

PREACHER'S *magazine*

DECEMBER, 1963

ALMIGHTY GOD IN A MOTHER'S ARMS!

Editorial

WHAT IF THERE HAD BEEN NO CHRISTMAS?

Commissioner Brengle

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—proclaiming the Wesleyan message

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Almighty God in a Mother's Arms!

*Who art Thou there?
O Babe, that whimpers in the hay,
And cuddles in a mother's arms!
Art Thou the God who made the
worlds?
And flung afar the Milky Way?
And holds them all by naked word?
Art Thou that God?*

GOD in a mother's arms! Think of it—Almighty God cuddling in a mother's arms! And at Christmas it is well to think about it again.

The question has been asked a thousand times, by the eager and the skeptic, "Why did Christ come as a baby?" And there have been many varying replies. At this Christmas of 1963, permit me to editorially suggest an answer or two.

His Manner of Birth Proved That Truth Can Stand the Storm

He was thrust into a world of hate and bloody intrigue. That was a rugged time when the weak were down-trodden and women and children suffered under the rule of physical might. Into such a world Christ came in abject weakness. There was no circle of kindly relatives ready to grant His least desire. No fawning grandparents offered open check-books or open arms. He came to a cold and unkind world with a very minimum of human welcome. Nearly next door Herod sat on his blood-

stained throne and with the hate of hell in his heart. Herod hated babies, especially babies with kingly ambitions!

But by coming in just such a way Christ proved that truth can stand the storm: HOLINESS DOESN'T HAVE TO BE CODDLED. Whenever we are inclined to feel that holiness would do better if the world were kindlier to us, remember He did well when the world stood squarely against Him. He had no position of advantage at birth. He didn't even have the initiative. He was clearly on the defensive. He who made the worlds had to flee from Herod and sought refuge in Egypt. The storm was on.

In a vivid way He was saying that truth can take it. Holiness can flourish even if it seldom has the initiative. Even while opposition plans its death, and while sensuality would smother out its very life, yet holiness can and will survive. He who was the Way, the Truth, and the Life depended not on human advantage but on inner power. Holiness does not flourish because men or nations vote for it; it lives by virtue of its own inner and indestructible power, its own transparent purity. Christ lived out His days because He had no moral vulnerability. It is thus with heart holiness.

We have fallen on times when Wesleyans need again to see the Babe

in the mother's arms—and recall that truth can stand the storm.

His Pattern of Life Undergirded His Preaching

Wise is the preacher who fully realizes that his philosophy of life is vital to his pulpit ministry. Men through the centuries have sympathized with Christ because of His lowly birth: ill-smelling stable, cattle for companions, poverty the brooding air.

But that very fact, preachers, made it easier for Him to stride up a hill later on and proclaim, "Blessed are ye poor: for yours is the kingdom of God." His birth made His preaching easier.

Read the sermonizings of Jesus throughout the Gospels. You will find that much of His preaching would have been ineffective had He been born in affluence. Let us hear it

again: luxurious, extravagant living saps the life from rugged preaching. When we lavish upon ourselves extravagance of cars or housing or attire, we place an obstacle before ourselves when we wish to preach on the virtues of sacrifice or simplicity. It might do us all good to go back over our sermon outlines. Twenty years ago did we preach more ruggedly on sacrifice and devotion and simplicity of life? Has the prosperity of recent years bled our sermons white? Have we silenced our pulpits on such needed preaching by our lavish pattern of life?

So don't sympathize with Him relative to His birth. It was perhaps His greatest asset when He opened His mouth and taught them, when He stabbed them to the heart about the ease and moral laxity of their times.

So at Christmas time it might do us all well to ponder.

And Now Adieu!

MY HAND is slipping from the editorial pen. With this December issue of the *Preacher's Magazine*, I hand the editorial reins over to my successor, Dr. Richard Taylor. So now to the splendid audience which it has been my great privilege to serve for these past months—I bid a fond adieu. God bless you each one.

I confess that there is a sense of loss as I step down from this forum-pulpit. For twenty-eight months I have chatted freely with you and there has been no pressure from any source that would have circumscribed my editorializing in any least degree. This has been a free forum.

The slices of my editorial bread may have been thin at times, and they may have seemed stale. But one thing I know—it all came from a homemade loaf. I didn't buy these at any bakery. Being so homemade, they may have been crude and they may have lacked polish. But they were Norman Oke just as they came from his heart and hand.

But I rejoice in this: My successor is ready with extremely able hands to take over the editorial pen. His will be a ministry of strength and wisdom. He is already well known in the entire Wesleyan world. His books, *The Right Conception of Sin* and *The Dis-*

ciplined Life, have earned for him a place of honor in circles everywhere.

It can well be said of him as Dr. J. B. Chapman once said, "He won't say anything later that will make you regret it if you said Amen early in his preaching." So I say Amen to Dr.

Taylor's ministry even before it begins.

So, Dr. Richard Taylor, we await your editorial ministry. As the outgoing editor may I be first to wish you Godspeed. Hundreds of your friends join in the same expression.

His Name at the Top

*I had the nicest Christmas list, the longest one in town,
Till Daddy looked at it and said, "You'll have to cut it down."*

*I knew that what he said was true beyond the faintest doubt,
But was amazed to hear him say, "You've left your best Friend
out."*

*And so I scanned my list again, And said, "Oh, that's not true!"
But Daddy said, "His name's not there, that Friend who died for
you."*

*And then I clearly understood, 'twas Jesus that he meant;
For Him who should come first of all, I hadn't planned a cent!*

*I'd made a Christmas birthday list, and left the Saviour out!
But, oh, it didn't take me long to change the list about!*

*And tho' I've had to drop the names of folks I like a lot,
My Lord must have the most—because HIS NAME IS AT THE TOP!*
—Author Unknown

This Is Christmas!

*To daily give of your own gifts, to reach gladness thro' sorrow,
To learn sympathy thro' suffering, to strengthen faith thro'
perplexity,
To find truth thro' confusion, to see the star thro' the mist of
night—
Behold, this is good will. This is peace. This is Christmas!*

—EVANGELINE BOOTH

What if There Had Been No Christmas?*

By Commissioner Brengle

IF CHRIST be not risen," wrote Paul, "then is our preaching vain, and your faith is also vain . . . ye are yet in your sins." By which he means, if there is no resurrection, there is no salvation.

But if there had been no first Christmas, no Incarnation, no Babe of Bethlehem, then what? It is painful and bewildering to think what the world would have missed without Jesus. Let us notice some of the things we should have missed.

We should not have had the sweet story of Mary's great consecration and faith, nor her matchless song of adoration and praise (Luke 1:46-55), nor the gracious words of the angel to perplexed and distressed Joseph, "*She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins* (Matt. 1:21).

We should not have the story of the Babe in the manger nor the evidence of the nearness of the unseen world of spirits and the interest of those celestial beings in us sinful humans, revealed in the rush of the lone angel, the trailing clouds of divine glory, to announce to the sleepy shepherds the birth of Jesus, declaring it to be "good tidings of great joy . . . to all people"; nor should we have had the mighty choir

and the wondrous chorus of "the heavenly host" singing over the midnight plain, "Glory to God in the highest, and on earth peace, good will toward men."

The Babe was the resistless Magnet which drew heaven out of itself and down to earth, revealing the good will behind the veil through which our poor dull eyes cannot see, and making us feel that, in spite of all mystery and all contrary experiences, we are compassed about by unseen hosts ever watching and looking upon us with sympathetic kindness, and that the heart of God is ever moved toward us with love and tender compassion.

If there had been no first Christmas, with its Divine Babe, we should not have had the devil unmasked as he was when he beset Jesus with temptation in the wilderness, and we should have fought our uneven spiritual battles in the dark, with no assurance of help from One who "was tempted in all points like as we," and having overcome, knows how and has the heart of love to succor us when we are tempted. What an immeasurable loss it would have been to have no great Kinsman-Redeemer to help in such times of need!

If there had been no first Christmas, we should have had no Sermon on the Mount, reversing all the judgments of vain and haughty men, declaring blessedness to be the heri-

*Revival, December, 1962.

tage of meekness, not might; of goodness, not gold; of the pure in heart, not the proud of purse and power; of peacemakers, not of cruel and triumphant warlords; of those who for the sake of righteousness are lied about, maligned, persecuted; not those who trim their sails to every wind and are lauded by all men regardless of their character.

We should not have had the golden rule, or the sweet invitation of Jesus to all those who are weary and heavy-laden to come unto Him and find rest.

We should not have had the story of the prodigal son, of the Good Samaritan; the redemption of the Magdalene, opening the door of hope and the gates of mercy to fallen womanhood; the salvation of Zachaeus, revealing the longing heart of the everlasting Father for those who are lost; we should not have had the story of the one lost sheep missed from among the ninety and nine within the sheltering fold, and the eager search till the lost was found.

We should not have had the world-embracing promise: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." We should not have heard Jesus say to weeping Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," and standing at the tomb of her dead brother, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" And we should not have seen Lazarus, dead four days, rise up at the word of Jesus

and come forth from the stern gates of the grave.

We should not have had the assurance that Jesus is the Good Shepherd who gives His life for the sheep; the Door by which we may enter in, in spite of ecclesiastical overlords who would cast us out as they cast out the blind man from the synagogue when he declared that Jesus must be God because He opened his blind eyes.

We should not have had the sweet fourteenth and fifteenth chapters of John's Gospel, with the assurance of our Father's many-mansioned house awaiting us when we pass through the narrow and mysterious gates of death; the promise of another abiding Comforter who would be our all-sufficient Guide and Helper through life and in death.

But for that first Christmas, we should have had no "old rugged cross" to lighten our way, no redeeming Blood to wash away our sins and give peace to a guilty conscience, no jubilant Easter morning, no wondrous Day of Pentecost, no Apostle Paul, no eighth chapter of Romans, no thirteenth and fifteenth chapters of First Corinthians, no New Testament and no Old Testament that had meaning; no church; no Salvation Army; no Christian books and papers, no Christian schools, no mission to the heathen world, no light to guide our faltering steps in paths of peace, no help for the present, no assured hope for the future, no Christmas trees full of light and gifts of love, no happy, merry children shouting over bulging stockings, and no parents beaming with joy over the joy of their little ones.

What a dreary, dark world this would be had there been no first Christmas! Thank God for the love wherewith He loved us in giving us that first Christmas, with His great Christmas Gift to us all—JESUS!

The Wonder of the Incarnation*

By Dinsdale T. Young

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

BORN THIS DAY!" Is there anything remarkable in that? Every day someone is born. But if these words are true, then it is one of the most remarkable things which ever happened; and about the truth of these words, thank God, there is no doubt. "Born this day." Who? Listen. "A Saviour"! If believing it is true—and there are a thousand experimental reasons for believing it—then it is the grandest news the universe ever heard proclaimed, and it is of inexhaustible interest to us all. Yes, a Saviour was born this day. The world needs a Saviour and you and I need a Saviour and that great necessity has been met in Christ.

It was a *marvelous* birth. Wonders cluster about it. Not all the novels which have ever been written contain such surprising marvels as are contained in this old, old story. Remember, too, it was a birth which was prophesied. Christ was "the Saviour promised long," and He was not only promised, but vividly predicted. Was there a birth which was promised so long, and predicted so vividly? We should study prophecy more than we do. And, mark you, this prophecy is one of the greatest arguments for the inspiration of the Bible.

It was a *miraculous* birth. I say that emphatically. There are some people who maintain that they cannot accept the Bible story of the Virgin Birth. But the more I study it, the more I feel it to be philosophically justifiable. Can you think of God being born into the world apart from a miraculous birth? I accept the Virgin Birth, and its miraculous element, wholeheartedly. Furthermore, I submit this—that no one has a right to reject it if it is in the Bible. Who am I that I should be selective in reading the Word of God? It is all God's Book, and those who choose to reject certain portions of it do so at their peril.

