

Preacher's **MAGAZINE**

*" . . . Why seek ye the living
among the dead? He is not
here, but is risen: remember
how he spake unto you . . . And
they remembered his words."*

— Luke 24:5, 6, 8

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Once Again We Remember

EASTER approaches, and every heart mounts on wings of praise and wonderment to the heavenlies of spiritual reality. The mystery of the Resurrection fills us with astonishment and amazement, and yet we can do no less than lift our voices in paeans of hallelujahs over the risen Christ. And to think that primarily this resurrected Redeemer made possible a new relationship between man and God is beyond comprehension (not only a blessed relationship in this life but an eternal relationship, for "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent").

The settings of the Resurrection should be rehearsed to every congregation in Christendom. Why our preachers do not use their imagination more is really astounding. Here are scenes which would conjure heart-moving mental pictures with any group—the sorrowing disciples, the thoughtfulness of the women, the early morning trek to the grave, the stone rolled away, the vision of the angels, Mary and the Master, the message of the disciples, the phrase, "and Peter." Then there are the attendant scenes, all associated with the risen Christ, e.g., on the road to Emmaus, blessing the food at Emmaus, His appearance to the disciples, His affirmations to Thomas in His second appearance, breakfast on the seashore, His charge to Peter, the Ascension. Here is tremendous sermonic material which has imaginative implications sufficient to retain the unfaltering interest of any congregation.

But the main implication of this

wonderful event is the Christian promise that there is to be now an eternal relationship with our Heavenly Father, that the new life of the Resurrection contains the promise, "Because I live, ye shall live also." "This is life eternal, that they might know thee . . ." This Christian promise finds its reality in the new birth, wherein a man's life becomes changed. Old things become new; death becomes life; blindness becomes sight. This is the entire "ground of the Christian ethic" and is the "antithesis of any legalism."

Just to be granted eternal life through Jesus Christ is not in itself a sufficiency, but there is also the power to become what this eternal life intimates and suggests—a power which turned Martin Luther back from finishing the climb up Pilate's Stair to start the Reformation, the same that caused John Wesley's heart to become strangely warm and then made him the founder of Methodism. This same power is eternal like life itself. Through the gift of the Holy Spirit we can maintain the strength to create a continuity of victory which will mean not only an eternal life after the grave but the strength to live that life here and now. When men really receive God's great gift of life, then they can grapple successfully with the present dilemmas such as social injustice, lies, deceit, war, alcoholism, scandal, corruption, moral decay, and all other carnal delinquencies which are afflicting our commonwealth. But until there are this God-given life and power, such effort at reformation becomes a vicious circle, with constant outcrop-

pings whenever moral pressure becomes too great at any given point. It is not reformation we need, but personal and individual transformation; and this personality change can take place only through the power generated on Easter morning over nineteen hundred years ago.

The entire Easter story suggests to us that the initiative in redemption is taken by God. We do not "seek salvation first and then endeavor to persuade God to grant it." Through the resurrection life He offers salvation to us through His love, and we receive this salvation through faith. We merit nothing. It is all by God's grace. The Cross was voluntary; the grave was a choice; the Resurrection, the supreme victory; the Ascension, a

necessity; the coming of the Holy Spirit, a gratuitous endowment of power. All this is of God, and it is alone His initiative which has made the benefits to humanity possible. We merit nothing, deserve nothing, and outside of Christ can hope for nothing. But through His precious blood, salvation is brought nigh unto every one of us. So let us give praise to this magnanimous Donor of eternal life through His Son Jesus Christ, and praise Him for the glorious scheme and plan of salvation which He made possible at Calvary, vouchsafed to us on Easter morn, and climaxed the whole with the blessing of Pentecost.

Happy Easter to every reader!—
The Editor.

Counselor's Corner

By L. A. Reed

WHEN two people come to you they have certain questions they want to ask, or certain problems they wish to discuss. It is wise to begin with the questions they wish to ask rather than with the questions you think are important. Medical aspects, psychological factors, economic considerations, and spiritual emphases are important; but not until we have answered the questions they wish to ask are they mentally prepared or emotionally ready to listen to the things we think are important. Nothing will alienate young people more quickly than a lecture in advance on the subject of marriage.

The young people may begin by asking about the ceremony itself. "Of what does it consist?" "How long will it take?" "How much will it cost?" etc. The minister will save moments of embarrassment if he out-

lines the service for them and rehearses it with them, if possible. They also should be assured that the preacher makes no stipulated charge.

Possibly the questions will be of a legal nature. "What must we do in order to secure a license?" "How old must we be in order to marry in this state?" "Why is there a waiting period?" Here the preacher has the opportunity of impressing upon them that the legal age is not nearly so important as maturity. Far more important than legal age and physical development is mental, emotional, and spiritual maturity. Such a word of caution and counsel is especially necessary in this period of adolescent marriages.

Then again they might ask, "How much do you think we need in order to marry?" This would involve income and expenditure, social level

and home background, ambition as related to their budget, etc. Then they would ask, "Do you think the wife should work?" "Should we accept assistance from our relatives?" This depends upon their income, comparability, and harmonious relationships.

They may ask about children. "We do not want to have children for at least two years." Here the pastor is in a dangerous position and if he is not willing to inform them as to medical clinics which give such advice, or refer them to a physician for further counseling, he must remember that in no case should he counsel relative to contraceptive methods. Such questions in the final analysis must be decided by the individuals involved. They must be shown that their love must be intelligent as well as emotional.

There are also questions of a psychological nature which will be asked. "We do not have the same education; do you think this makes any difference in marriage?" The real difference is not in education but in the level of intelligence involved and the intellectual development. They can develop and cultivate mutual interests. Nowadays young people do not carry on healthy conversations when they are alone. Perhaps they have had quarrels and misunderstandings and they have great difference in temperament. Possibly their attraction to each other is biological, and when these forces become quiescent the differences on other levels become exaggerated. The counselor may point out to them this important level of relationship, and then they can judge as to their fitness to survive without the emotional emphasis.

Possibly the problem may be emphasized in the sphere of ethics and religion. "Do you think it necessary for a young man or young woman

to reveal the past to each other?" It might be according to what that past has been. Sometimes the involvements of the past compel revelation in order to satisfy the demands of honesty. Sometimes such revelation may not be necessary. But one thing is sure: the marriage should not take place until both minds are at ease relative to the matter. Frequently the question arises, "We are not of the same faith. Should we marry?" Here the Protestant minister has fallen down many times. The Catholic priest at this point has his instructions and invariably goes by them. The Protestant minister should be opposed to marriages with Roman Catholics; and if the Catholic surrenders the position to the Protestant mate, then a written agreement should be entered into that the children shall be raised Protestant. Too much emphasis cannot be placed upon counseling young people to enjoy the same religious belief as well as the same affiliation. All things being equal, the spouse will go with the husband religiously; but a Protestant is compelled to sacrifice too much to go the way of the Catholic. Those emphasizing the Wesleyan viewpoint make no concession here.

Still again there are biological considerations. The natural approach for a counselor would be the question, "Have you had your blood test?" Even in states where it is not required it would be wise to encourage such a test, and also a thorough physical examination. Syphilis and gonorrhea are very prevalent infections and both might possibly be contracted innocently, although in the majority of cases they are not. The real danger is not only to the parents but to the children as well. In the presence of these diseases the marriage should be discouraged, or a waiting period suggested, so that any

positive test could be made negative through proper medication. When tuberculosis is active, two people should not marry. Mental defects and emotional disturbances as well as epilepsy should be known beforehand. Couples should not marry in ignorance of such facts. Sometimes young people have been taught wrongly. Sometimes they are totally ignorant, and the counselor should not let them enter the marriage state without some information, if it be no more than to present them with a little booklet which would inform them as to their future relationships. Many times false religious teachings relative to the "desires of the flesh" being subdued and even extinguished become a great frustration to them.

Most young men and women appreciate to some degree the legal, economic, and biological aspects of marriage because these have come within the range of their experience; but very few realize the importance of the psychological factors involved. Some are psychologically unsuited for each other, and unknowingly face failure. A natural approach for the counselor would be, "Where did you meet each other and how did the meeting come about?" Generally this is such an interesting subject to them that they will readily discuss it. The questions will arise in the course of the session as follows: Are they temperamentally suited to each other? Do they have interests in common? Have they reached emotional and mental maturity? Have they established intimacy of mind as well as of heart? These questions may be established in their minds by the counselor, but they will have to arrive at their own answers. How much do young people know of each other? Generally they reveal only those parts of their lives which are interesting and attractive. But it is the whole

person which enters into a marriage and not just a part. Possibly their knowledge is too limited, and life is too short for them to learn all that they should know about each other. It is possible, however, for them to learn enough about each other not to make a mistake. The couple may be blinded by their emotional attachments, and the counselor may see things which they do not see in each other. "Temperamental incompatibility" is not just a legal phrase; it is more than that. Some might differ so much that harmony would be impossible. Opposites may only irritate and antagonize each other; while on the other hand, with other items normal, they might supplement each other. Two explosive temperaments might explode at the same time, while a non-excitabile companion would have kept things under control. This is also true of people who are inert and inactive, stolid and phlegmatic, or where both are introverts.

The failure of young men and women to confide in each other freely is not necessarily due to a desire to deceive. But whatever the cause may be, they should understand that concealment builds up barriers that not only separate them from each other but make it impossible to achieve that oneness of mind and heart that is necessary to marriage. They might feel that they are excluding those things from each other's life which might disturb and worry, when in reality they are laying the foundation for trouble. The first principle young married couples must learn is to speak to each other in frankness, sincerity, and truth. A man will forgive less in a woman than a woman will in a man. Some men may allow in themselves what they would not allow in a woman, but both should

(Continued on page 14)

The Finality of Easter

By G. B. Williamson

SCRIPTURE—John 20:1-18

TEXT—John 20:18

Introduction.

Mary Magdalene had many intimations that Jesus was the Messiah. She believed devoutly that He was the fulfillment of Israel's long-cherished hope. She saw in Him all that the inspired prophets had foretold.

Mary had witnessed the mighty miracles that had been done by Christ. She had heard His gracious words of wisdom. She knew He had loved men to the end. She heard His prayer that His tormentors might be forgiven, as it fell from His lips in the midst of the excruciating agony on the cross.

But the events of the past three days had left her mystified and amazed. Yet she could not forget that her deliverance from the seven devils that had possessed her was a miracle performed by this same Jesus. No tragic events, however disconcerting, could rob her of that knowledge. Nevertheless, she had seen Him die in apparent helplessness and defeat.

The trembling earth, the midday darkness, the rent veil of the Temple, the testimony of a pagan centurion fed the fire of hope. But He was dead—yonder in Joseph's tomb in the garden. With faith battling against fear, she made her way thither. Her thoughts rose in hope, then yielded to doubt. Her soul trembled with emotions of joy, then sank into the sorrow of darkness. Her coming to the garden at such an early hour is proof that faith and hope were not dead; but that there was lurking doubt in her mind is seen by the fact that even the sight of the resurrected Je-

sus did not answer all her persistent questions. She did not recognize Him until she heard her name intoned by that unforgettable voice. No one else had ever spoken her name as Jesus had. When she heard it again, hesitating hope and faltering faith gave place to certainty. Light flooded her troubled countenance. Joy shone from her eyes. Love prompted her to extend her hand in tender affection. Hope confirmed and faith assured spoke out as she cried, "Rabboni!"

