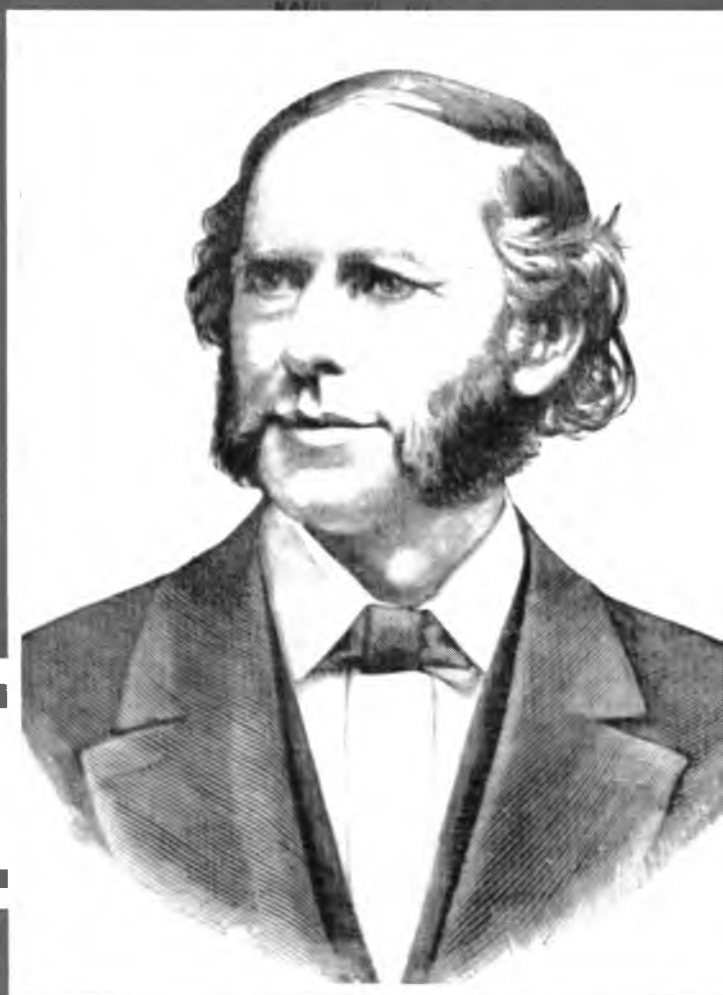


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Photo: Baker Book House

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Professionalism: Bane or Blessing

By D. R. Gish*

LIKE OTHER terms in our language, professionalism has acquired at least one meaning in practice that differs from its primary meaning. So much is said of this acquired meaning that sight is almost lost of the initial and basic meaning of the word. Especially in the profession of the ministry there is good reason to fear the consequences of a perfunctory performance of one's duties, following out the routines, establishing habit patterns from which one does not vary and in which he is quite expert and self-assured. Habit is a marvelous timesaving mechanism in various areas of our lives. Yet the minister, probably more than others, needs to watch his habits. Mechanical performance of his ministrations to the people, isolated from any existential, emotional, thoughtful participation in their individual joys and sorrows, is a type of professionalism which will destroy or at least minify his usefulness.

The antidote for this poison of professionalism is, of course, a purposeful and thoughtful identification of oneself with persons in one's parish. "Thy people shall be my people," must be the pastor's word to God, to the community, to the church. There is a great difference between just "people" and "my people." A distinct change of attitude is involved in the movement from impersonal recognition of others to alerted, positive iden-

tification of the preacher's interests with theirs.

But note that we are already considering the basic and constructive aspect of professionalism. It means, as opposed to amateurism, to do things in an efficient and expert manner, in the best possible way. One must not blunder in his work or he may do great damage. He is properly professional if he seeks to know every means, every sound advice, every secret that will make him a more efficient pastor. There is no reason to neglect—nay, rather, there is every good reason to cultivate—the arts of the successful minister. But the great omission which baneful professionalism suffers is of that warm and loving spirit which identifies the minister with those to whom he ministers. This is least easy to acquire, almost, if not, impossible, to reduce to habit, and consequently is the first commodity to go when the minister's activities become merely performances of habit.

Professionalism that is to be a blessing involves a code of fair play and loyalty to one's associates or fellow ministers. This code, in the last analysis, is simply an expression of the Biblical exhortations to right conduct among men, with special reference to one's own profession. It is never right to deal with any fellow minister in such a way that his influence for good is hindered, so that he is looked on as suspect, without his having the chance to defend himself. It cannot be right

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to create or do anything which might create rifts and dissensions among one's fellow workmen by bearing tales, by making implicative remarks detrimental to the dignity or the happiness of those whose tasks are similar to one's own. Here, too, the true professionalism is identification of one's own task and calling with that of his brethren. "We are all in this together."

These matters have been discussed frequently, but as long as the problems remain they should continue to be put before us. True professionalism calls for us to look out after our neighbor's interest as well as our own—to be more ambitious for the common cause than for our own personal rise to the top—in short, in the realm of the spirit, to act like professionals.

FROM the EDITOR

The Works of John Wesley

INTEREST in the thought and work of John Wesley is growing with the passing years. On the current theological and ecclesiastical scene there is an increasing appreciation for him and for the great contribution which he made to Protestant theology and to the mood of the Protestant movement.

One of the very significant moves in the publishing field which reflects this interest in Wesley was the publishing of the full set of *The Works of John Wesley* by the Zondervan Publishing House with the cooperation of the Nazarene Publishing House. This is the first publication of the complete and unabridged edition (originally authorized by the Wesleyan Conference Office in London, England, in 1872) in nearly one hundred years. By the time that this is read, the last of the fourteen volumes will be in the hands of those who ordered the set, prepublication.

Dr. W. E. Sangster, of the Methodist Church Home Mission Department in London, says: "John Wesley grows in stature with every passing decade,

but there is too much quotation of quotation from him. Serious scholars need to go to Wesley himself."

Dr. Samuel Young, general superintendent of the Church of the Nazarene, himself a recognized student of Wesley, says in effect, "I have seen the growing sets on a great number of library shelves but I have not seen too many evidences that they are being read."

The great value, of course, of any such publication as this is not that it should merely be printed to grace the libraries of ministers across the country. It is a handsome set and its very appearance will give an impression that its owner is a follower of Wesley. But this is not enough. It is the hope of the publishers that the books will open the door to Wesley's thought and spirit to many thousands of ministers who have not in the recent past had ready access to these originals. In short, the volumes must be used to be of benefit.

Your editor received a letter from Al Ramquist, sales manager of the Nazarene Publishing House, (see the

reproduction) in which just this concern is registered. It is our judgment that something ought to be done to encourage preachers to read Wesley's *Works* and to glean from them those quotations which they can profitably incorporate into their own ministry.

Hence we want in the immediate future to have short contributions from the users of this set, telling how you are going about gleaning what you want from the wealth of material which is given. For each published contribution of not less than fifty and not more than one hundred words we will pay (on publication) one dollar. This will come under the heading "How I Use Wesley's *Works*."

In addition we want to inaugurate another feature in the *Preacher's Magazine*, which will run indefinitely, which will be headed "My Best from

John Wesley." We want these quotes to come from those who are currently reading *Works*. We will also pay (on publication) one dollar for each published quotation. The quotation should not be less than six lines and not more than fifteen, should carry a topic heading, and should be documented, exact volume, page on which it appears, as well as the occasion, year, etc. in which it was given. The name and address of the contributor should accompany it also. We invite our readers to take part in this. The purpose is not to receive sheafs of Wesley (we have a set here also) but to receive those "choice" quotations which you have found and have used in one way or another in your ministry.

Below is an example of the type of thing we have in mind for the quotations.

MY BEST FROM JOHN WESLEY

Witness of the Spirit

"By the testimony of the Spirit, I mean, an inward impression of the soul, whereby, the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. . . . I do not mean hereby, that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose, that he always applies to the heart (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his 'iniquities are forgiven, and his sins covered.'"

John Wesley, *Works* (Kansas City: Nazarene Publishing House, 1958), Vol. V, Sermon XI, "The Witness of the Spirit" (Discourse II), pp. 124-25. Contributed by L. J. Du Bois, Kansas City, Missouri.

From the desk of

Al Ramquist

Rejoice and Sing!

July 1, 1959

Dear Dr. Du Bois:

An idea just hit me! First, let me say that the clergy of our church should be congratulated upon the purchase of over 1,000 sets of the WORKS OF JOHN WESLEY. But the thought struck me that selling these classic sets does not really complete our job.

In order to emphasize the unique and practical features of John Wesley's works in sermon building, why don't you invite actual users to send in to you "How I Use" statements suggesting portions and methods drawn from Wesley which have proved especially helpful? Other ministers might then profit by these suggestions.

Then print these statements, not over 100 words each, in the PREACHER'S MAGAZINE from time to time. Does the idea have any merit?

Yours in HIM,



National Church Musicians Institute

Indian Lake Campground, Vicksburg, Michigan

July 7-10, 1959

The Preaching of T. De Witt Talmage

By James McGraw*

WHEN the multitudes flocked to his great tabernacle Sunday after Sunday, they were not served with commonplace, insipid pabulum, but always with something virile and courageous."

This was the observation of C. F. Wimberly, in his book *Modern Apostles of Faith*, concerning the secret of the success of one of America's great pulpiteers, Thomas De Witt Talmage, whose preaching in the Brooklyn Tabernacle attracted the largest protestant congregation of his time in the entire nation.

"Not pabulum but . . . something virile." A study of the life and ministry of this saintly pastor supports Wimberly's assertion as being as accurate an estimate of Talmage's appeal as any description of his ministry could be. There is indeed nothing of the insipid, the weak, watered-down, softhearted, compromised version of the gospel in the sermons which were heard by those great crowds who attended Brooklyn Tabernacle. They were meaningful, they were scriptural, they were doctrinal, they were scholarly; and they were imaginative, interesting—and down to earth!

The youngest of a family of twelve children, Thomas De Witt Talmage was born in Bound Brook, New Jersey, January 7, 1832. He said of his father that he was "a religious, hard-working, honest man." Eloquent description of a man who must cer-

tainly have been a godly citizen of this time, and fitting companion for Talmage's mother, who is described as being characterized by an aura of "benignity, kindness, keen humor, broad common sense, and industry"! With such parents De Witt relates that "every day began and closed with family worship, led by my father, or, in case of his absence, by mother." Such was the atmosphere in the Talmage home.

Converted at an early age, called to preach before he had ever seriously planned any other vocation, De Witt Talmage prepared himself for his lifework at the sacrifice of his devoted parents and even of his brothers and sisters. The family denied themselves of many luxuries to see their preacher son and brother through college. Talmage describes his father's intensive devotion to the cause, and his vision of the value of having adequate preparation, in these graphic words: "Father swung the heavy cradle through the wheat, the sweat rolling from his chin, bedewing every step of the way, and then sitting down under the cherry tree at noon thinking to himself: 'I am fearfully tired, but it will pay if I can once see that boy through college, and if I can know that he will be preaching the gospel after I am dead.'"

His education included some study in New York City University and a degree from New Brunswick Seminary. The former conferred an honorary M.A. upon its distinguished former

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student, and the University of Tennessee conferred the doctor of divinity degree upon him in 1874.

Ordained in the Dutch Reformed church, he began his first pastorate in Syracuse at the age of twenty-seven. His next term of pastoral service, in Philadelphia, was shortened by his entry into the Union Army as a chaplain. C. F. Wimberly points out that his real career began in 1869 when he was called to the Central Presbyterian Church in Brooklyn, New York. By the time he had served this great church one year the building had to be enlarged into a semi-circular, tabernacle-style edifice to accommodate the large crowds which came to hear him preach. This building had a seating capacity of thirty-four hundred, but within a year it had to be enlarged to take care of an additional five hundred people. "This institution," writes Wimberly, "became known as the Brooklyn Tabernacle, and was America's biggest religious forum. The name of T. De Witt Talmage was broadcast, as it were, nation-wide and world-wide."

This building burned to the ground just a year after it was completed, but another sprang up to take its place. Just two years later it burned, and a third, larger and more commodious, took its place.

While pastor at Brooklyn Tabernacle, De Witt Talmage founded Lay College, a training school for Christian workers, and lectured to this group at least once each week. His lectures also included Chautauqua tours which took him all over America.

In addition to his pastoral work and lectures to the students in Lay College and the other speaking engagements, he was a prolific writer. Editor of *Christian at Work* and the *Advance*, and for ten years head of the editorial staff of *Frank Leslie's Sunday Maga-*

zine, he also managed to contribute regularly and frequently for many years his timely articles in *Christian Herald* magazine. One wonders when he found the time to do it all, but it must be added that besides all this, at least five hundred of his sermons found their way into publication during his pastoral ministry! And after seventy-five years have passed, they are still in print and in demand.

There must be some explanation for the popularity of such a preacher of the gospel of Jesus Christ. Daniel A. Poling, in *A Book of Sermons—Great Pulpit Masters*, observes that the critics "found fault with his methods, but they could not deny his mastery, nor could they successfully indict his crystal-clear loyalty to Jesus Christ as Saviour and Lord." Perhaps this is the secret: loyalty none could deny, loyalty in and out of the pulpit, loyalty from the first to the last—loyalty to Jesus Christ as the Son of God, the Redeemer of Adam's race.

His method of preparing sermons is unique among preachers, although a few have been fortunate enough to be able to use it. One remembers that Charles Haddon Spurgeon followed a similar plan in preparing sermons. Talmage retained expert librarians who gathered for him detailed data and scientific treatment of any particular subject he wished to know about. This impressed his millions of readers and thousands of listeners with the idea that his knowledge of almost any subject must virtually be unlimited. But this in itself would not have been sufficient; the genius of the man is pointed out by one of his biographers as being the fact that he could so assimilate the facts gathered by others "and run them through his gristmill in such a manner as to come forth with the insignia of 'T. De Witt Talmage.'"

A tireless and energetic man, his

study habits were so regular his friends often remarked they could tell the time of day by his activities. He had breakfast at seven-thirty, and it was exactly one o'clock when he sat down to dinner. His supper was before him at exactly six-thirty. Every day of his life except on week ends he walked five miles. "In bad weather he went out muffled and booted like a sailor on a stormy sea," his widow declares. Fridays and Saturdays he dictated his sermons, walking back and forth the length of his study, composing and expounding the sermon of the week, sometimes in a loud voice.