Let me point out to you, further, that this miraculous birth was declared from heaven. The angel hosts burst the mystic barriers of heaven, and came forth to declare it. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." What a sentence that is! My dear old friend Peter Mackenzie used to say, "The Lord never had such a work to keep the angels in heaven as He had when Jesus was born." I can well believe that if ever the angels got beyond control it was then. They all wanted to come down to earth to see the wonderful sight of the Incarnation. Yes, heaven proclaimed Christ's birth.

*Revival, December, 1962.

One would have thought that, when heaven itself displayed such an interest in His birth, He would have been born amid corresponding earthly splendors. But was there ever a greater contrast? "There was no room for him in the inn"! The Saviour who was "born this day" was born in great humility. I wonder what the innkeeper thought afterward when he discovered who the Babe was. I would give a good deal to know how he felt. Christ was laid in a manger. Think of it! The Lord of glory had His lowly cradle among the beasts. Oh, the wonder of His birth! But it is more wonderful still that He should have been born at all! There must have been some reason for it. What was the reason? That He might be our Saviour. That He might be the Saviour of the world.

It was a *beneficent* birth. Who was it who was born this day? A *Saviour*. Mark the word. It is the first time we find it in the New Testament. Oh, how greatly men needed a Saviour! You say, How can I know that He was so greatly needed? Here is the answer—look into your own heart, and I will look into mine. We are sinners and there is, for each one of us, death to be faced, and the Judgment Seat. Oh, how greatly we need a Saviour! If He was so greatly needed, was not Christ also greatly qualified to be our Saviour? I should think He was. John Bunyan says, "He is such a suitable Saviour," and I am sure we can all say "Amen" to that. What pardon, and peace, and joy, and renewal, He brings to the penitent soul! And what power from on high He brings, enabling the redeemed ones to achieve all that is good and true and beautiful! What a Saviour it was who was "born this day"!

But read on. It describes Him as "a Saviour, which is Christ the Lord."

It is a magnificent description. He is the Anointed One, anointed to be a Saviour, anointed by God the Father, and by the Holy Spirit. He is "Christ the Lord." I venture to say that that word "Lord" has the same meaning as the word "Jehovah" in the Old Testament. It was the most wonderful miracle of history that Jehovah should be born into this world as a little baby. "Unto you is born this day . . . a Saviour, which is Christ the Lord." That little phrase "unto you" is very sweet. It was said, first of all, to the shepherds and then to the Jews and then to all people everywhere. For notice what it says in the tenth verse. "Fear not," said the angel to the shepherds, "for, behold, I bring you good tidings of great joy, which shall be to all people." Mark the word "all." There is nothing narrow about the Christian religion. He is a Saviour for all. Let that thought ring like a merry bell in your soul. Oh, it is sweet reading! It was, indeed, a beneficent birth. Never did anything so wonderful happen to the human race. Never was there such blessedness made available for man as this.

It was a *gladdening* birth. We want something to gladden us in these days. Life is trying for us all, and even the young people have their dark hours. I venture to say that the most glorious fountain of gladness which ever gushed forth was opened when Christ our Saviour, was born. You remember that the angels bade the shepherds not to fear. You need not fear anything which comes to you if you have this Saviour. He is Christ the Lord; He is Jehovah. Is there anything too hard for Him? Is the Lord's arm shortened? Never! You have the grandest guarantee against fear in Him who was born this day. Notice, further, that there is "great joy" in this good news. Matthew Henry translates it: "I evangelize you with

great joy." You are an heir of great joy; how great it is! It is a joy which comes to all people; it is a universal joy. I love to think of the multitudes all over the world who find great joy in Him, people of different races and temperaments and living in all kinds of environments. No wonder that, with such a Saviour, we should "feel like singing all the time"; yes, and singing even when there are tears in our eyes because of sorrow and anxiety.

Is not this also an *instructive* birth? How it glorified God! God was never so glorified as He was in the birth of Christ. "Glory be to God on high," sang the angels, "and on earth peace, good will toward men." Oh, how the Father must have rejoiced in that wonderful birth! It rejoiced all of heaven; we have already seen how jubilant the heavenly hosts were on the Lord's birthday. What a solid joy

it gave to men! This birth of Christ imparts salvation to all who will accept it and there we find the origin of true joy. Take that joy out of life and for many of us life would not be worth living. Heaven met our deep necessity in the birth of Jesus. In that birth is to be found our only hope; for that birth foreshadowed His atoning death, and those resources which made atoning death forever avail. Tennyson said, "When Jesus was born, hope was born," and he was right. What hope we have in Him of pardon, of conquered death, and of being "openly acquitted at the Judgment Seat," as one has put it! What hope we have of life which will go on through all the glories of eternity! Yes, He was born to give us second birth; He was "born that man no more may die." He was born that we might carry the brightness of that hope everywhere. Blessed birth! Thanks be unto God forevermore!

Everybody Sing!

(Hymn-of-the-Month Project)

THE Hymn-of-the-Month idea will be completely described in other periodicals. I need not point it out in detail in this periodical. It is being sponsored by the *Herald of Holiness*. Here I merely wish, as editor, to join in with a hearty AMEN.

Many of the hymns in this monthly selection will be familiar. But it will be something to have thousands of Nazarenes singing them in unison around the world. So let's sing!

Then, some of these may be less than familiar, and this will demand a

hymn-learning process. This we really need. In spots we have stagnated on a few familiar numbers in our hymnal, till the hymnbooks turn open automatically to those numbers while others are as new as the day the hymnal was bought. So if we can learn a few new songs this year, it will be clear profit.

So, preachers, let's use this project. Let the Hymn-of-the-Month be a weapon in your arsenal. Join Nazarenes each month on a worthy hymn.

And let's sing!

May we have the same ideal as did Richard Baxter—"To preach as though he'd never preach again, and as a dying man to dying men"

We Must Have a Message

By Fred E. Hartman*

I APPROACH this study with trepidation; for, first, I am not a worthy example of the theme and, second, the greatest minds and most spiritual of Christian leaders have written volume after volume and tome after tome concerning this greatest of subjects. But I will do my best in preparing this and prayerfully hope that something good may come of it.

Paul, in writing to Timothy, said in II Tim. 4:2, "Proclaim the message, press it home on all occasions, convenient or inconvenient, use argument, reproof, and appeal with all patience that the work requires" (N.E.B.). It is agreed that the minister has many duties to perform that are most worthwhile. For instance, there is the visit to the sickroom, where comfort and courage are offered; there are the bereaved that need new hope and light in times of deep darkness; and there is the time of counseling and advising to troubled minds, and other most important ministries too numerous to mention. But I am firmly convinced that the preacher reaches the towering height of his ministry when he approaches the pulpit to proclaim THE MESSAGE. Here as in no other place he functions as God's man of the hour.

I think the importance of Paul's admonition to Timothy will seize our minds when we consider that Paul was a prisoner in Rome awaiting execution when he wrote these words to Timothy. He was aware that this would probably be his last message to the youth he had nurtured in faith and in the ministry of Christ for so many years. Surely he considered this the most important of all his words of instruction. So in the face of death he did not hesitate to direct Timothy to continue faithfully in the preaching of the Word. We cannot read the Epistle without sensing the weight and solemnity of the message Paul would leave with his son in the faith. "Preach the word." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." *This is it.* This is THE calling of the minister.

First, preachers, we should take Christ as our Example! He was bold in preaching the Word. He faced the scoffers, the ridiculers, the unbelievers of his generation and boldly proclaimed, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Time after time He exposed sin, for He knew it must be exposed.

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Such boldness sent Him to the Cross, but at least the people heard the truth.

Paul, in his preaching, said, "I am not ashamed of the gospel of Christ," and then gave the reason: "For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." If we truly believe that in this gospel there is power unto salvation and that it is the ONLY hope of the world, we too will be bold in our declaration of the message. The coming of Christ is so near; and if this great, yet unfinished, task is ever brought nearer to completion, we must have the Spirit of Christ and of Paul and say with the apostle as he solicited prayers from the Ephesian church, "That I may open my mouth boldly, to make known the mystery of the gospel." If there has ever been a more opportune time to preach the Word of the Lord than in this unbelieving, godless generation, I am not aware of it. The Holy Ghost is doing His part in convicting and reproving the world of sin and of righteousness and of judgment. He needs strong voices crying loudly the message of salvation from sin, that all men may hear and know that Christ can save.

The second thing that should be emphasized is that which we are to preach—the Word. It wasn't necessary for Paul to explain to Timothy what the Word was. Paul had exemplified that in his own preaching and had made it clear to Timothy long before this time. John in his Gospel said, "The Word was God." Consequently, to preach the Word was to preach Christ. It is impossible to separate our preaching from Christ and still preach the Word. Paul had no other message; his preaching was full of Christ. It is considered informed and wise today to preach about science, art, literature, or phi-

losophy because these present strong attractions to the unspiritual. The multitudes today do not want to hear the truth but would rather like to hear smooth things from the pulpit. Neither does the sick man want to take some medicines that taste bad, but the physician knows best and chooses them for him. So, preachers, we must preach the rugged truth even though unpopular with the masses, for it is God's remedy for their ailment. If we help men find eternal life, nothing short of the gospel of Jesus Christ will meet the need.

Again we must be prepared to preach. There is more required today in the way of preaching than in any other day before. Our people are much more educated than formerly and they demand a message that contains food for thought and their souls. We cannot be prepared to preach an acceptable message unless we spend much time in study, prayer, and meditation. We cannot spend all of our time away from our study doing extracurricular things and then expect to enter the pulpit on Sunday morning with a message with thought and content that will help the listener. Long since has the day passed when mere exhortation will suffice for a Sunday morning. **WE MUST FEED THE PEOPLE.** And to do that, we in turn must be fed by study and God's Word. So sacred is the responsibility of the worship hour upon the preacher that nothing short of faithfulness and complete fulfillment of our duty here frees us from the responsibility placed upon us. **WE DARE NOT WASTE THESE IMPORTANT TIMES WITH TRIVIA. WE MUST HAVE A MESSAGE.** The word *preach* is designated in the Greek by the word *kerux*, which means "to herald." So the message we herald is not our own, but His. Therefore our preparation must be done with

the thought of the responsibility that is ours because of our call to preach.

May I suggest in conclusion that our preaching re-emphasize the tenets of our faith as expressed in the "Manual" of the Church of the Nazarene and by the pioneer preachers of the early days of our movement.

Every religious denomination, no matter how vigorous and positive its preaching may have been at one time, faces the problem of maintaining that vigor and emphatic preaching as the generations come and go. The tendency is to lose momentum, to get old and tired fighting the unending battle against sin and worldliness and let the urgencies of the past become dull and blunted, to slip into a careless attitude of "Oh, that's just old stuff which we have heard for many years now." And so, as the years slip along, the task of communicating the "What's it all about?" to third and fourth generation of Nazarenes becomes alarming. How do we retain and give new dynamic to the urgencies of days now gone? There are two opposite dangers that confront us in this generation. One is the danger of using terms as a shibboleth, words that have had meaning in other days but now do not. In such cases we might be able to preserve some of the emotion-laden words they loved, but the danger would be great that we would awaken one day to discover that, while we have been busy preserving the words, the experience (so

blessed and precious!) they express would be lost. What a tragedy that would be—to remember the old words, to say them over and over again, but to forget the music that went with them, to no longer march as a militant church to the music of Canaan!