Thus Mary was, and ever remains, the typical believer. The revelation of the risen Saviour was the final proof for her, as it has been for millions of others through the passing centuries. This unshakable assurance sent her to tell the disciples she had seen the Lord. It has made radiant witnesses of all who have shared it.

I. The Resurrection is the final confirmation of our faith in Jesus as the Son of God and the Saviour of the world.

A. The well-established fact of the Resurrection as a historic event has significance. It is the chief cornerstone in the foundation of our Christian faith. Much of modern controversy has centered around the virgin birth. While that is not unimportant nor unrelated, yet the Resurrection is the strong citadel of the faith. By it the virgin birth and the atoning sacrifice of the Cross are authenticated. They inseparably cling together. Underlying all is the miracle-working power of the omnipotent God. A denial of the supernatural is tantamount to the rejection of the Resurrection as well as the virgin birth. The acceptance of the supernatural may as

well include both as one. To reject either is to question the reliability of the sacred record and weaken the foundation for our faith. To reduce the gospel message to the level of the rational is to set at naught the power of God as made known in the great mystery of godliness, which proclaims redemption for all mankind.

The story of the Resurrection was not accepted by the disciples without convincing evidence. The first reports seemed as idle tales, and they believed not. The sight of the empty tomb was not sufficient proof. Even the appearance of the Lord did not convince them. He said they were slow of heart to believe.

Thomas took so little stock in the story that he did not even gather with the others to discuss the report. When they declared they had seen the Lord, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Jesus gave Thomas eight days to ponder his melancholy thoughts. Then He appeared in the midst again and said, "Peace be unto you." Turning to Thomas, He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

And Thomas said unto Him, "My Lord and my God."

Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The hesitation of those disciples, and especially that of Thomas, was occasion for the presentation of irrefutable evidence. That proof is the foundation for a reasonable faith for all Christian believers. Even "doubting" Thomas believed, and his faith

soared to the loftiest heights. For he not only saw in the risen Saviour with the nail-pierced hands and the riven side the Lord whom he had loved and followed; he saw God in Him. He said to Jesus, "My Lord and my God." That Christ is God is the highest faith.

B. The Resurrection assures us that the presence of the living Christ in our earthly lives is a blessed reality.

Before His passion and death Jesus had promised, "I will not leave you orphans: I will come to you." His resurrection gave confirmation to that promise. He said, "Go ye into all the world." And then to reinforce their courage He added, "And, lo, I am with you always, even unto the end." That other Comforter came to dwell in them forever. He was their Paraclete, their ever-present Helper. He was their inner Strength. Opposition, persecution, tribulation, even death, did not affright them. The Lord of life and death was present to make them more than conquerors.

Paul testified of the resurrected Christ, "He was seen of me also, as one born out of due time." He saw Him in a divine revelation. He heard His voice. He was transformed by His power. He was commissioned as His ambassador. He was empowered by His Spirit.

That Christ was revealed to Saul of Tarsus, who was changed by that experience to Paul the Apostle, is evidence that there is a like experience for all who believe. What further proof do we need?

Christ is risen. The Comforter is come. The glory of the ever-present Lord is a blessed reality.

II. *The resurrection of Jesus is the final answer to the ancient question, "If a man die, shall he live again?"*

A. Let us listen to the voices of

those who expressed the fervent hope of a life after death.

Job spoke out of his deep affliction: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26).

David declared his faith in these lovely lines: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalms 16: 8-11).

But Jesus gave the word of final affirmation when He said as He approached the grief-stricken home of Mary and 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" (John 11: 25-26).

Saint Paul reduced it to a well-reasoned argument in the fifteenth chapter of First Corinthians:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

For if the dead rise not, then is not Christ raised:

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an

eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O Death, where is thy sting? O grave, where is thy victory?

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

B. But the assurance that eternal life is the gift of God through Jesus Christ our Lord ennoble the living of every Christian. It would pay to live according to the Christian ideal even if the grave were life's ultimate goal. But the thought of eternal life lengthens all our noblest ambitions, and that prospect is a redeeming influence upon the character of man. By the power of the Resurrection sin's burden is lifted, sin's debt is canceled, sin's bondage is ended, sin's deadly plague is stayed, and sin's dark stain is cleansed. Life is made strong and victorious and beautiful.

Sorrow is turned to joy. "Weeping may endure for a night, but joy cometh in the morning." "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen" (I Peter 5: 10-11). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5: 1).

C. With the knowledge that we shall live eternally comes the assurance that no life lived in God's will ends prematurely. To us with our limited understanding it may seem to be so, but God will see to it that our unfinished hopes and our cherished

ambitions will all be fulfilled in the land of perfect day. Broken ties will be mended, and recessed fellowships will be renewed.

A few years ago I had the joyful experience of hearing Dr. Roy L. Smith preach. It was not at Easter, but he chose the Resurrection as his theme. He gave a beautiful chapter out of his story of his life. He said:

"It was while I was in college that I became convinced that God had called me to the ministry. At the vacation time I went home to see my mother. One day I revealed to her for the first time that I felt God had called me to preach the gospel.

"Mother expressed her great joy in hearing that announcement. Then for the first time in my life she told me something that took place on the day of my birth. A great blizzard was raging across the plains of Kansas. The aid of a physician could not be secured. My father and a kind Providence were the only attendants. But she said, 'Roy, when we knew that unto us a son had been given, our first act was to pray. The snow was sifting through the cracks of our humble home and falling upon the covers of my bed. But your father knelt beside me and we consecrated you to God for the work of the ministry.'"

Dr. Smith added: "My father had already gone to heaven when I received my call to preach. But many times through these years I have wished that I might sit down with him and talk over the work that I have been doing. But I know that when I get to heaven I shall have that desire gratified. I shall sit down with Father and tell him all about it."

I know what he was talking about. Many times in these ten years since my dear father went to heaven I have seen some friend of his, I have been

some place familiar to him, I have had some thrilling experience, and I have caught myself saying almost audibly, "I'll tell my father about that when I see him again." And I believe I will.

III. *The Resurrection is the final proof that the spiritual forces of the universe will ultimately conquer all that opposes itself to God.*

A. As seen by men, Calvary was the most crushing defeat of human history. Here was a Man who was the embodiment of love. His deeds were all in harmony with His teachings. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." He had done that, but now He was dead at the hands of wicked men.

It appeared that love had lost to hate, that goodness had been defeated by wickedness, that truth had succumbed to error, that life had been swallowed up in death, that hell had conquered heaven, that Satan had done God to the death.

B. But Calvary was not the last battle in that holy war. It was only the preparation for the victory soon to be achieved. The morning of the third day brought the announcement that Death could not hold his prey. The gravestone was rolled back. The tomb was empty. The angels announced, "He is not here, but is risen." Now the tables are turned. The temporarily victorious forces of Satan are put to rout. The Lion of the tribe of Judah has prevailed. The grave is robbed of its victory, and death has lost its sting. The Great Emancipator declares that the slaves to sin are free, that the sentence of eternal death has been remitted, and that heaven's gate is opened wide to all who will enter by faith in Jesus Christ.

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The Nature of Christian Worship

Part I

By H. Orton Wiley, S.T.D.

The 1951 Berry Memorial Lecture—Nazarene Theological Seminary

WORSHIP has played an important part in the history of the Christian Church. While this is true, we need to also bear in mind that the term has a wider significance. In this sense it is applicable to all forms of worship, whether Christian or pagan. The Apostle Paul recognized this when, in speaking at Athens concerning the altar to the unknown God, he declared, "Whom therefore ye ignorantly worship, him declare I unto you." While there is no more pathetic chapter in the history of religions than that which relates to the forms of worship by means of which pagan peoples seek to placate their gods, it must be borne in mind that even these forms of worship have played no insignificant part in the history of mankind. It is in these rituals and ceremonies that we find the clue to their worship, viz., that natural events must be brought into some relation with the gods. Hence there are solemn rites hallowing birth, adolescence, marriage, and death, and these in pagan as well as in the Christian religion.

The worship of the true God, to be acceptable, must be in spirit and in truth. Hence only as this worship is offered through Christ, who is the Truth, and by means of the Holy Spirit, who is the Spirit of Truth, can man's worship become acceptable. It can be truthfully said that throughout the whole course of history man has paid more serious attention to his worship than to any other activity. We need therefore to understand its meaning, that we may more fully enter into this experience. Intelligent participation in worship is of far more value than the unintelligent following of a custom.

Definitions of Worship. Worship is defined by Willard L. Sperry as "the adoration of God, the attributing of supreme worth to God, and the manifestation of reverence in the presence of God" (*Reality in Worship*, p. 164). George Walter Fiske says that "worship is both a means and an end in itself. It is unquestionably the chief means of inspiring and motivating Christian conduct and character; and it is also a satisfying experience of self-expression, self-dedication, and adoration for the glory of God" (*The*

Recovering of Worship, p. 190), "In order to discover what actually happens while we are worshipping," declares Marie Cole Powell, "let each think of some outstanding worship experience in his own life. As we pause to think of some such great moment of worship, we probably realize that in that moment something vital happened to us. In other words, worship is first of all an experience. The most important thing about it is its experience quality. Worship may express itself through certain forms, but worship itself is not primarily a form; it is an experience" (*Guiding the Experience of Worship*, p. 14). Evelyn Underhill's book entitled *Worship* is well worth careful study. While she does not confine herself to the subject of Christian worship alone, she has corrected many errors which have proved the bane of devotional literature in general. In her opening chapter, she defines worship as follows: "Worship, in all its grades and kinds, is the response of the creature to the Eternal. Need we limit this definition to the human sphere? There is a sense in which we think of the whole life of the universe, seen and unseen, conscious and unconscious, as an act of worship, glorifying its Origin, Sustainer and End." This seems to be in accord with the Psalmist, who time after time calls upon all things to magnify God.

The Divine Character of Worship. In the study of the devotional literature of the Church, we have been frequently impressed, if not depressed, by the artificial character of the prescribed devotional exercises. They appear to be no more than a merely human exercise in spiritual gymnastics. It is interesting to note, therefore, that the later devotional literature is stressing the priority of God in all true spiritual exercises. "Worship at every level means the priority of God," continues the above-named writer. Here she uses the term *priority* in practically the same sense that *preventive grace* is used in Arminian theology. "There follows from this the obvious truth that man could never have produced it in his own strength. It does not appear spontaneously from within the created order, and cannot be accounted for in terms of evolution

. . . . That awed conviction of the Reality of the Eternal over against us that sense of God which in one form or another is the beginning of all worship, whether it seems to break in from without, or to arise from within the soul, does not, cannot originate in man. It is in fact a revelation, proportioned to the capacity of the creature, of something wholly other than our finite selves, and not deducible from our finite experiences—the splendor and distinctness of God. Therefore the easy talk of the pious naturalist about man's approach to God, is both irrational—indeed plainly impudent—and irreverent; unless the priority of God's approach to man be kept in mind."

