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COVER—G. CAMPBELL MORGAN (*See page 7.*)
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Should We Ever Be Intolerant?***

By L. Nelson Bell*

IN HIS PREFACE to *Letters to Young Churches*, J. B. Phillips writes: "We commonly suppose that all roads of the human spirit, however divergent, eventually lead home to the Celestial Benevolence. But if we were seriously to think that they do not, that false roads in fact diverge more and more until they finally lead right away from God, then we can at any rate sympathize with what may seem to us a narrow attitude. For example, an 'unorthodox' view of Christ which really means that the 'Bridge' is still unbuilt, was anathema to these men [the Apostles] who were sure of the truth, and had in many cases known Christ personally. It is at least possible that our 'tolerance' has its root in inner uncertainty or indifference."

In no generation have uncertainty and indifference to the eternal verities of the Christian faith been more in evidence than our own. Broadness and tolerance are much-coveted labels in our day. To call anyone "narrow-minded" is equivalent to placing a stigma on one's character, particularly when referring to the realm of religion.

But we all know that there are areas of both life and thought where men must be intolerant if they are in the right.

The mathematician who insists on certain fixed formulae is not being in-

tolerant; he is being honest. The referee who insists that the rules of the game be observed is not being intolerant but fair. The pilot who demands accuracy in computing speed, wind velocity, or drift is not being intolerant but is protecting life.

Why is it then that we should want Christianity to adopt a tolerance where matters of eternal truth are concerned? That which has to do with the welfare of the soul cannot be subject to the vagaries and foibles of human concepts. To undermine the absolute involves a tolerance not countenanced by the Scriptures.

The Bible plainly teaches that Christ is the divine Son of God. This was the claim of our Lord and it was affirmed by His disciples. The Epistles repeat it again and again. And John in Revelation bears witness to the fact in no uncertain terms.

The Church was founded on belief in the deity of Christ, and it has been

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In 1957 he received the top award for an editorial, awarded by the Freedoms Foundation, Valley Forge, Pennsylvania. We are grateful to "Christianity Today" for permission to reprint the article by Dr. Bell.

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an essential teaching of our evangelical faith through the centuries. Anything, therefore, that would question or detract from the deity of our Lord must be resisted even unto death.

But the Bible is specific about a number of other things besides this. Nothing is clearer, for instance, than that Jesus died on the Cross for our sins. It is popular to say that no one aspect of the atonement can explain the magnitude of the doctrine in all of its implications. This can be true, but such an omnibus statement must not then be made the cloak for a denial of certain vital parts of that doctrine.

If we contend that Christ died to set an example, let us be equally vigorous in affirming that He died as our Substitute, for this is what the Bible plainly states. If we insist that His gracious act of sacrificial love motivates us to turn to Him in faith, then let us be equally insistent that we are cleansed from our sins by the Blood shed on Calvary.

We ought to be intolerant where the things of Christ's person and work are concerned. Our Lord himself was vigorously intolerant. When He said: "... no man cometh unto the Father, but by me," he was pointing the way to eternal life. And when He said: "... ye must be born again," He was making clear the necessity for the new birth.

When the disciples after Pentecost went out to preach a risen Christ, there was no compromise in their message. So far as the events they had seen and experienced were concerned, they were intolerant of any compromise.

When Simon the sorcerer suggested that the power to bestow the Holy Spirit be purchased with money, Peter exclaimed intolerantly, "Thy money perish with thee." The determining factor for Peter was God's

revealed will. When it was made clear to him in the house of Cornelius that salvation was for all men, he submitted, saying: "Who was I that I should resist God?"

When Elymas the sorcerer tried to obstruct the preaching of Paul, the apostle also was intolerant: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10)

The gentle John showed no tolerance toward Diotrephes, who was disturbing the church. "Wherefore, if I come," he wrote, "I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 10).

In the area of medicine, tolerance of error can be a grave offense. No reputable pharmacist will tolerate substitution of drugs or alteration in prescribed amounts. No reputable surgeon will tolerate unethical operations. But people professing to be Christians put up with unbelievable tolerance in the areas of life that are the most important.

Does not the reason for this lie in the shift from authority of divine relation as found in the Scriptures to authority in man's ever-changing opinions?

If Christian truth is not absolute, if it is only relative and therefore subject to human interpretation (and misinterpretation), then there should be no limits to tolerance; one man's opinion would have to be as valid as the next.

But because Christianity is based upon truths which are unalterable, and because the eternal destiny of man is at stake in this matter, there

must be intolerance over the injection of either opinions or speculations which are at variance with revealed truth.

But having said all of this, I hasten to acknowledge that some of the most tragic pages of history have to do with the intolerance of those who have never understood the meaning of Christianity and have gone out to force their own beliefs and interpretations either on individuals or the world at large.

There is but one way to keep a proper balance between tolerance and in-

tolerance. Where the person and work of the Lord Jesus Christ are concerned—that which we are told of him in scripture—we should be completely intolerant of any deviation. With Peter we are forced to say: “Lord, to whom shall we go? thou hast the words of eternal life.” It is because eternal life is involved that we must accept Christ as He is presented in the Scriptures.

Yet, at the same time, where issues have to do with lesser matters, ought not a Christian to be the most tolerant in all the world?

The Twins Who Gossiped

By Fletcher Spruce*

HYMENAEUS and Philetus were men gossipers in the church. Their unholy words were cleverly stacked. They managed to have just enough truth to make their talk sound logical. They put in enough spiritual phrases to make their stories smack of holiness. They likely added tears and groans to their tales of woe to make the church believe they prayed before each unholy tongue-slaughter. Like modern-day Communists and even some so-called saints, they repeated their saccharine-flavored lies so often that people were beginning to believe what they said.

So they wrecked the church, these “palpable traitors of the truth.” They upset the faith of some once-strong saints. They slaughtered the spirit of

new Christians. They snatched souls from the arms of assurance and hurled them into the jaws of despair and defeat and death.

And Paul was inspired of God to rebuke them. He told Timothy to steer clear of such unchristian “babblings.” He told him that such godless chatter would be fatal to all who gave an ear to it. He even went so far as to suggest that this type of gossip would act as a gangrene to the soul, rotting and decaying and destroying everything it touched.

So Paul saved Timothy from the gossiping twins in his church. There are many modern Timothys whom we will either save or destroy. We will destroy them with poisoned-tipped words; and our hands will be bloody. Or we will save them with Calvary-kissed love.

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Street-Level Entrance

A NUMBER of years ago your editor was the guest speaker at a church which had some forty-five steps from the sidewalk to the front door. One of the concerns of the pastor of this church was that this sort of entrance made it difficult or impossible for some people to attend the services of the church who otherwise would come. They since have moved to another location and have built a new church with only a fraction of that number of steps at the front entrance. There was a period of time in which architects seemed to glory in the elevated front entrances to churches. We see buildings all across the country built during this period, and in most cases the church members have felt this was a handicap in getting people to come to church. The church in which your writer was converted had two sets of steep steps up to the entrance which were difficult to maneuver in good weather and all but impassable when ice and snow covered them. This church has since remodeled the front entrance with street-level doors and the necessary steps inside.

But we are not concerned particularly at this time with church architecture, even though it would be a good subject to discuss. Certainly those who are planning to build a new church or remodel an old one should give attention to the importance of having the front or principal entrance accessible. Of course the ideal would

be to have no steps at all from the sidewalk to the auditorium. In any event the number of steps should be kept at a minimum.

But it is the less tangible "steps" which hinder people from attending church about which we are concerned at the moment.

During this pre-Easter and Easter season we are thinking much about Christ and His plan of atonement. We shall talk to our people about the cross and the passion of our Lord. Among the many things which Jesus accomplished in His short stay on earth was this: He put the entrance of the kingdom of God down on street level. The approach to God was made accessible to all men. There were no barriers which would prevent men coming to God except those which they constructed in their own minds. Furthermore, God wills that it shall ever remain like this. He must be grieved over the fact that His Church has reconstructed barriers which His Son pulled down as He came to live among men. For there are barriers in many of our churches today. Our entrances in too many cases are not on "street level." There are many who do not attend our services because there are too many "steps."

Of the highest and most difficult to climb, of course, are the steps of race and class. We are seeing considerable attention focused upon these issues today. We do not propose here to suggest a set of sweeping answers to the

sociological problems of the world, for these problems are complex and deep-seated. However, it must be said that the Church must not be a part of any movement which would raise barriers before any of God's children that they might not be able to find their way to Him. The Church must never be guilty of purposefully eliminating certain groups or of operating on the principle that some cannot be saved. From the critical standpoint the Church has done quite well at this point. The outreach of Christian missions has been a testimony of the Church's belief in the universality of the gospel which even the most radical social reformers cannot truthfully overlook. The Church has done a better job in keeping the Kingdom at street level than some would have us believe.

It is not in the area of the theoretical, however, that the greatest danger arises. It is rather in the area of the practical. That is, we may admit on the witness stand that all men can be saved and all can share the Church's fellowship, but practically we do not make provision whereby that can come about. In Great Britain prior to John Wesley's day a religious caste system had grown up which for all practical purposes kept the average person outside of the Kingdom. That was one of Wesley's chief concerns, and his ministry for more than fifty years to the common people as an itinerant preacher proved that he believed sincerely in the "democracy of the kingdom." One of the central purposes of P. F. Bresee in leaving the denomination in which he had preached for most of his active ministry to form a new denomination was that he might take the gospel to the poor, those whom the great churches had bypassed, neglected, and all but forgotten.

We need to take heed today lest we, each in his own way, create bar-

riers which limit the outreach of our church. Some give attention to the very poor, so much so that they never have any time for the middle class or upper class of the community. By their actions some say that the gospel is not for these. Others make a caste of the middle class or upper class and totally forget the poor of the community. By their attitude they say to those who cannot dress so well, "Climb the steps if you will."

This can develop within the fellowship of the church in a sort of a "holy group" who are so self-satisfied and content with things as they are that the outsider is never quite welcome. It is easy for the church to enjoy itself so much that the visitor is never really much else but a stranger. We talk considerably about a church being a "friendly church" but any effort in this direction must go deeper than the mere welcome in the vestibule. Some churches who have practiced the art of a glad-hand welcome because they have been told they should do so are really quite close-knit in their basic fellowship, causing the one from the outside to feel that he is really not wanted. All of this means that we have constructed barriers at the entrance of our churches which will keep all but the most robust souls away.

There are also those mechanical barriers which can keep people away if we do not keep a constant vigil. Dingy, smelly, musty Sunday school rooms cannot long hold interest for those who do not have to come to Sunday school. Our own kiddies may put up with such conditions (maybe) but others find here barriers which they just do not want to climb. If a community organization were soliciting the membership of our children and provided for them no better than do we in some of our churches, we would pass it by as unimportant and not worthy of our attention. There

are many who are thus passing by the church. What more could be said of poor heating (and cooling) facilities, poor ventilation, uncomfortable pews, poor acoustics, and the like? While we may not find it possible to have the finest church in town, we should take pride in keeping the one we do have in the best possible condition and make it attractive and comfortable.

But the greatest barriers which the unchurched world find as they would approach the Church are not physical but are spiritual and moral. Some churches have been situated in their respective communities for years with little or no growth. When we seek to find the answers as to why a given church has not made an impact on the unsaved, we too frequently run into accounts of church members who have not lived right before their neighbors or a preacher or two who has "gone bad", etc., etc. In far more cases than we would like to admit the Church has erected barriers before the unsaved by its inconsistency and its failure to present to the world a fair example of what salvation really is. And in all too many cases when such conditions exist, the church is indifferent to the need of giving a group witness to the community of which it is a part. Here certainly is a point about which pastors should be constantly cautioning their people, lest we destroy the street-level entrance to our sanctuary.

And then of course we must realize that in our day people are not seeking out the church as being a need in their lives. The church member must go to people where they are and bring them with him to the house of God. And a church which fails or neglects to have a visitation program or whose people do not take the responsibility of personal witnessing will find that the unsaved will stay away. We must realize that, to the person who is not familiar with the church, it is a long way from the street and the security of one's car up the steps and inside the door of a church. Denominational barriers, misconceptions of what churches are for, fear of the unknown, all make it hard for the unchurched person to come to church. Here is where the personal touch, the personal invitation, the personal lift will help when all else fails.

More could be said. Perhaps each pastor would do well to give his church a thorough analysis to see if truly he has a street-level entrance. Perhaps there will be some steps which will not be so easily seen. Some can be corrected quite easily; others may be costly in terms of dollars and cents or costly in terms of changed habits and patterns of operation.

However, a general remodeling of our churches to make all of them with street-level entrances would be one of the most rewarding projects we have undertaken in quite some time.

WAITING ON GOD:

The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."

Roy O. McClan, *"This Way, Please"*
(The Fleming H. Revell Company)

The Preaching of G. Campbell Morgan

By James McGraw*

A BIBLE EXPOSITOR without peer. In his hands the Bible—its pages, precepts, characters—is made positively to live and to exude an enheartening, a vital force.”

The writer of these words? A man named John Harries, which may mean something to the average reader and again may mean nothing at all. The “expositor without peer” of whom he writes? A preacher named George Campbell Morgan, whose name has become an inspiration and a challenge to every preacher of the Word who recognizes excellence and appreciates greatness in the most important task of a minister of the gospel of Christ—his preaching.

Born into the home of a humble, itinerant preacher in Cutwell Villa, Tatbury, in Gloucester County, England, in December of 1863, George Campbell Morgan was too frail as a young child to go to school. He received excellent tutoring at home, and although deprived of the social life the public schools would have afforded him, he learned perhaps more during these early years than would have been possible in the schools.

At eight years of age he experienced the first great sorrow of his life when his favorite sister died, but after a normal period of grief he began to find solace in the friendship of other children, and about this time his health permitted him to attend the public schools.

Biographer Jill Morgan writes that his childhood was lived in the “atmosphere of preaching.” “Plain living,” she explains, “and an absence of all counterattractions, few friends of his own age, together with a sensitive nature which had already felt the basic shock of loss, combined to make him thoughtful and introspective beyond his years.”