His exactness of habit is illustrated by an incident concerning one of his articles in a New York newspaper. He wired the publisher from Cincinnati to change a comma to a semicolon! He had discovered the error while proof-reading the galley on the train.

As to his style of delivery, Louis Albert Banks describes him as combining the daring of youth with "his own original and brilliant and often exuberant language. It was all novel and unique; the people never heard anything like it . . . it was fresh and unhackneyed, it was picturesque; it challenged attention; nobody went to sleep, and hearing him once, the listener wanted to hear him again."

John Rush, another of his biographers, says of his delivery: "When at his best he could be likened to nothing else as well as a locomotive of flesh and blood, nerves and sinews . . . From text to peroration he was always master of his audience . . . vigorous if not startling in manner and gesture, and, like the skillful playwright, possessed the power of leading his hearers step by step to tableaux of crucial intensity." Talmage himself once said of his delivery, "My positive mode of preaching seems to stir the hostilities of all earth and hell."

De Witt Talmage was primarily a

topical preacher. He took subjects that he considered to be interesting to the people around him, and jotted down notes in a little book he always carried with him. He is quoted as saying, "I suppose I have preached more sermons than anyone living on texts that are overlooked by other preachers . . . I've found my subjects in out-of-the-way places, in a locomotive train, on a hotel piazza, in a patent office report, in a rainstorm." A vivid example of this style of topical preaching is his sermon "The God of Pleiades and Orion," in which he draws from a comparison of these two constellations of stars the simple lessons that God is a God of order, a God of light, that He is a God of both mercy and wrath, and that He is eternally unchanging.

Talmage preached without notes, or with very sparse notes. Usually a sketch of the sermon outline, to which he very seldom actually referred, was pinned to the page of his Bible as he delivered his message.

Raymond Hantla observes that Talmage's success is found perhaps in his ability as an orator. Unbounded energy, unusual originality combined with an earnestness and power of eloquence carried everything before him. In his sermon on "The Snow" from the text, "Hast thou entered into the treasures of the snow?" (Job 38: 22) he uses such expressions as "falling blossoms," "frozen vails of vapor," "the white angels of the atmosphere," and "the poems of the storm." He eloquently introduces his subject in this sermon by declaring: "Whether through magnifying instrument or with unaided eye, I cannot say, but I am sure Job somehow went through the galleries of the snowflake and counted its pillars and found wonders, raptures, mysteries, theologies, majesties, infinities walking up and down

its corridors, as a result of the question the Lord had asked him—"Hast thou entered into the treasures of the snow?" His three divisions in this sermon are:

1. The snowflake reveals God's concern for man.
2. The snowflake reveals the power of God.
3. Man, like the snow, is valuable to the plan of God.

His was indeed an everyday religion, full of the sunshine and the flowers, the music and the hope, the

shadows and the encouragements that men meet. His was a nineteenth century forerunner of what men today call "life situation preaching," and although he was no Bible expositor as one remembers G. Campbell Morgan or F. B. Meyer, he knew how to appeal to his listeners by means of simply preaching with their needs and their interests in mind. Above all, it must be added, he preached, as Daniel A. Poling observes, "against sin, but with tender regard and yearning for the sinner. He exalted Jesus Christ."

That Impulse from Calvary

By Hal Glover*

SCRIPTURE: Daniel 2:1-5, 16-19, 25-35

TEXT: . . . *For this purpose the Son of God was manifested, that he might destroy the works of the devil* (I John 3:8).

In his dream, King Nebuchadnezzar saw a terrifying sight. A great, fearful giant stood before him. His monstrous head was of glittering gold. The chest and arms were of bright silver, with mid-section and thighs of glinting brass. Powerfully muscled legs of iron tapered to feet described as miry clay. His baleful and sinister countenance struck terror into the superstitious heart of the heathen king. Who was this mysterious figure, and what did it mean?

Daniel's explanation revealed that Nebuchadnezzar's great domain would divide into various kingdoms, which were represented by the different elements composing the image. Leaving the prophetic interpretation, let's look

at a symbolic thought against the background of the dream.

I. LET'S IDENTIFY THE SYMBOLISM.

The symbolism of the giant is the sin of the world. Sin's approach is outlined by the order of the elements named. It begins with the lure, the appearance of "pure gold." In addition, sin's progress is charted by the order in which the elements were listed. Starting with the appearance of something worthwhile, there is a constant decrease from gold to silver, from silver to brass, from brass to iron, and eventually—miry clay. The prospects of a life of sin diminish steadily.

Around the "stone" gathers the fascination of mystery. Absolutely unique, with nothing like it in all God's creation—what does it symbolize? The Gospels reveal the story of a virgin who gave birth to a Son, who became the Saviour of the world. His birth was unique in that He was begotten by the Holy Spirit before His

*Pastor, Altadena, California.

mother had known the touch of a husband. Jesus is the Stone cut out without hands!

At another point in the sequence of events, the symbolism of the "stone" represents the Church. This is indicated by the growth of the "stone" after the giant was destroyed. In the light of this background, let's see just what we are taught by all this.

II. HERE ARE REVEALED GOD'S UTTER WRATH AND ANTAGONISM AGAINST SIN.

Satan struck first by luring Adam and Eve into disobedience. He struck hard, and the force of his blow set the entire chain of humanity—generation after generation—reeling down the road to destruction. But God struck back with the measureless power of the everlasting arms and the matchless grace of a universal atonement, providing a way for "whosoever will" to recover from sin's direction and pollution.

Nebuchadnezzar saw this mighty arm in action as he watched the "stone" flatten the giant. What an impact! There was no resisting such power!

Some time ago while I was visiting a meteor crater in Arizona, the curator of the museum told me the fascinating story of the great meteor. Many centuries ago this great 8.7 million ton missile of boiler plate steel whistled its way into our atmosphere from the northwestern sky and struck with an impact that shook the earth. It dug its way 1,500 feet underground, leaving a crater 600 feet deep and 3 miles in circumference. What a jar that must have been!

But I know of a greater impact than that, for 2,000 years ago the Stone cut out without hands flew with deliberate aim from the throne of God to deal a deathblow to the giant of sin. The point of collision was Calvary. There

the Son of God defeated Satan so completely that his kingdom was destroyed and his captives were liberated! It was the impact of infinite love against evil, the power of absolute light to destroy darkness, God's uplifting stream reversing the downdraft of the devil! It shook the world from the beginning of time to its end.

Its shock wave vibrated back to Abel and confirmed his faith. It rolled back to Abraham's dust with the fulfillment of the promises made to him. It shook Paul from his Phariseeism, and set him to blazing a bright gospel path across the world of his day. It shook Martin Luther from his monastery; his writing and preaching set Europe so on fire that she burned herself out of the Dark Ages! It shook John Wesley from his high church pulpit, and "God's horseman" began a fifty-three-year gallop with the message of holiness!

The shock waves reached our shores, and Jonathan Edwards, Dwight L. Moody, Billy Sunday, and others were stirred into action. P. F. Bresee responded—and the Church of the Nazarene was born. This impulse from Calvary caught my life and yours and we were brought face to face with the One who can break sin's fetters and set men free.

Calvary's impulse rolls on today. Radiating from thousands of pulpits, it tingles in the message of the missionary and vibrates in the testimony of every Christian layman. Its note is heard in our gospel hymns, and its tone is in our prayers as they ascend to God. It is not lessening in intensity, for it is still the power of God unto salvation. The sword of the Lord remains unsheathed against sin. He is ready to strike at its pollution, strike at its guilt, strike at its roots, strike at its tyranny and bondage. And no matter how well entrenched the strong-

hold of Satan may be, God's shock wave can hurl it down.

III. HERE ARE ILLUSTRATED THE POWER AND PURPOSE OF GOD TO COMPLETELY DESTROY SIN.

This is indicated by the symbolism of the destroyed giant in the light of the text:

"... For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

The Word says "destroy"—not suppress, nor counteract, but "destroy" Satan's works! His "works" are that he has made every man a sinner. Christ's work is to make every man a saint by "destroying" the damaging force which Satan has injected into his soul, and infusing life into his spiritual being. Again, let's look through the mind of Daniel and see what he saw.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: . . ." (Daniel 2:35).

What more graphic picture of complete destruction and utter demolition can be imagined? More than knocked down and broken to pieces; instead, actually ground to particles so fine that they could not revive and come together again. Can words express any stronger than this the total breaking of sin's power? Further, the complete removal of sin is indicated by the words, "... and the wind carried them away . . ." Doesn't carried away mean removal? Not only were the particles removed—they ceased to exist, for the Word says, "... no place was found for them . . ."

Friend, have you known the sweetness of an hour when Christ called and you answered? What a day—when your name is written down in the

Lamb's Book of Life! Even so, Christ wants to lead you deeper into His grace. The Bible teaches a second crisis experience of grace, in which the sin principle is "carried away" by the infilling of the Holy Spirit, so that "No place" is found for it in your heart.

Once I watched the brightness of the sunrise destroy the night. A shadow lingered in the canyon, but the sun filled the deep recesses with its glorious, penetrating brilliance, and eliminated every vestige of darkness. Like this, when the Holy Spirit comes into a heart and it is filled with His presence, purity, and love—"no place" remains for the sin that has dwelt there. It is destroyed by being thrust out!

IV. HERE ARE SYMBOLIZED THE FOUNDATION AND GROWTH OF THE CHURCH.

With the overthrow and complete destruction of the power of sin, the Stone occupies the place once occupied by the giant. As such, it represents the Foundation Stone of the Church as indicated by Isaiah:

"... thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: . . ." (Isaiah 28:16).

The words of Christ indicate the same. "... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24).

Then Paul speaks up, to inform all mankind that this is the only solid place in all the world upon which to build. He says:

"... other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11).

Next in his dream, Nebuchadnezzar saw the "stone" become a great mountain and fill the whole earth. Progress

has been made toward the fulfillment of this prophecy, but we haven't reached it yet. We must continue to build on this foundation—but how? Jesus set the pattern by taking a rude fisherman and forgiving his sins. Then at Pentecost He sanctified him entirely, with the result that his unstable character was made steady as a rock. To this gruff fisherman He said:

“... Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone” (John 1:42).

So also He looks at every man. Oh, marvelous truth—that Jesus can wash away sins and transform the wicked into sons of God!

As this fisherman was added to the foundation, the “stone” grew! As other disciples were converted—the “stone” grew! On the Day of Pentecost—

“... they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

And the “stone” grew! And again, “... the Lord added to the church daily such as should be saved” (Acts 2:47).

Meanwhile the “stone” grew! The “stone” grows by personal evangelism and soul winning, and it is our prime responsibility to expand the Kingdom into every land, every home, and every life.

Quality should be mentioned. The “stone” only grows by adding others of exactly the same quality on the foundation. The Scriptures make it clear that if we are not Christlike we are not Christian.

“... if any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

Simon Peter further substantiates this by saying:

“Ye also, as lively stones, are built up a spiritual house . . .” (I Peter 2:5).

Those whom God has transformed are lively stones. They have life and spark and react to the things of the Spirit, for the impulse from Calvary is stirring in their souls. In such a crowd, something is usually going on! Serving God is not a boring thing but an exciting adventure.

Further, they are described as building stones. God's kingdom can be built on such people. Tell me, can the Church be built on you? If everyone prays for the lost as you do, will anyone ever be saved? If everyone tithes and gives as you do, can the Church meet its financial obligations? Would there be a prayer meeting if everyone should attend it as you do? Would there be a choir? A missionary society?

God's will is that the Kingdom shall fill the whole earth. The great commission resounds at this point.

“... ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Oh, for the spirit of a Schmelzenbach, or a Sidney Knox! Dear Lord, let a double portion of their spirit so fall upon us that we shall be fired with the glow and passion and burning desire to win lost men to God.

OLD AGE

I am fully aware that my youth has been spent, that my *get up and go* has *got up and went*. But I really don't mind when I think, with a grin, of all the grand places my *get up* has been.—*Sunshine*.

The Romance of the Ministry

By W. S. Muir*

WHEN in college a few years ago I was jolted by the words of my professor as he said, "Some men enter the ministry because of the romance of the ministry." I have never forgotten that phrase till this day.

According to Webster the word romance means "picturesque, a dreamy imaginative habit of mind tending to dwell on the picturesquely unusual." Can this be related to the ministry?

Yes, the ministry does indeed have these qualifications. Let us be honest! What pastor does not like to enjoy the picturesque that is in the ministry? What pastor does not enjoy the honor of being called "Reverend"? (Being careful, however, never to bestow it upon himself!) What a thrill it is to be in front of people continually by means of public speaking; the honor received by being invited into the homes of the families in the congregation, receiving the place of honor at the table, partaking of the best meal that they can produce; the happiness received by being able to join a young couple in the state of matrimony; the joy of dedicating or baptizing that precious baby; even the privilege of comforting the relatives of a departed loved one! Yes, indeed, there is a romance in the ministry!

But wait a minute, prospective preacher. There is another side to this story. It is not all picturesque. There will be lots of hard work ahead, and problems that may never rise to the glamour of the visible.

First of all, there must be that definite call to be God's man. No halfway, perhaps, or maybe, but a definite

call! There will come times when that will be all one will have to rely on, when the bottom has dropped out of all one's plans or the best members have let one down. But there is still the call, no mistaking that. The call indeed is a must in the ministry.

An education is also necessary—if at the very least, the Home Study Course in order that you may meet the requirements for ordination. It will perhaps mean going to college and on to seminary. In addition, there may be many hours of study along with the hard hours of work that you may have to put in to finance that education.

Then in that first church somewhere, no doubt a small one, you may have to continue to work to supplement the salary. The long hours of working, studying, calling, and the many duties that a pastor has to attend to, will make the word romance seem rather out of place. In that first church the salary will be small (if you get it).

There will be many long hours, yes, at all hours, to be put in. That hospital call late at night, that one that wants your prayers right away—yes, all this, too, is part of the "romance of the ministry."

Beyond all of this is that which is still more important. There is the thrill of seeing men and women, boys and girls, bowing at an altar of prayer seeking and finding God. There is a joy in seeing their lives change, and in watching young men and women dedicating their lives to the service of the Master. Yes, there is a "romance of the ministry" everywhere we look.

*Pastor, West Lebanon, Indiana.

