anglo-Saxon origin, words that make no effort to be seen or heard.

Two Dozen Don'ts

(Continued from page 64)

keep quiet regarding his offering to safeguard his influence.

24. Don't continuously relate the financial hardships of the church to the evangelist in order to justify a poor offering or excuse for not mentioning his offering for the last few services of the meeting, as he may think you are doing it to get the church in good condition for him to raise a love offering for you.

Usable Poems

(Continued from page 51)

*God speaks, sign another and work
till it's done.*

*And who is our pattern? Christ! God's
very Son!*

—BY DICK L. FULLERTON

New, Improved Communion Ware



We offer this Communion set illustrated here in two different metals—polished aluminum and polished solid nickel silver. The polished aluminum is light in weight, is durable, and does not tarnish. The gleaming, polished, solid nickel silver is extremely beautiful and will last indefinitely. This latter set makes a very fitting memorial gift.

Incorporated in the basic design of this Communion set are several important improvements: the three-level tray for easy access to the cups; inside section of the tray cleans completely and rapidly since it has no inaccessible area where liquid may gather; fit of the tray to the base and the cover to the tray is firm and neat; the 40-cup size insert in the tray is especially secure. The self-stacking trays fit most standard designs. (SB)

Polished Aluminum

Tray No. SB-1601 without cups	\$9.00
Cover No. SB-1602	6.00
Base No. SB-1603	5.00
Bread Plate No. SB-1605	3.00
Glasses No. 66	\$1.00 a doz.

Gleaming Polished Solid Nickel Silver

Tray No. SB-1621 without cups	\$25.00
Cover No. SB-1622	20.00
Base No. SB-1623	18.00
Bread Plate No. SB-1625	12.00
Glasses—Clearlyte unbreakable	\$1.25 a doz.

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Attractive six-glass service conveniently arranged in compact carrying case, simulated leather case, silver-plated appointments.
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