The opposite danger is the danger of over-accommodating our preaching to the pagan culture around us, of adopting carelessly the shallow religious experiences of our times which lack real rootage, conviction, or drive. Along with such trends usually goes a settling down into staid and traditional organizational, and institutional patterns that are so manifest in so many congregations. So, to avoid such dangers on either side, we must have a fresh affirmation of our doctrines with zeal and passion generated by Holy Ghost power and presence. Perhaps this need be couched in language so that new people will catch "the idea" and commit themselves to it. But, brethren, let's be true to our heritage of faith, "proclaim the message," press it home on all occasions—use argument, reproof, and appeal with all patience that the work requires. Richard Baxter gave his ideal of preaching:

"To preach as though he'd never preach again,

And as a dying man to dying men."

May our preaching contain so much of the Spirit of Christ that men will see, not the man, but the Saviour.

(This is the third and concluding installment of Dr. White's article. This is one of the finest, most substantial contributions to be found in the *Preacher's Magazine* in my editorship. The editor desires to express appreciation to Dr. S. S. White for making it available.)

Two Major Trends in My Theological Thinking

By S. S. White

III. THE DOCTRINE OF GOD

THE LAST doctrinal division of Curtis' *The Christian Faith* presents the doctrine of God and the Christian doctrine of the Trinity. I begin with a discussion of the Trinity and present a lengthy quotation from Curtis:

One very glaring inconsistency is often found in the conventional works in systematic theology. Their teaching in Christology is that Jesus Christ is one person with two natures, a divine nature and a human nature; but the human nature is *impersonal*, merely a bare nature of the one Eternal Person. Our Lord is (to quote a typical statement) "a conscious, intelligent Agent, who preserves from eternity into time and onward to eternity his own unbroken identity. And this we do not inaptly or unreasonably term his undivided personality." Some of these theologians, indeed, are so anxious to protect the full personality of the Son of God in the event of the Incarnation that they find it necessary to reject every form of the doctrine of the *kenosis*. Not only so, but in their discussions of our Lord's pre-existence these theologians are wont to maintain, and to maintain with commendable energy, that his pre-existence was not ideal, but *was* personal. And yet to these very men, in their cautious, theistic treatment of the doctrine of the Trinity, the eternal Son of God, the second person in the Godhead, is "not what we mean by a person"—no, *he is an agnostic non-descript to remain in mystery until a veri-*

table person is needed in Christology!

Another inconsistency almost equally pronounced is to be found in the work of many defensive theologians, namely, an inconsistency in their teaching concerning the Holy Spirit. In their theology, in their doctrine of God, the Holy Ghost is viewed as something less than a real person; but in every other place, where any reference is made to the nature or to the dispensation or to the activity of the Spirit, he is regarded as having not only functions of his own, but also a will of his own. Indeed, some of the men I have in mind devote precious pages to prove "the proper personality" of the Holy Spirit and look upon the point as essential to genuine orthodoxy. Now, how the Holy Spirit can be a person making actual self-decisions out in the application of redemption to men, and yet nothing but a principle or potency, or impersonal entity, in the deep life of the eternal and immutable God, is "a mystery so boundless that no man can understand it, and I will therefore not pretend to understand it"! (Curtis, pp. 492-93).

This quotation from Curtis lays the foundation for an emphasis upon the three Persons in the Trinity and the true understanding of the incarnate Christ. The Holy Spirit is truly a Person in the triune Godhead as well as in His varied activities in the world. And Jesus Christ is not merely an Eternal Person united with an

impersonal human nature in the Incarnation; He is also the Son of God, the Second Person in the Trinity from all eternity. Now we are ready for a summary of Curtis' view of the Trinity:

There is one God, who has revealed himself in three historical manifestations, namely, the Father, the Son, and the Holy Ghost. These manifestations are revelations of three inner distinctions in the Godhead which are fundamental—necessary to the ongoing of the divine life, and eternal. Further, since they are *treated as personal* in the Scriptures, Curtis names the Father, the Son, and the Holy Ghost Persons. Following Athanasius rather than Augustine, Curtis rejects the idea of a fourth something which constitutes the common deity in each of the three Persons and adopts the view that the Father is the Supreme Cause. The position given here as to the Father is brought out more clearly when Curtis explains that the personal peculiarity of the Father is that of origination. Then he sets forth the personal peculiarity of the Son as obedience—obedience which is personal and self-assertive. This is followed by a description of the peculiarity of the Holy Spirit as personal self-effacement—a voluntary, eager, self-effacement.

A later and briefer statement on the Trinity in Curtis' own words is significant:

I believe in the Father and the Son and the Holy Ghost; an individual, organic, eternal Trinity of self-knowing, self-decisive persons; every one of the three persons necessary to the unity and activity and very existence of the Godhead; and all equal in power and wisdom and love and felicity and holiness. (Second article from Curtis' "Personal Creed," which was read before his Martensen Seminar in 1914, several years after his book *The Christian Faith* was published.)

After explaining Curtis' doctrine of the Trinity, something should be said as to his concept of the God who is a Trinity. The first article in Curtis' twenty-one-article "Personal Creed" is a brief definition of God, which reads as follows: "I believe in one God, a personal and moral Spirit, without beginning, without cause, without need, and without end." This is followed in the second article of this creed with his statement as to the doctrine of the Trinity. This means that his definition of God in this personal creed is just what I want here, because it defines God as a unity, or as one individuality, and leaves the description of his idea of the Trinity for the second article.

By one God, Curtis means that God is a unity, or a single individuality. Also, He is a personal and moral Spirit. This signifies that God in His essential selfhood is a spiritual, and not a material, reality. This spiritual reality is personal—has the power of self-consciousness and self-decision. He is also moral, or holy. Last, God is absolute—"without beginning, without cause, without need, and without end." This interpretation of Curtis' definition harmonizes with the definition which he gives in *The Christian Faith*, where he says that "the God of the Christian faith is one Spirit, personal, moral, absolute, and triune." In his 1914 creed he defines the Trinity in a separate article, and this accounts for its not being mentioned here. The only part of the definition given in *The Christian Faith* which is not found in this 1914 creed is the word "absolute." This indicates, then, that these four statements in his last creed—without beginning, without cause, without need, and without end—take the place of "absolute" in the earlier definition which is given in *The Christian Faith*.

Having sat in Curtis' classes for three years, after his book had been published, I can understand the difficulties which beset the term "absolute." I remember that Curtis once said in class, "If they insist on either of these meanings of absolute, I'll let them have it." He meant by this that he would no longer use the word absolute in defining God. He had in mind those philosophers and theologians who insist on "absolute" meaning either not related or that which takes in everything. In other words, to describe God as absolute would mean that He stands above or beyond all else that exists—is unrelated to everything else which exists, or else He is a pantheistic God—including within himself all that is. Of course Curtis thought, as some other theologians and philosophers always have, that God could be absolute in the sense that He is the World-Ground,

or the uncaused Cause of the universe and its inhabitants. Such a definition would separate God from His creation. Here we have, I believe, the reason why Curtis left the word "absolute" out of his last definition of God and substituted instead these statements: "without beginning, without cause, without need, and without end."

Thus far in this paper I have omitted completely ecclesiology, or the doctrine of the Church, and eschatology, or the doctrine of the last things—the hereafter. Since this discussion is already far too long, I conclude by saying that Wiley and Curtis would not disagree as much in their doctrines of the Church as they would in their doctrines of the last things. Further, I confess that where they disagree in the latter I would, as a rule, follow Wiley rather than Curtis.

UNNATURALNESS

Dr. Parker said: "The thing that people often dislike in a minister is some unnatural air he has assumed by probably trying to imitate someone he admires. It is often our unnatural attitude they dislike. Be earnest and you will be eloquent. Let your soul speak and your words will be wise and good. Invite criticism if you would be strong and useful. Fret at criticism, if you wish to lose a life rather than endure temporary mortification. What I do warn you against is the wickedness of taking any studied gestures into the pulpit. Abandon all selfish notions of popularity when you stand before men as a messenger of God and that you may be enabled to do this, watch and pray and fast if need be, and God will accept your sacrifice. Look upon all self-consciousness in your ministry as temptation of the devil. Cry mightily to God that He may break the snare, for what have you to do with your personality and with human opinions about your appearance and style when your Lord is waiting to speak His living words through your lips? Will you attract their eyes by a gesture when you should fix their vision upon the uplifted Saviour? May God in His mercy make us dumb rather than allow us to preach ourselves, and rather may He fill us with His love that our preaching may be all of Christ."—Contributed by the late B. V. Seals.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:12-14

"PERFECTING" OR "EQUIPMENT"?

INSTEAD OF "perfecting" (K.J.V., A.R.V.) some recent translations prefer "equipment" (R.S.V., Moffatt, Williams). Others use the verb "to equip" (N.E.B., Weymouth; cf. Phillips, "properly equipped"). Still others have "to fit" (Goodspeed), or "to make fit" (Berkeley).

The Greek word is *katartismos*, found only here in the New Testament. It comes from the verb *katartizo*, which means "to make *artios*"; that is, "fit" or "complete." The verb is used for mending nets (Matt. 4:21; Mark 1:19). Its basic meaning was "put in order, restore—a. restore to its former condition, put to rights . . . b. put into proper condition, complete, make complete."¹

Vincent notes that the noun was used "in classical Greek of refitting a ship or setting a bone."² Salmond calls attention to the fact that in Polybius and Herodotus the verb carries the idea of "preparing, furnishing, equipping." So he would translate the phrase here, "with a view to the full equipment of the saints."³

"EDIFYING" OR "BUILDING UP"?

The word is *oikodome*. It comes from *oikos*, "house," and *demo*,

"build." So it refers to the act of building. In the Gospels it is used for the buildings of the Temple (Matt. 24:1; Mark 13:1-2). In the Epistles (Romans, I & II Corinthians, Ephesians) it is always used metaphorically. It is translated "building" in I Cor. 3:9; II Cor. 5:1; and Eph. 2:21. In most other passages it is rendered "edifying" or "edification." Since these are rather outdated terms now, it is better to translate the word as "building up" (so A.R.V., R.S.V., N.E.B., Weymouth, Williams, Berkeley).

"COME" OR "ATTAIN"?

The verb *katantao* properly means "come" or "arrive." But here it is used in the figurative sense of "attain." That seems to be the better translation here (so A.R.V., R.S.V., N.E.B.).

"PERFECT" OR "MATURE"?

The word "perfect" is a bone of contention in ecclesiastical and theological circles. At the one extreme are those who bristle at the very mention of the term in a religious connection—though they will use it freely about a thousand other things in life! At the other extreme are those who when they see the word "perfect" or "perfection" immediately assume that it refers to the crisis experience of entire sanctification.

¹Arndt and Gingrich, *Lexicon*, p. 418.

²*Word Studies*, III, 390.

³EGT, III, 330-31.

Both attitudes are equally mistaken.

The Greek adjective *teleios* comes from *telos*, "end." So it means "having reached its end, finished, mature, complete, perfect."⁴ In Heb. 5:14 it is used literally of a fully grown or mature person in contrast to a "babe," and is translated in the King James Version "of full age." Here, and in other passages in Paul's Epistles, it is employed in an ethical sense. It is translated "man" in I Cor. 14:20, but elsewhere in the King James Version as "perfect" (seventeen times). The Revised Standard Version renders it "mature" seven times. Which is preferable?

The contrast with "children" (v. 14) suggests that "fullgrown" is the basic connotation here, and that is the way it is given in the American Standard Version. Salmond comments: "The state in which *unity* is lacking is the stage of immaturity; the state in which oneness in faith and knowledge is reached is the state of mature manhood in Christ."⁵ In relation to the use of "man" here in the singular, he says: "The goal to be reached is that of a new Humanity, regenerated and spiritually mature in all its members."⁶

It seems evident that "fullgrown" (A.R.V.) or "mature" (R.S.V., N.E.B.) is a more accurate translation here than "perfect." It should be noted that "perfecting" (v. 12) and "perfect" (v. 13) are from two entirely different Greek roots; and "perfect" is not the basic idea of either.