The Man Who Claimed to Be Elijah

The Mystery of John Alexander Dowie

By Maynard James*

JOHN ALEXANDER DOWIE was known to millions of people throughout the world at the beginning of this century. Today he is almost a forgotten figure.

My friend, the late George Holmes, of Goole, told me that he saw Dr. Dowie when he came to Leeds and aroused the fury of the medical students in that city. Recently I read Gordon Lindsey's book about this remarkable man who, by his miraculous and controversial ministry in Australia and the U.S.A., made religious history.

John Alexander Dowie was a Scotsman, born in Edinburgh in 1847. When thirteen years old he emigrated with his parents to Australia. In his early twenties he returned to Scotland and studied for three years at Edinburgh University.

A cablegram from his father recalled him to Australia, and it was in that country that he commenced his ministry as a Congregational minister.

When he was in charge of a church in Newton, a suburb of Sydney, a terrible plague swept that part of Australia. People died in such numbers that the young minister officiated at more than forty funerals in a few weeks.

Appalled by such tragedy, Dr. Dowie wept before God on behalf of the stricken people. As he did so,

there came to him the burning conviction that the Christ of Acts 10:38 still lived to "heal all who were oppressed of the devil."

The plague then raging in Sydney was the work of Satan; but what medical science was unable to do, the risen Christ could accomplish. Borne along by this conviction, Dr. Dowie went to see a young lady who was dying of the plague. The agony of her conflict with death was terrible to behold.

Sweeping aside the pious sentiments of the doctor in attendance (a good man, who regarded the plague as the mysterious ordering of God), Dowie laid hold of the throne of grace in importunate prayer. Pleading the promises of scripture, he claimed deliverance for the dying girl. In answer to his prayer a miracle was wrought and the girl was instantly healed.

Commenting on this striking incident, Dr. Dowie wrote: "This is how I came to preach the Gospel of healing through faith in Jesus."

In due course, in spite of fierce opposition, Dr. Dowie built and organized an independent church in the city of Melbourne. There his ministry of healing gave the work a phenomenal growth. The miraculous cure of a totally blind lady, Mrs. Lucy Parker, and the instant deliverance of a boy who was dying of tuberculosis of the bones and could not walk—these

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miracles were the forerunners of a series of wonders that astonished Melbourne and other parts of Australia.

It would seem that in 1886 John Alexander Dowie entered into a deeper spiritual experience, possibly the blessing of entire sanctification. With this further endowment of grace there came the vision of a much wider ministry. Thus, in June, 1888, Dr. Dowie and his family set foot in San Francisco, U.S.A. Soon the carriages of the wealthy rolled up to the hotel of the newcomer in Market Street. They came seeking healing of the body; but Alexander Dowie, with the humility and boldness of a Spirit-filled man, rebuked them for their sins and told them to get salvation before seeking for bodily healing. A series of healing campaigns in various parts of the States attracted large crowds and great enthusiasm. Miracles of healing were wrought and lives were transformed through Dr. Dowie's ministry. Of course he did not escape the envy of ecclesiastical authorities nor the persecution of the doctors and brewers. But undaunted by opposition, Dowie went from one triumph to another.

In 1890 he made his home in Evanston, Chicago, and it was during his sojourn in that city that he was arrested one hundred times in a single year for preaching the message of divine healing through faith in Jesus Christ!

Dr. Dowie presented to the superior court one hundred affidavits to healing, among which were testimonies of the cures of prominent citizens like Amanda Hicks, a first cousin of Abraham Lincoln, and Miss Jean Harrison, a niece of President Harrison. These affidavits were a revelation to the people of Chicago and a bombshell to the opposition parties.

Later, Sadie Cody, niece of the famous "Buffalo Bill" (Colonel W. F.

Cody), was miraculously raised up from the bed on which she lay, a helpless cripple.

Even Robert G. Ingersoll, the notorious infidel, fled from Chicago rather than accept Dowie's challenge to a debate on Ingersoll's blasphemous charge that "God must perish, because He is useless and never answers prayer."

In John Alexander Dowie had arisen a man who, by his irrefutable evidence that God answers prayer, called the atheist's bluff.

In 1896 Dr. Dowie organized what was known as the Christian Catholic church. (This, of course, had nothing to do with Roman Catholicism.) He secured a building known as St. Paul's, on Michigan Avenue, Chicago, and completely renovated and refitted it so that it would seat over 3,000 persons. Branch churches were started in other parts of the city and also in many other cities and towns of the U.S.A. In fact, this organization spread to Europe, Australia, South Africa, England, and Scotland.

An outstanding feature of Dowie's work in Chicago was the sending out of the "Zion Seventies." They consisted of various groups of devoted Christian workers, seventy members in each group, who went forth into the homes of Chicago. The city was divided into districts, and millions of tracts were distributed by the "Seventies," who grew to a force of 3,000 men and women.

To these devoted bands of workers Dr. Dowie gave a solemn charge. It was "to lead those who are unsaved to repentance through faith, to hope, to love, by the grace of God, to their Father, that they may receive the blessing of eternal life . . . to carry to the sick the message: 'I am the Lord that healeth thee' . . . to carry the message of Him who is the Resurrection and the Life, and to bid men

to know that in Him there is salvation, healing, and holiness and everlasting life."

Dr. Dowie also published a weekly periodical called the *Leaves of Healing*, through which his sermons and writings contacted readers all over the world.

It seems clear that up to 1896 John Alexander Dowie was a humble, holy man of God. When, on February 5, 1896, a certain Mr. Calverly, at a General Conference, referred to Dr. Dowie as the chief of modern apostles, Dr. Dowie replied, "I am less than the least of all the saints, and not worthy to be called an apostle. But if my good Lord should ever get me low enough, and deep enough in self-abasement and self-effacement to be truly what I want to be, and hope in a measure I am, 'a servant of the servants of the Lord,' why then I should become an apostle by really becoming a servant of all." On another occasion certain unnamed persons told him, in confidence, that they had received a direct revelation from God that John Alexander Dowie was none other than Elijah the Restorer, whose return to earth before the second advent of Christ was prophesied in the Book of Malachi.

Dr. Dowie immediately rebuked in stern measure these self-appointed prophets, and abruptly dismissed them from his presence. Yet by 1901 Dr. Dowie was obsessed with the notion that he was verily Elijah, the prophet, and that his task was to "restore all things" before the great day of the Lord came. To the astonishment of the Christian world and the misgivings of many of his devoted followers, he publicly announced that he was the promised Elijah. He went even further in his delusion by claiming to be "the messenger of the covenant" and the prophet foretold by Moses.

Secretly he purchased over 6,000 acres of land on the shores of Lake

Michigan, some forty miles north of Chicago. There he launched his fabulous project of Zion City. His scheme was to build a city in which only Christians would live, and in which no tobacco, liquor, and swine's flesh would be used. No gambling dens, theaters, or dance halls were ever to receive license to operate within that community. And no drugstore or doctor's surgery was to be located there!

People from various parts of the world flocked to be enrolled as citizens of Zion City, and tens of thousands of dollars poured into Zion bank by investors who believed in Dowie. Under the specious argument that "Zion is to be a theocracy, not a democracy," Dr. Dowie assumed personal control over the smallest details of the city's existence. Not content with one Zion City on Lake Michigan, he planned to establish other Zions in different parts of the world!

His grandiose schemes and his dictatorial methods brought him down to ruin. At last his own people turned against him, and he was deposed from his office as general overseer. The deeds of the property of Zion City were taken out of his hands.

On March 9, 1907, John Alexander Dowie died, a broken and a disappointed man, his mind clouded by disease and his own wife estranged from him.

In this interesting and factual document, *The Life of John Alexander Dowie*, Gordon Lindsey seems to have put his finger on the causes of Dowie's downfall.

The man who in the hour of adversity depended absolutely upon God was lifted up with pride when dazzling success was his, and the adulation of thousands of people savored almost of idolatry. Carried away by the multifarious duties of a large organization, he became too busy and neglected the

secret place of prayer. A detailed picture of his activities during the latter phase of his ministry show him as a man driven by ceaseless toil. "Often he laboured all night to finish work he had laid out for himself. We search in vain for scenes such as had occurred in Australia, when he spent those hours alone with God under the starry canopy of the heavens."

As long as John Alexander Dowie lived the life of a true prayer warrior, the hosts of hell were powerless to thwart his amazing exploits for the kingdom of God. But when he became a despot, self-confident and exclusive, and living luxuriously in a costly

executive mansion, he became an easy prey to seducing spirits.

Had he retained his former simplicity of life and his habits of secret prayer; had he been willing to delegate many of the onerous tasks in a rapidly multiplying organization, to men of integrity and ability, then John Alexander Dowie might have gone down in religious history as a modern apostle. Certainly we must pay him the homage of being a man whose faith in the promises of God brought back to the Church in no little measure, the message of Jesus Christ as "Jehovah-Rapha"—the Lord who healeth.

Pulpit and Parish Tips

The Preacher's Vacation

By E. E. Wordsworth*

The Master wisely said to His beloved disciples, "Come . . . apart . . . and rest a while." The old adage, "All work and no play makes Jack a dull boy," is applicable to the minister. Wesley, the Methodist, the methodical man if you please, declared, "I have more leisure than any man in England." He also said, "Never be unemployed; never be triflingly employed." It must be recalled that the great Wesley spent hours daily in the saddle or his chaise riding to his appointments. And he was an open-air preacher for the most part. Therefore, he was relaxed from riding and preaching in God's great outdoors.

Many a minister becomes physically exhausted because of strain and the grinding monotony of week-by-week church life and demands. Even prayer,

meditation, reading, sermonizing, and visitation are exhaustive employment. The Book says, "Much study is a weariness to the flesh." And Adam Clarke said he knew the accuracy of this Bible truth.

The wise preacher will find suitable recreation and an avocation. An annual vacation of at least two weeks is indispensable, and a day each week for rest, relaxation, and change is necessary for the hard-working minister. By religiously taking time for wholesome, re-creating pleasure in fishing, hunting, golfing, or other athletic sports he will return to his great task and commission with more zest and vitality. Dr. H. V. Miller took Saturday as his rest day. Some take Mondays. And I know a Presbyterian pastor who takes Thursdays. He told me the middle of the week suited him best.

*Evangelist, Redmond, Washington.

VIII. The Present Status of Psychological Medicine (contd.)**

By Edwin Fair*

AS THE various medical men became more sophisticated about the causes of mental illness, vehement arguments arose among the various psychiatrists about this problem. In America the psychiatrists were of the opinion, predominantly, that mental illness was somehow based on organic brain disease, and many presumed it to be hereditary illness. This hereditary concept prevailed for many years, and with it mental illness was looked upon with a marked degree of pessimism. There were a few who thought much could be done for the vast majority who suffered from illness of this type.

Perhaps the most creative period in the history of psychiatry were the years 1849 to 1926. During these years the advancing psychiatric revolution was pioneered by the work of Kajal, Pavlov, Sherrington, Kraepelin, Bleuler, Freud, Adler, Jung, Meyer, and Charchot. These were the men who did physiological and anatomic studies, relating the two to human behavior. It was also during this period that there was a systematized description of psychiatric illness. A psychological analysis of mental illness was devel-

oped and psychological motivations related with human behavior were discovered. The concept of disease as a chapter in biological evolution and the integration of environment into the study of mental disease were brought about. Also the extension of psychiatry to the study of normal individuals was introduced.

However, few of these revolutionary ideas penetrated the state hospitals in the United States at this time. More buildings were built, and existing buildings were enlarged to house the increasing number of patients. The state hospital system became the whim of politicians; patients were exploited and staffs were destroyed by political pressures. Treatment programs were constricted by a lack of finance. Hospitals became the forgotten child of American medicine. This condition existed essentially until the beginning of World War II.

During the second world war, because state hospitals were understaffed, a number of conscientious objectors—those men who were members of the historic peace churches, such as the Mennonites and Quakers—were assigned as hospital attendants. Many of these men were observant. They began to describe to the public some of their experiences. They told of the patients in the hospitals who

*Psychiatric Clinic, Ponca City, Oklahoma.

**From Lecture Series, Nazarene Theological Seminary.

were naked most of the days because there were not enough clothes, of patients who were chained to the bed because there were not enough people or a treatment program geared to treat them in another method to ease their disturbance. They told of patients whose food was unfit for human consumption, of patients who had had no visitors for many years, patients for whom there was no hope. Newspapers began to take up the complaints of some of the conscientious objectors. In 1946, *Life* magazine did a story on the state hospital system. Other magazines did likewise. As the public became informed, they began to prevail upon state government to do something about the problem. In this more enlightened age, with the psychiatric revolution and increased attention to the confined patients, we are now living in the third revolution of psychiatry. The patient is studied as a human being who lives uncomfortably in his environment.

As Dr. William C. Menninger¹ has pointed out, present-day psychiatry is concerned with the social relationships which influence the personality. Consequently the field of influence extends and in some cases overlaps to the fields of various social sciences, such as sociology and anthropology, as well as those of law, religion, and education. The cultural anthropologist and the present-day dynamic psychiatrist believe that the personality and culture are derived from the interplay between the needs of the human being and the environment in which he lives. As the anthropologists have studied ancient cultures and primitive societies, they help the psychiatrist to understand the immensely important roles of culturally conditioned

behavior. There is an increasingly close working relationship between the psychiatrist and the anthropologist.

Likewise, there is an increasing interchange of ideas between the sociologist and the psychiatrist; while the studies are made from different points of view, the interest of the two are the same. Sociology regards the institution as establishing the statutes and regulating the relations of the persons to one another. Psychiatry, however, regards the institution as a creation of the individual to satisfy his particular needs. So while sociology is interested in groups of people, psychiatry is interested in the individual, but both are vitally concerned with the social problems in which human beings live.