He preached his first sermon at the age of thirteen, and then did not preach again until two years had passed. At fifteen he began to preach quite often in country chapels and wherever the opportunity presented itself. About this time he completed his formal education, which was the equivalent of our American high school graduation. His intense desire for knowledge inspired him to continue learning throughout his long and fruitful life, however, and he became one of the most respected Bible scholars of his time.

Significant in the early life of G. Campbell Morgan was a period of doubt which plagued him from the time he was nineteen until the age of twenty-one. John Harries quotes Morgan’s own account of his experience:

“At the age of nineteen my early faith passed under eclipse, and I ceased to preach, which I had begun to do at the age of thirteen. For two years my Bible was shut; two years of sadness and sorrow. Strange, alluring, materialistic theories were in the air, and to these I turned . . . In my despair I took all the books I had, placed them in a cupboard, turned the

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key, and there they remained for seven years. I bought a new Bible and began to read it with an open mind and a determined will. That Bible found me. The Book gave forth a glow which warmed my heart, and the Word of God which I read therein gave to my troubled soul the relief and satisfaction that I had sought for elsewhere. Since that time I have lived for one end—to preach the teachings of the Book that found me.”

From the time of this experience, G. Campbell Morgan was never the same. Small wonder one of his biographers made the title of the book of his life *The Man of the Word*. He was above all a preacher of the Word of God.

What was the secret of his success as a preacher and a pastor? He was often asked this question by young ministers, and he answered them, “Work, hard work, and again work.” Until the last few months of his ministry Morgan was in his study by six o'clock every morning or very soon afterwards, and he studied early so that he might study without interruptions. He recommended to young preachers that they not look at the newspapers or read anything secular until after one o'clock in the afternoon, so that their minds could remain fresh while studying the Word.

Characteristic of Dr. Morgan's method of sermon preparation was his habit of studying the Bible thoroughly before ever consulting a commentary. He writes in his book *Preaching*, “For years I have made it a very careful and studied rule never to look at a commentary on a text, until I have spent time on the text alone.” He believed that the business of taking a text and looking to see all the other texts indicated in the references “is often destructive of real thinking and real Biblical work.” He practiced the method of what he termed “firsthand thinking” on the scripture, rather than

beginning the study by borrowing what other books have to say on the text.

Morgan's method has been used successfully by many noted preachers. Dr. Guthrie fastened his mind upon a text and then put on paper, just as they occurred to him, all the thoughts that seemed pertinent to the subject at hand, Archbishop Magee never looked about him for suggestions until he had first sketched his ideas as they came to him on the text. Alexander MacLaren thought about the text, without pencil or paper, until his thoughts began to clarify and develop. Charles E. Jefferson usually decided on his text and then “brooded” upon it for several days. All these men would agree with Morgan in recommending and practicing the method of studying the Word first, commentaries later.

Lest it be concluded that G. Campbell Morgan discounted completely the value of consulting many sources in the study of the Word, it must be emphasized that nothing could be farther from the truth. On the contrary, few men have had a more complete, card-indexed, tabulated, catalogued file of information than Morgan. He was never at a loss as to where to find a reference or verify a quotation. He wasted very little time in searching for the data he needed.

It must be added that prayer played a most important role in his method of sermon preparation, although he did not agree with those who seemed to believe there is virtue in “long prayers.” He once explained that he did not believe in praying all night, because it might give the impression that he was trying to “force” God to act. He expresses his feelings thus: “I can honestly say that I never have, and I never do settle down to a piece of work on my Bible without actual prayer for help.” He goes on to say that he doesn't feel that “God needs a lot of hammering to persuade Him.”

and the actual time spent in prayer is relatively short.

G. Campbell Morgan believed preaching should contain three essentials: truth, clarity, and passion; and his own preaching exemplified this ideal. He urged that preaching is not the proclamation of theory or the discussion of a doubt. "We are never preaching when we are hazarding speculations," he declares. "Neither is the declaration of negations preaching. Preaching is the proclamation of the Word, the truth as it has been revealed." He sees preaching as "the declaration of the grace of God to human need on the authority of the Throne of God; and it demands on the part of those who hear it that they show obedience to the thing declared." In G. Campbell Morgan's opinion, when a man preaches he stands squarely between human need and divine grace.

Morgan's preaching was a good example of what he would call analysis, synthesis, and application, the making of truth real to the needs of those who hear it. His own words show how he considered the right and wrong way to do this. He writes, in *Preaching*, "Here is an illustration of how not to do it. The text is, 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' . . . Note the divisions made by a preacher who said, 'First, we have presented to us the transcendental properties of the Divine nature. Secondly, we have the anthropomorphic relations under which those transcendental properties of the Divine nature stand revealed and become apprehensible . . .'" Need we go on? Morgan makes such pedantic nonsense appear ridiculous as he declares that not one in a hundred would grasp these ideas when so presented.

He gives a better example, using the text, "Thy word have I hid in mine

heart, that I might not sin against thee." Morgan suggests this type of treatment:

- I. *The Best Treasure*—"Thy word"
- II. *The Best Place*—"Hid in mine heart"
- III. *The Best Purpose*—"That I might not sin against thee"

He believed in brief, clear introductions, and conclusions which "conclude, include, and preclude!" He saw the sermon as a "getting of the guns in position so that in the conclusion we can open fire on the enemy." He laments that too many preachers take so much time in getting the guns into position that they have to finish their sermons without firing a shot. Conclusions, to G. Campbell Morgan, were the "storming of the citadel of the will." The last sixty seconds of his sermons were dynamic moments in preaching.

Although most remembered for his Biblical expositions and his great pastoral preaching, Dr. Morgan possessed the evangelistic zeal and fervor of a revivalist. He loved souls. His devotion to God and to the Word of God inspired him with the passion of a soul winner, and his preaching went directly to the heart of the missionary, evangelistic, gospel message, namely, "Christ died for our sins."

A striking figure in his appearance, according to Harries, G. Campbell Morgan achieved a measure of his rapport by means of his physical qualities as well as his spiritual and mental powers. His keen, intellectual face, "a bright quick eye, which flashes with passion or wells with emotion; a resonant voice, which now blazons like a trumpet, then pleads in plaintive and irresistible pathos," made his delivery effective.

His gestures were numerous but never exaggerated, and they were always graceful and natural. His hands

moved expressively, reminding the listener of what Quintilian said of their capabilities in expression: "For other parts of the body assist the speaker, but these, I may say, speak themselves. By them we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate, we express fear, joy, grief, our doubts, our assent, our penitence: we show moderation, or profusion; we mark number and time."

"Truth, clarity, passion." G. Campbell Morgan loved the truth, and found its precepts in the pages of the

Book of books, the knowledge of which he made his chief intellectual goal. He sought and found the means to make the truth clear and present it simply and plainly, in the language of the people, so that even the unlearned and unwise need not "err therein." Passion, which is love on fire, burned within his soul and sent its warmth into the minds and hearts of those who heard him preach.

He preached the Word; he stirred human wills; he preached for a verdict. He exemplifies a worthy ideal of pastoral preaching.

SERMON of the MONTH

The Call of God Through His Church

By George W. Privett*

TEXT: . . . *We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good . . .* (Numbers 10:29).

We need continually to understand the basis of our church's appeal to men outside of Christ. To build our church membership on the basis of an unworthy and superficial motivation is to undercut the underlying principles of the holiness message we proclaim.

In the Israelites' journey to the land of promise we notice an incident which provides helpful insight into God's call to the sinner through His Church. The portion referred to is Numbers 10:29-32:

And Moses said to Hobab, the son of Raguel the Midianite, Moses' father

in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

Moses, as representative of Israel (a type of the Church), implores his brother-in-law Hobab (a type of those we seek to win) to join them on their way to the promised land. In this emphatic appeal and Hobab's response we observe four things: (1) the immigration, (2) the invitation, (3) the interference, and (4) the inducement.

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I. THE IMMIGRATION

"We are journeying unto the place of which the Lord said, I will give it you . . ." People are attracted to and want to be a part of a church that is on the move. The static, self-contained, and dead-like organization exerts very little pull on the heart of modern man. We must make sure that our churches locally are what the Church of the Nazarene is generally—a church that is on the move. If people in our communities see a healthy growth in our churches, they will sooner or later come seeking the source of our power and drive.

Fifty years have served to prove conclusively that our church is an inheriting church; it's going somewhere and not around in circles. We are going to "the place of which the Lord said, I will give it you . . ." The children of Israel were traveling to Canaan, a type of holiness. Interpreting this in the light of the New Testament perspective, the Church should be sanctified, on the highway of holiness, looking for a "city which hath foundations, whose builder and maker is God." This future glory affords present delights as we catch the fragrance of heaven's atmosphere and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Unless the Church has a clear sense of direction, she will be like a hitchhiker on the side of the highway looking at a road map. No one will assist a fellow until he is sure of his route.

II. THE INVITATION

"Come thou with us . . ." In our church the invitation to church membership always comes after the candidate has believably responded to Christ's invitation to salvation.

In our story the one invited is Hobab, a Kenite, whose home was in the wild country which was full of dangers, drought, and death. We find the

parallel today in those who, like this child of the desert, are wandering in the barren wilderness of sin. We must go to them with redemption's story and with the inviting warmth of our fellowship.

But we also notice that Hobab had religious backgrounds, for his father, Jethro, was priest of Midian. Therefore he had, to a certain extent, witnessed the power and mercy of God. He had traveled a distance with the people of God serving as guide before he now starts to leave. Yes, we have in our churches many second and third generation Nazarenes who know the church by observation but not by experience but who need to be brought into a dynamic Christian relationship. Our goals in membership can be attained if we go to those who have already "traveled a distance" with us in the Sunday school hour, the N.Y.P.S., the evangelistic service, and as visitors at other church functions, and invite them to a fuller fellowship.

The winning power of a church is in direct proportion to its witnessing activity. We cannot expect people to become a part of our organization unless we make church membership a natural step after one is saved from sin and separated from the world. The church whose leaders and members have a disposition to share the road to heaven with others will experience a multiplying throng of spiritual pilgrims.

Fortifying this witness should be the holy character of the Church. God's true people have always been "called out" ones—"a royal priesthood, an holy nation, a peculiar [treasured] people." The church whose faith is weak and whose hope is dim will be found to have little power to rouse the careless and draw them into its fellowship. Men are most likely to be gained to Christ and the way of

salvation by the church whose members manifest by their words and lives the presence in their hearts of a bright and living hope of eternal life.

Let us say repeatedly, pressingly, and with all the passion of our hearts to those outside—"Come thou with us . . ."

III. THE INTERFERENCE

"I will not go; but I will depart to mine own land, and to my kindred" (verse 30). The world, the flesh, and the devil militantly oppose our work to win, enroll, and employ men. To be a member of our church, a man must not only be saved and pressing on for the second blessing; he must "line up" with our stand against the sins of the day. Our convictions as outlined in the *Manual* must become his if he is to make a genuine Nazarene. Family ties, the habits of sin, and the worldly crowd still hinder many from the decision to be a church member.

We must hammer home the scriptural basis for our church's insistence on a radical break with the world and a closer than normal walk with God. Our candidates need to be taught that "the Christian lives in the world but goes against its current." With the help of the Holy Spirit they will eventually realize that our standards actually hold our doctrines secure and keep them unblemished.

IV. THE INDUCEMENT

In the face of this resistance Moses declared, "Come thou with us, and we will do thee good." Somehow we must succeed in making our church home attractive if we would gain outsiders—attractive physically, but most important, attractive spiritually.

I believe that we can honestly say to those we seek to win, "Come thou with us and we'll do your souls good." Our churches ought to be "mutual-

aid societies" bent on helping folk in every way possible. Like a hospital, we can't do some people good unless they submit to surgery. But if they undergo the heart surgery God requires, they'll become beautifully suited with pure hearts and well equipped for life and death.

We can also say, "Come thou with us, and we'll do thy family good." Hobab's acceptance of Moses' invitation meant that his descendants became heirs to the land of Canaan. If people come the holiness way today, more than likely their families and children will be saved. The family altar program is an important and growing emphasis in our church and, if implemented, will insure our future.

A third inducement is, "Come thou with us, and we'll give thee a place of fellowship." The warmth, vitality, and reverent freedom expressed in our worship and fellowship constitute a strong attraction to those accustomed to restrictive form and chilling ritualism. They need to know that they can become a part of the tie which binds closer even than blood relationship.

Do you know what won Hobab? Not the glorious prospect of living in a land flowing with milk and honey. Not that at all. It was the proposition that if he came with the people of God he would be given a place of service. I fear that we have used this inducement all too little. Far too many of our people who profess to be saved and sanctified have failed to find joy in serving as well as in worshipping the Lord. It isn't enough for us to be good; we must be good for something.

Moses wanted Hobab as a guide. It was true that the pillar of cloud and fire directed them generally but these did not serve in their particular excursions. And we too have general directives, but to fulfill God's will for

our church we need a vast army of harnessed and hard-working church members who will shoulder specific responsibilities faithfully. Let's tell people that the Lord has need of them to come work in His vineyard.

Finally, "Come thou with us, and we'll give thee a future bright with promise." Our prospects are good. The sun is not setting—it's still morning! God has unequivocally promised to bless the preaching and living of holiness. The protected, plain, and clean highway of holiness leads

straight to the downtown area of heaven. There are unlimited horizons ahead.

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good . . ."

Let's keep on the journey . . .

Let's repeat the pressing invitation . . .

Let's make the inducements compelling and attractive . . .

If we will do these things, the Lord will add "to the church daily such as should be saved."

The Bible, Word of the Living God

By Paul Updike*

OBJECTIVE REALISM demands that we "search the scriptures for . . . they are they which testify of me [Christ]" (John 5:39). This continuing testimony as the Word of God has had many enemies. Rationalism has arisen in many systems of thought and philosophies to turn souls aside from the faith "ground" of the Bible.

It is noted, however, that it was the strong influence of Ebionism and Gnosticism that occasioned the writing of much of the New Testament. God used the writings of faithful men to challenge the rule of pure, human, critical reasoning. Among these are the works of Matthew, John, Paul, Peter, Jude, and others.

Reason as the sole guide of interpreting scripture and dogma would strip the Word of its moral character, discredit its mode of inspiration, and set up human criteria as the sole judge of its import. The very Word's endurance in the conflict reflects a divine ruggedness in truth.