"FULNESS OF CHRIST"

What is meant by the *pleroma* of Christ? Salmond says: "The *Christou* is the *possessive genitive*, and the phrase means the fulness that belongs

to Christ, the sum of the qualities which make Him what He is."⁷ Vincent carries it one point further: "Which belongs to Christ and is imparted by Him."⁸

"CHILDREN" OR "BABIES"?

"Children" is the translation in all the standard English versions (K.J.V., E.R.V., A.R.V., R.S.V., N.E.B.). But "babes" occurs in *The Berkeley Version* and Weymouth, while "babies" is used by Goodspeed and Williams.

The noun *nepios* literally means an "infant." But it is used of children, and of legal minors not yet eligible to inherit the family estate. It may very well be that the idea of babyishness is intended here (cf. Heb. 5:13-14). At any rate, the admonition is to "grow up"!

"TOSSED" AND "WHIRLED"

The expression "tossed to and fro" is all one word in the Greek, *klydonizomenoi*, found only here in the New Testament. It comes from *klydon*, which means "billow" or "wave." Hence the verb literally means "to be tossed by waves." Metaphorically it signifies "to be tossed like waves."⁹ That is why Weymouth has "tossed on the waves," and *The New English Bible* "tossed by the waves." Williams renders it "like sailors tossed about"; and Weymouth, "mariners tossed on the waves."

The second word, *peripheromenoi*, is literally "carried about," and is so translated in most versions. The combination of the two terms is expressed in different ways. Moffatt has "blown from our course and swayed by every passing wind of doc-

⁴Abbott-Smith, *op. cit.*, p. 442.

⁵EGT. III, 332.

⁶Ibid.

⁷Ibid., p. 333.

⁸Op. cit., III, 391.

⁹Abbott-Smith, *op. cit.*, p. 250.

trine." *The New English Bible* has perhaps the most "breezy" translation: "tossed by the waves and whirled about by every fresh gust of teaching."

"SLEIGHT" OR "TRICKERY"?

The word *kybeia* comes from *kubos*, "cube" or "dice." So it literally means "dice-playing." It occurs only here in the New Testament. It may be rendered "cunning" (R.S.V., Berkeley) or "trickery" (Goodspeed, Williams). While the word "sleight" is still used in the phrase "sleight of hand performance," the basic idea is that of "trickery," and so that is probably the best translation.

"CUNNING CRAFTINESS"

This is one word in the Greek, the noun *panourgia*. It comes from the adjective *panourgos*, which literally means "ready to do anything." So it means "cleverness" in the classics, nearly always in the bad sense of "craftiness."¹⁰ The one word "craftiness" is perhaps an adequate rendering (so A.R.V., R.S.V.).

"AFTER THE WILES OF ERROR"

This is the A.R.V. translation of the last part of verse 14, rendered in the King James Version as "whereby they lie in wait to deceive." The Greek is literally "to the method of deceit."

The word *methodeia* comes from the verb *methodeuo*, which first meant "to treat by rule," and then "to employ craft." So the noun means "craft, deceit."¹¹ It is found here and in 6:11, but nowhere in earlier Greek literature. It occurs in later papyri (fifth century and following) in the sense of "method," which has been taken over into English. Arndt and Gingrich would translate the whole phrase here, "in deceitful scheming."¹² Vincent says that literally it should be rendered, "tending to the system of error," since *methodeia* means "a deliberate planning or system."¹³ He adds that "error" includes the idea of "deceit or delusion."¹⁴ Weymouth gives a paraphrase: "that makes use of every shifting device to mislead." That probably expresses very well the correct meaning.

¹⁰*Ibid.*, p. 282.

¹¹*Op. cit.*, p. 500.

¹²*Op. cit.*, III, 392.

¹⁴*Ibid.*

¹⁰*Ibid.*, p. 336.

Brethren, Why Do We?

By Ross E. Price*

MANY leave the older books unread," says Bishop S. M. Merrill, in his *Aspects of Christian Experience* (p. 223). When Dr. Wiley began the task of building a college library, he

was urged by a very competent librarian of his acquaintance that, since funds were limited, he ought to major on the purchase of "primary sources." The actual original works of the great authors—the classics in each field—should be acquired.

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Today we must confess that among us ministers very few have actually read Augustine on *The Freedom of the Will*, or even his *Confessions*. Nor have we read Arminius' 240-page dissertation on the seventh chapter of Romans (though it is the best thing ever written on that chapter). So it is with John Fletcher's *Checks to Antinomianism*; or Eusebius' *Ecclesiastical History*; or the works of Flavius Josephus; or Wesley's *Plain Account of Christian Perfection*; or Luther's writings on the importance of faith. As is the case with our own Bibles, so it is with the classics; we are content to see them, if ever, through the eyes of some commentator rather than to read them for ourselves.

So we have those among us who try to answer antinomianism without the aid of Fletcher, who did it fully and finally and in the spirit of Christian love.

We have those among us who try to teach Christian perfection or the witness of the Spirit without knowing the spadework that has already been done by Wesley.

We seem to forget that Descartes borrowed his doctrine of the "*Cogito*" from Augustine, as did William James his "Will to Believe."

We seem to have the idea that nothing written before our time has lasting value or valid scholarship. Hence the situation arises in which one finds himself overstocked with "secondary sources" and utterly lacking the "primary sources."

We read those who have "written about" rather than those who have "written."

Sometimes the sad situation arrives wherein Rev. John Doe has read only

what the opponents of holiness think and say, and nothing much of what its faithful exponents have written. Then he begins to flounder and fails to preach the doctrine, and before long has departed to the camp of the opposers—when if he had concentrated on the strongholds of evangelical thought, he would have strengthened his own faith and found proven weapons with which to confront the adversary.

Why do we leave the older books unread when from them have come the most original, valid, and stimulating expositions of truth? Let us read A. M. Hills, Daniel Steele, James Arminius, J. A. Wood, John Wesley, John Fletcher, A. Kempis, Adam Clarke, T. C. Upham, Phoebe Palmer, S. L. Brengle, Katherine Booth, H. Orton Wiley, G. A. McLaughlin, S. M. Merrill, Beverly Carradine, J. B. Chapman, George D. Watson, Jessie T. Peck, C. W. Ruth, and many others like them, if we want to learn to preach scriptural holiness. And let us read Pope, Miley, Curtis, Watson, Wesley, Arminius, Fields, Ralston, Raymond, Hills, and Wiley if we would know the shortcomings of modern writers whose systems are less complete and more superficial than these greater lights.

Perhaps it is true to say that to be abreast of the times one ought to read Niebuhr, Tillich, Barth, Brunner, Kierkegaard, Calhoun, Baillie, DeWolf, Carnell, and Mackintosh; but it is also valid to contend that we must not leave these others unread.

So, brethren, why do we leave these older books unread? Many of them are being made available to us in "paperbacks" and reprints. Let's read them! We'll strengthen our preaching if we do so.

Qualities That Make a Good Preacher

By Earl E. Mosteller*

EX-ROMAN Catholic priest and now assistant pastor of our Campinas church, Armando Uchoa Cavalcanti, delivered a heart-gripping message on Pentecost and turned the service over to the pastor. Choir and congregation sang in Portuguese:

*"There is sanctifying power,
Like a sweet refreshing shower,
Waiting for each consecrated heart:
Power to cleanse us from all sin,
Power to keep us pure within,
Power for service which He will
impart."****

"You may be very sure," exhorted the pastor, "that when we fulfill the conditions for being 'partakers of the divine nature' (II Pet. 1:4), 'partakers of his holiness' (Heb. 12:10), we shall have no need for doubting the possibility, reality, and advantage of the 'wholly sanctified life' " (I Thess. 5:23-24).

The church expectantly continued singing:

*"I'm so glad, I'm so glad,
For this saving, sanctifying
power.
Waves of glory o'er me roll;
Peace abides within my soul,
I'm so glad for this sanctifying
power!"*

—MRS. C. H. MORRIS

and eight Brazilian seekers, hungry for Christian holiness, resolutely stepped up to the altar of prayer and became happy finders. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

Three indispensable qualities for national ministers are:

Holiness in the Head
Holiness in the Heart
Holiness in the Habits

I. Holiness in the Head

Many of our English-speaking ministers do not know that for more than fifty years the Nazarenes have been working in Portuguese territory, preparing national pastors, without textbooks. The Baptists in Brazil are getting out a fair selection of books that are suitable for *their* use. Even in the eighty-year-old Presbyterian Seminary of Campinas, the majority of the classes are lecture courses, due to a lack of appropriate books in the Portuguese language. There is a dearth of Christian literature.

However, there has long since been one good textbook on holiness, a book called the *Holy Bible*. As much as or more than in any other segment of the church, the missionaries have, "line upon line," presented the doctrine and dynamics of holiness that

*Superintendent of the Brazil District.

**© 1908 and 1936, Nazarene Publishing House.

the national might be able to give a reason for the hope that lies within.

II. Holiness in the Heart

Head knowledge of holiness without heart knowledge only brings frustration, conviction, shyness, disadvantage, and defeat. Gadgets, devices, program, and scholarship will not substitute for a fire-baptized ministry; for our nationals are face to face with crude, unpolished, daring fellow countrymen who demand reality or silence. They've got to produce the goods. Their countrymen have not learned from Carnegie "how to win friends and influence people." These preachers must have the Holy One in their hearts. They must make their friends by winning their enemies. They are surrounded by a suspicious crowd. Only reality convinces.

III. Holiness in the Habits

Teachers of holiness are increasingly aware that the experience of entire sanctification is just what it is called—an experience—but an experience that makes possible a life of constant beauty, grace, glory, triumph, and effectiveness. IF habits (and discipline) are formed that tend to increase our fellowship with, and knowledge of, God.

This our missionaries feel to be the greatest and most important of the three issues being presented here. No Nazarene minister, national or otherwise, begins to doubt the holiness in his head or his heart—that is, holiness as a Bible doctrine or an experience—until first he has failed to nurture and nourish his soul with fresh, hot, daily, spiritual dishes of communion with God. Doubt is not pre-eminently intellectual, but moral—the result of disobedience. There is a large place given over to normal

human shortcomings in the wholly sanctified life without our glutting the area with conscious, continuous failures to discipline ourselves and then attribute all these failures to our poor, sanctified humanity. "Don't make excuses, make good."

Rev. Lown from Great Britain says, "In America our pastors have an office, while in Britain they have a study." On most mission fields they have neither, except as a bedside, a box, a corner in the back yard, or a church bench may serve as one. It would perhaps be more correct to say that all serve for both, especially as a place for devotion and prayer.

Much could be said about many habits. Believing that the pastor that prays will strengthen the holiness of his head and heart, let us give our attention to some practical examples from the mission field regarding the habit of prayer and the benefits reaped thereof. "Men ought always to pray, and not to faint."

Missionaries grab at every suggestion and incentive given to promote praying national pastors. Some will recall our story about "Cobalt Bomb"—that he carried in his hip pocket a neatly cut circle of goatskin that he could unfold anywhere to kneel upon and pray without getting his trousers dusty. It would not be difficult for you to understand the direct relationship between that skin and the fact that during one thirty-day period of house-to-house evangelism in his area, ninety-nine found God.