To worship aright, therefore, we must recognize the prevenient grace of God, by which He reveals himself as the Cause and Object of worship. He awakens man, convicts him of sin and unlikeness to God. He offers remission of sins and the cleansing of the heart from all unrighteousness; he makes man holy, that he may worship a holy God. But in all true worship there must be first the divine approach, and then the human response. In the unconverted, this illumination comes through the conscience. In the justified believer, there is the inner Spirit of Life crying, "Abba, Father." In those who have entered into the fullness of the covenant of grace, there is the indwelling presence of the abiding Comforter, whose office work is to lead men into the deep things of God. Christ sanctified himself, that we might be sanctified through the truth, or truly sanctified. True worship, therefore, must be in spirit and in truth; it must be in the beauty of holiness. (Some appear to worship in holiness without any beauty; others to worship in beauty without any holiness. Neither of these can be considered true worship.) Spiritual worship must flow from hearts that are inwardly holy; and outwardly it must take the form of beauty.

Worship, then, both deepens and expresses our awareness of God; and this deepened awareness issues in adoration, thanksgiving, and praise. The worst travesty on worship, says one writer, is its conception as form. It is essentially not a matter of certain acts, words, or "forms" but a movement of the heart, the mind, and the will—a movement of the whole being Godward. The classic expression of such worship is seen in the response of Isaiah to the vision of God in the Temple. It is the vision of God—the thrice-holy One; a feeling of awe and wonder, and yet the nearness and intimacy of the Eternal. In our worship we, like Isaiah,

are awed and humbled. We too are of unclean lips. We recognize and confess it, and the flaming coal from the heavenly altar cleanses us from all sin. In the joy of His presence we dedicate ourselves to His call and cry out, "Hear am I; send me." Only through such worship can we be enabled to render adequate service to God, for only in such worship does man secure for service that which alone can make it serviceable.

Dr. Dauerty asks: "Does the church notice 'Divine Service at 11:00 a.m.' mean anything like this to the average American? If not, why not? Chiefly because our practical Protestant worship is directed manward and not Godward. Most of our audiences come to receive, not to give; not to do, but to get. Their attitude is passive. What is wanting? Good purpose? No! Sense of duty? No! High objective? No! Simply that everything is directed manward rather than Godward. When Christianity was making its greatest conquests and overcoming the world, the worship of the church was objective, not subjective. Its concern was not 'Why art thou languid, O my soul?' Rather it was living in and to the praise of the Almighty God! This is evident in the church's greatest hymn, 'Te Deum Laudamus.' Here, as Douglas points out, the whole emphasis is upon God The cherubim and seraphim cry out with ceaseless voices, 'Holy, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory.' Every sentence is Godward. The whole emphasis is Godward. It is the upward, Godward movement of the spirit. Such is the only enduring dynamic and qualification for serviceable service."

Robert Louis Stevenson lays his finger on the same plague spot. It paralyzes the heart of worship—this passive, manward aim. "I am convinced," he says, "that we shall never recover the habit of church going in our land, unless in our reformed worship, we lay more emphasis upon the fact that something is done in public worship. The tendency of the times in worship, is to suggest that the value lies in its effect upon the worshippers. That is not so. The central thing in worship is objective, not subjective. In worship, we do not only receive, but primarily we give. *Worship is offering.*" Then concerning this offering, I ask you to note two things: *first*, it is made in fellowship with others; *secondly*, it is the offering of the community, made in response to something—to God. Then *further*, the offering is made vicariously for nature, and not in the fellowship

of earth alone, but in the communion of heaven. For the Christian Church in common worship, there is always the Presence. Jesus said, "Where two or three are gathered together in my name, there am I in the midst."

In summing up this position, Dauerty says that most readers will agree that one of the greatest perils besetting American Protestantism is that of drifting into mere philanthropy and welfare propaganda, and seeking a better world, rather than seeking the kingdom of God. From such a peril there can be only one way of deliverance—an intensive culture of devotion and worship. For such culture there is divine provision. Shall we not then use it?

The best description of worship that I have ever heard or read is that given by Dr. Phineas F. Bresee. "Worship," he says, "rises high above all forms. If it attempts to find utterance through them it will set them on fire, and glow and burn in their consuming flame and rise as incense to God. If it starts with the impartation and receiving of the great thought of God; if it waits to hear His infinite will and eternal love, it spreads its pinions to fly to His bosom, there to breathe out its unutterable devotion It is not the learning of some new thing; not a new shading of some thought which is a matter of interest; it is not the repeating, parrot-like, of some written form. But it is the cry of the soul, deep, earnest, intense, loud, the farthest removed from what might be regarded as cathedral service, with the intoning of prayer and praise, and where the light falls but dimly, the muffled music and sentiment rolling back upon the mind in subdued sensibility. I suppose this is about the best earth-born, man-made form of worship one can find. But that which is here described is something altogether different. It is also equally removed from a gathering of people, who without soul earnestness or solemnity wait to be sung at, and prayed at, and preached at, until the time comes when they can decently get away. The worship here seen rises from every soul; it is the out-bursting passion of every heart; it breaks forth like a pent-up storm; it rolls forth like a mighty tornado."

The Church as an Institute of Worship

There are two distinct types of symbolism used in the Scriptures to set forth the nature and work of the Church. The first is that commonly spoken of as "*St. Paul's Great Metaphor*," in which the Church is represented under the figure of the human

body. Christ is the Head of the Church, which is His body, and individual Christians are members in particular of this body—all working together as an organism of the indwelling Spirit. Here the Church is represented as an *Institute of Evangelism*. The second figure, while used by the Apostle Paul, appears also to be a characteristic concept of the Apostle Peter. "Ye also, as lively stones," he says, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). Here the figure is that of a temple, and the Church is therefore represented as an *Institute of Worship*. As such it continues and perfects the worship of the past, and exists as an institute for the development of the spiritual life. As such also, it logically precedes the concept of the Church as an *Institute of Evangelism*, in that it is concerned with the development of that spiritual power which later is to be used in Christian service.

Pentecost as a Typical Day. Dr. Pope in his *Compendium of Christian Theology* points out that both conceptions of the Church—as an *Institute of Worship* and an *Institute of Evangelism*—were beautifully blended and harmonized on the Day of Pentecost. "Pentecost," he says, "is the typical day of the future of Christendom; in the morning the worshipping Assembly, glorifying God for the accomplishment of all His purposes; in its noon the full evangelical preaching; the rest of it given to organization and fellowship. Amidst such shaking of heaven and earth as was never before known, whilst the Christian company was in its first ecstasy of worship, and the crowd in the strong excitement of conviction, the water of baptism began to flow (Acts 2:38-39), as the symbol of order and of introduction to the new fellowship. And as the rite of initiation was remembered in honor of the Lord's final command, so the community was immediately organized within. Here first indeed we have the Ecclesia or Church first mentioned as a historical fact; "the Lord added to the church daily such as should be saved." We shall now consider the Church as an *Institute of Worship* under two main heads: first, "The Divine Order of Worship"; and secondly, "The Human Forms."

The Divine Order of Worship. The principles of divine worship may be summed up under three heads: (1) the object of worship, which is the Trinity; (2) the form, which is mediatorial, that is, through the incarnate Son by the Holy Spirit; and (3)

its attributes, which are spirituality, simplicity, purity, and reverent decorum; and its seasons, the Christian Sabbath pre-eminently, and all times of holy assembly. Whatever acts of divine worship are offered to one of the Divine Persons must also be offered to the other two, for the God of the Christian temple is the same who in ancient times received the threefold doxology and bestowed the threefold benediction. The worship must also be mediatorial and, whether prayer or praise, it should be offered to the Father, through the Son, and by the Holy Spirit. We cannot come directly into the presence of God for salvation, but must present our prayer through the Mediator, Christ Jesus. Likewise also, we must present our prayer and praise through Him in order to find true communion with God in the Spirit. The worship of God in the adoration of His name is *praise*, in remembrance of His mercies is *thanksgiving*, in the acknowledgment of our unworthiness is *confession*, in the expression of dependence is *prayer*, and in the oblation of charity is *intercession*. In Christianity there is not and cannot be any representative worship but His own. He is the great High Priest, and in that we are united with Him.

The Human Forms and Arrangements. We touch here but briefly on these. Some parts of the public service must of necessity be left to the church itself. The church must appoint the times and seasons of worship. There is also a wide latitude as to the arrangements of the divine service. The law of decency and order set forth in the Scriptures requires that worship be regulated. No room must be left for mere caprice. The disorder that sometimes results from a false conception of the freedom of the Spirit has no sanction in the Holy Scriptures. St. Paul gives specific instruction along this line.

Likewise it is not permissible to neglect or minify the virtue of the sacraments which Christ appointed for the Church. These are not only signs but seals, and when rightly used become a means of grace as truly as the ministry of the Word. Here again we come to a wide cleavage in the types of services. The one maintains that the worship is purely spiritual, and therefore in its ceremonial practices eliminates everything that would appeal to the senses. At the opposite extreme is the practice of making an appeal to all the senses, the eye as well as the ear; and in extremely sacramental churches, appeal is also made to

the sense of smell in the burning of incense.

The summary of Dr. Pope is much to the point and may be accepted as the belief most current among us. "We have not now to decide," he says, "between the hard requirement that forgets everything but the purely spiritual nature of the worshipper, and the opposite extreme that panders to all the senses. There is a spirit in worshipping man, or he could not worship the Invisible; and he is also flesh and blood, or he could not worship in public assemblies. There is a simple aesthetic vestiture of Divine service without which it ought not to appear before God, without which it cannot commend itself to man."

Counselor's Corner

(Continued from page 6)

approach the marriage altar with clear consciences and free minds.

The second principle involved is that of trust. People who marry should trust each other. Trust comes from faith in each other's integrity of heart and purpose. Perfect trust can come only of their unquestioned faith in each other, and unquestioned faith can come only from conduct that is unimpeachable. Some are possessed of natural suspicion. Only God can eliminate this through the religious experience.

The third principle involved is that of justice. "Do you intend to be perfectly fair and just in your relationships with each other?" "Of course we do! How could we be otherwise?" Yet unfairness and injustice are often the cause of distress and discord in marriage. There is no place in marriage for selfishness and injustice, and unfairness is selfishness.

In the next issue we will give ten rules to be used by the counselor in sex counseling. This also enters the field of premarital counseling, and we think that these rules will assist our pastors in dealing with these matters.

It Was His Love

EDITOR'S NOTE: The writer of the following testimony was asked some months ago to tell his story for the glory of God. He did so, and God has used the account to stir the hearts and minds of people in and out of the church. The overtone of his story is God's great love and the unflinching, unflagging attention of the Holy Spirit to His office. The theme of the article might be stated as a commandment: "Preach sanctification—the establishing grace!" Since this was written, the author has had a call from God to "go and prepare" and he now is a student in the Nazarene Theological Seminary, Kansas City, Missouri.

By O. JOE OLSON

THE CART ROLLED AWAY from me, down the hospital corridor. A nurse walked on one side and an orderly on the other. At the turn in the hall the form under the sheet moved. My wife, Ruth, smiled a wan smile and waved her hand. Then she was gone to give birth to her first child. The scene was the fourth floor of Mt. Carmel Hospital in Columbus and the time was about 10:30 a.m. on May 15, 1948.

One of the sisters who had been very kind during our long vigil spoke to me and said: "If you like I will take you to the room where they will bring her. Both of you have been steady and brave. You have had a hard time and now it's nearly over."