Regardless of the belief that the person holds, the psychiatrist must deal with the religious experience as a significant part of the life of man. And its role in one's life must be considered by the psychiatrist in the treatment of the patient. There have been some religious leaders who have tried to show that psychiatry is anti-religious and seeks to destroy religious faith. While it is true that some psychiatrists are atheists, there are others who are strongly religious, just as are other doctors, lawyers, business people, skilled laborers, and unskilled laborers. One cannot single out the remarks of individuals within psychiatry and consider them to be the generally accepted idea of all psychiatry. It was primarily because of this misunderstanding that a group of psychiatrists, approximately ten years ago, made a statement which was unique in the history of psychiatry. It is significant that many psychiatrists agreed to release this statement in order to clarify the thinking of people concerning the relationship between these two disciplines. This statement

¹William C. Menninger, *Psychiatry, Its Evolution and Present Status* (Ithaca, New York: Cornell University Press, 1948), pp. 34-47. Used by permission.

of the Group for the Advancement of Psychiatry was as follows:²

"For centuries religion and medicine have been closely related. Psychiatry as a branch of medicine has been so closely related to religion that at times the two were almost inseparable. As science developed however, medicine and religion assumed distinctive roles in society, but they continued to share the common aim of human betterment. This also holds true for that method of psychiatry known as psychoanalysis.

"We, as members of the group for the advancement of psychiatry, believe in the dignity and integrity of the individual. We believe that a major goal of treatment is the progressive attainment of social responsibility. We recognize as of crucial significance, the influence of the home upon the individual and the importance of ethical training in the home. We also recognize the important role religion can play in bringing about an improved emotional and moral state.

"The methods of psychiatry aimed to help patients achieve health in their emotional lives so that they may live in harmony with society and with its standards. We believe that there is no conflict between psychiatry and religion. In the practice of his profession, the competent psychiatrist will therefore always be guided by this belief."

Both psychiatry and religion recognize the worth of the individual; they are concerned with the solution of conflicts which he encounters as he lives in society. Their goals are similar and in many areas overlap. There are increasing numbers of theological students in clinical pastoral training in various state hospitals, and more schools of theology are establishing departments of pastoral care which work closely with the discipline of psychiatry. In mental hospitals the chaplain

is a member of the psychiatric team. In our hospitals in Topeka the chaplain has regular ward duties with the patient, sits in on our conferences, and tells us how he sees the patient. He makes recommendations concerning the religious life of the patient. He has other duties also, and in the Menninger Foundation School of Psychiatry there is a course in religion in which the psychiatrists and the ministers sit down and discuss common problems. There is a course of psychiatry taught at the Catholic University of America, and the Federal Council of Churches has taken an active leadership in helping the clergymen understand mental illness. Recently there has been established an Academy of Religion and Mental Health, which includes in its founders a group of outstanding men of these two fields.

We should make a brief statement concerning the relationship of psychiatry to criminology and law. The psychiatrist frequently encounters types of misbehavior. Oftentimes they are classified legally as crime, misdemeanors, or delinquency, while medically they are spoken of as neurotic, psychopathic, or psychotic behavior. Regardless of the caption given, the lawyer and physician find their common interest in human beings overlapping. As the lawyer or judge becomes interested in justice and fair treatment, there is increasing interest in rehabilitation instead of punishment. The American Psychiatric Association has a medical-legal committee charged with the responsibility of working in a closer co-operative effort with the lawyers. I believe at this time it will be sufficient to say that these two disciplines are becoming increasingly aware of the need for closer co-operative effort. Although seemingly slow in coming about, there is progress in this relationship.

²*Ibid.*, p. 42. Used by permission.

In considering the present status of psychological medicine, one must make some comment on the present status of drugs and the treatment of emotional disorders. There are some who would say this may be the fourth revolution in psychiatry. This has re-created an interest in the organistic approach to mental illness, and as the psychiatrists march in company with the biologists and biochemists, there are those who believe we are moving down a new road which may lead to a golden age of psychiatry. Most of the biological research being done concerns itself with the chemistry of the brain and nervous tissue and the action of the various tranquilizing drugs. There is also a considerable amount of experimental work done on drugs that produce hallucinations and self-induced psychotic reactions. The basic theory in this biochemical approach to mental disease is that there is some substance (or substances) in the body which disrupts communication within the central nervous system, that is, the brain, and the responses of the human being in behavior and thinking.

Perhaps the important key to the present-day research is the action of the various tranquilizing drugs and patients who suffer from psychotic illness. While the actions are not yet clearly established clinically, there have been some remarkable responses. Although these are not consistent, perhaps the prevailing feeling of the effect of these tranquilizing drugs can be summarized as stated by Dr. Paul Feldman of Topeka State Hospital:³

"None of these drugs is inert and while we do not know their mode of operation or even their fate in the body, we must be aware of their

toxic effect. They diminish tension and anxiety and make the individual more tranquil. They do not change the basic personality pattern. While the patient is made more tranquil, hence more amenable to other forms of treatment, the disorder which caused the illness in the first place is not changed. Clinically it has been observed that symptoms recur when the drug is discontinued in many instances.

"Even so these drugs have been of great help. In the hospital it has reduced greatly the need to restrain the acutely disturbed patient and the discharge rate has increased remarkably."

Generally speaking, the best results of each of these drugs has been obtained in the more disturbed patients. Many who were serious ward problems for years have been able to integrate into the hospital routine. The patients have been able to communicate better with the psychiatrist. It seems that while the population of mental hospitals may decline with the use of drugs, there will be a need for increased outpatient services. It also seems that it will challenge us to more effective methods of psychotherapy. Since there is no alteration of basic personality patterns, we must utilize the means that we have at our disposal, psychotherapy, to bring about an understanding and a change in personality patterns. It seems that in the present-day approach of psychiatry there are primarily three goals. One is to reduce the severity of symptoms through the use of drugs or any other therapeutic method. Second is to establish communication between the psychiatrist and the patient across the barrier that exists between the patient and the world about him in mental illness. Third: increased research into the physiologic and biochemical factors that may cause or affect the symptoms that a patient has.

³Personal communication, Dr. Paul Feldman, Topeka State Hospital, Topeka, Kansas.

VIII. The True Arminian View

By Ralph Earle*

FOR SOME years it has been our conviction that the theory of verbal inspiration as held by the Calvinistic fundamentalists of our day is not the true Arminian view. Recently we found some support for this in a little booklet on *Verbal Inspiration*, by Dr. Gordon H. Clark, of Butler University. In it he makes this very significant statement:

"Verbal inspiration is integral with the doctrines of providence and predestination. When the liberals surreptitiously deny predestination in picturing God as dictating to stenographers, they so misrepresent verbal inspiration that their objections do not apply to the Calvinistic viewpoint."¹

The main distinctive difference between Calvinism and Arminianism is that the former holds to *monergistic* grace, while the latter believes in *synergistic* grace. It is our feeling that the theory of verbal inspiration fits into the Calvinistic doctrine of the monergistic activity of God, while the true Arminian view holds that the inspiration of the Scriptures was a synergistic process—God and men co-operating together to produce a divine-human Book that is truly the Word of God. This we believe to be the

key to understanding the correct Wesleyan theory of inspiration.

That plenary, not verbal, inspiration is the true Arminian view is indicated by the quotations already given from the outstanding Arminian theologians. It is also supported by Adam Clarke, who is universally recognized as the leading Wesleyan commentator on the Scriptures. He writes:

"I contend only for such an inspiration, or Divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies that even their words were dictated, or their phrases suggested to them by the *Holy Ghost*."²

It will be noted that Adam Clarke definitely rejects the idea that the Holy Spirit suggested to the sacred writers the actual words or phrases which they wrote. Rather, He inspired their minds with divine truth, and they chose the words with which to express it.

A. H. Strong, the noted Baptist theologian, has given an excellent definition of inspiration. He says:

"Inspiration is that influence of the Spirit of God upon the minds of the Scripture writers which made their

*Professor, Nazarene Theological Seminary.

¹Gordon H. Clark, "Verbal Inspiration: Yesterday and Today." Reprint of article published in the September 12, 1956, issue of the *Southern Presbyterian Journal*. Used by permission.

²Adam Clarke, *The New Testament of Our Lord and Saviour Christ . . . with Commentary and Critical Notes* (New York: Methodist Book Concern, n.d.), I, 10.

writings the record of a progressive divine revelation, sufficient, when taken together and interpreted by the same Spirit who inspired them, to lead every honest inquirer to Christ and to salvation."³

Strong also goes on to point out that for some parts of scripture inspiration involved "the direct communication from God of truth to which man could not attain by his unaided powers."⁴ Sometimes it just included illumination, or the quickening of the writer's natural faculties. At other times it involved nothing more than superintendence in the recording of data or reporting of what the writer had seen or heard. In other words, some parts of the Bible are verbally inspired, when God spoke definite words to a prophet or apostle. In other cases there was a great illumination of his mental faculties to understand profound spiritual truths. But sometimes the writers were simply guided to record material which was available to their natural resources.

This point of view is expressed very clearly in Samuel Cartledge's *Conservative Introduction to the New Testament*. He also makes this observation: "All Conservatives should realize that a belief in verbal inerrancy is not essential to a high view of inspiration."⁵ He sums up the correct Conservative view on infallibility in these words: "The Conservative believes that inspiration guarantees the infallible accuracy of the Scriptures in matters of faith and practice."⁶ That is, the Bible fulfills perfectly the purpose for which it was written—to provide man with the plain way of

salvation and godly living. More than that is not required.

In the first issue of *Christianity Today* the lead editorial expressed the point of view of the editors of this new, significant, conservative journal. Here is what it says: "It is their conviction that the Scriptures teach the doctrine of plenary inspiration."⁷ The editor also says: "To state the biblical concept of inspiration will be one of the aims of this magazine."⁸ Later on another reference is made to "the plenary inspiration of the Bible."⁹ But nowhere do we find the phrase "verbal inspiration." In the first fourteen issues of *Christianity Today* we have not discovered any defense of verbal inspiration. We happily take our stand with Dr. Carl Henry and his associates in their assertion of a belief in plenary inspiration. We believe that that would be the common ground of all true conservatives and that the term "verbal" should be avoided. In spite of all denials, the word suggests something mechanical.

CONCLUSION

This last chapter of our study has already grown to undue proportions. But so much more material clamors for expression that it is difficult to close. Perhaps it would be safest to limit ourselves to one inquiry in conclusion.

How can we know that the Bible is inspired? That is a very relevant and a very crucial question. Without a belief in the inspiration of an authoritative Scripture we have no certain foundation for our faith. We began our study with this assertion and we come back to it in closing.

³Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: Judson Press, 1907), I, 196.

⁴*Ibid.*

⁵Samuel A. Cartledge, *A Conservative Introduction to the New Testament* (Grand Rapids: Zondervan Publishing House, 1938), p. 191.

⁶*Ibid.*, p. 193.

⁷*Christianity Today*, I, 1 (October 15, 1956), p. 20. Used by permission.

⁸*Ibid.*

⁹*Ibid.*, p. 23.

Perhaps the best answer that can be given to that question is the one found in the Westminster Confession of Faith: "Our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."¹⁰

Only the Holy Spirit can certify to us by an inner conviction that the Bible is truly the Word of God, and only He can help us rightly to understand it. May we always seek His guidance and illumination.

¹⁰Schaff, *Creeds of Christendom*, III, 603.

Preaching Without Notes

By James H. Whitworth*

THE MOST effective preaching is done without notes. To say this does not imply rambling extemporization that betrays failure to make adequate preparation, for true eloquence is inspired by the occasion of delivery only when a thorough groundwork has been laid. First the preacher makes himself ready, and then he lets himself go.

Dr. Charles William Koller ventures to suggest the proportion of ingredients in preaching without notes. In his classroom lectures he estimates that 50 per cent is saturation of the mind with the subject, 40 per cent is organization of the outline, and only 10 per cent is memorization. While I have no way to confirm his exact estimate, I do know that his idea is correct. When my preparation is somewhere near perfect, I find comparatively little difficulty in memorizing the essential points. If, however, there remain flaws in the logic of the sermon structure, my mind finds dif-

ficulty in retaining the outline. Visual and psychological aids contribute a little to facilitate memory, but they cannot compare with the advantage of being full of the subject and having a logical sequence of thought.

After I have done all that I can to prepare God's message, I must release my personality to the influence of the Spirit. The best place for the prepared outline is in a convenient pocket or in another part of the Bible. When it lies before me, I am tempted to use it. In preaching expository sermons, frequently I have important details that I want to mention at specific points in the sermon. To get the sequence of scriptural quotation correct, I sometimes place the numerical order of my outline in the margin of my Bible. However, whenever I have to resort to helps for memory, I feel that my preparation is inadequate or my sermon is too weighty. Even though I find it hard to take the chance of omitting choice bits of truth, I enjoy the greatest liberty when I part company with my notes.

*Pastor, Normal, Illinois.

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DISTINCTIVELY DESIGNED FRAME of modern steel tubing with attractive scrollwork and cross at top. Sign itself is perfectly balanced and securely hinged along top to allow free swing and eliminate resistance to wind pressure.

PERSONALIZED LETTERING. May be lettered in white with desired wording above "CHURCH" and/or below "NAZARENE" at no extra charge. Allow three weeks for delivery.

EASY TO ERECT. Can be easily and quickly attached to a 2 $\frac{3}{8}$ " O.D. pipe for upright support. Complete erection details are provided. All-over dimensions, 46" high, 52 $\frac{1}{2}$ " wide, including 9" high cross. Sign itself, 32" high, 48" wide.

ECONOMICAL. If produced by a local sign maker, cost would run between \$75.00 and \$100.00, but because of quantity purchase we are able to offer it for only \$39.50. An advantage you can get *nowhere* else.

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ORDER SEVERAL—for front of church—1

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***Dignified
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Number SI-380

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REACH MORE PEOPLE! A sign that tells everyone at just a glance that there is a Church of the Nazarene in the community. It's dignified enough for the front lawn of your church, readable from moving cars on the highway.

CONSTRUCTED FOR DURABILITY. Twenty-gauge steel artistically die-cut to an over-all 23 x 30" size. Lettering and golden yellow and cadmium red design are baked on with special Du Pont, silk screen process and coated with a varnish guaranteed to give extra protection against severe weather.

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DESIRED LETTERING at no extra charge. Special lettering may be printed at top. Lower panel may be used for time of service, direction (including arrows), or "Welcome." In either or both panels, should lettering not be needed, sign appears complete with space blank. Allow three weeks for delivery.