Going was hard; things were rugged; the Nazarenes were in the minority; the government was giving opposition; not every member was giving wholehearted co-operation; a new convert had failed. So one of our national pastors said, "Let's pray; let's pray until God from heaven answers." Directing his words to some young people, he said, "You stay here

at the church and pray. I'll go out and get others to pray during the night hours. Tomorrow morning I'll contact others to pray throughout the day. Let's pray in two-hour periods around the clock until God answers." Pray they did: youth, children, and adults—washwomen, blacksmiths, carpenters, masons, lawyers, housewives, servants, students, missionaries, merchants, pastor, and others—all prayed. They prayed throughout ten days and ten nights. Any time of the day or night one could go to that pastor's prayer meeting and find anywhere from two to sixty people interceding. It was like the constant flow of a river that ran deep. Laymen took the objects of their prayers to prayer meeting with them and prayed them through there. Restitution was made. Broken fellowship was restored. Vows were made; tithing became a must. In fact, like the ever-broadening ripples in a pond caused by a pebble, the influence of that prayer meeting continues out and on even until today. When the immediate results were tabulated, 120 people had found God in ten days in the church, not in a protracted meeting, but in the regular services of the week. During the three months that followed that prayer chain, largely as a result of simply telling about it, another 300 people sought the Saviour either in saving or in sanctifying power. Today we have Nazarenes in Europe, Africa, North and South America who know God as a result of the burden of a preacher—preacher, no; he really wasn't much of a preacher, but rather a pastor, who carried a burden.

Another national carried his part of the load in another seven-day prayer meeting in another area. This time in the midst of similar blessing and glory 100 persons found God.

The great majority of our national

pastors can present irrefutable, concrete examples of divine healing—a difficult matter except that powerful praying and intimate relationship with God be maintained.

Our national pastors, through praying for our general superintendents, general department leaders, and fellow pastors, all by name, have become tremendously conscious that they constitute a part of the great Nazarene family numbering a half million. They believe that everyone is praying for them, and they don't want to fail. This unity, this knitness, this Nazarene affinity made possible through prayer, is a source of amazement to ministers of other denominations who ponder the matter.

The ministers' Wednesday noon prayer meeting is great. Last year's denomination-wide, three-day fasting and prayer program was a real blessing to the Campinas church.

We just received a letter from our national pastor in the Brasilia area saying that last month (May) eighteen were converted in his Sunday services. Here is one that knows that that man prays! He has holiness in his *head*, in his *heart*, and in his *habits*.

By the way, lest the writer forget, Ex-Priest Uchoa, converted here in the Campinas church in September of 1960, from the point of view of content, passion, and delivery, preached his best ever last Sunday; and if eight Brazilians spontaneously stepped up to the altar (all but two to be sanctified), the writer has a hunch that some relationship could be established between those heaven-bought victories and the fact that recently on Thursday, Friday, and Saturday noons the front of the church was well filled for three glorious prayer and fasting services, with Uchoa wholeheartedly participating—and the end is not yet.

A solemn judgment on those whose hands are more accustomed to the steering wheel of the car than to the horns of the altar

Prayerless Preachers: A Modern Peril

By Forrest McCullough*

A RECENT SURVEY of five hundred theological students in two of the leading seminaries of this country revealed that only 7 per cent of them had a daily devotional life. Ninety-three per cent of these young men training for the ministry were destined to become prayerless preachers. *Prayerless preachers*: even the thought should alarm us. Surely we have not become so accustomed to prayerlessness that we fail to shudder at its sinfulness.

A call to preach is also a call to pray. A minister of the gospel has many duties, but if he neglects his ministry in prayer he is unfaithful to his calling. Spurgeon said, "Of course, the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. *He prays more than ordinary Christians, else he were disqualified for the office he has undertaken.* All our libraries and studies are mere emptiness compared to our closets." A prayerless preacher is the world's worst example of a misplaced emphasis, and a misused calling.

Prayer within itself is a ministry. We meet our obligation to God and man as well by our praying as by our preaching. We are to be priests as well as prophets. As priests we repre-

sent the need of men to God; as prophets we present the message of God to men. Aaron was instructed to bear the names of the children of Israel in the breastplate of judgment upon his heart "for a memorial before the Lord continually." Samuel was so keenly aware of his responsibility to pray for his people that he said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Praying preachers produce praying parishioners. A spirit of prayer is contagious. Others will sense that we have "been with Jesus," and will long to share the blessedness with us. As with all other matters, the minister must lead the way if he desires a praying church. We cannot lead our people where we have not been ourselves.

The apostles thought the matter of prayer so important that they desired the laymen to care for the business of serving tables so that they could give themselves "continually to prayer, and to the ministry of the Word." They put prayer first when so many of us put it last. *Prayer first*—other things to follow. This was their reason for desiring a full-time ministry. Not more time for leisure, but more time for prayer. We could see more in our day of what they saw in theirs if we would follow this pattern. It is time we put prayer where they put it—FIRST.

*Evangelist, Church of the Nazarene.

Preaching without prayer cannot save. The truth of God in the hands of a prayerless man can be the most dangerous thing imaginable. "The letter killeth, but the spirit giveth life." While one person may be saved because it is the Word of God, a dozen may be lost because it is handled with unholy hands.

As ministers of the gospel we are leaders of men, and prayerless leaders are dangerous. Rehoboam, through his lack of wisdom, divided the previously united Israel into two kingdoms. What a failure he was as a leader of God's people! The reason is found in II Chron. 12:14, "And he did evil, because he prepared not his heart to seek the Lord." We must have wisdom to lead men aright, and this wisdom is promised in answer to prayer. God said He gives "liberally, and upbraideth not."

Prayerless preachers produce powerless pulpits. Natural ability, polished oratory, and perfected preparation are as a sounding brass or a tinkling cymbal without prayer. The anointing of the Lord comes in answer to prayer. It was said of the Early Church, "And when they had prayed . . . they spake the word of God with boldness." It should be our desire never to preach again without this anointing. We are helpless without it. Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing."

Prayerless preachers are also diligent in other matters. R. A. Torrey said, "By praying more we will not work any less, but will accomplish vastly more." Praying men are not lazy. They apply themselves where application brings results because they are led of the Spirit to those activities which are the most fruitful. Martin Luther, who said that he had

so much business he could not get on without three hours spent in prayer daily, had as his motto, "He that has prayed well has studied well." John Wesley said that if he must choose between intellectual and spiritual preparation he would choose spiritual. These men as well as others who have accomplished great things for God are remembered for their prayers as well as their sermons.

The list of praying preachers is led by Christ himself. Before He entered upon His public ministry forty days were spent alone with the Father. All through His ministry He would spend all-nights in prayer, and on occasion would arise "a great while before day" to engage in this holy ministry. And what is He doing now? PRAYING. With His earthly ministry complete, He is at the right hand of the Father "to make intercession." Should we not be ashamed to be His followers and yet give so little time to this ministry that He considers so important?

The constant attitude of our hearts and the atmosphere surrounding our lives should be prayerful. Spasmodic praying will not do. As the apostles, we must give ourselves "continually" to prayer. Like the manna in the wilderness our supply of grace must be fresh with each new day. Yesterday's victory will not win today's battle. Moody said, "Our trouble is that we are trying to do the work of God with the grace we had ten years ago." Revivals are not born in a hurry! We must "wait" and we must "continue."

Our warfare is spiritual. To suppose that we can do more with our human efforts than with prayer is the worst form of presumption. When we pray, God works, and He can do more in a moment than we can do in a lifetime. Brethren, let us pray. The benefits to be reaped from it are immeasurable.

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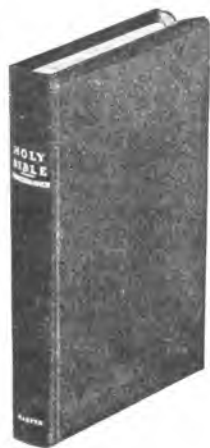
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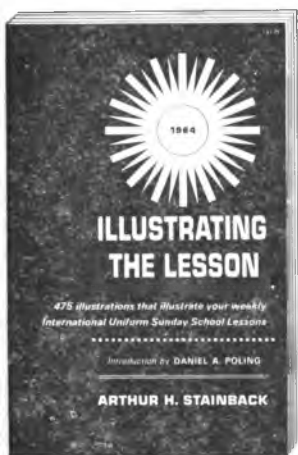
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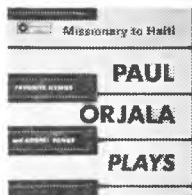
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(A sincere thank-you to Mrs. G. B. Williamson. Out of her busy schedule she has taken time and, with much prayer and heart concern, has poured out her very self in these monthly chats with ministers' wives.—(Editor.)

How Do You Do?

By Audrey J. Williamson

(Concluded)

WHEN I STEPPED out on the patio that third afternoon, I stopped short and began to laugh. Our select little group had grown from two to twenty, and I knew that Evelyn would never dare to make her “confession” before such an audience. So I began.

“Since the increased attendance has changed the character of our meeting, I am going to start things off by telling you something that happened to me. Some weeks ago one of our Kansas City ladies invited me to her house for dinner. I was told that along with the other guests I was to bring a covered dish—something my mother used to make when I was a child.

“Well, that was a party! There were chicken and homemade noodles from Iowa, turnip greens from Texas, Boston baked beans and brown bread from New England. There were hickory nut cake and lemon souffle, all ‘like Mother used to make.’

“But one guest brought a mysterious dish with the label on the cover, ‘Food for Thought.’ Inside were Bible

promises, significant anecdotes, and moving bits of verse. And this is what that daughter said, ‘My mother didn’t have any favorite recipes . . . In fact, Mother wasn’t a cook! I can’t remember anything special we ever had to eat! But, say, I shall never forget the things we *said* at the table. Our conversations, our arguments, our laughter, our high moments, the solemn and searching, uplifting words from Mother.’

“That mother was Mrs. E. E. Martin, who *in her own way* left an indelible imprint upon her family, her church, and her world. Evelyn, that is my word for you. Had you spoken, you would have told us that you have been grieving because you can’t sing a solo like Doris or play the piano like Ann or make a speech like Lois or arrange the pulpit flowers like Lucille. When Mary broke the alabaster box of ointment, very precious, upon the feet of Jesus, she was criticized because she wasn’t either out in the kitchen helping Martha or out calling on the poor. Jesus praised her.

He said, *She hath done what she could.* And that is all He expects of any of us. We can't excel in every place. We are not expected to do so. And it is not so often the people as it is our own selves who put us in bondage at this point.

"And now, Marie, we are waiting for you to tell us of the experience which gave you such a lift when you had almost reached the end of your strength and you thought you would never feel well again."

"I am a little frightened by this larger group," began Marie, "but I have said I would like to shout my victory from the housetops, so maybe this is my opportunity."

"Many of you know I had been under the doctor's care, and like the woman in the Bible I suffered many things at the hands of physicians and was not better, but rather grew worse! Ha!

"I was almost at the end of my rope. I had been so ashamed of my state of mind, so fearful that it would become known and would be a reflection on my husband and his ministry. But now I was desperate. I told my husband, if I didn't get help while we were gone, I was going to have him put me in a rest home or a sanitarium when I got back. It seemed I had lost my grip on all the things I had always held of greatest value. When I went out to associate with people I felt like I put on a mask to hide my true self. You see, Mrs. Williamson, I was really miserable. And don't think the enemy doesn't take advantage of that!

"We were leaving on our vacation and I told my husband if I could just go back to the old home-town doctor I believed he could help me. So we planned our trip that way. It was my last resort. I sat in his office and told him my story.

"He made some tests and checkups.

Then he said, 'Marie, the real power to make you better lies in yourself.' Then raising his voice a bit and looking at me with challenge in his eyes, he said, 'Marie, where is your God?'

"If he had struck me, I could not have been more shocked. 'Where is your God?' I had been trying to get along without Him! It was as though He had been holding health and peace of mind and quiet assurance out to me, and I had failed to take it.