She meant it only to reassure me and to help, but she didn't know what I knew. And she hadn't seen what I had seen. For when the cart had turned and gone off to the left out of sight, I had seen right on down the corridor to the end and beyond. I had had a glimpse into eternity. I had seen that Ruth and the unborn child were going into eternity together that morning—and Ruth without Christ because I had failed to keep my promise to God. I had never seen anything more clearly in my life. This was it. This was the "pay off." As I had sown, so should I reap—only she would suffer first.

A moment later when our doctor came and suggested that we call in a specialist to deliver the child, since he said the case had taken an "unexpected turn," I readily agreed. Even without the presentiment and vision that I had had, it fitted in. No calamity about to befall could have had more warning. My wife had suffered constant nausea from the very first day of the months involved in becoming a mother; she had had four days and five nights of false labor at home; and now, twenty-four hours of labor in the hospital, artificially induced at the end.

The specialist came immediately. Little

did the two doctors imagine my thoughts as we chatted while they scrubbed up. We talked about football, of all things, although for those who know Columbus this would seem in order. Then they put on gowns, masks, and gloves and whisked through the swinging door. I went down the hall to the room the Sister had shown me and an "hour that lasted one hundred years." For I was a backslider.

How do you call upon God for help in an extremity when once you knew Him but now have gotten far away? Is there any special posture of body that you assume? What words do you say? And then, if everything you propose in your mind and heart seems futile, if everything you say "echoes," if there is no ember of any hope to be found in your being, what do you do then? You stand by, powerless, while the loved one slips away in death. Only the grace of God can take the sting out of death; and for the backslider, who has known God's goodness and love, it is immeasurably worse.

Although I was alone in the room, I was too proud at once to get down on my knees to pray. I was afraid someone might see me, I moved a chair near the door, where I might look down the hall to the door of the room where they had taken Ruth, and there I sat, trying to lift my heart and mind and soul toward God. It was no good. My torment of mind and heart only increased as the minutes ran out. I called upon God, but I was out of tune with Him completely. I had no thought that I might have committed the unpardonable sin—blasphemy against the Holy Spirit. But a nearly equally chilling certainty seemed to settle around my mind and heart—a feeling that I had exhausted the patience of God. The lamp was not in the window. No Father awaited this prodigal. All was darkness. Home was only a figment of the imagination—something to be desperately hoped for but never attained—again. The torment became indescribable.

WEIGHED IN THE BALANCES

I wrestled in agony with my thoughts. If I had only done this and not done that. Time and again, as memories streamed by, I was at the crossroads of choice . . .

That Easter time, when I was fifteen, when I had taken certain vows and been baptized—it seemed that no youth of my age could have been more serious-minded about the step he was taking. It was a large and fashionable church. That same spring the church began holding Sunday evening services—special movies that attracted such crowds that the Sunday-school rooms could not hold the overflow—"The King of Kings" in technicolor and "Ben Hur," too.

When I went away to college at seventeen—my first time away from home—whatever convictions I may have had about right and wrong began to fade. More and more, Christ and the world seemed to blend into one. My studies and working to stay in school took most of my time. Church attendance became irregular and then ceased.

Gradually, I came to embrace all that the school of hard-boiled journalism stood for. After a second year at college, followed by two years as a reporter on a newspaper, I began to learn how others lived. I began to pride myself on learning how to think. If I had any "religion" at all it was a sort of elastic Golden Rule. At twenty-one, having learned how to smoke, drink, gamble, swear, carouse, and be an all-around "good fellow," I thought I was content to let others worry about God—if there was one. In fact, I had almost become that fool who said in his heart, "there is no God."

But a series of events jarred me from my spiritual sleep. There was an unusually bold gangland prohibition murder in which I was the first reporter on the scene. One of my favorite bootleggers—a young fellow of my own age—committed suicide after his girl had died in quick consumption. A city fireman friend, his wife, and four children were killed in a grade crossing accident. These sudden deaths shook me. I became appalled at what seemed to be a waste of life. Somewhere I read that in the physical universe there was no evidence of waste—a solid might change to a liquid, or a liquid to a gas, or vice versa, but there was no waste. How then about human life?

HUNGER AND THIRST

I began to ponder the question: "Why am I—what's the sense to living?" I began to read and meditate nearly all of my spare time. I read up on most of the world's "holy men"—including Confucius, Buddha, Mo-

ammed, and Zoroaster. I studied the Koran. Next I read a pretty stiff dose of some of the world's "great minds"—some of the philosophers, starting with Plato and Aristotle, down through Kant, Schopenhauer, Hume, and Spinoza, and including the more recent-day John Dewey and George Santayana. I sampled others, too, although I do not intend to convey the impression that my study was exhaustive in any sense. I know I merely scratched the surface of philosophical thought. Next, I went in for some more of our contemporary "religions"—a welter of Christian Science, Unity, Theosophy, etc. I laid out a program of "research" reading and study and spent eighteen months on it.

Some of the writing of the philosophers was beautiful and appealed to my mind. Some of it was plainly "dated," and of little application to the present world. Generally speaking, the philosophers raised more questions than they answered. And to be willing, as some of them, to leave everything to trial-and-error experimentation seemed to me to be almost as weak and meaningless a philosophy as the willy-nilly "God's a good fellow and 'twill all be well."

I was searching for the answers to a few simple and yet profound questions. Could a man *know* these things beyond shadow of a doubt? Certainly, in a physical universe that so obviously obeyed an orderly scheme of operation, there should be answers. At least I thought so.

Almost as a last resort I determined to read the Bible. I realized that I was prejudiced against the Bible because I was prejudiced against many people who went to church and professed to be Christians. I also had sense enough to know that I could not afford to be prejudiced if I were seeking truth. I had a desk job at that time on a morning newspaper and went to work in the afternoon. I carried a carefully wrapped copy of the Bible to the office. The first night a lull came, I took out my Bible. Before I opened it, I breathed a little prayer that went something like this: "O God—if there is a God—if there is anything about a true way of life to be found in this Book, reveal it to my mind and heart." I said it to myself and I tried to mean it, although I could not bring myself to close my eyes or bow my head. I was too proud. Furthermore, I had taken a lot of kidding from the boys.

So I began to plod through the Book, determined to read it all at least once. Every night at work I brought it out; every night

I said my little "show me" prayer to myself; every night the boys had their little jokes on some variation of "Ole's trying to get religion." If they only had known how deep it went with me! But maybe that wasn't so important. For Someone had heard my heart cry and things began to happen.

Sure, I knew the Ten Commandments. Hadn't I committed them to memory as a small boy. I'd broken several of them in the preceding five years or so, but so what? That was my general attitude the night I read the fifth chapter of Deuteronomy and the account of that covenant time in the shadow of Mt. Horeb. The whole chapter suddenly became alive. The eleventh verse was "just for me."

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

The words had a special meaning. They penetrated. I was guilty of blasphemy. Although I did not know it until several months later, from that moment on I was under a steady and growing conviction that I was outside of God's plan for my life. The reading went forward more rapidly. I had more interest than before. Often I read an hour or so after work. Also, I determined to try to do something about cleaning up my speech, and I became more conscious than ever of the words of my mouth.

In October of 1934, I met a young minister just out of Eastern Nazarene college. As events proved, he was both Spirit-filled and Spirit-led. The second or third time we met, the conversation led around to spiritual things and he asked me:

"Are you a Christian?"

"Sure," I said, "aren't we all?"

"I mean are you a born-again Christian?"

"Well, I've been baptized."

"I don't mean that, necessarily," he continued. "Do you know the Lord Jesus Christ as your personal Saviour?"

To that I gave him, finally, an honest answer, "No."

My friend and I often talked about spiritual things from that day on. He pressed home various claims of the gospel. I attended his church a few times. By then I had completed the Old Testament and had started reading in the New Testament. The story of the life and ministry of Jesus Christ had a new "ring," a new meaning that I had never seen before.

TRIED AND FOUND WANTING

The conviction for my need—the certainty of God's condemnation upon my soul—deepened it seemed by the hour that fall. I fought the scriptural truth and leading of the Holy Spirit on the use of tobacco. I argued that Christ himself *might* have used the weed had it been available in His time. But it was no good. For me tobacco became an unclean thing. The Spirit showed me in an unmistakable fashion what it meant for a man to keep the "temple of the Spirit" clean.

On the positive side, I began to yearn for the beauty that was in Christ; and this beauty I saw more and more clearly in the life of that young Nazarene minister. Finally, one Saturday night in early December, 1934, the burden of guilt and shame became too heavy to bear. I went to my friend's room and asked him to help me settle the matter, if it could be settled. He pointed me to Christ. He read the third chapter of the Gospel of St. John, explained what it meant to be "born again," and traced the steps of repentance, confession, willingness to make restitutions, and then the acceptance through faith of a personal Saviour.

ONLY THE BLOOD

We prayed and talked and then prayed some more. The sins I had committed loomed enormous in my mind. I wept and prayed, freely confessing and pleading "the sinner's perfect plea"—the blood of Christ. It was well after midnight—and we had been praying and talking nearly four hours—when God spoke peace to my heart. The victory came and it was wonderful! It seemed to me that no man ever could have known such a completely rested and elevated state of mind and heart.

I started home, up the hill. Outside I found snowflakes as big as dimes lazily floating down beneath a bright wintry moon. I stood and watched—and listened. It was as though some celestial hand plucked chords from a golden harp as large as the heavens and the snowflakes fell in time with the music. I wept for the joy of being in accord with God's creation.

Sitting there, alone, a backslider, my wife at death's door in Mt. Carmel Hospital, the glory of that evening nearly fourteen years before brought a glow of remembrance which was soon blotted out by the bitter reality of a victory lost through disobedience and wrong choice.

Some lose the shine of salvation through neglect, because the spiritual life must be

fed on the Word and association with those who know the Lord. But that wasn't my case. And I hadn't lost out at once. I entered into church work, taught a Sunday-school class, and took part in as many church activities as possible while working nights (including Sunday) on the newspaper. For nearly two years I held on, but not without a struggle.

The Church of the Nazarene preaches full salvation—not only deliverance from punishment for the sins committed in the flesh, but deliverance, as well, from the sin principle, also called the carnal nature or the “old man.” This is the gospel preached by John Wesley of the early Methodists, George Fox of the original Quakers, and Charles Finney, the great Presbyterian evangelist of a century ago. The first work of grace is called regeneration; the second is sanctification, or heart purity.

My trouble was that I balked on going on with God. Self did not want to die. I refused to put everything on the altar. Of course, I rationalized—told friends in the church that I “couldn't see it,” that I couldn't imagine any greater blessing than the one I had experienced upon being saved. Some place along the line—probably in church—I was confronted again with the choice and I said, “No,” to the Holy Spirit. Not long after, in the spring of 1936, I looked back in the world and saw there something I thought I had to have. So I went back and lost out entirely.

As memories flooded back there in the hospital, I saw again how completely it was a matter of choice. It is true the Word says that nothing shall pluck us out of His hand—nothing but one thing, our own wills. My light had turned to darkness because of disobedience; and once the consciousness of a personal Saviour was lost from my inner being, my ship was adrift.

To be sure, when I went back on the Lord I never intended either to smoke or drink again. The victory over cigarettes had been too hard won; and as for alcohol, while it had never been any particular problem to me up to that time, I thought I knew its danger. But my resolutions soon failed. Within a year, on separate occasions, provocations occurred that led me back into both habits.