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The Morality of the Word

To many, the thought of the Word is largely one of convenience, of a method, of correspondence of an idea, of adapting the weaknesses of men to the divine urge. However, "inspiration is the actuating energy of the Holy Spirit by which holy men chosen of God have officially proclaimed His will as revealed to us in the sacred Scriptures" (*Christian Theology*, Wiley, I, 168).

Note that Dr. Wiley calls attention to the fact that the writing was the revelation or proclamation of God's will by official agents. These men were holy and consequently capable of being morally activated to the point of expression for God. They conclude with those who were alive at the time and instance of His incarnation and death. God chose the authors and inspired them to write what has come to be called the canon of the Church.

In the transmission of His will there is more involved than the mere communication of ideas and facts. The

Bible is resplendent with these. But it is the Word of God in reference to this "will" in the transmission of perfect moral sentiments, and moral force establishing right relationships for a moral universe. Its glory rests in its imperative, the "Testament" (Old and New) of God.

A will is in effect, however, only upon the death of the testator. "For a testament is of force after men are dead . . ." (Hebrews 9:17). If we can establish the fact of the death of the Testator of the new covenant, we can begin to proceed with the expectation of its fulfillment.

The writer of the Hebrew letter continues, "So Christ was once offered to bear the sins of many" (9:28). Jesus himself said of this offering, "This cup is the new testament in my blood" (I Corinthians 11:25). The Bible speaks of many things, it is true, but it is so written and constructed as to challenge faith in the life, death, and resurrection of Jesus Christ the Lord.

When one thinks of the "word" of an individual, he is not only concerned with the engagements of intellects; he is concerned more with the trustworthiness or reliability of the word as a basis of faith and action. It is the confidence of hearts. Believing the Word involves a conception of the morality of God.

Consequently, true Christianity is a way in which one trusts God's revealed will in His written Word. To benefit from its provisions, the believer must conform to its portrayal of Christ, the living Word. The moral nature of the Word is twofold: the Bible sets forth the heavenly inheritance and brings to the inheritor the "mind of Christ" to make it real.

The Body of Truth

A question naturally arises at this point. It is true, all right, but is this

all or is there more to come? John the Baptist was moved by a similar query, "Art thou he . . . or do we look for another?" (Matthew 11:3) Is it complete and final? Can I now trust its provisions, rest upon its promises, and be assured of my "inheritance among them which are sanctified"? Finality of the body of truth is dependent upon the choice and morality of God. The "holy men" referred to must emphasize the fact that God's choice in the mode and means of expression leaves all else outside of the "authorized voice."

First of all, who were these persons who spoke the fullness of God's will? No one could better inform us of the truth in this regard than the Apostle Peter himself. He states, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:16, 21).

St. Paul established his incorporation in the divine authority by the "full freedom" he was privileged to enjoy; he had "seen Jesus" and the fruit was already present "in the Lord" (I Corinthians 9:1).

These living witnesses testify to the death and resurrection of the Lord. Their witness is closed and the Scriptures become a closed record. That He appeared to St. Paul shows that He could appeal to others personally, except that it must not break His choice of eyewitnesses of fact and glory as His will is written with the finality of function.

But what about the divine concord in establishing the record as complete, Who takes over not only as the author but the executor of the will?

We must now recognize the impact

of Pentecost. The Comforter is come. Functional embellishments attended the opening of the will. These attended the birth of the Church and emphasized that God is a Person with a sense of personal dignity and power. We are struck with the fact that His moral truth and mode of accentuation are to be reverently feared; at the same time, implicitly trusted.

To judge God's proposition of moral reconciliation, cleansing, and fellowship in the inheritance, it is necessary to approach the "light" in the center of one's own moral sense of response and accentuation to the demands of the Holy Ghost, most worthy of faith and true to the covenant. "Bring forth . . . fruits meet for repentance," (Matthew 3:8) as John the Baptist would put it.

That is to read, "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9), we must be aware that to stand there is to be faced with the moral imperative that we must confess. We move in the impelling judicial sentiment of the universe when we face the body of truth. It stands across the centuries with ambassadorial powers to fully

establish covenant relations with everyone who believes. All that the sinner needs to do is to carry out its precepts. The Holy Spirit stands by to execute the unfailing provisions of the completed body of truth, beautiful in its harmony and completeness.

This Testament (the New and Old), the will sealed with Christ's own blood (the "blood of the everlasting covenant") (Hebrews 13:20), the Scriptures written so all may read and believe, this is to be understood as the "final and authoritative Rule of Faith in the church" (*Christian Theology*, Wiley, I, 183). There is no lawful way to add or detract (Revelation 22:18) from what these who were "moved by the Holy Ghost" uttered concerning His will. The will cannot be changed, the Testator did die according to living witnesses, and the Bible speaks to inform faith with full power to accomplish that for which it was sent forth (Isaiah 55:11).

This is the last will and testament of the Saviour. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This is the Word of the living God.

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III. The Problem of the Alcoholic**

By Edwin Fair, M.D.*

BEFORE WE CONSIDER the role that the psychiatrist, the minister, and the church play in managing the alcoholic, in order to better understand the problem we must consider how alcohol affects society, because alcoholism is becoming increasingly a social and medical problem in our country. As a matter of fact, alcoholism is a major health problem. In 1953 there were six times as many alcoholics as there were cancer patients in the United States and there were eleven times as many alcoholics as there were active cases of tuberculosis. When you line up the figures they look like this: cancer, 740,000 cases; tuberculosis, 400,000 cases; and alcoholism, 4,589,000.

This latter figure for 1953 is the most recent figure available and it comes from estimates made after study of the scientific information available at the Yale University Center of alcoholic study. This same Center estimates for the year 1945 there were 2,876,000 alcoholics in the United States or a rate of 3,090 per 100,000 population. The 1953 rate, based on 4,589,000 alcoholics, is 4,390 per 100,000 population. These figures indicate that in a period of eight years the number of alcoholics in the United

States increased by 1,713,000, which would be an increase of 30 per cent. However, the authors of this article point out that this is not necessarily true, that chances are we are only finding more alcoholics who were there all the time.

In this same study it was pointed out that Washington, D.C., was accorded the highest rate, that of 7,800 alcoholics per 100,000 population. California led all the states with the rate of 7,060 per 100,000. It was followed by Connecticut, Nevada, Delaware, New Jersey, Massachusetts, and Illinois, in that order. Idaho with 1,770 alcoholics per 100,000 population was the only state having a rate of fewer than 2,000. Other states which had a low rate were South Carolina, Alabama, Iowa, Kansas, South Dakota, Utah, Mississippi, and Oklahoma.

Now we shall consider the part alcoholism plays in the total mental health problem of the United States. While statistics and theories cloud the issue, it is evident that alcoholism plays a major part in our mental health problem. Of course, in this consideration, one requires the acceptance of alcoholism as a mental illness. This is a much debated point. For example, which came first, the drinking or the personality disorder? Is a patient emotionally ill because he drinks, or does he drink because he is emotionally ill? In this consideration there

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**From lecture series, Nazarene Theological Seminary, 1958.

are those who feel that they have strong evidence to support either attitude. Generally speaking, physicians, and especially psychiatrists, consider alcoholism as a manifestation of emotional illness; and it is my understanding that those related with various religious groups in most instances feel that it is primarily a moral illness.

If one accepts the concept that alcoholism is a symptom of an underlying emotional illness and should be classified and treated as such, there are a few very rough comparisons which we may consider. In reports from public hospitals, one out of ten diagnosed first admission in the United States is an alcoholic. These were the figures of 1954. In considering this figure one must realize that all patients are diagnosed on admission, and that there is a general hesitancy on the part of public hospitals to report "alcoholic" as a diagnosis. If anything, this diagnosis of alcoholism on first admission will be higher than one out of ten. In the public mental hospitals one out of twenty diagnosed resident patients is an alcoholic. But again, in the consideration of this figure one must realize that alcoholics tend to leave mental hospital quicker than patients with other mental illnesses, such as schizophrenic reactions, who are in the hospital for a longer period of time and make up a larger and larger segment of the resident population. These figures then are also probably very low. In addition, most of the alcoholics are under private rather than public hospital care.

In a further consideration of the problem of alcoholism, in the uniform crime reports put out by the Federal Bureau of Investigation, alcohol-related arrests represented 60 per cent of all arrests for all offenses in 1956. There was a 20 per cent increase in

juvenile arrests during 1956, that is, people under eighteen years of age, with an almost 20 per cent rise of teen-age drunkenness over arrests in 1955. The National Safety Council Studies revealed that drinking drivers were involved in 55 per cent of the Christmas and New Year's fatalities in 1955; and according to the chairman of the American Medical Association, Medical Legal Subcommittee on Chemical Tests for Intoxication, alcohol probably played a part in about 50 per cent of the 38,000 highway deaths in 1956. He termed them "alcohol-flavored" accidents.

In 1956 the American people spent ten billion, five hundred million dollars for alcoholic beverages. This is nine times the amount spent for medical care and hospitalization insurance and it is more than the combined total of what we, as a nation, paid for all books, magazines, and newspapers and contributed to religious and welfare activities. It is over three times the amount given to all churches and religious bodies. One dollar out of every twenty-five spent by Americans last year went for the purchase of alcoholic beverages. In 1955 approximately 67 per cent of the adult population used alcoholic beverages, while 33 per cent abstained. This, at best, is only an educated guess and represents a survey of some twenty sources of information, private and governmental, compiled by the Yale Summer School of Alcoholic Studies. According to the Gallup pole in 1958, 55 per cent of adults drink while 45 abstain. When broken down into sex differentiation, 45 per cent of women drink while 55 abstain. Among men 67 per cent drink while 33 per cent abstain. There is no necessity to belabor the point; this is convincing evidence that alcoholism is a problem in the United States and it warrants some consideration.

Now we shall turn to a consideration of the nature of the alcoholic. Who is the alcoholic? Not all of these estimated sixty-two million adults in the United States who use alcoholic beverages are alcoholics. Though it may sound trite, it is true that it is from this group that the alcoholic comes. The total abstainers do not become alcoholics. It has been estimated that approximately one in nine social drinkers will become an alcoholic. As yet we have no scientific measurement to tell which of these social drinkers will become alcoholic. In determining whether a person is an alcoholic we must know whether his drinking frequently or continuously interferes with his relationship to other people, in his social relationships, in his role in the family, his job, his finances, and in his health. If it does, then this person is an alcoholic. If a drinker finds that alcohol consumption is interfering with his work, family, or finances, he will reduce his consumption, while the alcoholic usually does not even recognize the casual relationship between his drinking and the difficulty in living. Several people have worked out check lists for those who drink to determine whether or not they are alcoholic. However, I think for our purposes the definition given by Clinebell is sufficient. I quote, "An alcoholic is anyone whose drinking interferes frequently or continuously with any of his important life adjustments and interpersonal relationships."

Dr. E. M. Jellinek, in a study to determine in what order, if any, the symptoms of developing alcoholism occurred, secured histories from ninety-eight members of Alcoholics Anonymous. He found that certain experiences were remarkably common. Clinebell has coupled these into a composite picture. Ninety per cent of the alcoholics began serious drink-

ing on week-end drunks. Three-quarters of those questioned said they had been drunk before their twentieth birthday. In addition to week-end drunkenness, two other symptoms of a warning nature appeared. One of these is the "blackout." The drinker usually has "slept it off" before he discovers he cannot remember what happened after a certain point the night before. Another symptom that usually appears about this time, the drinker begins to "sneak drinks." He will sneak one and take more than the rest of the members of the party. According to Jellinek, these are definite pre-alcoholic symptoms.

The drinker begins to realize that whenever he takes a drink he always winds up drunk. He doesn't intend to go that far, but he does. However, he can still control the occasion of his drinking, but not the amount. Up to this point he has been in no real trouble with his job or with society, but unless there is some circumstance that reveals the nature of what is happening to him, unless he gets some insight to show him that alcohol is becoming an acute menace, he continues. Over the next months he will begin to rationalize about his heavy drinking. He says that he won't get drunk unless he has a reason to, but he always finds reasons. He becomes resentful and may participate in antisocial acts, such as fighting or destructiveness. Still, he is able to explain and rationalize.

Some months or years later, he finds taking a drink in the morning for an "eye-opener" a necessity. He continues to rationalize and says that it is indispensable, so that he can "get going for the day." Perhaps another one or two years will elapse before he begins to go on benders. These drunken episodes last for days without regard to his family, work, social responsibility, or other duties. He has lost control over the occasions of his

drinking as well as over the amounts. Solitary drinking is now the rule. Social isolation becomes pronounced. He loses jobs repeatedly, or does not get advancements and his friends begin to drop him.

About the time he begins to go on benders or before, he often will have a flash of insight that alcohol has obtained a dangerous hold on him and he will make an effort to give up liquor entirely. He says he is "going on the water wagon." Not being successful in this, he will try to change the pattern of his drinking. He will not drink before a certain hour of the day or he will drink only beer, but he doesn't. He is too deeply involved. He begins to experience persistent remorse about his drunkenness; rationalizations are no longer holding up. He will never be without liquor if he can help it and he will protect his source of supply. Indefinable fears grasp him. He is frightened but he doesn't know why. He can't say why.

He develops tremors of his lips and hands. Quite often following this, there are unreasonable resentments towards others, directed toward anybody and everybody who doesn't agree with him. He becomes ego-centric and irresponsible. He is in the stages of chronic alcoholism.

At this time, his physical health and anxiety have probably brought him into the doctor's office but he does not stop drinking. If he has sought religious counsel previously, he now will come to the minister or priest for spiritual help. The appeal for religious assistance as a symptom is a later development of the chronic alcoholism, and it may mean that the rationalization system has broken down, and no longer affords adequate support to the alcoholic. He can no longer conceal from himself what others have known and seen for a long time. He finally will admit that alcohol has whipped him. Such is the brief, composite picture of the alcoholic's career.

CALVARY:

I see something more on Calvary's hill than just a man being killed, more than an execution, or a death. I see in it something more than the work of man at its worst. Something more than a crowd of people intent on killing a man. Something more than a throng rejoicing that they "had" Him, at last! Something more than a taunting mob crying, "Why don't you save yourself?" Something more than a pitiful body hanging there between earth and sky.