"Dear friends, from that moment I have had a different outlook. I was not immediately restored to full health and vigor. I am not of a rugged constitution. I may always need to use care in conserving my strength. But whereas I was defeated, I am now a victor. Whereas I was miserable, now I am happy. Whereas I lived in fear, now I live in freedom. 'The Lord Jehovah is my *strength* and my song.' Now the verse I live by is Ps. 61:2, 'When my heart is overwhelmed: lead me to the rock that is higher than I.'"

It was a moving testimony. Some of that listening group sat with bowed heads, some with uplifted faces, while tears flowed unheeded from other eyes. In the exaltation of that hour came a searching question from one who had spent a lifetime in the parsonage.

"Mrs. Williamson, could it be that this problem of mental and physical health might have a spiritual cause? Could it be that back of the overwork, the weariness, the tension, the frustration, the unhappiness and unrest, there is a lack of perfect abandonment to God and His will, a lack of perfect trust in Him and His way for us?"

Without pausing, the speaker continued, "When I was a young preacher's wife we served home mission charges. In fact we have been 'home missionaries' most of our lives. My

father had become a preacher after he had seven children, so you know I was used to 'hard scrabble.' But I figured after I was grown and married I had something better coming to me. I wanted nicer clothes; I wanted some new furniture and carpets. I was tired of pinching and scraping. I had long ago sought and claimed the experience of heart holiness. But a deep resentment began to build up inside me. I wanted some new things!"

"I believe every woman does," I said.

"And then my own husband preached a sermon which brought me to my senses and to my knees," she continued. "His text was, 'Let this mind be in you, which was also in Christ Jesus: who . . . took upon him the form of a servant, and . . . humbled himself, and became obedient unto death, even the death of the cross.' Mrs. Williamson, I became a seeker after the *mind of Christ*. It took me days of heart searching, groaning, and soul travail, but finally I died—died to the things of this world, to soft living and ease and comfort, till the 'servant's place' was all I craved and 'the cross' became my 'glory.'"

"Since that time down through the years God has occasionally seen fit to give us some of the comforts, even the luxuries, of life. Then He has taken them away again, I guess just to prove to us and to the world that we didn't have to have them. When we have been blessed with material things, we have been grateful; but when we have had it rough, it has given us new opportunity to test the grace of God. This perfect trust in Him and His goodness and wisdom, this com-

mitment to His will and way, takes so much of the strain out of living. It throws the responsibility back on our Father! He bears the burden for us!"

Again there was a long silence, as the shadows lengthened on the lawn, and golden light suffused the little group.

"How well you have expressed it!" I said. "Your testimony is more convincing than exhortation could be. While God places us in different situations with various kinds of difficulties and demands, He asks us to leave the choices to Him. It may be our location is totally different from that in which we were reared, or which we might prefer. But if God places us there, we know we are adaptable. We grieve Him if we are unhappy with our lot, if it overcomes us or palls upon us, if we seek to avoid it by substituting other activities or occupations for the work He has given us to do. There must be in us a deep-down commitment to all of His will for us. This single-mindedness does much to remove conflict and tension, the 'pulls' of our complex living, and the baffling circumstances of our lives. We are wholly and forever His!"

In a scarcely audible tone Irma began to sing, more to herself than to us, while one by one we all joined in.

*"God will take care of me,
Through every day, o'er all the
way,
God will take care of me."*

.
*No matter what may be the test,
Lean, weary one, upon His breast,
God will take care of you!*

Babies Are Our Business

By John G. Hall*

ONE of the leading baby food companies in the United States has a slogan that says, "Babies are our business—our only business." And for the sake of speculation, I wonder if this phrase could be applied to some churches. It is a sad picture indeed when a person for some reason never matures spiritually; and when this is repeated in several instances in any local church, a pastor becomes chief baby sitter and bottle warmer.

Paul, who seemed to meet every type of adversity, also had to deal with this which plagues so many ministers today. In I Cor. 3:1-3, he wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Paul very candidly described their condition and then diagnosed their case as being carnality. They were not suffering from a lack of light but rather they were not living up to what light they had received.

In Heb. 5:13-14, we read: "For every one that useth milk is unskilful in the word of righteousness: for he

is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The question arises as to what a grownup in Christ is, and to try to be all-inclusive on a subject such as this would be presumptuous on the part of the writer. However, I can give some that I have experienced and then trust that God will help me in the areas in which I have yet to learn. I believe that we will have to walk in the light. I believe that we will have to use all of the opportunities of worship at our disposal. I believe that we will have a sincere desire for the Word of God. And I believe that we will have to have some strong convictions (not stubbornness) which will help us to stand in the hour of greatest crises. These are only a few and I realize there are many more areas in which we show to the world that we are no longer babes.

Before I might be misunderstood by some, may I say that I'm not against babes in Christ. The only thing that I have undertaken here is to show that there is a time when these little ones exhibit signs of becoming warriors of the Cross. The Church has two important tasks: (1) to win new converts (babes) and (2) to preserve that which they already possess.

*Pastor, Memorial Drive Church of the Nazarene, Tulsa, Okla.

No church can survive unless children are being born and nurtured on the milk of the Word. But is it possible that some churches are expecting births without travail? What would happen if a soul were born into a cold and divided church? It would probably be as disastrous as a child born into the world and then left to care for itself. This to me is the greatest challenge of the ministry; for in Kingdom work I deal with souls that are hungry and weary, and what I do and how I lead will have a great effect on where they will spend eternity.

How tragic it is today when we hear of a child who due to a congenital disease never develops into manhood! As a result doctors probe to

find a cure for this illness, that they might be better prepared to meet this illness should it occur again. How much more then must we as preachers find the remedy for those who fail to grow into manhood, and then by God's help strengthen the individual! I believe it would be a sad picture of humanity if the world were as sick physically as it is spiritually. But as we analyze it, isn't it spiritual sickness that is the worst?

So may we cry out, "God give us men"—men who no longer desire to be babes.

Then we would be able to say, "Babies are a part of our business but not our only business."

May God help us to sense more keenly than ever before the sacredness of the ground on which we stand!

Calm in a Chaotic World

By Samuel N. Smith*

GENTLEMEN, the word is out! We are cracking up. Nearly every newspaper in the country has run a recent series on the oppressed, poverty-stricken, exhausted, mistreated minister on the verge of a nervous breakdown. Sympathy fairly oozes from the fat, indulgent society in which we live. At the same time our mailboxes are screaming at us to rise to the challenge of the moment. Fail-

ure haunts us at every turn. Everyone has a new project that he feels is worthy of our undivided attention. Everyone is out to sell us a bill of goods relative to the indispensable in our ministry. Everything is a must! Cancel everything else but do this!

Now, gentlemen, I cannot believe that a call to the ministry of the Lord Jesus Christ is to be equated with the call to panic or stupefied frenzy. Can we preach adequately about the peace of God to this sin-crazed gen-

*Pastor, Emerald Avenue Church, Chicago, Ill.

eration unless we can share the fruits of these divine resources?

This paper is being presented to inquire if there are not some supportive implications related to our role as minister called and led of Almighty God. Can we not assume that the very commission of the Almighty God is the assurance of divine enablement?

The knowledge of techniques, methods, and materials is, of course, important. Promotion and goals can make meaningful contributions. But the ultimate source of reassurance in our call is related fundamentally to the implications of our call itself.

Basic to the adequate understanding of our role is to see ourselves chosen of God to sacred assignment. We need to see ourselves as neither the talent nor the power but as persons capable of reverent obedience and wholehearted co-operation to the will of God. We need to see our calling in contrast to our profession.

No man who has a divine commission and a willing spirit has cause to be disillusioned, discouraged, or disheartened, regardless of any apparent failure or obstacle. Like Joshua and Moses of old, we need to hear the voice of the Lord saying, "Take off thy shoes; thou art on holy ground."

Moses, you remember, was not permitted to enter the promised land. He, by overeffort, tended to mislead the people to think that it was his much striking rather than God's grace that had brought water from the rock. Our role is to be the instrument of God.

Let us examine four crucial relationships to see how an adequate understanding of our role can bring us inner strength, confidence, and effectiveness, enabling us to avoid many of the failures and pitfalls common to our calling. They are:

- I. Our relationship to our own motivation
- II. Our relationship to our own self-evaluation
- III. Our relationship administratively with others
- IV. Our relationship to moral and ethical responsibilities

I. Our Relationship to Our Own Motivation

Our motivations are the fundamental reason for every action and attitude. Ultimately our lives will reveal our motives. Our work can be of no different spiritual quality from the motives that support it. However, for the church to rely solely upon spiritual motivation is to accept the risk that it entails, namely, that when the church dies spiritually it will immediately die organizationally. Intensive organized promotion will serve to somewhat effectively embalm the corpse and delay the immediate putrefaction of the body. Now there are those men who believe the ecclesiastical air would be greatly cleared if in the history of the church the corpses had been buried with greater dispatch.

Brethren, if there is a greater honor that can be bestowed upon us than the call of God to the ministry of Jesus Christ, or if there is greater reward that we can receive than to hear His "Well done," we are in danger. The man who sees himself as sharing in God's redemptive plan has adequate motive.

It is time that we stopped and asked ourselves, Why? Why shall we drive ourselves to a nervous frenzy over that which is incidental? Why shall we compromise brotherliness to build our church? Why are we here? If we have the right kind of understanding of why we are here, every pressure asserted on us will either be

going our way and supporting us or any pressure contrary to our fundamental purposes can be seen in proper perspective as simply one of the many obstacles over which God has promised to give us victory if we are willingly obedient to Him.

Our task is too crucial, our calling too holy, and our responsibility too vast for anything less than adequate motivations. The motivation must be internal.

II. Our Relationship to Our Own Self-evaluation

The second crucial relationship is to our own self-evaluation. Now no man can adequately serve God unless he has a proper value of himself and the work which he is doing. St. Paul knew of his own work that he had fought a good fight. A nonentity can't serve God. To be an effective minister one must be able to see God working through his life. However, we live in the day of the status seeker. We are all subject to the flattery or criticisms of men. We have all been guilty of using the artificial to bolster our evaluation of ourselves. The truth is that every minister has had moments when he suspected that he was absolutely worthless. Even Jesus Christ was approached by Satan, who implied that Jesus could succeed only by joining in league with the devil.

Who has not come up wanting in the Monday morning inventory (if not in the Sunday morning production)? No wonder we frantically seize on a gain of three in Sunday school attendance (though we lost five in worship attendance). No wonder we make sure every person stands at the zone rally so as to be sure to get that banner which says we are not a failure. No wonder that we buy our wives the big-rimmed hat for preachers' meeting. This means that our

suspensions that we were nobody are not really true—we have evidence that we are somebody!

We laugh. We see the shallowness of this. Yes, but if we do not develop an understanding of our values in terms of the place the Almighty has called us to fill, the day will come when we will crack up under the competitive search for proof that we are somebody. Your salary is not the measure of your worth. Your Sunday school is not the measure of your worth. Your offices on the district are not the measures of your worth. You are "a chosen vessel unto me, to bear my name before the Gentiles" (Acts 9:15). Jesus said there were men doing many wonderful works whom He did not know. God help us humbly to see the evaluation of our work, not in terms of cold statistics nor in terms of formal recognition, but in terms of our devotement to the task God has given us to do.

III. Our Relationship Administratively with Others

The third area of danger for a minister without an adequate appreciation of his role is in the area of administrative problems with regard both to his superiors and to those who serve with him in the local church. The first thing that we need to acknowledge is that there is nothing outside a man that can cause him to fail in any task which God has given him to do. The history of the Israelites illustrates again and again that God could give them victory over any difficulty that was exterior, whether it was the walls of Jericho, the swollen Jordan, or the mistakes of Moses. They met with difficulty when they rationalized their cowardice and disobedience in terms of others. If we understand the role God has given to us, we will recognize

that no problem is fatal unless it is internal.