I had been away from the Lord about a year when I met Ruth, and we were married shortly after. We moved to a medium-sized Ohio city where, for three years, I was on the editorial staff of the daily newspaper. The first two years I was

on the outside, but when drinking began to interfere with my reporting I was moved inside to a desk job. When turned down by the army, in September of 1939, on account of a physical disability, I decided to return to the university.

The three years, 1940-43, were busy years for us. I carried a full college schedule and worked at scores of part-time jobs, mostly writing. University requirements were completed for the bachelor's and master's degrees in English; and, while there was considerable satisfaction in reaching these goals, there was always the memory of a time when I had complete peace in my heart and soul.

I never forgot that I was a backslider. When folks asked my denomination, I usually told them I was a backslider. On one occasion, in an English final in a course on the Bible as “living literature,” the professor asked what the course had meant to us. I wrote at considerable length, telling how once I had known the love of God, but had lost out and now was a backslider under the Law. The Spirit never abandoned me. The chief reason was that the young Nazarene minister and my mother kept praying for me down through the years.

Early in 1944 I began to fight a losing fight with alcohol. I spent more and more time with the bottle and drinking companions. Gradually, alcohol became an end in itself. I did not let go entirely because I had a responsible job at the university and there were a few who cared. But bouts with the bottle became nearly the regularly nightly pattern of things.

THE HUSK OF SOBRIETY

As bad as the physical hang-over always was, what I came to call my “moral hang-over” was infinitely worse. Hundreds of times I thought of myself in a spiritual sense as the prodigal “who would fain have filled his belly with the husks that the swine did eat.” The one who had known complete forgiveness now grasped desperately for the husk of sobriety alone.

In the spring of 1945 I managed by herculean effort to stay sober 110 days—but the nose-dive spree that followed set a new low. That fall I began to go to meetings of Alcoholics Anonymous—not for myself, of course, but because a newspaper friend, whom I thought had a booze problem, wanted me along for “moral support.”

AA made me think about my booze problem in terms of the booze problems of others. Many of my AA friends testified

that they were sober only through the grace of God and the AA program. Scores of them were seeking for something deeper spiritually—for a church home. They wanted God, for only God can satisfy the human heart. My backslidden state was brought home to me in a new and compelling manner by their talk. Oh, how I wished I could direct them to Christ.

I kept attending AA meetings, but was unwilling to admit to myself that I had an alcoholic problem or that I had a need beyond my own ability to supply. And with an alcoholic this admission of need and helplessness is the first step toward getting help from God—just as conviction of sin is the invitation to salvation. The Spirit dealt with me in a strong fashion that April and May.

STUBBORN, CARNAL PRIDE

Finally, in June, I admitted to myself that I was whipped, beaten, in over my depth. Drinking of intoxicating liquors not only was a sin for me; I had come to know something about a "sickness" called alcoholism. On Sunday afternoon, June 15, 1946, while Ruth was taking a nap, I went to prayer alone by the old red chair in the front room. I stayed on my knees a long time, confessing my need and praying for God's help. I promised that I would again seek His righteousness if He would help me to maintain sobriety. When I arose from my knees, there was an assurance in my heart that God cared and would help. His power over that problem in my life has lasted from that hour!

God took me on credit. The only thing was that I was slow to keep my end of the covenant. At the end of fourteen months, I had attended a lot more AA meetings and visited a good many of the more formal churches in my end of town, but I was no closer to God's true righteousness—the righteousness found only in Christ—than I was the day I prayed through for sobriety. Then, after ten years of married life, a baby gave us notice.

All during Ruth's days of waiting there was an extra tug of conviction that I owed it to her and the unborn child to "get right with God." After all, I had known the Way and had walked in the light once. She had never been awakened to her need for a personal Saviour. And in that sense I was the stumbling block to her salvation.

These were the principal thoughts and memories that descended upon me that morning in the hospital. I had procrastinated too long. The accepted time of sal-

vation for Ruth had passed—because of my failure to keep my word with God. Now death was going to take the one who meant more to me than any other living person—the one who had forgiven the insults and blackness of an alcoholic's heart—the one who had held on for me when many others lost hope and not a few said "ditch him."

The knowledge sent me to my knees. How long I prayed I do not know. I pleaded that God would let Ruth and the child live, and I promised God a lot of things in return. I couldn't seem to be able to convince God that I meant business. It was just as though the other end of the wire was dead. I couldn't get any place in prayer. I felt beaten. I was.

The happenings and memories so crushed in upon me that I was dazed and moved as in a bad dream. Finally, I arose from my knees and went down the hall to the doctor's lounge, next to the wash-up room. I prayed there, too, but without raising a glimmer of any hope. Against one wall stood a large blackboard used for messages to the doctors. It may sound foolish and extremely simple in the telling, but I wrote a message to God on that blackboard that day. I chalked in capital letters: "I PROMISE" across the top of the board and at the bottom I wrote my name. While this did not bring me any real assurance that God would undertake, it seemed to give me some relief from the load I bore.

Two Catholic sisters in the hospital carried the brunt of the praying load for us that day. One sister went into delivery and there said a prayer for Ruth. Another sister, called by a friend at the university who was acquainted with the "hard pull," went into the hospital chapel below and prayed for Ruth and the child.

God answered their prayers and the prayers of others. Ruth and the baby lived through an experience that usually is reported in the newspapers as: "The mother and child died."

THE WONDERFUL CHRIST

A year later, on May 15, 1949—the little girl's first birthday—Ruth and I got to an altar of prayer in the Linden Church of the Nazarene, Columbus. He healed my backsliding and Ruth found Christ as her Saviour. On that same day at the altar, God touched Ruth and healed her body. She had suffered daily excruciating pain for one year as a result of the childbearing that

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The Master Evangelist's Qualifications—Part 2

By Peter Wiseman

CHARACTER, tact, and scholarship are three qualifications generally agreed upon for a teacher. The Master Evangelist had these in a remarkable way.

Character and Spirituality

The Master is unique in this respect. He never committed a sin, never needed to ask forgiveness of any person, never made a mistake. He is without sin, without guile. He is "the goal of all goodness, the summit of all thought, the perfection of all beauty, the crown of all character."

Character is the first and most important qualification for a teacher. The worker's message is measured by what he is, perhaps more than by what he says. He stands before his congregation as an example. How he acts, his habits, his disposition, his attitudes—they speak. He teaches by what he is, good or bad.

The problem of securing teachers for the Sunday school who have training and with it a Christian experience is a difficult one. It is our firm conviction that, should it be necessary to make a decision between a teacher with training but without Christian experience and a teacher without training but with a Christian experience, the latter should be the choice. So important is Christian character in the teacher.

Tact

There are at least two situations in the life of the Master Evangelist which would prove that He had tact as an evangelist. Take the case of Nicodemus. It was a night scene. The subject was the "new birth." The method was conversational, and the

aim of the Master Evangelist was to effect in Nicodemus a spiritual change. It is interesting to note the approach of the Master, the tact and leading-on value, in the conversation.

In the case of the woman of Samaria (John 4), the Master established a point of contact by making a request, "Give me to drink." Then an appeal, arousing her curiosity, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." In leading her on, the Master answered with a promise which was actually an appeal to her conscious need, "Whosoever drinketh of the water that I shall give him shall never thirst." Then in answer to the poor woman's cry, "Sir, give me this water, that I thirst not, neither come hither to draw," there is the Master's command, which must have stirred her conscience, "Go, call thy husband, and come hither." This led to a revelation, with its appeal to her religious nature, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." The Master follows her reaction to this with a statement on true worship, giving her hope and still leading on. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and

they that worship him must worship him in spirit and in truth." This brought an acknowledgment and a gleam of hope from the woman. In answer to it, the Master appealed to her faith by a declaration as to His Messiahship, "I that speak unto thee am he." Then the "living waters" broke forth. "The woman left her waterpot, and went her way into the city," and gave her testimony. The people came out, and the Master had a glorious revival.

Tact is a necessity in the teacher. Among the many ways of approach there is the tactful, and the teacher should seek to discover it.

Scholarship, Knowledge

The Master Evangelist knew the pupil, knew the subject. He knew the laws of teaching. There are abundant evidences in the Gospel records to prove this.

At the early age of twelve, He astonished the doctors in the Temple by His questions (Luke 2:46, 47). This is but the keynote to His wonderful life in the field of knowledge. His knowledge of God the Father is outstanding (Matt. 11:27; John 7:29; 8:55; 10:15; 17:25). If His claims are true—and we believe they are—then He has all knowledge. He is omniscient, "Before Abraham was, I am." (John 8:58). He evidently could have said, "Before Adam was, I am," for He was the Word in the beginning, was with God, and was God (Luke 1:1, 2).

He knew the pupil. The Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Jesus, knowing their thoughts, answered them (Matt. 12:24, 25). Jesus perceived the wickedness of the hypocrites (Matt. 22:18). "He knew their thoughts" (Luke 6:8; Mark 2:8; John 1:48). Indeed, He

"needed not that any should testify of man: for he knew what was in man" (John 2:25).

He knew the laws of approach. This is an obvious fact on the basis of His knowledge of man. It is also clearly seen in His different approaches to different individuals. There are not two cases exactly the same.

The worker must realize these requirements. He must be a student, especially in his field. He must seek to excel in that field, then branch out into other fields of knowledge. First, know the message in hand, and as much as possible all knowledge bearing on his subject. Then he should study to know the persons, gaining a knowledge of their home life, their social life, their environment. This will help. Then, how to help them. He should be able to commence where they are and lead them on to Christ. He must always keep ahead of them and lead on.

The Finality of Easter

(Continued from page 10)

Conclusion.

In this world with its fear and hate, its sin and sorrow, Easter brings the message of hope and peace. It declares that right will triumph over wrong, that holiness will outlive all sin, that truth crushed to earth shall rise again, that love will conquer hate and peace will come in the end of all war, that beauty will replace everything distorted and sordid. Easter prophesies the final victory of Jesus. The kingdoms of this world will become the kingdoms of our Lord and of His Christ.

Meditations on the Four Gospels

By Rev. Roy G. Coddington

(Notes found among papers of Mrs. R. G. Coddington after her death)

WHY are there four? The Hebrew law (Deut. 19:15) required that at least two mutually corroborative witnesses prove a man guilty. But in the case of the Gospels there appears to be another reason in addition to the establishing of the truth. If we are to get from pictures a full conception of the external appearance of a quadrangular building, we should have at least four pictures, one of each side. So, too, of the life and character of a prominent individual, like President Coolidge or George V of England. One might write of him in his private life, as son, husband, father; another in his civil life, locally and nationally; another of his government policy and methods; and a fourth of his literary works.

Thus, I understand, the four Evangelists present in four distinct aspects the life and ministry of our Lord Jesus Christ. Matthew presents Him as *The King of the Jews*; Mark, as *The Servant of God*; Luke, as *The Son of Man*; John, as *The Son of God*.

If one is to be crowned as our king, we want to know that he comes of the royal family. So Matthew gives the genealogy of the Hebrew people's promised Messiah, the Son of David, from David down—no, from Abraham, *through* David, down. Why? Is it not because to Abraham, the father of the Hebrew race, was the promise given that "in thee shall all the families of the earth be blessed" (Gen. 12:3)? "The book of the generation [margin, genealogy] of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). How strikingly significant are these two names here!