Calvary? Oh, that is something to sing about! It has given birth to some of our finest music. It pulls at the heart of mankind. From the window of the train that rushes him through life, man sees out there not death and bitter winter, but hope, fellowship, and love. Here is revealed a love that "will not let us go."

Calvary is luminous. It is bright and gleaming. It has something so wonderful about it that it makes me want to walk toward it; and as I walk, I find myself returning home—to the true home of the soul.

*Charles Ray Goff, "Anyone for Calvary?"
(The Fleming H. Revell Company)*

III. The Reformation

By Ralph Earle*

1. LUTHER

The Protestant Reformation gave to the Bible a new place of importance. Whereas the Roman Catholic church had made it co-authoritative with the church (or tradition), the great reformers made it the supreme and sole authority for faith and morals.

Martin Luther struck this note dramatically at the Diet of Worms (1521) when he declared:

Unless I am convicted by Scripture and plain reason . . . my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.¹

Dr. George Croft Cell, of Boston University, under whom I studied the last two years of his life, used to say that by "Scripture or reason" Luther meant "the Scriptures reasonably interpreted." This remained the Reformation point of view.

That Luther did not in this assertion intend to place reason on a plane of equal authority with the Scriptures—as some have claimed—is abundantly proved by this quotation from "The Papacy at Rome":

The teachings of human experience and reason are far below the divine law . . . It is most deplorable that we should attempt with our reason to defend God's Word, whereas the Word of God is rather our defence against our enemies.²

It is sometimes assumed that because of his great emphasis on justification by faith, as over against justification by the Law, Luther held a low view of the Old Testament. But in "The Magnificat" he makes an extremely strong statement to the contrary. He says:

All the fathers in the Old Testament, together with all the holy prophets, had the same faith and Gospel as we have.³

He explains this by saying:

The sole difference is, they believed in the coming and promised Seed: we believe in the Seed that is come and has been given.⁴

Again, in his "Introduction to the Old Testament" he writes:

And what is the New Testament except an open preaching and proclamation of Christ, appointed by the sayings of the Old Testament and fulfilled by Christ?⁵

That the Bible was the supreme authority for Luther is shown by this

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¹Roland H. Bainton, "Here I Stand" (New York: Abingdon-Cokesbury Press, 1950), p. 185.

²"Works of Martin Luther" (Philadelphia: United Lutheran Publication House, 1915-32), I, 346 f.

³Ibid., III, 196.

⁴Ibid.

⁵Ibid., VI, 367.

statement in "The Babylonian Captivity of the Church":

Those things which have been delivered to us by God in the Sacred Scriptures must be sharply distinguished from those that have been invented by men in the Church, it matters not how eminent they be for saintliness and scholarship.⁶

Again, he says:

The teachings of the fathers are useful only to lead us to the Scriptures, as they were led, and then we must hold to the Scriptures alone.⁷

It cannot be denied that Luther has left us no clearly defined doctrine of inspiration. Within the Lutheran groups both extreme liberals and ultraconservatives have quoted Luther in support of their opposing views.

H. H. Kramm, in his book, *The Theology of Martin Luther*, calls attention to the fact that Luther seems sometimes to take a rather independent, critical attitude toward some parts of the Bible. (However, Luther's well-known disparagement of the Epistle of James is explained as a question of its canonicity rather of the inspiration of canonical scripture.) But Kramm goes on to say:

On the other hand, there are many quotations—I should say by far the great majority—which apparently point in the opposite direction—namely, that Luther treated the whole Bible as the Word of God, as inspired, infallible, and therefore with the greatest reverence.⁸

Whether Luther believed in the verbal inspiration of scripture or not is a contested point. Laird Harris emphatically asserts the affirmative.⁹ He feels that Marcus Reu, in his book, *Luther and the Scriptures*,¹⁰ has

amassed sufficient evidence to carry the point. On the other hand, Kramm writes: "Protestant theology after Luther developed the doctrine of 'verbal inspiration' of all the canonical books of the Bible."¹¹

With this judgment James Mackinnon agrees. He says: In putting the Bible into the hands of the people, Luther thus taught them to discriminate as to the relative value of its various components, and exercise the critical faculty on its contents. This discrimination and criticism are clearly incompatible with the belief in its verbal inspiration, and Luther, in spite of his emphasis on the Bible as the inspired word of God, does not seem to have actually shared this belief . . . The theory of verbal inspiration of Scripture is a product, not of Luther, but of the later Lutheran orthodoxy.¹²

But this assertion is a bit difficult to harmonize with Mackinnon's own summary of Luther's attitude toward the Bible. He writes:

Luther has an unbounded veneration for the Bible as the God-inspired Book. His veneration embraces its language as well as its contents. In the Bible we have the very utterance of God, or the Spirit of God or of Christ.¹³

That this was so can be shown by a quotation from Luther's *Commentary on the Psalms*. Speaking of Psalms 90, which in the heading is attributed to Moses, he says: "We must, therefore, believe that the Holy Spirit Himself composed this Psalm."¹⁴ That sounds very much like verbal inspiration!

What is meant by "verbal inspiration"? Kramm is very fair in his description of it. He writes:

⁶Ibid., II, 261.

⁷Ibid., III, 337.

⁸H. H. Kramm (London: James Clarke and Co. Ltd.), p. 108.

⁹R. Laird Harris, "Inspiration and Canonicity of the Bible" (Grand Rapids: Zondervan Publishing House, 1957), p. 75.

¹⁰Columbus, Ohio: Wartburg Press, 1944.

¹¹Op. cit., p. 117.

¹²James Mackinnon, "Luther and the Reformation" (London: Longmans, Green & Co., 1930), IV, 303.

¹³Ibid., IV, 303.

¹⁴Luther, Martin, "Works," Ed., J. Pelikan (St. Louis: Concordia Publishing House, 1956), XIII, 81.

This does not necessarily imply a mechanical theory of dictation; the differences in the gifts of the individual authors can be used by the Holy Spirit for His purpose. But it would mean that the authors were inspired to write down these very facts and thoughts. In this case each sentence, thought, and even word of the original texts has its meaning and was inspired by the Holy Ghost.¹⁵

From this brief study of Luther it must be evident that one can hardly make a sweeping generalization about his views on inspiration. Harnack points up this difficulty when he writes:

The third contradiction which Luther left behind to his followers is to be found in his attitude towards Scripture. If he lacked power to free himself entirely from the authority of the letter, the lack was still greater on the part of those who came after him. Besides adhering to the Word of God, which was for him matter and authority, there was an adherence even on his part to the outward authority of the written word, though this was certainly occasionally disregarded by him in his Prefaces to Holy Scriptures and elsewhere as well.¹⁶

Luther never wrote a systematic theology as Calvin did. Dr. Cell called the former a "fragmentist" and the latter a "systematist." But it was Luther's glory that he preached with all his might the truth which gripped him at the time. His seeming contradictions are often to be explained as varying emphases. He was not concerned with constructing a fully organized circle of truth. Rather, he gave himself to the practical need of proclaiming the truth that each occasion required. His was the genius of great insights rather than logical reasoning. This was needed for the

pioneer work he did in blazing the trail of the Protestant Reformation. Later intellectual engineers would have to pave the road which he left broken and rough.

2. CALVIN

With Calvin we come to something quite different. Here was the master logician of the Protestant Reformation. At the age of twenty-seven he published his complete system of theology in the *Institutes of the Christian Religion* (1536).

Calvin's first statement in his *Institutes* as to how the Scriptures came into being is very far removed from any notion of mechanical dictation and hardly suggests any idea of verbal inspiration. He says:

Whether God revealed himself to the patriarchs by oracles and visions, or suggested, by means of the ministry of men, what should be handed down by tradition to their posterity, it is beyond a doubt that their minds were impressed with a firm assurance of the doctrine, so that they were persuaded and convinced that the information they had received came from God . . . At length, that the truth might remain in the world in a continual course of instruction to all ages, he determined that the same oracles which he had deposited with the patriarchs should be committed to public records.¹⁷

But how are we today to know that the Bible is really the inspired Word of God? Decisions of church councils cannot settle that for us, for they have often erred, as both Luther and Calvin asserted. The answer which Calvin gives is the ultimate authority for us individually in answering this all-important question. It is the inner witness of the Spirit. This is how he states it:

¹⁵Op. cit., p. 117.

¹⁶Adolph Harnack, "History of Dogma." Trans. William M'Gilchrist (London: Williams & Norgate, 1899), VII, 246.

¹⁷John Calvin, "Institutes of the Christian Religion." Trans. John Allen (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), I. vi 2 (I, 82).

It is necessary, therefore, that the same Spirit, who spake by the mouths of the prophets, should penetrate into our hearts, to convince us that they faithfully delivered the oracles which were divinely intrusted to them.¹⁸

Calvin asserts in definite terms the divine authorship as well as authority of the Scriptures. He says of the Holy Spirit:

He is the author of the Scriptures: he cannot be mutable and inconsistent with himself.¹⁹

Again he writes:

Since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that the Lord hath been pleased to preserve his truth in perpetual remembrance, it obtains the same complete credit and authority with believers, when they are satisfied of its origin, as if they heard the very words pronounced by God himself.²⁰

This certainly sounds like an assertion of verbal inspiration. Most writers agree that Calvin held that theory.

Mitchell Hunter has attempted to explain the way in which Calvin could harmonize this with his independent study of scripture. He says:

Calvin could not help recognizing with a certain timidity and reluctance a human element in the composition of Scripture. The various writings betrayed the qualities and tempera-

ments of their respective authors. The differences were too manifest to be denied, but he held that the idiosyncrasies of the writers were always under such control of the real author of all, the Holy Spirit, that they manifested themselves exactly according to His requirements.²¹

We have already noted the great difference of opinion as to whether or not Luther believed in verbal inspiration. In spite of the fact that Calvin was far more systematic in his doctrinal presentation, his statements on inspiration are not as explicit as one would expect. Brunner considers Calvin's thinking a transitional stage in the Reformation. He writes: "Calvin is already moving away from Luther toward the doctrine of verbal inspiration."²² Apparently he would reserve the latter expression for more recent times when its exponents have adopted it as an official label.

It is interesting to compare this with the opinion of another prominent writer of our day who would also probably be classified as neo-orthodox. In his *Preface to Bible-Study*, Alan Richardson has this to say about verbal inspiration: "From the second century to the eighteenth this theory was generally accepted as true."²³

²¹A. Mitchell Hunter, "The Teaching of Calvin" (2nd ed., Westwood, N.J.: Fleming H. Revell Co., 1950), p. 73.

²²Emil Brunner, "The Christian Doctrine of God," "Dogmatics," Vol. I. Trans. Oliver Wyon (Philadelphia: Westminster Press, 1950), p. 111.

²³Alan Richardson, "Preface to Bible-Study" (Philadelphia: Westminster Press, 1944), p. 25.

¹⁸*Ibid.*, I. vii. 4 (I, 90).

¹⁹*Ibid.*, I. ix. 2 (I, 107).

²⁰*Ibid.*, I. vii. 1 (I, 85).

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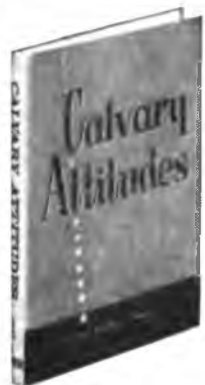
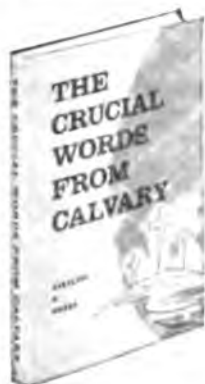
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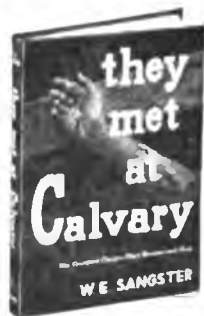
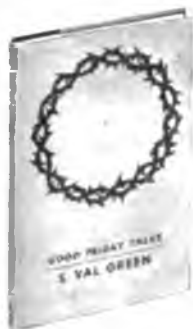
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The Devotional Life of the Evangelist**

By H. G. Purkhiser*

GOD'S METHOD IS MEN," is an oft-repeated truism. In no field of religious endeavor is this more peculiarly true than in the work of evangelism. The first evangelist after Pentecost stated: "Such as I have give I thee." And the mature reflection of the greatest of the New Testament evangelists constrained him to say, "The husbandman that laboureth must be first partaker of the fruits." These pronouncements indicate that Bible evangelism is, in a large measure, the man as well as his message. The evangelist must be more than a man with a message. He must be the incarnation of that message. The truth and spirit of his message must be, at the same time, his captor and his compulsion. Truth must hold him in its sway. It must be his compelling urge. He must be a "man of the book." But he must also be a "man of the altar." He cannot be content to "give." He must "share." And there is a difference.

The evangelist is an individual who lives under constant pressures both from within and from without. The inward pressures of uncertainty and insecurity, of loneliness and frustration, are of themselves herculean in proportion. But add to these the strain of travel, of constant readjustment to

living conditions, and the like, and a man would have to be a robot not in a measure to notice or be swayed by them. But these are a part of the calling, and there is little chance of their being eliminated. Paul, who experienced "contrary winds," did not stop until they had abated. He adjusted to them and reacted accordingly. The evangelist may long for security, for understanding fellowship, for universal success. He may dream of some utopia where working and living conditions are ideal. But such dreams are visionary. The evangelist must learn to adjust—or quit.

And he must accept without complaint. The evangelist will know the "midnight" hours. But though his pillow may be wet with the tears of loneliness, though the sense of futility may sometimes be overwhelming as he thinks back over the seeming failure of the preceding service, "joy cometh in the morning." There is no place in the field for men filled with self-pity. The only way that the evangelist can overcome temptation at this point is to saturate his soul with the spirit of him who writes: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are

*Evangelist, Canton, Ohio.