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enditure—It's a Wise Investment

ut city—along the highway—THIS FALL

Troost, Box 527, Kansas City 41, Missouri

Visitation Evangelism—

PARAPHRASE OF HEBREWS 13:1-16

1. Let visitation evangelism continue.
2. Be not forgetful to call on the visitor: for thereby some have gained new members.
3. Remember to call upon them that are bound by sin, as once you were; and them which are having troubles, as you sometimes have them.
4. Visitation evangelism is honorable in all churches, and the visitor is blessed; but those who fail to visit, God will judge.
5. Let your visitation be without argument, and be content with whatever results you obtain; for He hath said, I will never leave thee, nor forsake thee.
6. So that we may boldly say, The Lord is my helper, and I will carry on the visitation program in spite of what men shall do unto me.
7. Remember also them which visited you, who spoke unto you of the Word of God: whose example follow, considering the fact that you too might win a soul.
8. Visitation evangelism was a good tool yesterday, it is such a tool today, and will be forever.
9. Be not disappointed with excuses, many and weak. But it is a good thing if your visitation be carried on after prayer, not with foolish talking and watching TV, which scarcely profit very much.
10. We have a visitation program whereof they have no right to criticize which do not participate therein.
11. For the person of this kind, who comes to church only to escape hell, and not to help someone else, ought to be punished with excommunication.
12. Wherefore Jesus also, that He might win souls, carried out a visitation program of His own, and witnessed to many people.
13. Let us go forth therefore and do visitation work, striving to win souls.
14. For here we have no guarantee of a full house, but we must seek one through visitation evangelism.
15. By this method, then, let us bring men to God continually, the fruit of our labors, being thankful that we have won them.
16. But the Crusade for Souls and visitation evangelism forget not, for with such programs God is well pleased.

—JACK C. PISCHEL
Pastor, Wapello, Iowa

—
Tears are lenses through which our dim eyes see more deeply into heaven and look more fully upon God's face than in any other way.—J. R. MILLER.

COMMUNITY GREETING CAMPAIGN

How about an annual Christian community greeting campaign from your church?

Greeting cards are used at special seasons of the year such as Christmas and Easter. They are also given to individuals for special occasions such as birthdays, etc.

Once each year (and preferably some other season than a greeting card time, the church could have special Christian greeting cards printed. These cards could carry a message to the community as well as an invitation. The card could offer the services of the church and pastor.

This Christian greeting campaign could become an annual affair. It could tell the people that the church was glad they lived in this community. The card could be a witness for Christ. Such a campaign would promote good will and offer an annual contact with the parish.

The cards could be mailed, but it would be so much better if they were handed out personally by the church members.

A PASTOR'S CLASS

Rev. Harold Davis is the fine pastor of Amarillo, Texas, First Church of the Nazarene. Some time ago he sent in the following plan. We pass it on to our readers in his words:

"In order to get some new couples to coming with whom we had acquaintance, I started a 'pastor's class' on Sunday mornings. None already enrolled in our Sunday school could come to the class. They had to be new to our church. It has been going on only a few weeks but has averaged fifteen per Sunday. Best of all, two of the new couples have already been saved, one of the couples already in the church and the other coming. This has encouraged some of the other folk to try harder."

Mr. Davis received thirty-one members by profession of faith last year, so his plan must have yielded results.

Brain Washing—American Style

Soviet Russia has taught Red China, and Red China has taught North Korea, and North Korea has used it on our boys, but the art of brain washing is not new. American brain washing, that is, is not new. It is at least twenty-five years old.

First we taught the women that smoking was all right if they didn't get caught at it. Then soon they could do it in public if they didn't mind the disgrace. Later the disgrace was eliminated and it became popular. Today teen-age girls in junior high and high school must smoke to be popular. And they do.

Liquor came the same way. Twenty years ago Washington society told the nation to learn to drink . . . in moderation . . . both men and women . . . and young people. We learned to drink but we forgot the moderation part. The liquor and beer industry feed it to us on every page and in every commercial until our brains are washed. But instead of washed clean they are washed dirty.

Also came the divorce. It was disgraceful. Now it is so ordinary that even the divorce jokes are stale. Our brains have been made to accept it. Also came gambling, promiscuous sex relationships, dope addiction, crime on the teen-age level, and a flood of Hollywood filth and sorry literature.

It makes old-fashioned decency look like the model T. Our only hope is in going back . . . not to the model T, but to the Ten Commandments and the Sermon on the Mount and First Corinthians 13.

—FLETCHER SPRUCE
Pastor, Canton, Ohio

Should We Allow Irreverence?

By Eleanore Reasoner*

IRREVERENCE is a sin and it should not be allowed in the services of the church. It is unreasonable that we should pray, study, preach, and sing and then allow irreverence in the form of talking, laughing, love making, gum chewing, and running to defeat all that might be accomplished. I have never fully approved the cry, "Give us the good old days," but certainly that characteristic of the entire family sitting together could well be captured today.

Some parents pride themselves on having their children in church every Sunday. But are they really? While present in the flesh they may be absent as far as their attitudes while they are in church.

The testimony of a parent can sound awfully empty in service if his children are irreverent even to the point that the congregation and those on the platform have failed to get the message.

If we could write a book on experiences we have had and things we have seen because of irreverence in our church the past twelve years, it would be a large one.

An Illinois pastor told us how he had prayed for a young couple and called on them many times. Finally

because they knew he was concerned about them they came to a revival service. Tragedy struck that service in the form of irreverence on the part of a teen-age boy seated behind this new couple. They never returned to that church. Five months of labor on the part of the pastor was destroyed in a moment of time because of that sin that is so infrequently mentioned—irreverence.

Another time, having prayed and wept over souls in preparation for a revival service, we were alarmed at the atmosphere during the altar service. Anyone who could sense the Spirit knew there were legions of devils turned loose. What was taking place while the invitation hymn "Pass Me Not, O Gentle Saviour" was being sung? A group of teen-agers were dancing to the music.

The cry of our hearts is for men and women in the pulpit with boldness enough to cry out against this sin—and call it for what it is. Pastors say, "I don't want to offend parents; they won't co-operate with us when we mention it." The Scriptures say, "Serve God with reverence" and "without fear." We as leaders can teach our people to serve in reverence and then follow the lesson for ourselves and serve "without fear."

*Evangelist, Norwood, Ohio.

GREETING VISITORS

As an evangelist I have been recognizing visitors in the revival services and giving them a copy of the special issue of the *Herald of Holiness*. Visitors seem to like this gesture.

ALVIN D. RICHARDS

"QUEEN of the PARSONAGE"

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

Contributed by Ruth Vaughn*

PORTRAIT OF A QUEEN

Mrs. D. I. Vanderpool, wife of one of our general superintendents, was born Harriet Emmalyn Whittington in a humble farm home in Phillips County, Kansas. Her only brother, Andrew, was born eight years before.

Emmalyn's mother passed away after major surgery when Emmalyn was only five and one-half years of age. The young girl assumed household responsibilities as soon as she was old enough. She cooked her first meal, unassisted, when she was eight years of age.

At the age of eighteen Emmalyn secured teaching credentials and began teaching in a country school with twenty-eight pupils and all grades except one. After teaching two years she went to Washburn College in Topeka, Kansas, where she worked in a home just across the street from the church pastored by Dr. Charles M. Sheldon, author of *In His Steps*.

During this time a young evangelist came to hold a revival at the school-house near the farm where her father and brother lived. When she came home from college, Emmalyn noted a very gratifying change had come over the community. There had been only a Sunday school, but now a church had been organized with forty-seven charter members. The evangelist who

was used of God to bring about this revival was D. I. Vanderpool.

Andrew, unlike the one of Biblical fame, had no brother, but he persuaded his sister to espouse the cause of holiness; so she became a Nazarene. Emmalyn felt that the Lord was calling her to the mission field, but felt that He would not be pleased with less than thorough preparation. She applied for appointment and was accepted by the Board of Foreign Missions. As a part of this preparation she attended Pasadena College.

The following year Andrew was married, and Mr. Whittington and Emmalyn bought a small acreage near Norton, Kansas. Emmalyn taught in the community until her father decided to remarry. Then she returned to Pasadena College, where she obtained a bachelor of arts degree.

What about her call? After much praying and applying these tests about impressions: (1) Is it right? (2) Is it reasonable? (3) Is it scriptural? (4) Is it providential? she decided she was not called as a missionary. The answer to the first three was "yes" but the answer to the fourth was "no."

In the meantime the above-mentioned Evangelist D. I. Vanderpool, his wife, and four children had located in Denver, Colorado, where he had accepted the pastorate of First Church. Mrs. Vanderpool, in ill health

*Pastor's wife, Amarillo, Texas.

for a number of years, had major surgery, from which she never recovered. After her death in 1928, D. I. Vanderpool and the children went to Pasadena, California, where he was called as pastor of Bresee Avenue Church.

Two years later the paths of D. I. and Emmalyn crossed again and he says he persuaded her to do two things: "to give up her position and take a job and to exchange her good old English name of Whittington for a Holland-Dutch name." They were married in 1932.

Then came Emmalyn's first experiences as a mother and as a pastor's wife.

There were new lessons to be learned; depression was on and many church members were out of work; there were responsibilities in connection with the college; and there was no parsonage. But God was present and He answered prayer above all that one could ask or think.

Later the Vanderpools pastored at Walla Walla, Washington, where they had a rich and fruitful ministry. Dr. Vanderpool was elected district superintendent of Northwest District and later was elected to the office of general superintendent.

Throughout these varied experiences and responsibilities Emmalyn gave unstintingly of her energies and talents to the work of the church. Ever a faithful helpmate to her husband in his work, she found time to make an active contribution to the church and the district. As a teacher she kept her interest in young people and was ever zealous—in the local church, at youth camps, and in the home—that those under her influence should learn to live nobly for Christ.

The lives of the children have reflected the true caliber and training of Dr. and Mrs. Vanderpool. All three of the sons are ministers, and the

daughter has a Christian family and is active in the church.

Through life's situations, Emmalyn could see as life unfolded that some of the rugged experiences of childhood were preparations for the greater tasks ahead. Throughout her life she has realized the unequaled privilege of being a co-worker with God. The glowing radiance of her life and her commitment to the idea that Christians should be at their best are a shining example for all of us to follow.

Truly this is a portrait of a queen!

ROYAL COOKBOOK

In those sweltering days we look for c-o-o-l cooking! My mother-in-law gave this recipe to me, which is the quickest, *coolest*, and best cooky recipe I have ever run across.

3 cups quick	½ cup pecans
oatmeal	2 cups white
½ cup coconut	sugar
3 tbsp. cocoa	½ cup milk
1 stick of butter	1 tsp. vanilla

Combine oatmeal, coconut, cocoa, and nuts in bowl. In saucepan, place sugar, milk, butter, and vanilla. Cook to a full rolling boil for one minute. Pour into dry ingredients. Spoon onto greased pan. Cool for firmness.

OVER TEACUPS

"Before we entered the ministry, I lived an up-and-down life. I wasn't really bad, but I just couldn't be consistent in my experience. Now that we have entered the ministry, this has stopped. But the devil keeps hounding me with the thought that I am not in a position to tell others how to be a Christian when I couldn't keep an experience before I entered the parsonage. How can I defeat the devil on this point before he defeats me?"

I believe that the Apostle Paul answered the devil in the best possible

way when attacked on this point when he said, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

BOOKSHELF WITH LACE

Arthur Wentworth Hewitt did the minister's wife a great service when he wrote the book entitled *The Shepherdess*. He delves into the various phases of the life of a pastor's wife such as helpmeet, a practical economist, a teacher, a presiding officer, a hostess, etc. This will be one of the most beneficial books in your library. (\$2.00, Nazarene Publishing House)

THE KING'S HOUSE

Need some book ends for your miscellaneous books? Flatirons make delightful ones. You can obtain the irons at any junk yard. Secure a pair the same size and clean thoroughly. Give them three coats of flat paint. When that is dry, add any color touches to match your color scheme, and a spray of flowers on the inset part will correspond nicely.

HEART TALK

When asked about suggestions for guidance for the minister's wife, Mrs. D. I. Vanderpool submitted those she had written as guideposts for herself.

1. Make God first . . . always have a time for family devotions and make this an interesting time for children. Let them participate in various ways.

2. Be a unit as a family . . . work together, pray together, play together, have fun as a family.

3. The family's dress should be neat, but not extreme, and above all, steer clear of anything that might cause criticism or friction in the church.

4. Never discuss problems in front of the children.

5. Let love and cheerfulness dominate your home.

6. Keep good reading material in a convenient place and keep abreast of current events.

7. Keep within your budget and avoid debts.

8. Never divulge anything told you in confidence.

9. See that the pastor has ample time for study without interruption from the family and as far as possible from the telephone.

10. Keep files of material that will be helpful to the pastor . . . clippings, illustrations, poems . . . material that might help to make a sermon appealing, interesting, and extol the One who said, "And I, if I be lifted up from the earth, will draw all men unto me."



It is said that eight pounds of steel will make an ax, but eight pounds of steel is not an ax. It requires three things: shape, edge, and polish. This is what training does for the Christian to prepare him for service.

I. The Importance of Musicians

By Andrew F. Cone*

THE CHRISTIAN religion has always been a singing religion, although it is only fair to say that there has not always been perfect agreement as to what constitutes allowable music for church services.

The holiness people especially have been noted for their enthusiastic, wholehearted, spontaneous singing. In fact, this has been so evident that some, sensing a lack of the old-time glory, have been guilty of putting the cart before the horse. They have attempted, by stepping up the tempo and volume of the song service, to compensate for that lack. More accurately probably, they have tried to create a spiritual service by the use of that which can only be a vehicle for the expression of an already existing spirituality, or else be a flat, tasteless, imitation, or an exhausting marathon.

Theoretically we know that it is impossible to regulate the responses of people by a set of rules and to manipulate their emotions with a push button program. Nevertheless, in speaking of music in the church, we are in eminent danger of implying that if you use my mechanics and run by my rules you will be able to create the atmosphere you desire. Actually, outside the classroom, psychologically planned services are seldom satisfactory. Nothing can surpass spontaneity, directed by the Holy Spirit. This represents the ideal.

We recognize, however, that in most of our local situations we have less than the ideal. A poor pianist, a lack of natural leadership, a fear of uncontrolled impulse, an excessive adherence to an ironclad program, or an unwise choice on the part of leaders—any of these can suppress or nullify the spontaneity of the singing.

With this thought in mind, and at the risk of contradicting myself, allow me to say that there are certain principles which, observed in a general way, will stimulate interest and make it possible for the spirituality which exists already in the heart of the worshiper to express itself in a way more satisfactory to both preacher and people.