Let us take that man on your church board that gives you the hardest time. I will assume that you are in the role where God wants you to be as pastor of this church. Now when God designated you to be pastor and gave you a task, did not He know about this man? Did not He hold his life in His hands? He could have struck the man dead. He has not! The man is a fact! Whenever that man comes into the place where he becomes an impasse in the work God wants done, God can remove him. But watch out, that is also true of you and me. But still the man is a fact! You are also a fact! God's holy will is a fact! You have a commission from God. It may be that your commission does not include the building of a new parsonage, the purchase of a Sunday school bus, or even the redecorating of the parsonage. However, you are in a divine assignment and you have assurance of the divine enablement to accomplish every iota of that which God has given you to do, every obstacle notwithstanding. You need not panic in the face of any administrative crisis. There is no man that can keep you as the minister of God from accomplishing that which God wants you to do except yourself.

However, the administrative problem becomes a personal problem in the moment in which we permit ourselves to become defensively involved. To the degree that it upsets us, to that degree we are the problem. Even in the administrative duties that are ours we have only the responsibility to love and obey God. God is the Source of power and blessing and deliverance. Our concern must be related to our obedience and love in

spite of circumstances, and not to the circumstances.

IV. Our Relationship to Moral and Ethical Responsibilities

Finally, let us consider our relationship to the problems of moral and ethical decisions. If we permit ourselves to make decisions as a professional clergyman on the basis of expediency, we will find ourselves diametrically opposed to what our role calls for. One of the greatest problems in the history of the holiness movement has been that our emphasis on heart holiness has not always had a consistent interpretation in terms of ethics and moral decisions. Moral cowardice and compromise are easily rationalized away. However, we must face the facts that we cannot fulfill a holy mission unless we are willing to accept the consequences of courage in ethics. We are on holy ground. We must not desecrate our calling with cheap conniving. We cannot justify the means by the ends. God is our means. Shady, unethical, discourteous practices will never have a part in building God's kingdom. To deliberately undercut another for personal advantage or simple maliciousness is morally wrong. It must not be so if we are sent from God. Equally we cannot engage in cheap flattery and petty politics. We are not to count odds but to earnestly obey, regardless.

Gentlemen, ours is a high and holy calling. It is a noble calling. May the almighty God help us to sense more keenly than ever before the sacredness of the ground on which we stand. May this awareness bring comfort to the obedient and faithful, but conviction to all who err. Amen.

Does it matter what kind of car a preacher drives? Or the size or cost of the parsonage he lives in? This is a timely and probing discussion. (Editor.)

Maintaining Ministerial Humility

By Dwayne Hildie*

I JUST BOUGHT a new car. It is always my custom to stay within the Ford, Chevrolet, Plymouth classification, for I always feel that a pastor should be humble enough to drive a "small" car. Furthermore, if he appears too prosperous in his automobile it makes the regular salary raises just a little more difficult to come by. I did, however, get the super-de luxe model—the one with all the fancy chrome trim. Not that I wanted all this "taffy," mind you, but our church is coming to have an increasingly large voice in the community, and I somehow felt that, since I was driving a "small" car, I would not want to embarrass my people by driving a car which was both small *and* plain, and which would show up to poor advantage beside the cars of the business and professional men who frequent the same service club and golf course which I enjoy. (The golf course gives a special rate to preachers, so it really isn't as expensive as it sounds.) Then I did go for the big motor in the car. It wasn't much more money (about \$100) and I am sure it will be somewhat more costly to drive than the small engine, insofar as any church work is con-

cerned, for that is all city driving. Still when I got to thinking it over, my wife uses the car quite often in the summer, taking the kids to camp, and such, and when she gets out on the highway, she needs that extra margin of safety which is provided by the big motor. And say, does it move! It will pass anything on the road but a gas station! But I must not get off my subject.

I was a little bit startled when all of the accessories were figured in, to find that my "small" car was costing more than some models of the Mercury, Oldsmobile, Pontiac, or Buick! But I am happy to make the sacrifice and stay with the "little" car. I just wouldn't feel right driving around in one of those big things, and none can ever accuse me of showing carnal pride in my automobile as long as I drive a "humble" Ford. Now can they?

I am hoping that the church will buy a new parsonage right away. I am planning to present it at the next board meeting. There will no doubt be a few old "die-hards" on the board who won't go for it, but by doing a bit of leg work among the younger, more liberal members of the board, I believe that we can get it through. One of the fellows I was talking to (he's new on the board this year)

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expressed a doubt that we needed a parsonage just yet; but when I explained to him how that a church should show continuous progress in every department (including the parsonage real-estate), he was quick to see the point. It is so much easier to deal with new Christians—they seem so much more anxious to cooperate with the forward progress of the church than some of the old residents who have been on the board since the year 1. Really, our present neighborhood is becoming a little bit shabby, and the parsonage is ten years old. If we are going to take our place in the community and be respected as a denomination and not merely another sect, we need to have the pastor living in an area of the city where his very address is a symbol of respectability. The place I have found is ideal in every way. It was built for a doctor who died last year, and is virtually surrounded by brokers, lawyers, doctors, and such-like of professional people.

The church should have a ministry to the “up-and-outer” as well as to the “down-and-outer,” and it is my opinion that we cannot minister to this class of people when the pastor lives in what is almost a slum part of the city. (Of course, that is really an exaggeration. We actually don’t live in a slum area, but that is what you feel like after seeing this new property.)

My wife was particularly impressed with the beautiful wall-to-wall broadloom, and the gorgeous draperies—both of which go with the house. No doubt it would “curl the toenails” of some of our church board members if they thought about the cost of those draperies and that broadloom, but I have talked with two or three on the board who are very sympathetic, and we feel that if we present it as being “all in the package” it will probably

pass. Of course, there is bound to be some opposition to it, especially if any of them stop to figure what we will pay out in interest on the loan over the next twenty years, but still I feel that it is justified. A man does make considerable sacrifice in the ministry, and if his people want him to have a nice, comfortable parsonage, I feel that it is justified, don’t you?

Of course, the foregoing paragraphs are pure fiction, and are only written to show how far out in left field a fellow could get should he become inclined toward materialism and go to defining his economy as “doing without necessities I don’t really need, so I can buy luxuries I cannot live without.”

Seriously, it would do all of us good to attempt to define this ambiguous word about which it is so much fun to preach. We can really get steamed up about the materialism which is being taught in our state universities. We decry the materialism which has moved into some of the homes of the church until the “almighty dollar” seems more important than the finest virtues of home and family living. But have we ever had occasion to wonder if maybe the germ might have made ever so small a beachhead in the thinking of the men behind the pulpit? It would be lots of fun to cook up a scorching-hot sermon on the evils of materialism as we see it in the pew—fun as long as we only look at the pew and fail to look at some of the works which make the man behind the pulpit tick. I know—I tried it . . . had a wonderful time getting material for the sermon right up until I took out my desk dictionary and looked up the meaning of the word I was preaching, or proposed to preach, about. The second definition given was: “Tendency to care too much for the things of this world and neglect spiritual needs.” After read-

ing that definition and thinking about it a little, I felt a strange leading to preach on "The Love of God."

We might not want to stand hitched to the charge that we have neglected anything or any part of God's work in the pursuit of material goals, but honestly now, where is the present spiral of rationalization in excusing bigger and better parsonages, furnishings for the same, cars, etc., etc., going to lead if not to a satisfied, smug sort of comfortable religion? Not that there is anything particularly religious in being uncomfortable, but a disciplined life with relationship to material goals has in past times been used for the enrichment of the individual and the blessing of the church.

It is highly improbable that the *Manual* position of the Church of the Nazarene will ever be altered. We will hue to the line in observing the letter of the law while through the back door of our lives, in such pious disguise, will come the selfsame evils about which we were preaching with such eloquent rhetoric. I recall that one of the most scathing attacks made on female dress to which I have listened was delivered by a man who was dressed to the hilt of the then latest fashion, waving his arms in the vehemence of his delivery, and in so doing showing off cuff links roughly the size of a cow's eye! One would be led to conclude that pride of dress was evil only when it was fixed in the feminine gender.

The virtue of humility is the opposite of pride. Humility begins at the altar of complete consecration when we surrender entirely to Christ. We

are all quick to conclude that, no matter how profound the religious experience of past days, we have no insurance against the temptation to the indulgence of pride. It is such an insidious thing—so easy to rationalize. It can even be reflected in the sort of church sanctuary we may build! It is surely reflected in the provision of legitimate needs which are carried to the extreme. For example: It is true that we may need carpet on the floor of the parsonage, but it does not follow as economically feasible or necessary that the cost per yard for the carpeting be the rough equivalent of two days' wages of a laboring man in the congregation. Again, it will be admitted by even the most conservative that the parsonage needs both dishes and cutlery with which to set the table, but must the cost per service be on a scale to compare with the most luxurious which can be found? There may be some areas where economy is to be practiced in buying the best, but such is not necessarily the rule.

If we are to find humility within the church, it would seem that it must be planned for—it does not seem to fall "like a gentle rain from heaven upon the place beneath." It needs to be carefully cultivated in the lives of the leadership of the church. Those having to do with the education of the oncoming generation of our ministers should by precept and by example demonstrate the principle of Christian humility. Surely the clergyman must set the example before the folk of his congregation—an example which will help to stem the rising tide of materialism.

Supplied by Nelson G. Mink

THOUGHTS ON CHRISTMAS

Christmas is many things. It is a star shining brightly to guide the Magi from the East to the baby Jesus. It is shepherds gazing with wonder at the heavenly visitors who announced the birth of the King of Kings. It is peace in a world of war and unrest, joy in a time of bewilderment and sorrow, hope in a situation of anxiety and apprehension. But most of all, Christmas is the Son of God cradled in the arms of Mary. God's great gift of salvation and reconciliation to all mankind.

—The War Cry

The true preparation for Christmas is not in the baking, cleaning, or gift-shopping, but in preparing of the heart. A Christian heart is extra loving, extra patient, extra sensitive to the needs and problems of others. Such a heart is peaceful, and from the peaceful hearts of millions will eventually come "peace on earth."

—JULIA GAMON in the *Farm Journal*

To me, Christmas means we may hear the music of the bells of love. It means we may smell the fragrance of the rose of love. Christmas means our darkened world is lightened and brightened by light from the candle of love. Christmas means that love still lives in the human heart.

—ADLAI ALBERT ESTEB in *These Times*

"PEACEFUL COEXISTENCE"

"Happiness is three friends in a sand-box . . . with no fighting."

—CHARLES M. SCHULTZ

WHAT IS INTELLIGENCE?

" . . . Research, however, has shown that intelligence is not one thing, but a combination of several different abilities tied up in a package under one label."

—THELMA G. THURSTONE

MODERN DESIGN

The 4-H boys were visiting their state capital for their annual convention when a girl walked by. She was the finished product: high-piled hairdo, blue-tinted eyelids, gaudy lipstick, and silvered nails. One boy stared after her for long minutes, and said:

"It sure looks like it must be mighty poor soil to need that much top-dressing."

—GEORGE C. DESMOND

COMPARISON OF COMMUNISM WITH CHRISTIANITY

"A great deal has been said about the zeal which motivates the Communist propagandists. They have been used as examples to Christians, urging them to give to Christ what Communists will give for their cause. But we have always thought that this was greatly overdone. Communists have nothing in their history to compare with the fruits of Christian service. The centuries are full of glorious examples of sacrifice and courage on the part of Christians."

—*Watchman Examiner*

PRODUCTIVITY

While the dramatic side of productivity improvement is to be found in new technological opportunities, the parties must not overlook the major opportunity to be productive with the tools and techniques at hand.