**Message at Evangelists' Conference, Kansas City, Missouri, 1958.

not seen are eternal" (II Corinthians 4:17-18). The heavenly impetus that gives such concept is a life of deep, vital, and personal devotion to God, that finds both expression and fulfillment in the appointed means of spiritual grace for the soul. The devotional life of the evangelist is the "lifeline" by which he sustains this divine enablement.

We should like, in this discussion, to consider the devotional life of the evangelist from three aspects: the subjective, the objective, and the directive.

SUBJECTIVE

We cannot stress too insistently our basic premise—that the evangelist must be the incarnation of his message. Of Barnabas it was said, "He was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). That was not only pure and undefiled religion—that was evangelism at its best. To be good, to be spiritual, to be vital—these are the qualifications of a true evangelist. Yes, the evangelist must meet such a test. He must be a man of deep devotion.

Then there are personality traits that share almost equal place in relative importance with these essentially spiritual qualities. For example, one of the greatest factors in the success or failure of the evangelist has to do with moods. Certainly God recognizes, and we should recognize, that all men are creatures of mood or temperament. God's requirement is that we be "holy and without blame . . . in love." "He knoweth our frame; he remembereth that we are dust." But sometimes people fail to know, or remember. The layman may often "speak his mind" and get away with it. The pastor may, upon rare occasion, display a measure of dissatisfaction without being falsely judged by his people. They know him and

have associated with him enough to judge him by the trend of his life. Not so with the evangelist. Time has not permitted understanding or forbearance. The people can judge him only by the single overt act. He too may be weary or have a headache. But the curt turning of a phrase or even the stern look may prompt a completely erroneous snap judgment of his spirit.

He is always on the spot. The bed may be hard and the covers few; the temperature may be a sizzling ninety-five or a freezing thirty-two—but he must not register protest. He must have "built-in thermostats" that can adjust to, if not change, the bodily discomfort. The angels of the parsonage may be conducting a re-enactment of "the shooting of Dan McGrew," with proper sound effects, outside his door as he is preparing a sermon. The pastor could shoo them out of doors when so interrupted, but the evangelist cannot. The evangelist is expected "to take it," you see. He may not have a cast iron digestive apparatus. But he must remember another evangelist who said, I bear in my body the marks of the Lord Jesus." (Ulcers, maybe??) The good neighbor policy is not always best served by giving turnip greens and corn bread to a Yankee or sea foods to a midwesterner. But, my brother evangelist, it is better to learn to like them, or at least endure them, than to foster a reputation for being hard to entertain.

I know of some men who have not been called back for return meetings who have thought it was because of straight preaching, when actually it was because of personal fussiness. Now being tempermental about food or lodging, church architecture or maintenance, may not be sin. But these are human blunders that will not lightly be erased from the minds

of those who listen. And if too pronounced they may decrease the number of those who come to the revival services. For those who lose faith in the evangelist's spirit will not for long maintain interest in the content of his message.

Unfair? Of course, it is unfair. But so were the stones that struck Stephen, and the stripes with which Paul was beaten. Men have always been quick in their judgment of preachers, and sometimes unfair in their appraisals. We cannot change that. But we can and must expect it and adjust to it. To do this, we must be men whose spirits have been touched by God, and that recently.

My first district superintendent, Rev. N. B. Herrell, was fond of using the term "apostolic optimism." Certainly this is a term that should be used in proper setting when speaking of the evangelist. He must be more than a man with magnetic personality. He must possess a radiance that is not of himself, a radiance that finds its origin in the secret closet. He must not be a "gloomy Gus." Rather, from his personality there should emanate a sense of holy optimism and faith that will make the most difficult place, limited in opportunity, become an area of challenge to the best there is in the hearts of men. Many pastors and struggling congregations already stand on the brink of the slough of discouragement. They do not need an evangelist to come and push them over into the mires of despair. There is nothing quite so contagious as the contagion of example. God give us evangelists who have saturated their souls with courage, with confidence, and with assurance while sitting at the feet of Jesus. God give us evangelists who have touched the throne and have been touched by the fire.

OBJECTIVE

The second aspect of the devotional life of the evangelist is the objective. This relates to the consequences as they find expression in the lives of others. The work of the evangelist is more than proclamation; it is propagation. One may be a herald of truth without unction, though he will be a far more effective preacher with it. But, if the seeds of truth are to spring into life, there must be a spiritual climate that makes germination possible. Sheer mechanics and evangelistic techniques can never supplant the warmth and vitality of proper soul climate. The cold ashes of yesterday's fires can never produce the flaming passion for propagation that must characterize the heart of the true evangelist. And to propagate truth without this passion is well-nigh impossible. Somehow the evangelist must warm his soul before the flaming altar, listening intently until he captures the rhythm of the heartbeat of God; and then, arising to the trumpet call of divine commission, march on to the cadence of the drums of heaven.

Dr. R. T. Williams used to tell the story of a Japanese candidate for minister's license. When questioned concerning the duties of a general superintendent, the young man replied: "The first duty of a general superintendent is to save his own soul." These words may be well paraphrased with reference to the evangelist. Much has been written and spoken concerning the dangers of professionalism in the work of evangelism. Certainly every evangelist must be aware of this danger. Stereotyped sermons, polished and perfected through frequent use and revision, may develop a certain precision and appeal, even power on the creature level. But if they stop there (at the creature level), theirs will be only the beauty of cold marble, the appeal of human accomplishment.

We cannot settle for that. Precision must not supplant spontaneity. A precision instrument has no capacity to reproduce itself. It may be beautiful, but sterile. Finesse cannot take the place of fire. No substitute has been found for the flaming spirit. We must be spiritual to save ourselves. We must be spiritual to save the church. We must be spiritual to save the lost.

The fact is that the great "drives" of Pentecostal evangelism must find avenue of expression through personality. And the personality of the evangelist himself is not the least of those channels through which release must come. It has been said that "the day for 'stars' is over in the holiness movement." And it may well be that we would advance faster if we ceased looking for a Wesley or a Moody, and began to focus our faith on that vast army of men of lesser stature that we now have for the accomplishing of divine purpose in the earth. But, whether it be a "five-star general" or the "GI's of the Cross," God can use only the man who prays. Ezekiel's God is still looking for men who will "make up the hedge, and stand in the gap," that the land may not be destroyed.

DIRECTIVE

We come now to that final aspect of the devotional life of the evangelist that falls within the scope of this discussion: the directive aspect. We all clearly recognize the importance of a life of deep devotion in the areas of the subjective and the objective. But it should be as clearly evident that devotion and dedication are just as mandatory in the realm of divine guidance. It is well to recognize that providential guidance is not to be despised. Paul once said that "the things which happened unto me have fallen out rather unto the furtherance of the gospel." But he also reminds us that

it was as the church at Antioch ministered to the Lord, and fasted, that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And on another occasion he tells of being "forbidden of the Holy Ghost" to continue the preaching of the word in Asia. Paul and Silas had made their plans, which seemed logical and providential. Their judgment said, "Bithynia." "But the Spirit suffered them not" (see Acts 16:6-7).

These instances are mentioned to remind that spiritual sensitivity to the voice of the Lord should enter into our plans. It may well be that God can use that sermon which has been so blessed on the hundred or so occasions that it has been used. But there is also a possibility that something else could be more effective under the anointing of the Holy Ghost. Do not ignore the call of "Sugar Stick Number One" and its potential. But, on the other hand, do not depend on that alone. God can use the weak to confound the mighty, as He may choose. Then, as you pray between the alternatives and that call to First Church with its one hundred and seventy-five, give God a chance to speak. It may well be that He would have you at First Church. But you will feel better and so will He if you allow Him to make the decision. And He still does that, when given opportunity. God still directs us when we pray.

When God called the first evangelist, subsequent to Pentecost, He called a man named Barnabas, of whom the record speaks: "He was a good man, and full of the Holy Ghost and of faith." And the record adds significantly: "And much people was added unto the Lord" (Acts 11:24). Has God changed in these past centuries, or has the world so changed that these basic requirements have

become outdated? I think not. The need then, and now, was good and Spirit-filled men who had tarried before the fiery altar until their own souls were filled with faith; as they preached with hearts aglow, their

message carried conviction and brought conviction. "Much people was added unto the Lord." Like causes will produce like consequences. The question is not, Will it happen? Rather, it is: Will it happen through us?

"QUEEN of the PARSONAGE"

It's Fun Being a Preacher's Wife

By Pauline E. Spray*

THAT IS the lot of the preachers' poor children," a lady sighed to me not long ago. Well, I will have to admit that our youngsters sometimes have their problems. But whose children do not?

Naturally, the P.K.'s (preacher's kids) are often set on a pedestal. Some people may criticize them for acting like normal human beings—which they are, by the way—but these comprise the minority. The majority of people lovingly show the minister's children much fond attention.

Because of his low wage scale the minister's family often does not possess as much of this world's goods as many of their neighbors do. But happiness does not consist of what one possesses. The sooner children learn this, the quicker they are on the way to becoming happy and mature adults.

Then too, as parents the minister and his wife may have less time to

spend with their children than they should. However, with proper example and the establishing of wholesome attitudes, their boys and girls can be taught invaluable lessons in self-reliance and the shouldering of responsibilities.

For a time Sue was troubled when a playmate chided her, "You can't do a lot of things because your daddy is a preacher."

This bothered her until we pointed out that the things she "couldn't do" were not because of her father's profession. Our moral principles would not allow her certain indulgences even if Daddy were engaged in other work. And an enumeration of many of our advantages helped persuade her that her lot as a P.K. is much fuller than the lives of most of her friends.

Everywhere we go, people are wonderful to us. Life in the parsonage can be very exciting. I am as eager as the children to see "what they brought us" when a member of our

*Lansing, Michigan.

parish drops in with a sack of groceries or some freshly baked goody.

At Christmas time we stand before the altar or on the platform of our little church. At this thrilling moment the gift from the congregation is presented to us, the pastor and his family. In spite of my thankfulness and inward glow, at this time I feel extremely humble and unworthy. I am made aware of the things I could have done throughout the past year but failed to do.

And there, right in front of us, sits a little, wrinkled widow lady who has given of her scanty allowance to help make our Christmas pleasant. Her shining eyes give telltale evidence that it is better to give than to receive.

Gratitude wells up within my heart. I want to throw my arms about all "our brood" and tell them how much we love and appreciate each one. We consider every member and friend as a part of our "big family."

One of the greatest privileges which the ministry enjoys is that of sharing people's homes and lives, their joys and sorrows. When we take Sunday dinner with a church family, my how we enjoy it! They put out their best for us, including their love and affection. What other profession so closely shares the heartthrob of humanity?

No doubt there are degrees of satisfaction to be enjoyed by any profession. I will consider it my greatest joy if my life as the wife of a

clergyman results in the inspiring of those about me to nobler deeds.

A mink stole or robe of ermine can never replace the thrill one receives when through her encouragement a shy and retiring youth is motivated to develop his potential talents.

It is a rewarding, but humbling, experience to have a little girl fasten her idyllic gaze upon "the minister's wife." One cannot help asking: Will she carry my memory throughout her lifetime? Is the effect of my character making a lasting impression upon her mind and future life? Will the influence which causes this child to look upon me today with awe and admiration ever be marred? Will I be worthy of her admiration and trust—always?

Naturally, ministers' wives have their secret heartaches at times. But again, doesn't everyone?

Sometimes we are criticized and misunderstood. But I firmly believe that if I sincerely love each member of my husband's flock that affection will be generously returned.

As we knelt before the altar during the ceremony in which my husband was ordained, these wise words of advice were spoken: "There is no defense against love." Many have proved this true. It is my greatest consolation.

His intentions were good when my doctor said, "It is the last thing in the world I would want to be." But I still disagree. I think "it's fun being a preacher's wife."

HYPOCRITES

If some used the excuses on the job that they use toward the church, they would be telling the boss too many hypocrites are working for him, so they think they will quit.

—HOWARD HILL

I. The Pastor and His Four Major Concerns

By Roscoe Pershall*

FOUR MAJOR CONCERNS claimed the attention of the Apostle Paul when he wrote the churches—doctrine, experience, order, and life. These constitute the most of his instruction to the believers.

DOCTRINE

He was concerned with doctrine. In all his Epistles doctrinal statements are the bony structure upon which he laid the flesh, vitality, life of the rest of his teaching. The structure is not the finished product, but it gives the shape and allows for the graces that are added later.

We get an idea of how important doctrine was to him when we discover how great a part of our Biblical theology comes from his teaching. He started his Roman letter by declaring in these words the divinity of Christ: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:3-4). He taught the doctrine of sin and carnality in Romans one, two, three, and five, but preceded it with a declaration of man's accountability by saying, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

and Godhead; so that they are without excuse" (Romans 1:20).

He declared the doctrine of faith in Romans four and five and showed in Galatians that faith is absolutely necessary to salvation: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11).

Christ's death for sin and the consequent reconciliation occupied his thoughts. Romans 5:10-11 is a typical reference; "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

At Athens he presented the doctrine of repentance, resurrection, and judgment: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

The reference, "And you hath he quickened, who were dead in trespasses and sins," (Ephesians 2:1) is illustrative of his doctrine of regeneration. Galatians 4:4-5, "But when the fulness of the time was come, God

*Director of Evangelism, Oregon Pacific District.

sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," illustrates his belief in adoption.

He set forth the doctrine of sanctification as the commandment of God; ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; for God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:2-4, 7).

The second coming of Christ was a doctrine always in his mind, the second Thessalonian letter dealing much with this doctrine. He established the doctrine of baptism by performing the sacrament himself and gave us our most explicit instruction concerning the sacrament of the Lord's Supper in I Corinthians 11:23-34. He forever established his belief in the Trinity by his benediction found in II Corinthians 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

There is recurring reference to doctrine in the letters to Timothy. Paul had besought this young preacher to abide still at Ephesus, when he himself went into Macedonia, "that thou mightest charge some that they teach no other doctrine" (I Timothy 1:3c). Reference is made to doctrine in I Timothy 1:10; Timothy was commanded to repeat the doctrines (I Timothy 4:6). I Timothy 4:13 is in the same vein: "Till I come, give attendance to reading, to exhortation, to doctrine." Attendance to doctrine was an essential part of that which would save the pastor and his people. "If thou put the brethren in remem-

brance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (I Timothy 4:6). II Timothy, Titus, and Ephesians hold comments on doctrine.