A really complete presentation of the problem, of course, would not ignore the part played by the acoustics of the building, the arrangement of furnishings, and the temperature and ventilation of the room, which can either make or break the service. In these articles we shall content ourselves with this brief indication of their importance in order to concentrate upon the more immediate elements of personalities and program.

If you are fortunate enough to have a good, spiritual, co-operative song leader, whether hired or volunteer, by all means use him or her. However, make sure that he is in sympathy with your general views and is not running a separate and competing church service. In many cases the pastor will

*Pastor, Gardiner, Maine.

of necessity be his own song leader, and this is not always an unmitigated evil. There are advantages to having one man at the helm of the service. In any case never be guilty of riding the load. If you sit on the platform as a spectator, your example will have a cooling effect on the spirit of the service. On the other hand, even though you have very little musical talent, your wholehearted co-operation adds to the service. And remember, most members of the congregation are far from being outstanding singers too. Again, if your voice range does not allow you to sing the melody, you can still throw everything you have into singing a harmony part, and get blessed doing it.

For convenience, our subject may be divided into three categories: first, the congregational singing; second, special music, including instrumental music and special singing; and third, the invitation, which, while primarily congregational, should have separate consideration. As an introduction we shall briefly consider the roles of pianists and song leaders.

Basic to all the music program of the church is a good pianist. If you have one of those versatile, all-around, well-trained, natural musicians who can carry a congregation, follow a soloist, support a group, and catch choruses on the fly, be thankful and pray for your less fortunate brethren—their name is legion. There is no need, however, to give up in despair because your pianist cannot measure up to this high standard. If she recognizes her limitations and will co-operate in compensating for them, an adequate and satisfactory music program can still be maintained.

A great deal has been said about the qualifications of a good pianist. And certainly natural talent plus technical skill makes a pleasant contribution to the service. Nevertheless, who

has not discovered to his sorrow, along the checkered career of the pastorate or evangelistic field, that these do not necessarily constitute a good accompanist for congregation or special singer?

The first of these additional requirements is spirituality, for no amount of research, training, or projection can put an unsaved pianist into the proper worshipful mood which marks the distinction between spiritual music and just music.

Next comes what we might call flexibility, or the ability to follow the lead of the song leader instead of assuming that prerogative for themselves as if by divine right. Even when he is wrong, the leader must receive the support of his accompanist to the full extent of her ability. If he is away off the beam musically, do as the wise preacher's wife does. Tell him about it—in a kind way—on Tuesday.

There must be understanding and sympathy between the leader and the pianist in order to obtain the best results from the team. The tempo and style of singing are the direct responsibility of the leader, although a good pianist is quick to recognize weak or hesitant leadership and will provide firm and definite assistance, in order that the congregation may know where they are going and have a clear idea of when they have arrived.

The goal of the church pianist should be, not too little too late, nor too much too soon, but rather a "feeling" support and, if necessary, a gentle leadership. Let the singers lead but don't leave them to flounder in impotent hesitancy. I have sung with accompanists when I have been tempted to sit down and allow them to finish their solos without hindrance from me. On the other hand, I have gripped the seat in agonized sympathy

as some poor singer blindly reached for the "bread" of a distinct melody while the pianist handed him a "stone" of beautiful, harmonizing chords. They would have been perfect for a strong, experienced voice, but were as useless to that poor, forsaken novice as a road map to a man who needs a Seeing Eye dog. A safe guide for the accompanist is: Study your singer; then lead the followers and follow the leaders.

Next, in order to a good song service, is a leader. Strange to say, the ability to sing well is not the primary requisite of a song leader, although a degree of ability is much to be preferred. Since, however, the real purpose of a song leader is to get the people to sing, his over-all personality is of the utmost importance. He must have a clear, understandable voice, loud enough to be heard by all the congregation. The people may as well have no books as not know what num-

ber is being sung. Furthermore, it is difficult to have a satisfactory service without 100 per cent co-operation in the singing. If as pastor, you do your own announcing, use your preaching voice. If you must save your voice, do it on the singing, never on the announcing.

It is not necessary nor even advisable that song leaders, any more than preachers, should be cast in a rigid mold of similarity. The leader must be free and natural, but clowning and spectacular stunts should be avoided. Seldom is it wise for the song leader to tell stories or jokes as a preliminary to beginning the service. These are useful to a preacher starting cold, as a means of establishing rapport with his crowd; but the song leader has at his command the best possible means for accomplishing this, simply by doing his job. People who sing together wholeheartedly are seldom reserved and distant from the leader.

LEAN CHRISTIANS

They own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to it.

They pray that the kingdom of Heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

—SELECTED

"Don't insult the Lord by D-R-A-G-G-I-N-G into church services always late. If you just try a little, you can be on time!"

—Bethlehem, Pennsylvania, Bulletin

THINK THESE OVER

"If you are a Christian, you can expect folk to criticize you. But you can live so no one will believe them.

"If all would speak as kindly of the living as they do of the dead, slander would disappear from the earth.

"Be careful what you say about your church, for remember that your church is you!"

—SELECTED

THOUGHTS ON ADVERSITY

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but the circumstances were quite different."

"God is not only a 'Present help in time of trouble' but a great help in keeping us out of trouble."

"There's not enough darkness in the whole world to put out the light of a single candle."

SERMON WORKSHOP

Contributed by Nelson G. Mink*

Dr. H. F. Reynolds once said: "If we would consecrate like Grandfather did, and pray like Grandfather did, and give like Grandfather did, and attend meetings as faithfully as Grandfather did, we would get blessed like Grandfather did."

—Copied from
Bunola, Pennsylvania, Bulletin

THE BIBLE

"A book that exposes me to myself, that tells me all that is in my heart, that lays bare the very deepest moral springs of my nature, that judges me thoroughly, and at the same time reveals to me One who meets my every need—such a book carries its own credentials with it. It craves not, and needs not, letters of commendation from man. It stands in no need of his favor, in no dread of his wrath."

—AUTHOR UNKNOWN

THERE IS NO GOD

Nikita S. Krushchev has reaffirmed his personal belief that "there is no God." Interviewed in Moscow just before he was elected by the Supreme Soviet to be premier of the U.S.S.R., he declared that religious conviction is "a private matter for each person." He bluntly presented his own position in these words: "I think that there is no God, and for a long time I have had such an idea. I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together."

—SELECTED

CHOICE SAYINGS

"Happy is the man that renounces anything that places a strain upon his conscience.

"Better to have clean hands and a pure heart than to have clever hands and a smooth tongue.

"Man's best Friend, Jesus, has conquered man's worst enemy, death!

"The straight road may sometimes be a hard one, but nobody ever got lost on it."

—North Wildwood, New Jersey
Baptist Bulletin

SENTENCE SERMONS

"Friendship is the art of overlooking the shortcomings of others.

"The man who does his best today will be hard to best tomorrow.

"How to say 'no' in eight words: 'I'll think it over and let you know.'

"It is when we forget ourselves that we do things that are remembered.

"Some folk remind us of blisters; they never show up until the work is almost done.

SHOWERS OF BLESSING

For seven long, dry years, the 15,000 inhabitants of suburban Westchester, Chicago, suffered a water shortage. Now they have plenty. Someone discovered at long last that three water main valves were partly closed. A few simple turns—and the water shortage was over.

Commented one minister: "Perhaps there is a good lesson here. Maybe we have been asking God for showers of blessing, when all we needed to do was to turn a few valves in our own lives."

—"Wiley Mission News" (N.J.)

*Pastor, Connell, Washington.

The Preaching of John the Baptist

By Ira E. Fowler*

SCRIPTURE: *The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight* (Luke 3:4).

For over three hundred years God's people had been without a true prophet. Malachi brought the last message from God to Israel; and in John the Baptist, God seems to have gathered up three hundred years of burning, searing truth, pent-up power and rebuke, and bestowed them upon this greatest prophet of all, the forerunner of Christ, John the Baptist.

See the humble prophet, clothed in his camel's hair girdle and anointed by the Holy Ghost. Yes, John was anointed to preach. John had no fear. His was no "please the people" doctrine of traditions. His was no white-washing prattle to please old Herod, the king. No, John let the chips fall where they would. His was a message of repentance, of forsaking sin, of restitution, of clean and holy living.

The mighty Baptist had a God-given message. His message was not given to please the people but to save them. His was no message of reformation but of salvation. John did not waste his time prattling about "little" details of the law—he thundered repentance. He had a mission, a calling, a duty, and with all of his God-given powers he sought to stir a sleeping nation and awaken a slumbering conscience to the awful fact of sin.

Hear the prophet speak "I am the voice of one crying in the wilderness,"—"Repent ye." Just a voice, but God

himself is the Speaker through that voice. It is always thus with every true prophet. This preacher was no glory seeker. He had no selfish ambitions. His mission was not to seek a name and a throne for himself. John was not seeking a kingdom over which to rule; rather he was preaching the kingdom of God. No throne for John—he was seeking to enthrone Christ in the hearts of men.

John the Baptist was no "soft-soaper." He had learned obedience to God; he was filled with the Holy Ghost. He had a message that the world needed then and that it needs today. John declared war on sin. He had no cheap, fancy little sermonettes and highbrowed lectures, served with a dainty china cup of warm tea and a well-baked cooky. No, for John knew that these could never take the place of a thundering, burning message of truth from God's Word. This Spirit-filled prophet made all-out war on sin. Worldliness, hypocrisy, lukewarmness, spiritual deadness had to go.

John lost his head for preaching like that. The executioner's ax stilled his powerful voice, but his message thunders on. Somehow I feel that his voice is still active today, for among that Blood-washed army of God's redeemed, who stand before the Lamb upon the throne, blending with the prophets Samuel, Isaiah, Jeremiah, and others in their praise to the risen Christ, is the voice of the great prophet John the Baptist, son of Zacharias, the priest.

O God, let the mantle of John fall upon me. Take away my small thoughts, desires, and ambitions.

*Pastor, Parkersburg, West Virginia.

THERE HAS been a call from some of our readers for more "sermon starters," brief ideas or texts and subjects which will be springboards for finished sermons. It is the feeling of some that this is the most valuable type of sermon outline material that we can give. Let us give it a try. But without the help of many it cannot reach its full worth. Please send in your idea or the "sermon you would like to preach sometime." There is no set pattern after which this must be done. Perhaps you have a text and a subject with a theme which will compose the body of the message; perhaps you have a text and a thought that would logically come from the text; perhaps you have the skeleton of the outline. Whatever it is, let us have it. For each one published we will pay (on publication) \$1.00. Below are some suggestions as to what we mean. Watch for this feature each month (as long as we have material to fill it.)
—EDITOR.

Salvation

TEXT: Romans 6:23

1. Wages—remuneration for our efforts or actions; taken payment for a portion of our life and physical potential.

2. Sin—any thought, word, or deed that we know is contrary to God's will; anything that robs us of our spiritual joy.

3. Death—separation from familiar persons and things; a change in our status; an end of things as presently known.

4. Gift—unmerited favor; given to us without consideration of just deserts.

5. Eternal—everlasting; without end.

6. Life—spiritual reality in God's presence.

—P. F. WANKEL
PASTOR, *Dupo, Illinois*

Certainty of God's Judgment

TEXT: Isaiah 30:8-17

I would introduce by showing justice of final state of Lazarus and the rich man. Next, God will reveal all unforgiven sin. Our sins are as permanent as a tablet of stone and as public as a book. These Jews were rebellious, liars, and rejecters of seers and prophets. God shows that judgment is as a falling breach from a wall, ready to shatter as a potter's vessel, a total destruction. Yet God can be found (v. 15). Those saved shall stand out as a beacon and an ensign (v. 17).

—P. F. WANKEL
PASTOR, *Dupo, Illinois*

God's Family

SCRIPTURE: II Corinthians 6:17-7:1

Separation may be typified by Abraham as he came out from Ur of Chaldees and was separated from its pantheism. God's children are to touch not (dust always shows on white gloves); we are to be clean. God promises to receive His separated ones, as a weary child is received by a father at evening. He will adopt us, which gives to us all the privileges of belonging. The prodigal returned as a son and not as a servant. This scripture challenges us to be clean morally and spiritually. We have the song "Washed in the Blood." We are to perfect holiness. Paul in II Timothy 4:6-8 gives the end of a life lived in a devotion without flaw.

—P. F. WANKEL
PASTOR, *Dupo, Illinois*

Christian Abilities

SCRIPTURE: Judges 20:16

This scripture shows a chosen band of men. We are God's elect. We need the same qualities as demonstrated by these left-handed men. They showed ability, for they could sling stones; adaptability, for they overcame handicap of backwardness and found a place of distinction in a right-handed world; dependability, for they could sling stones and not miss.

—P. F. WANKEL
PASTOR, *Dupo, Illinois*

Sermons That Sing About Jesus

1st Sunday:

"Jesus and His Love to Me"
"Jesus and My Love for Him"

2nd Sunday:

"Jesus and His Call to Me"
"Jesus and My Obedience to Him"

3rd Sunday:

"Jesus and My Salvation in Him"
"Jesus and His Cross for Me"

4th Sunday:

"Jesus and His Leadership for Me"
"Jesus and My Friendship with Him"

5th Sunday:

"Jesus and His Presence with Me"
"Jesus and My Worship of Him"

6th Sunday:

"Jesus and His Atonement for Me"
(Communion)
"Jesus and My Peace in Him"

7th Sunday:

"Jesus and His Care for Me"
"Jesus and My Prayer to Him"

8th Sunday:

"Jesus and His Grace for Me"
"Jesus and My Praise to Him"

9th Sunday:

"Jesus and His Return for Me"
"Jesus and My Work for Him"

10th Sunday:

"Jesus and His Home for Me"
"Jesus and My Walk with Him"

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

—FLETCHER SPRUCE

Pastor, Canton, Ohio

Foreign Missions

Text: "Come over into Macedonia, and help us" (Acts 16:9).

1. Come, for we want to hear the message.

2. Come, for the harvest is ripe—grain is perishing.

3. Come away from the things of your own interest.

4. Come, accept the challenge of souls.

5. Come, for the time is short.

—N. G. M.

Things We Should Do for One Another

1. "Pray one for another" (James 5:16).