As the farmer said to his son when the lad graduated from a leading agricultural college, "Why should I learn scientific farming techniques when I'm not farming as well as I know how now?"

—*Public Management*

Advent Preaching**Theme: The Heart of the Advent**

TEXT: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).*

- I. The Great Condescension
- II. The Great Reconciliation
- III. The Great Restoration

Theme: Eight Christmas Bells

TEXT: *Glory to God in the highest, and on earth peace, good will toward men.*

- I. The first bell peals out the chime of joy
- II. The second bell is that of peace.
- III. The third bell tells of the spirit of giving
- IV. The fourth bell peals out love.
- V. The fifth has the message of good will
- VI. The sixth tells about gladness.
- VII. The seventh has a message of cheer.
- VIII. Number eight peals out the message of hope

Theme: Christ Enthroned

- I. Christ Enthroned in the Ivory Palaces
Ps. 45:6-8—the Myrrh, the aloes, and the cassia
- II. Christ Enthroned in the Heart (Gal. 4:19)
- III. Christ Enthroned in the Heavens (Heb. 12:2)

**Theme: Star of Wonder,
Star of Light**

TEXT: Matt. 2:2

Five suggested points of the Christmas star

- I. A Christian is one who has found spiritual peace.
- II. A Christian is one who has found spiritual purity.

- III. A Christian is one who has found spiritual poise.
- IV. A Christian is one who has found spiritual power.
- V. A Christian is one who has found Christ's purpose for his life.

Miscellaneous Themes:**Theme: Twelve Steps to the Upper Room**

- 1. The first step leading up the stairs to the Upper Room for the 120 represented a *oneness of purpose*.
- 2. The second step stands for a *consciousness of need*.
- 3. Number three stands for *obeying God*.
- 4. Step number four meant a *deadness to the opinions of others*.
- 5. Step number five, *proper evaluation of other things*.
- 6. Step number six, *emphasis on the will of God*.
- 7. Step number seven, *Joy of following your heart*.
- 8. This step stands for plans with an "until" in mind.
- 9. Step number nine, *reaching up as far as you can*.
- 10. This step stands for following God's plan for a *successful launching*.
- 11. Strong and literal confidence in *what Christ has said*.
- 12. The last suggested step might stand for *walking in all the light we have*.

Theme: Ways in Which the Spirit Was Active in the Early Church

- I. The Spirit was active in dealing with sin.
 - A. Ananias and Sapphira
 - B. Saul on the Damascus road
 - C. Elymas, the adversary
- II. The Spirit was active in sanctifying and filling believers.
Seven places recorded in the New Testament where the Holy Spirit was received—six of them in the Acts of the Apostles.
- III. The Spirit was active in providing something for everyone to do.
- IV. The Spirit was active in a great manifestation of grace (Acts 4:33).

Peace with God

SCRIPTURE: Rom. 5:1-8

TEXT: Rom. 5:1

INTRODUCTION:

In the past 4,000 years there have been only 300 years of peace. There never can be, and there never will be, peace in the world until there is peace with God.

I. PEACE WITH GOD FOLLOWS JUSTIFICATION "*. . . being justified we have peace . . .*"

- A. The hindrance to peace is sin (Rom. 8:6).
- B. The "how" to peace is justification.
- C. The help to peace is faith.

II. PEACE WITH GOD: THE NEED OF EVERY HEART.

- A. Peace Problem No. 1—"How am I to live right with fellow men?"
- B. Peace Problem No. 2—"How am I to live right with myself?"
- C. Peace Problem No. 3—"How am I to live right with my God?"
- D. Answer to problems—justification: "Since then it is through faith that we are set right with God, let us have peace with God" (Bates).

III. PEACE WITH GOD COMES THROUGH FAITH IN CHRIST.

- A. Christ came into the world to bring peace. He was heralded as the Prince of Peace.
- B. Christ died so that we could have peace. He was our Peace Offering.
- C. Christ lives to give you peace.

CONCLUSION:

Be assured, on the authority of the Word of God, that the first fruit of justification will be to produce peace in the heart. "Since then it is by faith that we are justified, let us grasp that fact that we have peace with God, through our Lord Jesus Christ" (Phillips).

—HUGH H. GORMAN
Troon, Scotland

SCRIPTURE: John 14:1-14

TEXT: . . . *I am the way* (v. 6).

1. A Picture of a Scene in the Life of Christ.
2. The Precept of Christ (v. 1)
3. The Preparation of Christ (v. 2b)
4. The Place to which Christ has Gone (v. 3a)
5. The Promise of Christ (v. 3b)
6. The Presence of Christ (v. 3c)
7. The Path of Christ (v. 6)

—HUGH H. GORMAN

The Ultimate

TEXT: *To the end he may stablish your hearts unblameable in holiness before God . . .* (I Thess. 3:13).

INTRODUCTION:

God's first call to man was: "Repent and be converted." His second call was: "Unto holiness." This is the ultimate (experience of holiness) that assures us that we will see God. Since holiness is a well-balanced Christian experience, we should subscribe to its truths, by observing:

I. That Holiness Is an Experience

- A. This experience affects the whole man (I Thess. 5:23), in that
 1. It conditions the heart (Heb. 3:14).
 2. Makes it firm and unblameable (Heb. 3:6).
- B. The scripture reveals it so (II Tim. 1:9; I Thess. 4:7).

II. That Holiness Is an Example

- A. Revealing a character that is acceptable (Phil. 2:15).
- B. That commands the respect of others (I Tim. 4:12).
 1. The radiance of Christ manifest in earthen vessels (II Cor. 4:10).
- C. Showing a conversation that is authoritative (Phil. 1:20).

III. THAT HOLINESS IS THE ULTIMATE, ASSURING ETERNAL BLISS

- A. That we do belong to the company of saints (I Thess. 4:17).

- B. That we can be blameless unto the coming of Christ (Phil. 3:20)
- C. That we can behold the wonders of His grace and glory (II Cor. 9:8).

CONCLUSION: May we all aspire to be like Christ by seeking God's best in the experience of holiness.

—HENRY T. BEYER, JR.
Sulphur, La.

Holiness—the Glory of Christianity

SCRIPTURES: Lev. 11:44-45; Hab. 1:12-13; II Chron. 30:27; Isa. 35:8; Luke 1:74-75; Eph. 1:4; I Thess. 4:7; Heb. 12:14

TEXT: Isa. 35:8

INTRODUCTION:

A. Holiness—a Vital Subject

I. There are many relations in the world, and there is much that is called Christianity.

A. There is only *one* true religion—*Christianity*.

1. More than just a religion

a. Accepting Christ

2. True religion plus salvation

B. God created man holy, and in the beginning he was religious.

1. Adam's religion was true but he was not a Christian.

a. No need for Christianity

C. Man lost his holiness by the Eden fall, and became a sinner.

D. God requires holiness.

II. There is quite a strong movement today in certain educational and religious circles to emphasize religion, to promote devotion and worship of God, without Christianity, without any atonement or experience of definite salvation.

A. False religions

1. Jehovah's Witnesses

2. Mormonism

3. Christian Science

B. Some of our larger and modern churches

1. Nothing to offer more than the world has

a. Same as the world

CONCLUSION:

A. Working together in this great work.

1. Men ready to hear

2. Ready to attend church if invited

a. A boy in a picture leaning against a post with his dog. Under the picture the words, "I wasn't invited to Sunday school this morning."

B. Let's see the work progress.

1. Holiness—the glory of Christianity

—ELWYN A. GROBE
Dawson Creek, B.C.

Stones

TEXT: *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (I Pet. 2:5).

INTRODUCTION:

Using the figure of a building, probably the Temple, Peter shows the fact that worship is twofold: (1) *individual* and also (2) *joint*, or *corporate*. We are saved as individuals, and are individually accountable to God, *but* we have a co-operative responsibility as Christians to God and His Church, *like stones in a building*:

I. THE "QUARRYING" OF GOD'S BUILDING STONES

(How does God find the material to build His Church?)

A. There is not much promise apparent in most stones . . . they lie half buried, obstructions in farmers' fields . . . underground . . . in slate beds.

B. But God can, and will, use every type of stone in the building of His Church *if the stone be willing!*

II. THE "DIVINE PLAN" FOR EACH STONE

A. Some folk think Christians should be all alike, but:

God needs *keystones* at the top, holding things together, but He can't use all keystones . . .

God needs great *foundation stones* under the surface, unseen, unsung, but bearing great pressure, keeping the church solid.

God needs some *sill stones*, willing to be walked over, making entrance into the church possible.

He needs *chink stones*, willing to be placed in little places to do vital work.

He needs *pivot stones*.

- B. God needs to chisel these stones according to His master plan, so the pound of a hammer will not be heard . . . "When there is too much hammering, it is a sign that the stone is in the wrong place, or else the stone didn't wait for the right chiseling."

III. THE WHOLE STRUCTURE BECOMES A SINGLE UNIT OF PRAISE

- A. The stones must be willing to submerge their desires for praise as individuals, and seek to glorify the *God of the temple*.
- B. There must ever be a great dependence upon and contact with Jesus Christ, the Chief Cornerstone . . . or all else is wasted effort.
- C. But this done, then *all stones* rejoice in the glory of true and vital fellowship with Christ, for these are not cold, dead stones—they are "lively stones"—living people, finding the full meaning of worship.

—RUSSELL METCALF

Believing in God

TEXT: John 20:31 is twofold:

1. That ye might believe that Jesus is the Christ, the Son of God; and
2. That believing ye might have life through his name.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

- I. BELIEVE AND RECEIVE PARDON (Acts 10:43; 13:39).

A. Adoption (John 1:12).

B. Eternal Life (John 3:14, 16; 6:40, 47).

II. SOUL SATISFACTION (John 6:34-35).

A. Answers to prayer (Matt. 21:22; Mark 11:24).

B. Not doing but believing (John 6:28-29).

C. Not ashamed because believing (Rom. 1:16; 10:11).

D. Believing and confessing (II Cor. 4:13).

E. Believing with the heart (Rom. 10:9-10).

III. "WHILE YE HAVE THE LIGHT" (John 12:36).

A. Martha, believing, sees the glory of God (John 11:26-27, 40).

B. Shadrach, Meshach, and Abednego, believing, were secure in the burning, fiery furnace (Dan. 3:25-27). Taken from the burning, fiery furnace, and no manner of hurt found upon them—because they believed in their God.

C. Daniel, believing, secure in the lions' den (Dan. 6:23). Daniel taken out of the den—no manner of hurt found upon him—because he believed in his God.

D. Paul, believing saved from shipwreck (Acts 27:23-25).

E. Blind men, believing, receive their sight (Matt. 9:27-30).

IV. THE PURPOSE OF JOHN'S GOSPEL (John 20:30-31; I Pet. 2:7).

CONCLUSION:

The firmest thing in this inferior world is a believing soul (Wilberforce).

*Beset with snares on every hand,
in life's uncertain path I stand;
Saviour Divine, diffuse Thy light,
to guide my doubtful step aright.
Engage this roving, treacherous heart
to fix on Mary's better part,
To scorn the trifles of a day for joys
that none can take away.*

—J. O. STEELE
Bartow, Florida

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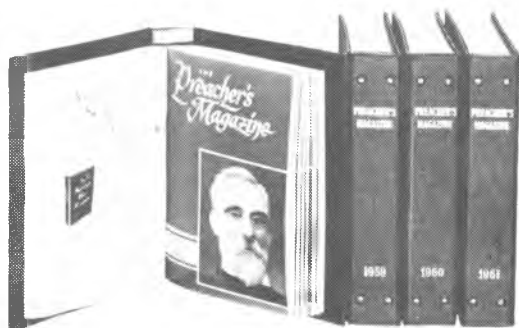
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