Paul indicates a conviction that if a man was to be right he had to think right. A man had to believe in the atonement or he wouldn't appropriate it. He must recognize sin and believe in its forgiveness or he would not pray for forgiveness. He must believe in regeneration or he wouldn't seek it. He must believe in heart purity or he wouldn't be made pure. And he must believe in purity of life or he would do violence to both the doctrine and his experience. And so it is with all the major doctrines Paul taught; they had a vital relationship to the salvation of the believer; they were the outline that experience should follow.

EXPERIENCE

St. Paul was not content, however, that men believed right; he demanded that they have an experience of salvation—that they be right.

He led the Romans through the foundational doctrines of universal sin and human depravity, personal responsibility and culpability, the failure of the law to save either gentile or Jew, the antiquity of faith, justification through faith in Jesus Christ—through all these to the demands of God and of reason that the believer be holy, and turned to face his crowd with the necessity of a personal experience. He exhorted: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as in-

struments of righteousness unto God" (Romans 6:12-13).

He launched out into doctrinal discussion again in the seventh, eighth, ninth, tenth, and eleventh chapters of Romans and then abruptly turned to face his readers with their own obligations to experience what has been taught. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

He seemed to say, "I have told you all the heavenly truths that pertain to your salvation. They are the foundational truths of God's Word, the support of all other teaching. They show you what a saved and sanctified person can be—and what you must be."

But he did not deal thus with only the Romans. He never missed an opportunity to hammer home the need of filling up experience to the measure of doctrine. He was disturbed by the carnality of the Corinthians and exhorted: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians 5:7-8).

He assured the Ephesians of his prayers: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with

all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:16-19).

He was supremely interested that the people not only believe the doctrines about salvation, but that they believe in them, that they enjoy what the doctrines professed. To him the experience of the believer was the evidence of the doctrines, and the lack of the experience a denial of the doctrines. It was a paradox to have a "believer" who didn't believe enough to be transformed by that faith. To him the doctrines were not pretty platitudes, but a statement of reality, the outlines of human experience, the valid expectancy of the believer.

ORDER

He was concerned with the worship—that they worship right. He had very definite ideas as to the order of the whole church. Careful instructions were given Timothy and Titus as to choosing and the qualifications of the early local church leaders.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil (I Timothy 3:1-7).

For this cause left I thee in Crete, that thou shouldest set in order the

things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1:5-9).

The choice looked to a well ordered worship. Paul was much exercised over the disorder which arose over the use of tongues at Corinth. Taking much time to deal with this problem, he compressed his opinion into one sentence; "For God is not the author of confusion, but of peace, as in all churches of the saints," (I Corinthians 14:33) and closed the matter with the injunction, "Let all things be done decently and in order" (I Corinthians 14:40).

Though Paul sharply reproved the Corinthians for license, the manner in which he did it indicated that he believed in audience participation. He decried confusion, yet he did not forbid the layman a part in the service.

Add to this his belief in a happy, joyous, vital experience of salvation, and out of it is formed the church that Paul envisioned—liberty without license, respectability without regimentation, happiness without hysteria, inspiration without insipidity. It was a church that would quench wildfire but would feed holy fire. In it the worshiper would feel free, at ease, a part of the meeting, rather than an onlooker. His soul would be fed both by the message of the pastor and by the spirit of the worshipers.

He was equally concerned with the life of the believer, the Christian discipline and spiritual fruit. He cautioned Titus: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:13-16). That portion of the reference that reads, "They profess that they know God; but in works they deny him," could well be considered the key to Paul's convictions on Christian living. Mental assent and profession are nullified by an inconsistent walk.

Never can he be judged a man who made faith alone the measure of a Christian. He would be quick to acknowledge that faith is the connecting link between a holy God and a sinful man and that the sinful man must be born again by the power of Christ's atonement, but he would be just as quick to declare that that faith and experience are denied by an unholy life. In the letter to Titus, the second chapter, he pointed out some of the ways the believer should walk. These are some of them: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (Titus 2:2-3).

Approaching the subject from the positive side, we see that Paul had some definite ideas concerning the life of the believer. He asked the

question: "... Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2) Ephesians 1:4 answers the question emphatically: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

In his mind the branch grafted into the vine must bring forth fruit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:22-25).

He points out that discretion, gravity, sincerity, sound speech adorn the gospel of God. And he clinches his insistence on good works with these words: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

BALANCE OF EMPHASIS

The great Christian leader, Paul, proved himself by his balance of emphasis. Succeeding church history has shown his wisdom. True to human nature, spiritual leaders of the past have emphasized one of the four at the expense of the others. Overemphasis on doctrine has developed a coldly intellectual approach. The mind is filled with statements about God, but the heart is empty of His presence. The sin that dwelleth in their unregenerate hearts leads them in the course of this world; and even their understanding is darkened, for by wisdom man knows not God. As a natural concomitant, the fruits of holiness that should show in any be-

liever's life are lacking, for grapes do not grow on thorns, nor figs on thistles.

Mahatma Gandhi voiced the cry of many who have observed Christianity and turned it down when he declared that the life didn't measure up to the teaching. And this lack on the part of the Church is largely the reason why Christianity has not progressed as it should have. The world and even many theologians of the day may scoff at theology of holiness; but what the world has always expected in the believer is holiness of life, and the lack of it has revolted it. "I am just as good as the Christian," is an oft-repeated objection, and too often right. Had the Church always balanced doctrine with the other three, the Church would have wielded vastly more power, and thus her history and that of the world would have been spared many a sordid chapter.

Though this is true, experience must not be overemphasized. With little or no consideration of the other three, experience soon runs into orgies of emotion and erratic actions and seldom leads to saintly living. The rigid quality of doctrine, the cultural influence of order, and the polishing action of right living are needed to give distinct lines and attractive graces to the Christian character.

To lift order out of proper relationship to the others develops liturgy and priestcraft. The duly ordained authorities go through the prescribed order of service with clocklike precision. The service is beautiful—but so are some sepulchers. The spiritual experience of both the layman and the preacher becomes increasingly of less importance in the towering shadow of liturgy. The experience and life of the man in the pew gradually wither for lack of nourishment.

The Roman Catholic church developed along liturgical, authoritarian

lines. Experience was sacrificed for the ordinances of baptism and Mass. Spiritual experience in both the clergy and the layman was not so important when the service, the liturgy, was of prime importance. So down through the centuries countless millions have sought the house of God that their soul hunger might be satisfied and have gone away stuffed with the chaff of ritualism.

When living has claimed the central place, then the social gospel has had

its day, a degeneration into self-righteousness, a sad substitute for a vital experience of salvation. An insipid profession developed that made a mockery of the vital faith of the Bible.

If Paul were here he would tell us that each one is good—doctrine, experience, order, life—but no one good enough alone to meet the demands of God. Each must have its part in the development of a well-balanced, vital, useful Christian experience.

SERMON WORKSHOP

By Nelson G. Mink*

MODERN CHURCH

The pastor requested that the new church should be so built that all the worshipers would be seated down front. Came the day for the new, modern, nothing-like-it-before sanctuary to be in use. A couple came in and sat down—as usual, in the rear, but a button pushed by the pastor brought them down to the front. Presently, another family came in; same results. The preacher got so excited over the situation that he preached overtime, and at twelve noon a trap door opened behind the pulpit desk and he disappeared from view.

—HEARD ABOUT TOWN

THAT'S US

"Americans are the world's greatest travelers, but there are two places most of them seldom go: (1) to the rear of a bus, (2) to the front seats of a church."

*Pastor, Waco, Texas.

INTERNATIONAL CO-OPERATION

It might do us good to remember that there were many different nations represented in the beautiful hymns we all love so well.

An Englishman wrote "Jesus, Lover of My Soul."

An American wrote "Jesus, Saviour, Pilot Me."

An Irishman wrote "There Is a Green Hill Far Away."

A Canadian wrote "What a Friend We Have in Jesus."

A German wrote "Away in a Manger."

A Scotchman wrote "Unto the Hills Around."

A Jew wrote "The Lord Is My Shepherd."

An Austrian wrote "Silent Night."

And a Welshman wrote "Guide Me, O Thou Great Jehovah."

If nations can enjoy singing one another's songs, they should be able to cooperate together in other ways as well.

—E. R. S. in *Gospel Banner*

SENTENCE SERMONS

More folk get crooked by dodging hard work than become bent by honest toil.

He who can bottle up his temper is a corker.

The difference between a conviction and a prejudice is that you can explain a conviction without getting angry.

Jesus can take the charred wreckage of the blackest heart and build a palace of His own indwelling.

A member in the pew is worth two on the roll.

—Selected

WORDS THAT HINDER THE REVIVAL

"I heard . . ."

"They say . . ."

"Somebody said . . ."

"Isn't it awful?"

"Have you heard?"

"I'm not talking, but . . ."

"Now, if I were pastor . . ."

"The pastor's wife, she . . ."

"Just between you and me . . ."

"I don't mean to criticize, but . . ."

—Alabama City Nazarene

LET OUR CHURCH BE

A Live Church—Activity, progressive-ness, growth.

A Warm Church—Sympathy, cordiality, friendliness.

A Hopeful Church—Optimism, confidence, courage.

A Serving Church—Doing for others at home and abroad.

A Spiritual Church—Filled with the Spirit of God.

—Anonymous

STRIKING SCRIPTURES

"There he proved them . . ." (Exod. 15:25).

"The Lord hath his way in the whirlwind and in the storm" (Nah. 1:3).

" . . . I believe God, that it shall be even as it was told me" (Acts 27:25).

"Thou remainest" (Heb. 1:11).

THE FIRST SIN OF THE EARLY CHURCH

"And in those days there arose a murmuring . . ." (Acts 6:1).

GOD'S MINORITIES

During the time Noah was building the ark he was very much in the minority but he won!

When Joseph was sold into Egypt by his brothers he was in a decided minority but he won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame he was a notable minority—but he won!

When Gideon and his three hundred followers put the Midianites to flight, they were in an insignificant minority—but they won!

When Jesus Christ was crucified by the Roman soldiers He was a conspicuous minority—but He won!

—Alliance Weekly

SPRING PLANTING

Spring will soon be here. It is almost planting time again. If you would have a successful spiritual garden, here are some suggestions:

Five rows of peas:

Preparedness

Promptness

Perseverance

Politeness

Patience

Three rows of squash next:

Squash idle gossip

Squash faultfinding

Squash indifference

Five rows of lettuce:

Let us be industrious

Let us be generous

Let us be co-operative

Let us be enthusiastic

No garden is complete without turnips:

Turn up for meetings

Turn up with a smile

Turn up with ideas

Turn up with real determination

—Anonymous

PREACHERS AND POWER

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

—JOHN WESLEY

SERMON AMMUNITION

THEME: "Saddest Words in the Bible"

TEXT: *He came unto his own, and his own received him not* (John 1:11).
The Greek reading: "His own did not take him to their side [heart]."

- A. One reason they did not receive Him, they did not really know Him.
- B. Another reason, they did not want to be disturbed.
- C. A third reason, they did not want to change masters.
 1. They had been in the darkness so long.
 2. They never knew what a good master He would be.

—NELSON G. MINK

THEME: "Zacchaeus"

TEXT: *And he sought to see Jesus who he was; and could not for the press, because he was little of stature* (Luke 19:3).

- A. Jesus is passing by. So many things happened when Jesus passed by.
 1. Woman at the well believed.
 2. Man at Bethesda's pool healed.
 3. Blind man in John 9 healed.
 4. Peter, Andrew, James, John, Levi, all followed as He passed by and called.
- B. Zacchaeus overcame obstacles.
 1. You will find difficulties when you try to come to Christ.
 2. You will find difficulties in keeping Christ first too.
 3. Zacchaeus overcame people.
- C. A personal call.
 1. Jesus spoke his name.
 2. The call was clear and distinct.
 3. The demands were not difficult.

D. Zacchaeus is noted for his immediate response.

1. "He made haste." Did not stay up there and argue.
2. His joy was immediate and full.
3. He made a fourfold restitution. It may have cleaned him out financially, but he was ready to be set up right in a new business.

—NELSON G. MINK

THEME: "Jesus' Last Visit to Nazareth"

TEXT: *But he passing through the midst of them went his way* (Luke 4:30).

- A. Jesus is passing by with His message of love.
- B. His very own "received him not." Rejected Him.
- C. We make our choices our own selves.
- D. Jesus went out from Nazareth for the last time.
(Picture Jesus turning and looking back. It is His last look at them, as of now.)

—NELSON G. MINK

THEME: "The Deeper Meaning of Worship"

TEXT: *. . . then they bowed their heads and worshipped* (Exodus 4:31).

- A. Real worship calls for perfect submission.
- B. Real worship calls for reverence.
- C. Real worship calls for fellowship with God.
- D. Real worship calls for overcoming of obstacles.
- E. Real worship calls for faithfulness.
- F. Real worship calls for co-operation.

—NELSON G. MINK

**ONCE DEAD—YET ALIVE
FOREVERMORE
(Pre-Easter)**

SCRIPTURE: Luke 24:1-8

TEXT: *Why seek ye the living among the dead? He is not here, but is risen* (Luke 24:5b-6).

INTRODUCTION:

- A. Women make way to tomb.
- B. Robbed by fate of One in whom trusted.
- C. Sad of countenance, hearts depressed.
- D. Minds filled with questions. Who will roll the stone away?
- E. Desire to anoint body of Lord.
- F. Surprised by—
 - 1. Stone rolled away.
 - 2. Presence of heavenly beings.

I. A STRANGE QUESTION.

- A. "Why seek ye the living among the dead?"
- B. The burying place considered unclean and was not frequented by the living.
- C. Why such an inquiry?
 - 1. Reality of Christ's suffering and death. They had:
 - a. Seen crown of thorns.
 - b. Seen Him fall beneath weight of Cross.
 - c. Seen Him hang on the Cross.
 - d. Heard His agonized cry, "My God, my God, why hast thou forsaken me?"
 - e. Seen Him placed in the tomb.
 - (1) Their hopes gone.
 - (2) Their dreams shattered
 - 2. Tomb sealed their hopes of a kingdom.
 - 3. Where else could they seek Him?