2. "Confess your faults one to another . . ." (James 5:16).

3. "Exhort one another . . ." (Hebrews 3:13).

4. "Love one another . . ." (I Peter 1:22).

5. "Bear one another's burdens . . ." (Galatians 6:2).

6. "Comfort one another . . ." (I Thessalonians 4:18).

7. Teach and admonish one another (Colossians 3:16).

—NELSON G. MINK

Pastor, Connell, Washington

Gathering to the Center

Text: "They came to him from every quarter" (Mark 1:45). This was one of Spurgeon's famous themes and outlines. His divisions were as follows:

I. Christ at the center chronologically.

II. Christ at the center mediatorially.

III. Christ at the center of needful man.

IV. Christ in the "midst" for worship (when two or three are gathered).

V. Christ in the heart of the believer.

—NELSON G. MINK

Pastor, Connell, Washington

A Pure Heart—Like unto a Pearl

Text: "I . . . will give him a white stone, and in the stone a new name" (Revelation 2:17).

I. A pearl is valuable—obtained at great difficulty.

II. A pearl is formed within a living creature.

III. A pearl is produced from great suffering.

IV. The pearl, emblem of purity of heaven. Gateposts of pearl, etc.

V. The pearl and the "new name." (Name in scripture indicates character.)

—NELSON G. MINK

Pastor, Connell, Washington

MORNING

Corruptible Treasures

SCRIPTURE: Luke 12:16-20

INTRODUCTION: There is nothing wrong in exploring new territory or undertaking new enterprises, nor is it irreligious for a man to expand his program.

There are many people who have ventured into various fields of labors and enterprises and were fairly successful and seldom stop to thank God. They say, "Why should I? All this has been achieved by my own wisdom and ingenuity. Therefore it is needless to attribute praise where praise is not due."

Let us consider how foolish this man was in this narrative and receive instruction.

I. A FEW MISTAKES HE MADE

- A. He was self-confident and not God-conscious. It is serious to plan without God. Couldn't say, "If God's will, I'll do," etc. His thoughts centered on personal security. (See I Timothy 6:10.)
- B. He had an incurable disease—covetousness. Building earthly castles—for time and not for eternity. He was a man of extreme wealth. Natural abilities. Strong sense of ego. Notice several personal pronouns.

II. A FEW THINGS HE DIDN'T DO

- A. Failed to see the need of divine assistance.
- B. Failed to moth-proof his earthly treasures and burglar-proof his barns (Luke 12:33).
- C. Failed to see needs of others. Lived for self and not for others (I Timothy 6:17).
- D. Failed to see that life consisted not merely in food and raiment (Romans 14:17).

III. A FEW STEPS HE DIDN'T TAKE

- A. He didn't attend to his soul's need—neglected the church.
 1. "Church good for women and children."
 2. "Do just as good at home."
 3. "Revivals are costly and a nuisance."
- B. He puts stress on the physical. His treasures bulging—soul shriveling (I Timothy 6:9). Spiritually he was bankrupt. Soul very poor.

IV. A FEW JUDGMENTS HE WOULD SOON HAVE TO FACE

- A. To face a gospel and Christ, whom he had neglected (Romans 2:16; Hebrews 2:1).
- B. To face the awful fact that his insurance policy is invalid at the judgment. All of his wealth could not redeem his soul in hell (Psalms 49:7).
- C. To face a fire whose fires will never be quenched.
- D. To face the horribleness of eternity's night.

CONCLUSION: Turn from your sin and selfish ambitions and let Christ become your Saviour and Partner in this life and the life to come.

—HENRY T. BEYER, PASTOR
Baton Rouge, Louisiana

The Saddest Words Ever Spoken

SCRIPTURE: Matthew 7:15-27

TEXT: Matthew 7:23

INTRODUCTION: No one likes to be made sad but we all like to be made glad. How will it be when you meet the Lord? Sad or glad?

I. THE WORDS, "DEPART FROM ME," BROUGHT DISAPPOINTMENT.

- A. They had expected to hear the words, "Well done."
- B. They had done many good works.
- C. They had looked forward to this

time that they might be with the Lord.

- D. They failed in not being born again and sanctified.
- E. They thought they were perfectly ready for His coming.

II. "DEPART FROM ME," WAS SPOKEN TO ACTIVELY RELIGIOUS PEOPLE.

- A. Where will the idlers be?
- B. They had a zeal
 - 1. Cast out devils.
 - 2. Preached or witnessed.
- C. Have we many works?
 - 1. Visited the jail, invited others to church, brought their tithes to the church, attended all services possible, and did many other works.
 - 2. Boosted after they got there.
 - 3. God have mercy on us or we will hear these words, "Depart from me."

III. THE SADDEST WORDS NEED NOT HAVE BEEN SPOKEN.

- A. Jesus made provisions for salvation from our sins.
 - 1. The new birth (John 3:3).
 - 2. Sanctification (Hebrews 13:12).
- B. The Holy Spirit will convict if we will give Him a chance.
 - 1. When we do wrong do we feel bad about it?
 - 2. Has He spoken to us either about some wrong or something good He wanted us to do? Did we obey?

CONCLUSION: To hear Him say, "Depart from me," is saying it is eternal hell. Does He know you now? Are you a child of the King? We must not become satisfied with our religious lives. We must not let little or big things stand between us and God.

—C. M. ROBY

Clarksdale, Mississippi

"GIVE BENJAMIN UP"

Text: "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you" (Genesis 43:3).

The Modern-Day Esau

SCRIPTURE: Genesis 25:29-34

INTRODUCTION: Esau was a man that liked to hunt but did not take much thought about tomorrow. He did not accept very much personal responsibility; he liked to be happy-go-lucky and easygoing.

I. ESAU UNDULY EXPOSED HIMSELF TO TEMPTATIONS.

- A. Made no preparations for the essential things of life.
 - 1. Food, shelter, and clothing.
 - 2. He was vulnerable because of worn-out body.
 - 3. We can become vulnerable by—
 - a. Having close friends in the world.
 - b. Attending sinful places.
 - c. Giving in to our appetites.
- B. Anything that will dull your conscience is dangerous.
 - 1. Could prove to be the termites that will destroy.
 - 2. Anything that will glorify sin and cheapen holy things is wrong.
 - 3. Many modern-day Esaus sell out for success and popularity.

II. ESAU SOLD OUT THE MOST IMPORTANT THING HE POSSESSED.

- A. Price, one meal.
 - 1. Lost everything that had real value.
 - 2. When a person's character is gone, not much is left.
 - 3. He got the pottage, but what a price!
- B. Jacob knew these values. He won at this point.
- C. Esau did not put values where they should have been.
- D. Where are your values?

III. THE PRICE FOR BEING A MODERN-DAY ESAU COULD BE:

- A. The soul eternally lost.
- B. It could be life in prison.
- C. It could be that all respect is lost for you.
- D. Some folk think they are living only for today.

—C. M. ROBY

PASTOR, Clarksdale, Mississippi

The Purpose of the Comforter

SCRIPTURE: John 14:12-31

TEXT: John 14:16

INTRODUCTION: Everyone loves good companions. Jesus loved the companionship of His disciples. But Jesus must lead millions home, so He must go by the way of the Cross. Therefore the disciples must replace His earthly friendship by the abiding Comforter. Jesus would pray that the Father would send this Comforter to them.

I. THE COMFORTER AS A COMPANION (John 14:16).

- A. Love (15:12).
- B. Help (14:18).
- C. Share burdens (14:18).
- D. Share joys (15:11).
- E. Give courage (Acts 2:19).
- F. Give strength (15:7).
- G. Give peace (14:27).

II. THE COMFORTER IS TO TESTIFY OF CHRIST (15:26).

- A. A witness must testify to the facts of the trial.
- B. Testifies that Jesus is the Son of God.
- C. Testifies that sin has been purged (Hebrews 13:12).
- D. Testifies to the peace of God (John 16:33).
- E. Testifies to the experience (John 14:17).
- F. His testimony will be of Christ (John 16:8).

III. HE REPLACES THE EARTHLY MINISTRY OF CHRIST.

- A. The day of the Spirit (16:7).
- B. They and we need the power (Matthew 3:11).
- C. The Comforter is the Holy Ghost (14:26).
- D. The Comforter comes only to the born again (14:17).

—C. M. ROBY

PASTOR, *Clarksdale, Mississippi*

If I had read as much as other men,
I should have known no more than other men.

—THOMAS HOBBS

The Angel Blockade

SCRIPTURE: Numbers 22:22

INTRODUCTION: This is the day of blockades. The blockade of roads by police to apprehend criminals. The doctor blocks a nerve to prevent pain. The electrician blockades an electrical circuit to work on lines.

I. GOD BLOCKADES THE ROAD THAT SINNERS MIGHT BE SAVED.

- A. Elijah (I Kings 18); Samuel (I Samuel 13); Elisha (II Kings 5); crowing of the cock (Matthew 26); Paul sent to Felix and Agrippa (Acts 24—26).
- B. God tries to blockade the path of all sinners.

II. AN ANGEL BLOCKADES THE PATH OF THE WAYWARD BALAAM.

- A. The angel blocks the way.
- B. The animal speaks.
- C. The angel speaks.

III. BALAAM CONFESSES, REPENTS, AND IS WILLING TO MIND GOD.

- A. Balaam blesses Israel.
- B. Balaam fills the office of a good prophet.
- C. The angel blockade is successful in saving Israel.

CONCLUSION: Let us mind the blockades of God.

—A. F. RALOFF

PASTOR, *Adrian, Michigan*

EVENING

Hints for Husbands

SCRIPTURE: I Peter 3:7

INTRODUCTION:

Peter now speaks of the husband's courteous response to the wife's courteous deference.

Each must honor the other and neither should rob the other of due respect. "Likewise, ye husbands..." Peter himself seems to have lived an exemplary life at this point.

The place to begin the practice of the precept of 2:17 ("Honour all

men") is in the home and toward one's helpmate.

So husband and wife are to live as: joint tenants of the domestic association, joint instruments of the divine service, and joint heirs of divine salvation.

I. LIVE CONSIDERATELY WITH YOUR WIVES.

A. Apply Christian intelligence to the marriage relationship.

1. "With an intelligent recognition of the nature of the marriage relation."—Vincent.
2. Be thoughtful and reasonable, having a real understanding of the principles of Christian duty as they bear on the responsibilities of a husband. His is the number one responsibility in marriage.

B. A Christian husband invests his wife with dignity.

1. Contrast this with the heathen attitude of Peter's day.
2. Contrast this with the Hebrew attitude of Peter's day.
3. The husband may be "head of the house" but he must not be dictator or tyrant.

II. BESTOW HONOR ON THE WEAKER SEX.

A. Treat her as a "weaker vessel" among the furnishings of God's household.

1. The comparison applies only to the physical realm.
2. The more delicate and fragile things require more careful treatment.

B. Assign to her more honor.

1. She may be physically weaker but she is not spiritually inferior.
2. She too is a vessel of God's making.

C. Assign her the lighter tasks. Carry the heavy end of the log yourself.

III. RECOGNIZE HER AS JOINT HEIR OF THE GRACE OF LIFE.

A. God's gift of eternal life belongs to woman as well as man.

1. This makes her his equal in the fundamental relationships of life.

2. Both are fellow believers and therefore fellow inheritors.

B. Each may help the other to inherit the promise.

IV. BEWARE OF THOSE FAILURES THAT HINDER YOUR PRAYERS.

A. Inconsiderateness of the wife will hinder one's access to God.

1. Violations of the law of love, especially toward those nearest to and most dependent upon us, has a chilling effect on the fervency of one's prayers.
2. God cannot hear the prayer of an oppressor, nor is ill will in the soul of the oppressed conducive to sincere prayer.

B. Dissensions prevent united prayer.

1. The two of you cannot agree in your asking.
2. Lack of love begets lack of confidence; and lack of confidence, a lack of spontaneity in prayer; and lack of respect for each other's prayers—the net result is failure to pray at all.

CONCLUSION: The attitude of a true Christian husband will cause one to:

Husband the wife's well-being
Hallow her femininity
Honor her heirship, and
Hate all prayer-hindering failures

Married life must be a means of grace to both parties.

—ROSS E. PRICE
Pasadena, California

"The Battle of the Five Kings"

Text: "And Joshua said . . . Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them" (Joshua 10:24).

After Entire Sanctification —What?

SCRIPTURE: Ephesians 3:13-21

INTRODUCTION: Entire sanctification as a second definite work of grace, subsequent to regeneration, is our cardinal doctrine. How essential that every Christian be wholly sanctified! Every soul must avoid the danger of settling down into complacency with a theoretical belief that he has "arrived," and that life has no daily challenge for him. God's provision makes the life of the sanctified to be a full and rich life, proving its "plus factor" until death.

- I. GROWTH IN GRACE (See II Peter 3:18.)
- II. STUDY OF SCRIPTURAL TRUTH (See II Timothy 2:15.)
- III. INCREASE OF FAITH
 - A. Barnabas sent to Antioch—his accomplishment as a result of his faith (Acts 11:24).
 - B. We have "... access by faith into this grace wherein we stand ..." (Romans 5:2). Standing in greater grace comes through an increase of faith, just as we enter into grace by faith. This is all possible in the life that has been made perfect in love by an instantaneous act.
 - C. Establishing faith for all emergencies of life is the requirement for the children of God (I Corinthians 16:13; II Timothy 4:7).
- IV. ENRICHMENT OF LOVE
 - A. See scripture reading.
 - B. I Corinthians 13:4-8.
- V. WATCHFULNESS FOR THE COMING OF THE LORD (II Peter 3:10-12)

CONCLUSION: Entire sanctification, which is a second definite work of grace, which is received instantaneously, which frees from sin, which is attainable in this life, which is simultaneous with the baptism with the Holy Spirit, is a wonderful blessing! When known in actual heart experience it does not become passive and inactive in mere theoretical expression, but becomes active in every

sense of the word in its approach to life. After entire sanctification, let us press toward the fullest realization of God's holy purpose, in growth in grace, in study of scriptural truth, in an increase of faith by wholesome exercise of the faith we have, in an enrichment of love, and in constant watchfulness for the coming of the Lord!

—RUPERT CRAVENS
Lawrenceburg, Tennessee

God's Work in Man's Life

SCRIPTURE: Hebrews 13:12-25

TEXT: Hebrews 13:20-21

INTRODUCTION: Only God can complete man's nature and make him fit to live in this world and in the next. This text reveals His plan.