Mark gives no genealogy. If we are employing a servant, what do we care about his pedigree? "Can he do the work?" is the question. Luke, writing primarily for the Greeks, but for all gentiles, gives the genealogy from Joseph, the supposed father of Jesus (Luke 3:23), right back to "Seth, which was the son of Adam, which was the son of God" (Luke 3:38). A gentile might read Matthew and say, "But He came for the Jews, and I am not one of them." But you are a son of Adam. Read Luke and see that the "Son of man" came to save you. Why does not John give the genealogy? How can he? Consider where he starts: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Let us turn now to the first chapter of Matthew. The seventeenth verse is written to tell us of the three groups or links of fourteen generations each. But in looking at the list of kings in II Kings 8:25—15:1, we find there three names in succession, Ahaziah, Jehoash (or Joash), and Amaziah, which are omitted entirely by Matthew—possibly to hold the names of that group down to fourteen. The fourteenth is Jechoniah. Then in Matthew's third group there are only thirteen names, from Shealtiel to Jesus. One of the editors of Westcott and Hort's Greek New Testament expressed the opinion that the sixteenth verse contained a primitive error. Is it not possible that Matthew

wrote, "Joseph the father of Mary," and that some early copyist, because of the names' being the same, either inadvertently or with the thought of correcting (?) it, wrote "husband"? In any case, it seems to me quite clear from the statement, "Mary, of whom was born Jesus," that Matthew is giving the genealogy through Mary. Luke's statement seems to corroborate this, for he writes of Jesus, "being (as was supposed) the son of Joseph, which was the son of Heli." He surely would not use these words in writing Mary's line.

The next paragraph (verses 18-25) is of more vital interest. It tells us how "the Word became flesh, and dwelt among us" (John 1:14). It tells us how that promise of "the seed of the woman" was fulfilled; for none other ever was or can be the seed of the woman in the sense in which Jesus is. Do we appreciate the favored time in which we live, when Isaiah's prophecy of the Immanuel, "God with us" (Matthew 1:23), is realized in a fullness in which it could not be even when Jesus was on earth? He said of the Holy Spirit, the Paraclete, "He abideth with you, and shall be in you" (John 14:17).

Of Joseph, in verse twenty, "But while he thought on these things"—Do we not sometimes act so hastily that God cannot speak to us? Not that He cannot be quicker than we can, but in our haste we do not give attention.

Artists have painted some beautiful pictures of the wise men from the East visiting Jesus and worshiping Him in the *stable*, rather than in "the house," as Matthew plainly says (2:11). At this time Jesus was doubtless more than forty days old (Luke 2:22; Lev. 12:1-8), and had been presented in the Temple. Likely He was six months or a year old, for "Herod,

when he saw that he was mocked of the wise men" (verse 16), slew the male children in and about Bethlehem "from two years old and under."

By the way, I never had thought of it before, but "the living bread which came down from heaven," came to us via the "house of bread," as the name Bethlehem means.

Reading the last verse of this chapter, let me entreat such of my readers as are members of the Church of the Nazarene never to call it the "Nazarene church." That is not paying proper respect either to our church or to our Lord, after whom we have named it.

Consider the message of John the Baptist (3:2), "Repent ye: for the kingdom of heaven is at hand." Note that Jesus preached the same message (4:17, 23), and that He sent forth the Twelve with that same message (10:7). But that is the last of that message in those days; for, as we shall see when we come to that chapter and those that follow it, from that time on the Jews rejected Him and sought to take His life, until they did. Matthew writes the tragedy of the Jewish people. The closing chapters of each Gospel show the climax of the greatest of all tragedies, the tragedy of human sin, culminating on the cross and in Joseph's tomb. Then they ring out the exultant anthem of praise at the resurrection of Jesus. But Matthew's Gospel is also the record of the tragedy of the Jewish people. We shall see more of this as we proceed. Now, that many signs of increasing distinctness indicate the nearness of our Lord's coming, we should again cry out, "Repent ye: for the kingdom of heaven is at hand." I have preached on that text with divine help more than once in English and in Marathi (India)—yes, and once at Kishorganj, India, Brother

Dvarka Karmarkar interpreting into Bengali.

The temptation of our Lord (Matthew 4:1-11) may be studied much with profit, but I make only a brief comment here. We might think that this was the only time when Satan personally tempted our Lord if Luke had not written (Luke 4:13), "He departed from him for a season." Let us remember that Matthew is presenting Jesus as the King of the Jews. So we may regard Matthew's account of the temptation as the testing of the King.

Note the words (4:14), "That it might be fulfilled which was spoken by Esaias the prophet, saying," etc. This is one of the several places where Matthew points out how Jesus fulfilled the prophecies concerning Him, and therefore is the Messiah, the King. See chapters 1:22; 2:5, 17; 3:3; 4:14; 12:17; 13:35; 21:4, 42. Jesus speaks to the same point in John 10:2, "He that entereth in by the door is the shepherd of the sheep." The door, evidently, is the way outlined by the prophets; and the porter is John the Baptist. How few understand that parable today any better than the Pharisees to whom it was spoken did! See John 10:6. Many Christians nowadays try to make one parable of the two, with much confusion. The second begins in verse seven. Yes, His fulfillment of the prophecies concerning the Messiah proves Jesus to be the King of the Jews.

To correctly understand the Sermon on the Mount (Matthew cc. 5-7) we should begin reading at chapter 4:23. It was not to get a larger hearing that Jesus climbed the mountain, but it was to get away from at least the idly curious part of the "great multitudes" (4:25) that He made that climb. "*Seeing the multitudes*, he went up into a mountain: and

when he was set, his disciples came unto him: and he opened his mouth, and taught *them*." So it appears that few besides His disciples *heard the Beautitudes*, though "multitudes" were with Him at the close (7:28), and heard much of this discourse, it appears. "When he was come down from the mountain, *great multitudes* followed him" again (8:1).

Many who do not accept Christ, and therefore know nothing of His grace and salvation, declare that they are living according to the Sermon on the Mount, being utterly unconscious of the fact that they are not within a million miles of it. Another thing, it is not a gospel sermon. No gospel sermon could be preached until after Jesus had risen from the dead, for His resurrection was the essence of the gospel. No, I would liken this discourse to the inaugural address of one of our presidents, or the coronation speech of Edward VII or George V. For primarily it sets forth the necessary qualifications of any who are to find a place in His kingdom. The standard is very high. That is why I say that no one who rejects Him is within a million miles of it.

I shall not dwell on this interesting discourse, so very profitable for our meditation, but mention only a few points in passing. How impressive is that phrase, occurring at least three times in chapter six (verses 2, 5, 16), "They have [received] their reward"—gotten all that is coming to them. It reminds one of Cicero's words concerning the conspirators in Rome, "*Viverunt*," "They have lived," i.e., "They have been put to death."

"Consider the lilies . . . even Solomon in all his glory was not arrayed like one of these" (6:28, 29). Possibly you have looked through a small magnifying glass, such as botanists use for field work, at beautiful

fabrics of cotton or linen. Under the lens the beautiful fabric looks coarse, rough, and full of imperfections, like gunny, or the coir matting in India. But the same lens, over the petal of a flower, shows added beauties and perfections—the stronger the lens the more exquisite the petal.

“Narrow is the gate, and straitened the way, that leads unto life” (7:14). May we not say that its narrow measure is that of a grave? for it is only as we die unto sin that we can attain unto life.

The Gospel according to Matthew is not arranged as chronologically as the other three, but rather *logically*. So chapters eight and nine, following the coronation speech, group the credentials of the King, particularly the miracles of healing.

Next (9:35, 36), “Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.” Why? Because their teachers, the scribes and the Pharisees, were blinded by prejudice and hypocrisy. Then He sends forth His twelve apostles, with power to heal the sick and to cast out unclean spirits, and instructs them to preach, “The kingdom of heaven is at hand” (10:7). This is the last call of the Messiah, the King of the Jews, to His people; for in the next chapter—and more positively in the twelfth (verse 14)—appears the determination of the leaders of the Jews to take His life. In this tenth chapter Jesus begins looking forward to His cross (verse 38), and tells us plainly that if we are to be His disciples we must take up ours. To speak of taking up our

cross in any other sense than to die upon it is a perversion of scripture.

Chapter eleven, verse twelve is so badly misinterpreted by many that I cannot pass it unnoticed. Often we hear the “violence” of these “men of violence” commended, and we are exhorted to do as they did! “From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent [men of violence] take it by force.” The above-mentioned interpretation of this verse does violence to it, to the context, and to the English language. “Men of violence,” unwilling to adjust themselves to the Kingdom according to the requirements set forth by the King in His Sermon on the Mount, insisted on being baptized, forced their way in. John did not like the looks of them, and objected to them. Still, lacking omniscience, doubtless he baptized many unworthy ones. “Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance” (3:7, 8).

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida!” (11:20, 21.) This is virtually an intimation of the rejection of Him by His people. Then, in verses 25, 26, He thanks His Father for revealing unto babes what the wise and understanding ones would not receive. Is it not manifest throughout the four Gospels that, while the scribes and the Pharisees, influential men in Jerusalem, and a large majority of them hypocrites, rejected Him and had Him crucified, yet the rank and file of the Hebrews in Palestine at that time were favorable toward Him? In chapter twelve are several incidents that show with

what carping hatred the Pharisees pursued Him, and took counsel "against him, how they might destroy him" (verse 14).

In chapter thirteen Matthew records seven parables of Jesus, of which the first four were spoken to the "great multitudes" that stood on the beach, while Jesus sat in a boat. The last three He spoke to His disciples inside the house. See verses 1, 2, 36. I have heard some teachers speak of all the parables of Jesus, even including the first four here given, as if they were spoken so that the people could the better understand! Why do such teachers not read the context? In verses 10-17, 34, 35, we are plainly told that these parables were spoken that the disciples might "know the mysteries of the kingdom of heaven," but that the multitudes might *not* know; *because* "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed," lest they should be saved.

These seven parables are all concerning "the kingdom of heaven." That phrase is used in all but the first, and in the explanation of that first even (verse 19) is the phrase, "the word of the kingdom." Some do not distinguish "the kingdom of heaven" from "the kingdom of God"—to their confusion. The former expression is peculiarly Matthew's. And he appears to use it in a different sense from what he does "the kingdom of God"—this of a holy state; "the kingdom of heaven," of a mixed state here on the earth.

Particularly is this mixed condition of "the kingdom of heaven" manifest in the chapter before us. Of the four parts of the sown field only one part is fruitful. The enemy sows tares in the wheat field, and the tares grow among the wheat until the consum-

mation of the age (verses 39, 40). The mustard tree becomes a bird-roost; and it appears that these birds are the same as those in verse four, defined in verse nineteen. The word "leaven," in every other place in the Bible, manifestly stands for evil; and there is nothing to indicate anything different here. The whole field, in which the treasure is hidden, is bought, though it is not all treasure. The pearl of great price shows no mixture. The net hauls in good and bad.

In the beginning of chapter fifteen we again see scribes and Pharisees from Jerusalem watching Jesus and criticizing His disciples. He rebukes them, and instructs the multitude as to what really defiles. In verses 21-28 is the interesting case of the Canaanitish woman who asked relief for her daughter, a demoniac, addressing Jesus as Son of David. I think it was on that account that Jesus "answered her not a word." His disciples appear to interpret this to mean that Jesus wants to be rid of her, so they beseech Him to send her away. He says, "I am not sent but unto the lost sheep of the house of Israel." At this she addresses Him not as "Son of David," but as "Lord," worshiping Him, and asking for help. He again reminds her that she is not of those who might count on the "sure mercies of David," by saying, "It is not meet to take the children's bread, and to cast it to dogs."