II. A STARTLING ANNOUNCEMENT: "He is not here, but is risen."

- A. On this fact rests our hope.
- B. Final proof of His deity.
- C. Proofs of the Resurrection.
 - 1. Testimony of the angels.

- 2. Appearance on various occasions.
- 3. Testimony of Christian experience.

III. THE RESURRECTION HAS A SIGNIFICANT MEANING.

- A. To the Church.
 - 1. The Great Commission.
 - 2. The evangelistic program.
- B. To the sinner.
 - 1. Power of sin broken.
 - 2. Salvation through Christ.
- C. To the individual Christian.
 - 1. Immortal life.
 - 2. Because He lives, I too shall live.

CONCLUSION:

- A. Death could not hold Him.
 - 1. The stone.
 - 2. The Roman seal.
 - 3. The soldier guard.
- B. He broke the bonds of death. He is alive forevermore.

—G. D. CRAKER

Goldendale, Washington

**REVERBERATIONS OF THE
RESURRECTION**

(Pre-Easter)

INTRODUCTION: The resurrection of the Lord Jesus resulted in the following reverberations (which are still felt throughout the world):

- I. DOUBT LOST THE VICTORY (John 20:24-29).
 - A. When the grave lost the victory. "He is not here: for he is risen, as he said" (Matthew 28:6).
 - B. When the scoffers lost the victory (Matthew 27:39-43).
 - 1. Paul's answer to the scoffers (I Corinthians 15:20).
 - 2. Peter's answer to the scoffers (I Peter 1:3).
 - 3. The Lord's answer to the scoffers (Revelation 1:18).
- II. THE POWER OF SIN LOST THE VICTORY.
 - A. The dominion of sin is broken in regeneration.

B. The principle of sin is eradicated in entire sanctification.

III. HEAVEN WON THE VICTORY.

A. Jesus glorified, returns to heaven.

B. The way is now open for all who will follow.

1. By seeking pardon (for sins committed).

2. By seeking purity (cleansing from carnality).

—A. D. MARTELL
Beebe, Arkansas

THE EVIDENCE OF EASTER REVEALED

(Pre-Easter)

SCRIPTURE: John 20:1-16

TEXT: John 20:16

INTRODUCTION: After a session of dormant, lifeless nature we have come to this glad Eastertide, when all nature seems to be vibrating with new life and pushing forward to the revelation of the goodness of a loving God, the Master of nature.

To those who have sought and found the peace which can come only from the hand of a loving Saviour's care, we need no proof of Easter. The Resurrection and a new life abundant on yonder shore are already a reality in our hearts and minds since our faith is stayed on the Christ of the empty tomb.

I. THE MIND OF MAN IS FILLED WITH MANY QUESTIONS.

Some are not easily convinced of the genuine reality of Easter or of a risen Lord. Because of this fact we are surrounded by many infallible proofs concerning the resurrection of Jesus Christ from the tomb.

A. The historical facts of His death and burial.

B. The hasty burial in the borrowed tomb. The prophecy of Isaiah completely fulfilled.

C. The Roman guard or sentry placed at the tomb.

D. The great seal of the Roman Empire, which could be broken

only under the penalty of death.

E. The great stone placed at the tomb which was not easily removed and could not be rolled away without arousing even a sleeping guard.

II. THE BODY OF JESUS WAS NOT PROPERLY PREPARED FOR BURIAL.

A. The usual preparation of the body for burial in Christ's day.

B. A sleepless, restless night was spent by those who loved and cared for our Master, awaiting the dawn.

C. Early in the morning Mary came to the tomb.

D. Mary found the stone rolled away.

E. Mary ran to the two disciples telling them of the disappearance of the Lord's body.

F. An infallible proof which cannot be denied. Peter finds the linen graveclothes placed in such a manner as to prove definitely that Christ could not have rolled the stone away.

CONCLUSION: If there is doubt or fear within your hearts and lives concerning the resurrection of Jesus Christ, seek Him early in the morning with an open heart, open mind, and a sincere heart that will be so positive and real that all other questions will fade into nothingness.

Let Him speak but a word, as He did in love to Mary, and may it be your name.

—VERNON H. WILLARD
Fort Clark, North Dakota

THE BLESSINGS OF BELIEVING IN CHRIST'S RESURRECTION

(Pre-Easter)

TEXT: Mark 16:14

INTRODUCTION: Because Christ arose we know that:

I. WE HAVE HOPE OF OUR RESURRECTION (I Corinthians 15).

A. Hope extends beyond this life (v. 19).

- B. We shall arise as Christ did (v. 20).
- C. Every man in his own order (v. 22).
- II. WE HAVE HOPE OF CHRIST'S SECOND COMING (I Thessalonians 4).
 - A. Sorrow not as those who have no hope (v. 13).
 - B. Those who believed will arise if sleeping in Christ (v. 14).
 - C. We shall ever be with the Lord (v. 17).
- III. WE HAVE HOPE OF AN HEAVENLY HOME (John 14).
 - A. Let not your heart be troubled (v. 1).
 - B. He has prepared a place for us (v. 2).
 - C. We shall dwell there with Him (v. 3).

—ELMER SCHRAG
Kansas City, Missouri

FACES ABOUT THE CROSS (Pre-Easter)

SCRIPTURE: Psalms 22:13-18; Isaiah 53: 2b-5

INTRODUCTION:

- A. The trial scene of our Saviour was terrible to behold.
- B. As Jesus hung upon the Cross there were many faces about that scene of suffering.
- C. One face was missing—the face of betrayal (Judas).
 - 1. A short distance away from the brow of Golgotha's hill there was a bloody splotch on the rocks underneath a bluff.
 - 2. The broken body of Judas had been carried away to become the first one to occupy the potter's field which his thirty pieces of silver had purchased.
- D. Of those faces around the Cross at Calvary we name ten:
 - I. THERE WAS THE FACE OF SACRIFICE—God! (John 3:16)
 - II. THE FACE OF AUTHORITY—THE ROMAN SOLDIERS (Matthew 27:33-34; John 19:16b-18)
 - III. THE FACE OF GREED—THE FOUR WHO GAMBLER (John 19:23-24)

- IV. THE FACE OF INDIFFERENCE—THE INDIFFERENT MOB (Matthew 27:36-49)
- V. THE FACE OF RELIGIOUS BIGOTRY AND HATE—THE RELIGIOUS LEADERS (Matthew 27:39-43; Mark 15: 29-32a)
- VI. THE FACE OF MOCKERY AND DERISION—THE THIEF ON THE CROSS (Matthew 27:44; Luke 23:39)
- VII. THE FACE OF PENITENCE—THE REPENTANT THIEF (Luke 23:39-43)
- VIII. THE FACE OF RESPECT—THE CENTURION (Matthew 27:54; Mark 15: 39)
- IX. THE FACE OF APPRECIATION—THE TWO WHO SERVED HIM SECRETLY AND PROVIDED BURIAL FOR JESUS (John 19:38-42; Matthew 27:57-60; Mark 15:42-46)
- X. THE FACE OF LOVE AND COMPASSION—HIS OWN FOLLOWERS (Matthew 27:56)

CONCLUSION:

- A. Of all those who looked upon that scene, we are among them.
- B. Which one are we?

—L. P. JACK DURHAM
Houston, Texas

CRUCIFYING CHRIST IN "OUR" CITY

(Pre-Easter)

TEXT: *And they crucified him* (Matthew 27:35).

INTRODUCTION: Show three ways in which Christ is crucified in our city, with a view to motivating repentance.

- I. CARNAL CHRISTIANS WHO DENY JESUS BECOME PARTNERS WITH SATAN IN CRUCIFYING JESUS.
 - A. Peter at this point was not in sympathy with the doctrine of crucifixion. This is why he went to sleep in the Garden.
 - B. Carnal Christians today.
- II. APOSTATES WHO BETRAY JESUS ARE PARTNERS WITH SATAN IN CRUCIFYING JESUS.
 - A. If Judas had pointed out the Saviour with a stick and striking Him, it would have been

far more suited to the occasion and hurt Jesus less.

B. It is sin that crucified Jesus.

III. NEUTRALS WHO WASH THEIR HANDS OF MORAL RESPONSIBILITY CRUCIFY JESUS.

A. All the water in the world can never wash away the guilt and stain of sin.

B. Pilate did not want to crucify Jesus but he lacked character to do otherwise.

—A. D. CANN

Seal Cove, N.B., Canada

"IT IS FINISHED"

(Pre-Easter)

TEXT: John 19:30

INTRODUCTION: Amid the noise about the Cross, the voice of Jesus rings forth, not in defeat, but as a Conqueror. Let us notice three outstanding things included in this statement—the sixth saying on the Cross.

I. THE CEREMONIAL LAWS WERE FINISHED.

A. The veil of the Temple was rent in twain.

B. No more shedding of the blood of animals and doves.

C. Jesus was the Lamb slain from the foundation of the world (Revelation 13:8).

II. HIS SUFFERINGS WERE FINISHED.

A. "He came unto his own, and his own received him not."

B. "He is despised and rejected of men."

C. Scribes, Pharisees, and high churchmen tried to entangle Him with their questions. His agony in the Garden.

D. He was scourged, spit upon, crown of thorns placed upon His head.

E. Nailed to the Cross, suffering the humility and shame, as well as physical sufferings.

F. It is all finished.

III. THE GREAT PLAN OF REDEMPTION WAS FINISHED.

A. "By one man's disobedience many were made sinners, so by

the obedience of one shall many made righteous" (Romans 5:19).

B. The sacrificial death in a moment will be complete.

C. Mercy's door open wide, heaven's gate swings ajar on golden hinges of love.

D. In a moment His side would be pierced.

E. Fountain opened in the house of David for sin and uncleanness.

F. The price has been paid. Whosoever will may drink of the water of life freely.

—ELSIE G. MARTIN

Patricksburg, Indiana

BEAUTY OF RESURRECTION

TEXT: Romans 6:4

I. ATTAINMENT OF THIS NEW LIFE

A. Be obedient unto righteousness (v. 17).

B. Let not sin reign in your mortal body (v. 12).

C. Be dead unto sin (v. 7).

D. Have old man crucified with Him (v. 6).

E. Be made free from sin (v. 18).

F. Have fruit unto holiness (v. 22).

II. "AS CHRIST WAS RAISED FROM THE DEAD . . ." (v. 4)

A. New surrounding.

1. Heavenly atmosphere.

2. Tree of life, river of life, etc.

B. Different company—before: doubting, quarreling, envy, etc.

1. Immediate presence of the Father.

2. Divine company of angels.

3. Enjoyed the fellowship that He had before.

III. "WE SHOULD WALK IN NEWNESS OF LIFE"

As Christ made a change when He was raised, we change when He sets up His abode in our hearts.

A. As those that are alive from the dead (v. 13).

B. Yielded unto God (v. 13).

1. Members as instruments of righteousness.
 2. Become servants of righteousness (v. 18).
- C. There is no condemnation (8: 1).
1. In Christ Jesus.
 2. Walk not after flesh.
 3. Follow after the Spirit.

—K. M. LUTHER
Peniel, Texas

THE RENT VEIL

TEXT: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . through the veil . . . let us draw near* (Hebrews 10:19-22).

INTRODUCTION:

- A. Note the four great historical sanctuaries of the Jews—the Tabernacle, Solomon's Temple, the Temple as restored by Ezra and Nehemiah, and the Temple of Christ's day, built by Herod. In many respects they differed, yet were alike in others. And one feature was found in all of them, the great curtain called a veil that hung between the holy place and the most holy place.
- B. Describe the veil—sixty feet long, thirty feet wide, and four inches thick. Typified Christ.
 1. In its colors—blue, white, scarlet, purple.
 2. In its location—between the most holy place, where shone the Shekinah that represented a holy God, and the holy place, where sinful men came to worship.
 3. In its supporting hangings—wood representing Christ's humanity and gold representing His deity.
- C. Describe the rending of the veil when Christ was crucified. Not through weakness—it was four inches thick. Nor because of age—it was comparatively new. Because of its strength, yet flexibility, no earthquake could tear it. The

rending was a miracle and regarded as such by the priests. It was a miracle with the divine purpose of revealing to us divine truths, such as the text suggests.

- I. IT REVEALS A GRACE-GIVEN PROVISION—THAT WE MAY ENTER "INTO THE HOLIEST . . . BY A NEW AND LIVING WAY."
 - A. The rent veil speaks of divine satisfaction. The rending of the veil at the moment of Christ's death is the token to us that Christ's suffering has made a way acceptable to God for our entering into His realm of holiness.
 - B. It speaks of reconciliation. No longer is there a barrier between God and man. The rent veil is a token that through the cleansing Blood we may be made free from sin, so as to be fitted for a life in His favor.
 - C. It speaks of sin put away—not covered up, nor ignored. Christ on the Cross "put away sin" (Hebrews 9:26)—sin's penalty, sin's burden, sin's power, sin's pollution, sin's curse. Hence it speaks of holiness. Whatever the holiest of all in the Temple typified, the rent veil gives us access to it. In the holy place the blood was sprinkled for perfect purity. The light there was not of earth's dim candles but of the Divine Presence in the blazing Shekinah. Shut out from the world in holy separation (Psalms 4:13).
- II. A GRACE-GIVEN OPPORTUNITY—TO ENTER.
 - A. The privilege of entering into the holiest with God is something from which we shrink. By every natural reasoning it is an impossibility. But through the grace of God by the death of Christ, such a privilege is ours.
 - B. We may come boldly. In spite of sinfulness—the Blood takes care of that. In spite of weakness—the High Priest takes care of that. In spite of the logic that says it is impossible—the rent veil takes care of that.

- C. We are to enter preparedly (v. 22). As the priest had to leave behind his old garments and come with body and garments clean and white, so we must come, washed of every sinful habit, every doubtful practice, every contaminating influence. Come with a heart that is true—sincere and transparent. Come with a believing heart “in full assurance of faith,” that God can and will. Come with “hearts sprinkled from an evil conscience,” forgiven, born again. Only the Blood-sprinkled enter the presence of God.