I. THERE IS THE PEACE.

- A. The world has no peace.
 1. No international peace.
 2. No peace among men.
 3. No personal peace.
 - a. Sin involves all men.
 - b. Sin disturbs man.
 - c. Sin separates from the God of peace.
- B. Only Christ can give peace.
 1. He is the Prince of Peace.
 2. There can be peace among men.
 3. There can be personal peace.

II. THERE IS THE PERFECTION.

- A. Not the perfection of the divine. There is only one God.
- B. Not angelic perfection. The angels were not involved in the Fall.
- C. It is heart perfection.
 1. Bought at Calvary.
 2. The will of God.
 3. The promise of the Father.
 - a. The promise of purity.
 - b. The promise of power.

III. THERE IS THE PRODUCT.

- A. We are His work.
- B. We are to do His work.
- C. The work will be well pleasing.

—PAUL W. LEE, PASTOR
Mount Vernon, Illinois

The Lost Sheep—the Lost Coin

SCRIPTURE: Luke 15:1-10

INTRODUCTION:

- A. Jesus has been called the Great Contemporary. His teachings are for the ages.
- B. In these parables we have a picture of God's treatment of the lost.

I. THE LOST SHEEP

- A. The value of the individual in God's sight.
 - 1. Man's view—man is expendable.
 - 2. How different God's view—here and hereafter!
 - a. God loves lost men (John 3:16).
 - b. God goes to all limit to save men—even to send His only Son to the Cross.
 - c. Your name written on His hands (Isaiah 49:16).
 - d. Christian, keep burdened—weep and pray.
- B. Nothing can take the place of a son.
- C. When is a man lost?
 - 1. When he is in the grip of forces which eventually lead him to destruction.
 - 2. One does not need to be immoral to be lost.
 - 3. One needs only to keep saying, "No," to God.

II. THE LOST COIN

- A. In this parable God is seeking a lost force or power.
 - 1. God is a Kingdom builder. He wants to use man.
 - 2. Man is lost and out of circulation. Man has great potential value to God. So also here tonight we have many young people out of circulation for God but in circulation for the devil.
 - 3. We are building with God or Satan—which will it be?
- B. Turning the house upside down.
 - 1. God's broom of conviction is continually sweeping the soul.

- 2. The woman searched till she found it.
 - a. Here the likeness may end.
 - b. The coin has no will—you have!
 - c. God searches. God calls.
- C. Will you yield to the Master? Do it now!

—V. C. MULKIN

Youngstown, Arizona

Saints in Unusual Places

TEXT: *All the saints salute you, chiefly they that are of Caesar's household (Philippians 4:22).*

INTRODUCTION:

- A. Sainthood is not a matter of place, but of condition.
- B. Some places do interfere with sainthood.
- C. The more trying the place, the more "hardy" the sainthood.
- D. Saint: "A holy or sanctified person. One eminent for piety and virtue"—Webster.

I. THE WIDOW OF ZAREPHATH

- A. Lived between Tyre and Sidon.
- B. No Christian background.

II. THE SHUNAMMITE

- A. Shunem, five miles south of Mount Tabor, south of the brook Kidron.
- B. Shunem means "double resting place."
- C. "I perceive that this is a man of God . . ."

III. OBADIAH

- A. "Servant of Jehovah." Not a prophet.
- B. Strange he would be in Ahab's household.
- C. How could he keep victory there?
- D. "Feared the Lord from his youth."

IV. SYROPHOENICIAN WOMAN

- A. Phoenicians sunken in gross idolatry.
- B. Worship of Baal and Ashtaroth prevailed.

- C. She "came out of her coasts."
 V. ELIJAH UNDER THE JUNIPER TREE
 VI. JONAH AT THE BOTTOM OF THE SEA
 VII. SAINTS IN CAESAR'S HOUSEHOLD
 —NELSON G. MINK

The Work of Regeneration

SCRIPTURE: I John 1:7-10

TEXT: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

INTRODUCTION: In the plan of salvation there are two distinct works of grace which God will perform in the hearts of men and women if they will allow Him to do so. The first work is called regeneration, and the second work is known as the work of sanctification. When one confesses his sins to God, and with simple faith takes Christ as Saviour, he has entered into the experience of regeneration. He is now saved. On the other hand, when the forgiven one consecrates his life to God with a final, eternal yes, it is then his heart is cleansed from inbred sin. Each of these experiences does something for an individual. We are concerned this morning with the thought of what the experience of regeneration will do for a person.

I. THE EXPERIENCE OF REGENERATION WILL CHANGE THE HEART OF AN INDIVIDUAL.

- A. Since from out of the heart come forth the issues of life, the heart must be changed, and this experience does the work.
- B. A new heart replaces the old, cold, hard, and stony heart.

II. THIS EXPERIENCE WILL ALSO BRING ABOUT A CHANGE IN ONE'S HABITS.

- A. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

- B. The old life saw cursing; the new life, praying. The old life led our feet to the places of evil; the new life to the house of the Lord. In the old life our money was used for the devil, but in the new life it is used for the glory of God, etc.

III. THE EXPERIENCE OF REGENERATION WILL CHANGE ONE'S ATTITUDE TOWARD HOLINESS.

- A. The desire sooner or later will be for the second work of grace.
- B. Holiness people and the holiness doctrine will be popular to us.

IV. THIS EXPERIENCE OF REGENERATION WILL CHANGE THE HORRORS OF HELL INTO THE HOPE OF HEAVEN.

- A. Before I was saved, the horrors of hell haunted me. To die in my lost condition would have meant hell forever.
- B. But no longer that feeling, because when I was regenerated in heart I acquired the hope of heaven with all of its glories.
- C. As I walk in the beautiful light of God, I keep this hope.

CONCLUSION: Thank God for the day I was regenerated in heart. I will never forget that first work of grace. Everyone who has sins unforgiven is eligible.

—DONALD K. BALLARD
 Pastor, Lanett, Alabama

The Work of Sanctification

SCRIPTURE: I John 1:7-10

TEXT: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

INTRODUCTION: John the Baptist, one of the greatest preachers of the ages, said one day, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with

the Holy Ghost, and with fire" (Matthew 3:11). The main message of this man was that of repentance which led to the experience of regeneration, the first work of grace. However he speaks of a second experience when he mentions being baptized with the Holy Ghost and with fire. This is sanctification, the second work of grace. The first people we read of being sanctified were the 120 in the Upper Room. Since then, many, thank God, have been sanctified by the Holy Spirit. Tonight we are concerned with what this experience will do for a person.

I. THE CARNAL MIND WILL BE DESTROYED.

- A. Carnality not physical. It is a soul condition which affects motives, attitudes, and affections. It is like a spot on the lungs or an ulcer in the stomach, spiritually speaking.
- B. God wills that it be removed from the heart. Not made over, but destroyed forever.
- C. When the Holy Ghost comes in, it is destroyed.

II. THE HEART WILL BE PURIFIED.

- A. In the first work we were forgiven of our sins; now the heart is cleansed from inbred sin.
- B. The text says: "... cleanseth us from all sin."

III. THIS EXPERIENCE WILL GIVE US POWER TO WITNESS FOR CHRIST.

- A. "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).
- B. Power for many things: to live right, to sacrifice for God and others; power in prayer, in testimony; power to control the tongue, to overcome temptation, to be sweet and gentle under all circumstances; power to make our words kind and our deeds good.

IV. THE EXPERIENCE OF SANCTIFICATION WILL FIT A PERSON FOR HEAVEN.

- A. We read of heaven—that no sin shall enter in, but now sin is gone and we are fit for the city of God.

B. Now having holy hearts, we are ready for a holy heaven.

CONCLUSION: Three years after I was saved in the first work of grace (in Seattle, Washington), I yielded my all in a complete consecration (in Newport News, Virginia) and I was sanctified by the Holy Ghost. God has provided two definite works of grace.

—DONALD K. BALLARD
Pastor, Lanett, Alabama

MIDWEEK

Why Not Have Faith?

SCRIPTURE: Mark 4:40 (Moffatt's translation)

1. Faith as an antidote to fear (Mark 5:36; 4:40)
2. Faith as the way through our problems (Mark 5:34)
3. Faith as a necessity to please God (Hebrews 11:6)
4. Faith as the means of our justification (Romans 5:1)
5. Faith as the means of our sanctification (Acts 15:9)

—VERNON WILCOX
PASTOR, Portland, Oregon

Do I Have a Right to Do Less than My Best?

SCRIPTURE: Malachi 1; Isaiah 44:17

1. Do I have the right to give God what is left of my money when all else is paid?
2. Do I have the right to give God what is left of my time when I have done all I want to do? Consider the flimsy excuses given for not going to church!
3. Do I have the right to give God what is left of my talent, after I have put my best into my business or profession?
4. Do I have the right to give God what is left of my heart's devotion?

—VERNON WILCOX
PASTOR, Portland, Oregon

Book of the Month Selection, June, 1959

HEAVEN'S CURE FOR EARTH'S CARE

George Henderson (McCall Barbour, \$1.75)

This is vacation time and your Book Man envisions you as being in need of some splendid vacation reading. Hence I brought you this month *Heaven's Cure for Earth's Care*.

This is decidedly reading for soul relaxation. You may find very few sermon outlines but you will find a great deal of inner blessing.

George Henderson also writes under the name Henry Durbanville and he has given us many, many delightful books on devotional themes. In this month's Book Club choice he considers the Christian's past, the Christian's present, and the Christian's prospect. The chapters are brief, beautifully illustrated with pungent illustrations, and the language is delightfully readable. Nowhere is it tedious; there is no area of profound scholarship, but many hours of soul delight.

The one statement on page 83 regarding eternal security could well have been omitted, but if you will bypass its poor logic, the rest of the book is what I like to term "reading for religious relaxation."

Here is a man who likes the Book Club. If you do not already belong, why not join today? A card requesting membership is all that is necessary.

"I must confess when I joined the Book Club I was skeptical as I could be. In fact I believe that I sent several of the books back when I first joined the club. But I must admit that some of the books I returned I bought at the counter because I had missed it. May I congratulate you on the caliber of books you have been sending out. Especially, *Beyond Conformity*, which has changed my way of preaching—and sermon after sermon has come from its pages and I still haven't finished its pages. Another, *Living in Two Worlds*, is a standout. I sent it to my mother in Iowa and she shared it with Rev. Charles Powers, her pastor, and the last I heard of it, it was making the rounds in the Burlington church. The books you send out are not the type I would normally purchase but I have found it a rich experience."

LEO CHANCE, PASTOR, Wapakoneta, Ohio
(Taken from letter of April 12, 1959)

COMMON SENSE IN MARRIAGE

Herbert A. Streeter (Warner Press, \$2.50)

Written by a pastor who has had extensive experience in counseling married people and couples planning for marriage. Anyone reading the book would realize that the author is fair, frank, and forthright.

But throughout the entire book there seems to be the premise that sex is the dominant factor in every aspect of married happiness. Sex adjustment is such a major part of the book that it becomes wearisome. One is forcibly impressed with the fact that the author gives too little attention to the grace of God.

GETTING READY FOR TOMORROW

Charles M. Crowe (Abingdon, \$2.75)

This author previously gave us the delightful book *Getting Help from the Bible*, which was thoroughly enjoyed by a vast reading audience. Those who read his earlier book will look with anticipation to the reading of this new release, *Getting Ready for Tomorrow*.

The entire book is dedicated to those in the later years of life, at least those who have crossed the pinnacle of life and are moving towards its last few delightful decades.

The author takes into recognition the fact that because of good medical care we have a rapidly expanding population in those rather frustrating years of retirement, and in fourteen splendid chapters he deals with such poignant themes as : "Grow Up as You Grow Older," "Learn to Loaf," "Act Your Age," "Write Your Own Obituary."

There is a wealth of sparkling quotes and illustrative material—one of the decidedly superior books of recent months.

"TWIXT TWELVE AND TWENTY

Pat Boone (Prentice-Hall, \$2.95)

The singing sensation beloved of teen-agers gives us in this book a lot of helpful advice, well directed to teen-agers and certainly written in language they will appreciate and enjoy. His advice on home attitudes, personal initiative, and appreciation are all sound and splendid.

However it is a typical Hollywood approach with movies and dancing accepted as the normal pattern for teen-age living.

INVITATION TO COMMUNE

Charles Ray Godd (Abingdon, \$1.75)

In eight well-written chapters the author presents messages preparatory to the communion service. Each one of the messages is built around some phase of the communion ritual. There is a vigorous note of evangelical certainty in these messages, and while they are not as soundly Wesleyan as they might be, there is no doctrinal position taken in opposition to holiness. One reference on page 43 about "second blessing" could well have been omitted, we all agree.

LIFE'S HIDDEN POWER

Louis H. Evans (Revell, \$2.50)

This book is subtitled "The Gift of the Spirit" and on the whole it is a decidedly casual treatment of the work of the Holy Spirit. Those of holiness persuasion would look for much more definite, pointed experiential material than they will find in this volume. The insight doctrinally and expositionally would be found rather disappointing.

a n n o u n c i n g

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This "how to keep sanctified" booklet gives special emphasis to growth in grace and facing the problems of humanity and maturity. (Coming October 1, 1959)

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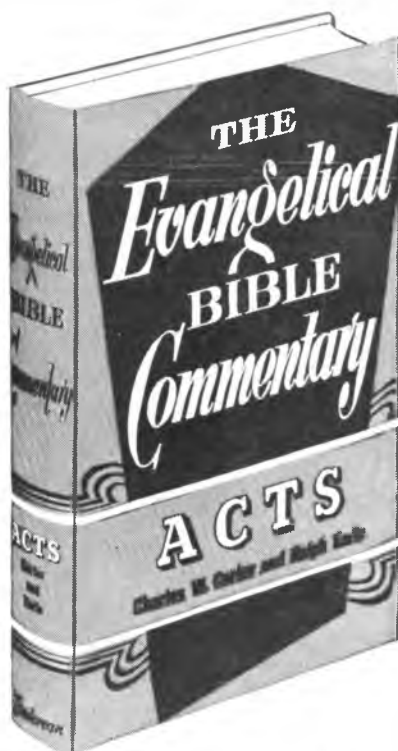


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