Evidently His voice and manner showed much compassion, for she was not discouraged, but said, "Truth, Lord: yet [even] the dogs eat of the crumbs which fall from their master's table." She no longer claims anything on the pretense of being a Jewess, but on the basis of the abounding, overflowing mercies of God. She gets all that she asks, also the commendation of Jesus, "Great is thy faith."

In chapter sixteen, beginning with verse twenty-one, Jesus begins to tell His disciples of what He is to suffer shortly in Jerusalem, including His death and resurrection; and adds, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In 16:28 Jesus foretells His transfiguration, which Matthew describes immediately following (17:1-8), as Mark and Luke also do. Peter, one of the three eyewitnesses, writes of it in his second letter, ch. 1:16-18. In 17:12 Matthew records the second foretelling by Jesus to His disciples of His sufferings and death; in 17:22, 23, the third; in 20:17-19, the fourth; and in 26:2, the fifth. One would expect them to be better prepared than they were for those trying events. Let us be patient with those who do not respond to the gospel message as quickly as we desire that they should.

In 23:15-36 Jesus pronounces a sevenfold woe upon the "scribes and Pharisees, hypocrites." How scathingly He rebukes hypocrites! How tenderly He receives penitent sinners!

The closing verses of this chapter (23:37-39) express in Jesus' own words the awful tragedy of Jerusalem and the Jewish people which Matthew is depicting: "How often *would I . . . ye would not!*"

Sitting on the Mount of Olives, and telling His disciples of the impending destruction of Jerusalem, Jesus says: "Pray ye that your flight be not in the winter, neither on the sabbath." One chronologist understands that Titus took Jerusalem on a jubilee year. This would be worse than on an ordinary sabbatic year, as it was the second of two consecutive sabbaths, in which the law forbade their sowing or reaping (Lev. 25:1-12). When they were obedient to God, His bounty

did not permit them to lack anything in a sabbatic or even in a jubilee year; but it could hardly have been so in this time of so great hypocrisy among the leaders.

As Matthew presents to us Jesus as King of the Jews, and shows the tragedy which they brought upon themselves by rejecting their Messiah, we are not surprised that he alone writes the following: "Then answered all the people and said, His blood be on us, and on our children" (27:25). And when we consider how slow Peter (Acts 10:9-23) and some others (Acts 11:1-8) were to extend the gospel to gentiles, it seems fitting that Matthew, the most Jewish writer of the four, should give the fullest evangelistic commission (28:18-20): "Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you [margin] all the days, even unto the consummation of the age."

Courage

"Fight one more round." When your feet are so tired that you have to shuffle back to the center of the ring, fight one more round. When your arms are so tired that you can hardly lift your hands to come on guard, fight one more round. When your nose is bleeding and your eyes are black and you are so tired that you wish your opponent would crack you one on the jaw and put you to sleep, fight one more round—remembering that the man that always fights one more round is never whipped.—JAMES J. CORBETT.

I The Renewed Interest in Bible Study

By Ralph Earle

EVERY GREAT REVIVAL has been marked by a return to the Bible. This renewed interest in the reading and study of the Bible has been both a contributing cause and an invariable result of the revival.

Today millions of Americans, Europeans, Asiatics, Africans, Australians, and others are praying for a world-wide revival. Increasingly it is becoming evident that "the choice before us" is either revival or revolution, Christ or Communism. A renewed interest in the Bible is the outstanding need of the hour.

The greatest contribution which Martin Luther made to the Protestant Reformation was his translation of the Bible into the German vernacular of his day. The posting of the Ninety-five Theses on the church door at Wittenberg was the match that lighted the torch of the new movement. But the depth and breadth and length of the reform were due to the fact that the pages of Holy Writ were opened to the public. We date the Protestant Reformation and the beginning of modern times from the year 1517, when Luther posted his theses and thus challenged the conditions of his time. But actually the appearance of Luther's German Bible in 1534 marked a new epoch for the Western world.

All during the Middle Ages the Bible was relatively a closed Book. Monks in their monasteries laboriously and sometimes lovingly copied the old manuscripts. The time and labor involved necessarily limited the number of copies that could be made. For the common people the Bible was

practically an unknown Book. The lamp of God's Word was hidden under the bed, and historians have labeled the period the Dark Ages.

But with Luther a new day dawned. The invention of the printing press some eighty years earlier now made possible the publication of thousands of copies of Scripture in the language of the common people. The light began to shine more widely and brightly than ever before.

The first century of the Protestant Reformation was a busy one for translators of the Bible. The year after Luther's translation there began a succession of English Bibles. First came Coverdale's in 1535; then the Great Bible, 1539; the Geneva Bible, 1560; the Bishop's Bible, 1568; the Douay-Rheims Version, 1609; and finally the King James Version, 1611.

The King James Version and Shakespeare stabilized and standardized the English language, so that it has changed very little since. One needs only to compare Chaucer with the King James and then the King James with our English today to realize the truth of that statement. Only about two hundred years elapsed between Chaucer and 1611, whereas over three centuries have passed since the latter date. The average high school student could read the original edition of the King James with comparatively little difficulty, though he would not know the meaning of some words. But only those who have made a careful study of early English literature can read Chaucer's *Canterbury Tales* without the help of explanatory notes.

After fighting for half a century to win supremacy over its older rivals, the King James Version finally became the accepted Bible of English-speaking people and held that dominant position for two centuries. Then, in 1870, a revised version was projected. The New Testament was published in 1881 and the Old Testament in 1885. In 1901 the American Standard Edition of the Revised Version appeared. It in turn has been revised, the Revised Standard Version of the New Testament appearing in 1946.

Each new translation is an indication of and an incentive to greater interest in the reading and study of the Bible. When the English Revised Version of the New Testament was published on May 17, 1881, more than half of it was printed in the *Chicago Tribune*, having been cabled from England. It is claimed that 800,000 copies of the Revised Testament were sold in New York on that one day. That a great stimulus was given to the reading of God's Word is obvious.

The reception accorded the Revised Standard Version on its publication on February 11, 1946, was not quite so spectacular. Yet public interest has by no means been lacking. For weeks after the new version appeared it was difficult to secure a copy of it because bookstores were sold out most of the time. Of course, acute paper shortages had much to do with this situation. But in spite of it all, the millionth copy was presented to Martin Niemoeller at the 1947 meeting of the International Council of Religious Education, one year after the first copy had been publicly dedicated.

There have been various and sundry reactions to the new version. Many have criticized it with caustic

comments. But probably no reactions have been so violent as the opposition which greeted the King James Version when it appeared in 1611. An outstanding scholar named Hugh Broughton expressed his feelings in these hearty terms: "Tell his majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches. . . . It bred in me a sadness that will grieve me while I breathe. It is so ill done."¹

Most of the reaction to the Revised Standard Version has been favorable. Liberals and conservatives alike have recognized the accuracy and beauty of the new translation. Usually a spirit of fairness and good will has permeated the discussions. It is heartening, for instance, to read these words from Professor Cadbury of Harvard: "Particularly interesting has been the response of the more conservative groups. They too have scholars, and in general they are fully as literate about the Bible as their more liberal brethren."²

Much of the opposition to the new version has come from those who were ignorant of the history of our Bible. When a copy was given to a factory worker in Oklahoma City she expressed her reaction thus: "It is beautiful, but people won't accept it because they want the Bible as God wrote it."

Any real student of the Greek New Testament who has examined the Revised Standard Version carefully knows that it is a far more accurate translation of a better Greek text than is the King James Version. This is a matter of fact and not of opinion. The new version has its faults, of

1. Quoted by Henry J. Cadbury in "The New Translation's First Years," *The Christian Century*, LXIV (February 5, 1947), 170

2. *Ibid.*, p. 171

course. But it also has many superiorities.

Certainly all lovers of the Word of God should rejoice in the fact that more people are reading the Bible. Especially is this true of young people who had found some difficulty with the King James Version because of its archaic and sometimes obsolete terms. We have found an enthusiastic response on the part of young people and a new interest in private reading of the New Testament.

Some pastors have had marked success with Bible reading programs in their churches by using the new version. One such pastor enrolled about one-third of his very large membership in a plan of reading the New Testament through between October and May. He reports that his people are reading the Bible in their homes, offices, and places of work as never before. It is inevitable that much good will result from the reading of the Bible by those who have never opened its pages before.

Interesting testimonies have come from the use of the new version in family worship and private devotion. One father reported that his family had had the habit of reading around the circle. Now that they are using the Revised Standard Version the eight-year child wants to do all the reading. Many individuals have given a testimony something like this: "I sat down to read a chapter, and I had read fifty pages before I knew it." Almost everything about the new version—the format, the print, the beautiful modern diction—invite such reading.

Dr. Clarence Tucker Craig, who was educational representative for the Revised Standard Version, has this to say: "One of the most striking things about the religious life on the continent of Europe today is the return to

the study of the Bible. It is much too soon to estimate whether the new translation has given such a movement real impetus among us. But when the Word speaks to men in contemporary idiom, the living Spirit of God should have a better chance to reach the hearts of men."

Among the many interesting religious phenomena of 1946 was the publication in the *Christian Century* of a series of articles by Otto Piper under the general heading, "What the Bible Means to Me." In the first of these, entitled "Discovering the Bible," Dr. Piper gives a fascinating account of his spiritual pilgrimage. After studying at leading German universities and sitting at the feet of noted critics he still felt dissatisfied. Eight months in Paris brought him into contact with a more vital Protestant faith. The first world war found him on the battlefield trying to spell out that faith in the daily crises of the conflict. Despite the lurking uncertainties that still plagued his thinking he became a teacher of theology after the war.

One of his comments about this period is of special interest. He says, "I realized that biblical theology as it was taught at that time was unsatisfactory because it studied the peculiarities of the various biblical writers but neglected the unified message of the Bible."³ Again he writes: "The idea of *Heilsgeschichte* (holy history) opened my eyes to the central significance of the historical material in the Bible and the organic unity of the two Testaments."⁴

How Dr. Piper arrived at the goal of his spiritual pilgrimage is one of those amazing providences of life. We shall let him tell it in his own words:

3. Otto Piper, "Discovering the Bible," *The Christian Century* LXIII (February 27, 1946), 267

4. *Ibid.*, pp. 267, 268

It was in the fight against the nazis and during my exile in Britain, before I found a new home in the United States, that I began to realize a strange discrepancy in my thoughts. I had evolved what I regarded as a flawless system of biblical thought but in one respect it differed essentially from what the biblical writers said about life with Christ. In spite of all my realism and a strongly trinitarian theology the work of the Holy Spirit had remained a factor outside my personal experience. Contact with Bible-loving people, who were all in some way connected with Keswick, opened my mind and heart to the Spirit's power. When I began again to devote my full time to teaching the New Testament in Princeton Theological Seminary my principal aim was to develop an exegetical method that would enable me to interpret the New Testament writings from within the mind of their authors, as it were, and thus as vitally concerning myself in the core of my personality. This "existential" method makes the study of the Bible a series of relevant discoveries and a never ending task.⁵

In his second article, "How I Study My Bible," Dr. Piper lays down three axiomatic principles which he maintains are essential to a proper understanding of the Bible. The three axioms are as follows:

1. That underlying the whole Bible there is one message—the substantial unity of the canon of the Bible.
2. That everything in the Bible serves to give expression to that message—the essential relevancy of the component parts of the Bible.
3. That the message of the Bible is meaningful—the reasonableness of the Bible.⁶

Again in this article Dr. Piper emphasizes the unity of Scripture. He says:

There is one message underlying the whole of the New Testament. That is this: through the proclamation of the gospel God offers forgiveness of sins and life everlasting to all who believe in Jesus Christ.⁷

The title of the third article, "The Theme of the Bible," suggests that Dr. Piper wishes to give still further emphasis to this idea of unity. And such is the case.