III. GOD PLEADS WITH US TO ENTER—“LET US DRAW NEAR.”

- A. Every provision has been made because He desires us to enter into this closeness of fellowship and character with Him. If we do not, we will not only deprive ourselves of the greatest privilege in life, but we will disappoint Him.
- B. He is waiting to greet us inside the holiest of all.

—W. W. CLAY

GOD'S CURE FOR SNAKE BITE

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up* (John 3:14).

INTRODUCTION: We are reminded here of the New Testament cure for sin. The displeasure of God had been incurred by the complaining of the people and He had allowed a plague of snakes to come upon them. The fiery serpents descended upon the camp with deadly and terrifying results, and thousands of the people reaped the consequences of their wrongdoing. The bite of the fiery serpent produced a condition of intense thirst, raging fever, and an inner burning and inflamed condition. Death soon resulted.

I. A REMEDY PROVIDED

- A. In the face of this judgment the people turned to Moses and to God for help. They confessed their sin, and of course it takes a confession

of our sin to make possible salvation from above.

- B. God proposed a strange but wonderful cure for their snake bites. Moses was to make a serpent of brass in the image of the fiery serpents. He was to put this on the top of a pole where all could see. The man that seemed doomed to die could look up to the brazen serpent and live.
- C. It is well to notice that the power of choice still remained with the individual. The victim could choose to remain with the individual. The victim could choose to remain in his tent and ridicule the idea of such a cure. Or he could postpone the seeking of the cure till death had come. He could, if he would spurn the invitation of the messenger to look up and live.

II. THE SERPENT-SAVIOUR

- A. The serpent is a strange type of the Saviour. By its very nature one wonders how it could ever save. But God chose this crude means to make clear some wonderful truths.
- B. As the brazen serpent was in the likeness of the fiery serpent, just so Jesus' coming in the likeness of sinful flesh condemned sin in the flesh and brought salvation to man.
- C. And as Moses lifted up the serpent in the wilderness, even so Christ was lifted upon the Cross that He might bring salvation to man. Christ too is to be lifted up in the lives of Christians everywhere, that men might see Christ and live.

III. A FATHER HEART

- A. God the Father desires that men everywhere should be saved (John 3:16).
- B. God the Son does not want anyone to be lost, for in “due time Christ died for the ungodly” and “gave his life a ransom for many.”

Illus: Pfc Shockly of one of our church families won the Congressional Medal of Honor during the last war because of what he did for others.

He was in the Thirty-second Infantry division on Luzon. He was manning a light machine gun on Hill 504. The enemy was attacking in overwhelming numbers and it was necessary to retreat. But Private Shockly told his buddies to make their way to safety while he stayed by his machine gun to protect them. His buddies were saved but it cost the life of their brave friend that day on Hill 504. And on another hill called Calvary, Jesus died some centuries ago that you and I might have life everlasting. He died that we might live.

- C. The bite of sin is far more deadly today than that of the fiery serpent in the wilderness. The choice still rests with men to accept or reject the cure. But none need die, for the Christ of Calvary provided a wonderful salvation.

—CLARENCE KILLION

Pastor, Hanford, California

COMMUNION MEDITATION

INTRODUCTION: We receive the greatest blessing when the Lord's Supper is received in the same spirit in which Christ gave it.

I. LET US RECEIVE IT IN THE SPIRIT OF HUMILITY.

- A. Jesus so emptied and humiliated himself as not to have a house of His own to eat the last Passover with His disciples. He needed to borrow a room, though He had created worlds.
- B. It is not through any merit of our own that we may partake of these Christian blessings.

II. LET US RECEIVE IT IN THE SPIRIT OF SINCERITY.

Leaven was not to be used. This was observed with such strictness that all leaven was to be purged away. St. Paul says, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

- A. Involving our relationship with God. God sees and knows all about us.
- B. Involving our relationship with each other.
1. Not in envy and strife
 2. But peacefully, entreating one another.

III. LET US RECEIVE IT IN THE SPIRIT OF SERVING.

- A. Serving rather than being served characterizes the life of Christ. Christ giving himself for us sets this example. The paschal lamb and the sprinkling of blood represented the sacrifice of Christ until His actual sacrifice had been made; the bread and wine of the Lord's Supper shall represent His body and blood throughout all future ages; therefore, "This do in remembrance of me."
- B. Serving rather than being served should characterize Christianity today.

—VIRGIL SPRUNGER, *Pastor*
Brookfield, Illinois

THE SEALING OF THE SPIRIT

Read: Ephesians 4:25-32; II Corinthians 1:22. "Who hath also sealed us . . ."

1. Sealing is a mark of ownership (I Corinthians 6:19-20).
2. Sealing is a mark of approbation (Matthew 3:17).
3. Sealing is a mark of value. Intrinsic value of coins.
4. Sealing is a mark of royalty "So send I you."
5. Sealing is a mark of protection. Railway cars sealed, etc.
6. The broken seal. The Spirit can be grieved, etc.

THREE BOYS AND FAITH

Each gave his definition as to the meaning of faith.

The first said. "Faith is taking hold of God."

The second said: "Faith is holding on to God."

The third said: "Faith is not letting go."

—RAYMONDVILLE, TEXAS
Nazarene Bulletin

Book of the Month Selection, January, 1959

THROUGH TEMPTATION

James H. Hanson (Augsburg, \$1.50)

Seven studies of temptation based on Genesis 3 and Matthew 4. This is splendid preaching material for the pre-Easter season. While not specifically related to His passion, yet His temptation was most certainly part of His preparation for the great event. No one ever becomes too familiar with the dramatic episodes which took place, as Hanson says, "in the Garden of Paradise and the wilderness of temptation."

These sermons show more polish of expression than the average. The author does well with illustration. We wish he had omitted the rather casual and certainly unnecessary reference to objective standards of Christian life on page 43.

But insights into the deeper aspects of temptation make this volume a helpful study. When a preacher sermonizes in the area of temptation, every ear is alert; for no man is far removed, even for a short hour, from the bitter battle against a satanic foe.

SPEAKING IN PUBLIC

Arthur Stevens Phelps (Baker Book House, \$3.50)

This is the finest book that I have ever read dealing with this subject and it is written primarily to the minister.

It is a book that could be used as a textbook in college and is thoroughly substantial. Perhaps the one spot where we might have some hesitation is on page 130 where the author speaks of restraint. The fact is, too many ministers in the evangelical field are too quiet already.

V. H. LEWIS

DISTANT DRUMS

L. Alline Swann (Christopher, \$2.50)

A doff of the hat to the author for a top-quality volume, of devotional and inspirational material. Any minister would find it extremely useful as a source of quotable, sparkling, illustrative "icing" for his sermons. The author is on the staff of Northwest Nazarene College and this school can be justifiably proud of her. The illustrations are done by the art department of the same college.

THE BRIDGE IS LOVE

Hans A. DeBoer (Eerdmans, \$4.50)

A firsthand account of travels in Africa. A commercial traveler with a religious instinct would point out the fact that love alone can bridge the chasm between the light of Christendom and the darkness of heathendom.

But his measurement of vital Christianity is so diluted that it fairly shocks even ordinary evangelical standards of conduct. Perhaps his Christian position is "par" on the European scene, but we trust not. It does not merit acceptance in best evangelical circles.

HE IS LORD OF ALL

Eugene Carson Blake (Westminster, \$1.00)

What might have been a worthwhile investment for your bookshelf is seriously impaired by an implicit acceptance of evolution as an explanation of beginnings, also a rejection of the traditional view of literal everlasting punishment.

THE TORCH OF FAITH

Freda Dunlop White (Winston, \$4.50)

For one looking for a book that brings the Bible people off the pages onto the stage—here is a volume worthy of consideration.

Has value for Sunday school teachers, giving them a model of Biblical storytelling with imaginary side lights. Also will be of distinct value for parents to read at family altar or bedtime to older children. It does make the Bible people live.

SECT, CULT AND CHURCH IN ALBERTA

William E. Mann (University of Toronto Press, \$4.00)

It may seem strange to you that I am reviewing a book of such localized concern in this column. But here is why: First, it will be of special significance to all Nazarenes in any part of Canada. For it documents the rise of the Church of the Nazarene in Alberta and tells the story thoroughly and objectively.

The second reason for listing this book of distinctly local flavoring is that it is the first time I have seen a scholarly, thoroughly documented story of how sects deteriorate into formal, ecclesiastical life in the mere passing of time unless a definite and determined program is adopted to avoid that very thing. Here will be shown the slow undermining of convictions, fervency, and influence, as liturgy, formalism, and a desire for acceptability dominate in church life.

PROOFS OF HIS PRESENCE

Grace Noll Crowell (Abingdon, \$1.50)

This loved and God-used writer offers a series of devotionals warm and spiritually stimulating. Her insight inside the deeps of the soul are equally worthy in their expression. The world owes a still greater debt to Grace Noll Crowell because of this book.

THE WORLD IS LEARNING COMPASSION

Frank C. Laubach (Revell, \$3.50)

The world-renowned author of this book cites striking examples from various humanitarian movements that the world is learning compassion.

A work very ably done with immensity and vast scope, written by a truly great soul in the interest of Christian compassion. I wish every preacher and layman could and would read it. It is informative and enlightening.

E. E. WORDSWORTH

TEACHING IN THE SUNDAY SCHOOL

Theo. J. C. Kuehnert (Concordia)

Would be found helpful at many practical points but it is strongly denominational (Lutheran) and is weak at the point of evangelism in the Sunday school, a bad place indeed for any evangelistic shortcoming.

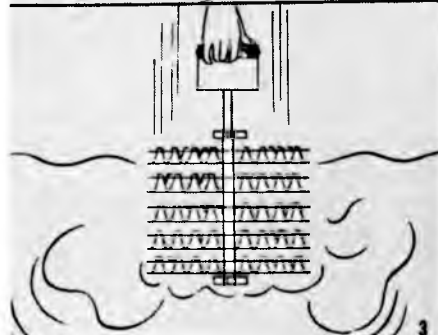
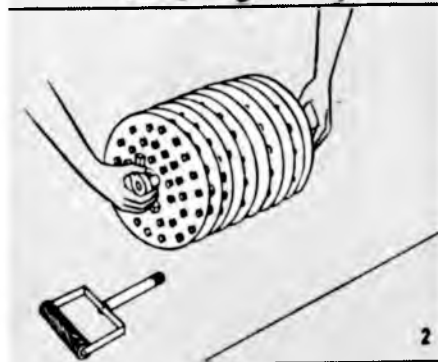
To Assist You in Taking Care of
That "Other Side" to Communion

Communion Glass WASHER

A NEW and Easy
Method to Clean Your
Communion Glasses

● LESS BREAKAGE

● COMPLETELY SANITARY



How It Works

1. Stand communion glass washer on its base. Place one metal ring on the shaft. Remove center glass from top layer of communion tray.* Lift entire cup-holder disk and place on shaft. Place white ring on shaft, then an empty keeper disk from the washer set. Repeat process until five trays of glasses and five keeper disks are on shaft. Then screw X-nut onto shaft securely.
2. Invert entire assembly so that glasses are upside down. Screw handle securely into shaft.
3. Place glasses and washer in basin of hot water and detergent. Plunge assembly up and down to clean. Next place assembly in scalding water. Remove and stand up on its base. Glasses will air dry in a few seconds hygienically clean. By reversing the assembly process they can be returned to trays ready for use. (KX)

No. E-150 REGULAR MODEL \$15.00

No. E-190 TEN-DISK MODELS \$19.00

*With trays which slope or do not have a center hole, glasses may be quickly transferred to cup-holder disks in the special ten-disk model for washing.

For Additional Information
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With Considering and Ordering for Your Next Communion

*Does Your Church Have an Adequate
and Attractive Communion Set?*



COMMUNION WARE

● BEAUTIFULLY DESIGNED

● MODESTLY PRICED

Here are two high-quality, tarnish-resistant communion sets, either of which would add greatly to your communion service. Each forty-glass tray is lightweight, can be quickly and safely stacked to desired height, and will fit any standard tray. Specially designed three-level tray for easy access to glasses. No dirt-catching crevices to hamper cleaning. (SB)

	POLISHED ALUMINUM	CHROME
TRAY*	No. E-1601 \$9.00	No. E-1631 \$27.50
COVER	No. E-1602 6.00	No. E-1632 20.00
BASE	No. E-1603 5.00	No. E-1633 18.00
BREAD PLATE	No. E-1605 3.00	No. E-1635 12.00
COVER	No. E-1605C 5.00	No. E-1635C 18.00
STACK-RING	No. E-1605S 3.00	No. E-1635S 12.00

*Glasses not included

Makes a Fitting Memorial Gift at Easter Time

INDIVIDUAL COMMUNION SET

Pocket-size, four-glass set with small flagon and wafer box all neatly compacted in simulated leather case. Popular with all pastors when visiting the sick and shut-ins. An excellent gift for a young preacher. (SB)

No. MS-125

\$7.50

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Plain, clear glass, rounded inside, heavy bottom. Will fit any standard tray. (HG)

No. E-66—1 7/16 inches high 12 for \$1.00

No. E-44 1 1/4 inches high 12 for \$1.00

PLASTIC GLASSES

Here is an unbreakable communion cup that is lighter weight than glass and noise-free, yet has the appearance of glass. Will fit any standard tray. Most practical. (SB)

No. E-169—1 5/8" high 12 for \$1.25

No. E-163—1 1/4" high 12 for \$1.25

PAPER CUPS

A convenient, sanitary, practical article. (SB)

No. U-168 Package of 250 cups. \$1.50

WAFERS

Thin, round, unleavened wheat wafers, wrapped 125 wafers to a roll, four rolls to a box. (MD)

No. U-125 250 for \$1.50;

500 for \$3.00; 1,000 for \$5.00

CUP FILLER

An inexpensive but useful communion cup filler. This one-quart container has frosted glass and nickel-plated metal parts, all replaceable. (SB)

No. E-100 \$5.00

PAPER CUP HOLDER

These cup holders shown in illustration above are made of highly polished aluminum. With these holders the use of the sanitary paper cup is easy and safe. (SB)

No. E-166 12 for \$1.80

NAZARENE PUBLISHING HOUSE

Plan NOW for the Easter Season—Order RIGHT AWAY