Before identifying this theme the author commits himself to a high view of the "true nature of the Bible." He writes:

The Biblical books do not present themselves as the private opinions their authors held about religion. They all have one common concern—to tell the reader that through Jesus Christ God himself challenges him and offers his redemption.⁸

Dr. Piper then proceeds to state what he feels to be the theme of the Bible. It is the typical emphasis of the continental crisis theology which has influenced Otto Piper. He says:

With various degrees of clarity there is one theme running throughout the whole Bible: God comes to mankind and carries out this purpose. Man's life is meaningless when lived in ignorance of, or opposition to, that purpose. But those who will receive God as he comes to them are offered remission of sins and a new life.⁹

The new emphasis on sin is one of the distinguishing characteristics of the realistic theology of our day. Piper's definition of sin is interesting to note. He writes:

Yet in all these cases modern man wants to deal with God on the basis of equality. His approach to God is essentially the same as when you ask a passing motorist to stop and lend you a hand because you are having trouble with your car. It is this attitude which the Bible calls sin.¹⁰

In his fourth and last article Dr. Piper discusses "The Bible as 'Holy History.'" Here he elaborates his conception of *Heilsgeschichte*, to which he made passing reference in a previous article.

5. *Ibid.*, p. 268

6. Otto Piper, "How I Study My Bible," *The Christian Century*, LXIII (March 6, 1946), 299

7. *Ibid.*, p. 300

8. Otto Piper, "The Theme of the Bible," *The Christian Century*, LXIII (March 13, 1946), 334

9. *Ibid.*

10. *Ibid.*, p. 335

Bible history is different from other recorded histories because it sees the history of humanity as the working out of God's purpose. This is the way Dr. Piper expresses it:

Everywhere in the Bible historical events are recorded when and insofar as a special divine activity becomes manifest in them. Moreover unlike Herodotus, who often presents collections of marvelous happenings, and unlike Plutarch, who in his *Lives* sets forth the great deeds of outstanding personalities, the biblical writers envisage single events and actions as parts of a planned activity of God. To have overlooked this fact is the basic error of modern form criticism.¹¹

Again Dr. Piper emphasizes the essential unity of the Bible. He says:

Notwithstanding their differences of terminology and experience all the New Testament writers discern behind the historical events a divine dynamic by means of which the Old and New Covenant are tied together.¹²

The Greeks, Dr. Piper asserts, were completely blind to the nature of history. When the Jews of the Dispersion became dominated by Greek thinking they lost the Biblical conception of history. And when the Early Church succumbed to this same influence it lost the historical Christ of the Gospels and tended to build its Christology entirely on the Epistles. What we need, Dr. Piper feels, is once again to face the whole picture of the New Testament, including not only the Gospels and the Epistles, but also the Book of Acts and Revelation. Only then can we understand properly the meaning of Jesus' continuous ministry, both before and after His ascension. The whole of the New Testament, as the Old, shows us God at work in human history.

Before leaving this article we wish to quote one very fine statement by the author. He says:

11. Otto Piper, "The Bible as 'Holy History,'" *The Christian Century*, LXIII (March 20, 1946), 362

12. *Ibid.*

The Book of Acts makes clear wherein the secret of the church's success lies. A church will triumph over all obstacles when its members are willing to be guided by nothing but the Spirit of their Lord.¹³

To us it appears to be symptomatic of the present trends in Biblical study both that Dr. Piper should have been asked to write these articles for the *Christian Century* and that he should have been engaged as professor of historical theology at Princeton Theological Seminary.

We have dealt at considerable length with these four articles by Otto Piper because they point out the main lines of emphasis in recent theological thinking as applied to the Bible. In the next three lectures, which form the heart of the series, we shall deal more at length with these significant signs of a new day. The Spirit of God appears to be making a fresh impact upon the minds of men.

A review of recent religious literature discloses three significant changes in the field of Biblical studies. Three great trends had their rise in the nineteenth century and flooded over into the twentieth century. But in the last few months and years there has been a marked reversal in the direction of these currents.

The time was when Old Testament theology, New Testament theology, Pauline theology, and Johannine theology were required disciplines in theological schools. That day has long since passed. In the Biblical field theology has been replaced by criticism. Today the student in the average seminary finds most of his time in the Biblical department devoted to the investigation of problems in literary and historical criticism. There is very little time or desire for seeking the vital religious message of the Bible.

13. *Ibid.*, p. 363

A second trend sponsored by the dominant German scholarship of the nineteenth century was the substitution of analysis for synthesis in the study of the Bible. The analytical method was pursued with such insatiable passion that it became increasingly atomistic and devastating. Sharp-eyed critics, by means of high-power mental microscopes, managed to find as many as two or three documentary sources for a single verse in the Old Testament. Phrase by phrase the books of the Pentateuch and the prophets were torn to pieces and assigned to their various pigeonholes. Even some recent outstanding works in the field of Old Testament introduction have carried on the ruthless work of dissection until the student finds himself in Ezekiel's valley of dry bones. Bones scattered about, "and, behold, they were very dry." Much of modern Biblical scholarship has not only stripped the meat from the bones but scattered the very bones themselves in a mass of hopeless confusion. What is needed is a revival that will get the bones organized into skeletons, get some flesh on them, and then breathe into them the breath of life. Biblical study must cease to be dead and deadening.

A third trend was the wholesale application of the infallible theory of evolution to the study of Biblical religion. Any seemingly advanced conception of God must automatically be given a late date. All the writings of the Bible were fitted with easy confidence into the framework of this evolutionary scheme. The Old and New Testaments were simply source materials for the study of the development of the Hebrew and Christian religions. God and divine inspiration were shoved out the back door of theological thinking.

But in very recent times a decided reaction has set in on all three of these lines. It is our purpose to study the new direction of these streams in our next three articles, under the titles, "The Revival of Biblical Theology," "The Re-emphasis on the Unity of the Bible," and "The Reaction Against the Evolutionary Interpretation of the Bible." A closing article will deal with "The Revival of Biblical Preaching."

It Was His Love

(Continued from page 19)

should have been by Caesarean section but wasn't. The pain was taken away entirely and has never returned.

Two weeks later, on May 29, 1949, at the morning service in the same church Ruth was sanctified. I was at home, tending the baby. It was impossible for us to take the baby out because her back had been injured in birth and she could neither sit up nor bear the weight of heavy clothing on her shoulders.

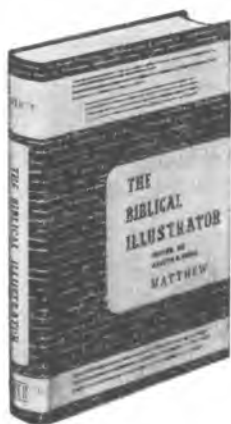
When Ruth came home and told how she had said her "final yes" to the will of the Lord for her life, the baby sat bolt upright in her crib—the first time in her life. The Lord had touched the child!

That night it was my turn to get to church and my turn to get to the altar. I made as complete a consecration of my life as I knew how to make, and the Lord met the need of my heart in sanctification. Truly, His grace has made me whole!

One friend—a well-meaning agnostic—to whom I told this story said to me: "You've just had a bad scare." To him I reply: "No, it was a good scare permitted by a merciful God." The surrender certainly was partly motivated by the thoughts and feelings I had that day I saw the "arm of flesh" going into the grave. But the surrender came a year after that day after reading, meditation, and prayer. The decision that I made at the altar that day I made for all eternity and it involved my whole being—my heart, mind, and strength; my emotions, intellect, and will power.

And in the last analysis, as I'm sure many discerning readers will have discovered, it was His love that drew me.

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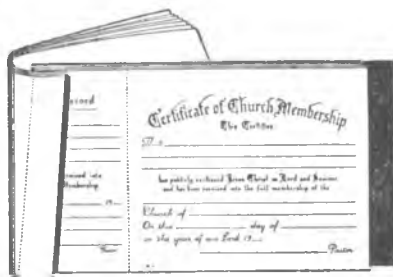
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Presenting Our Central Theme—Holiness

By George H. D. Reader

NEAR THE CLOSE of the nineteenth century, a movement for the spread and conservation of scriptural holiness in organized church form developed almost simultaneously in various parts of the United States. This movement was similar to that of the previous century historically known as the Wesleyan revival. There was manifested everywhere a spontaneous drawing in the unity of the Spirit towards closer affiliation of those of like precious faith which finally culminated in the organization of the Pentecostal Church of the Nazarene.

"The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that, in the atonement, Jesus Christ has made provision, not only to save men from their sins, but also to perfect them in love."

So read the opening paragraphs of the "Historical Statement" in our *Manual*. The Church of the Nazarene was raised up of God to preach scriptural holiness, to promote its cause, and to conserve its work. It requires its members to believe in holiness as a second work of grace. It requires its ministers to be in possession of the experience before they are licensed or ordained. Its cardinal doctrine, its central theme, is holiness. The church has embraced this doctrine because it is the central theme of redemption and of the Bible. To hold a scriptural position, the church has no alternative.

The importance of a subject is a determining factor in the manner and frequency of its presentation. First, holiness is important because God is holy and demands holiness of His people. He says, "Ye shall be holy: for I

the Lord your God am holy." Holiness is His outstanding attribute, and He has demanded that His people across the dispensations be holy. Before the foundation of the world He willed and planned that men should be holy. He created man holy, and when he fell He provided for his restoration to holiness.

Secondly, it is important because Jesus Christ left heaven's glory, died on the cross, and shed His blood to make an atonement whereby man should be cleansed from all sin and restored to holiness. He suffered without the gate that He might sanctify the people with His own blood.

Thirdly, it is important because man needs heart holiness to enable him to live a victorious, righteous, and useful life.

Fourthly, it is important because it is required to see God and to enter heaven. Therefore, since the subject bears such importance, it should be presented definitely and frequently.

The need for presenting holiness also demands its frequent and definite presentation. First, the need of men demands it. This world, lost in sin and darkness, needs a message of salvation which saves from all sin. Believers struggling with the inward foe need the message of a grace that will deliver them.

Secondly, the active work of Satan and his opposition demands it. Satan is using about every imaginable means to promote evil and to deceive the people. Wickedness is abounding, false doctrines are being propagated, and sinning religions are flourishing. We need to resist Satan and his work by proclaiming God's message of holiness.

Thirdly, the fact that many churches do not preach and teach holiness demands it. Modernistic churches are far from presenting it; in fact, they do not so much as present a vital faith in the Bible and a message of regeneration. Some of the fundamentalist churches who preach conversion fail to lift up the standard of heart holiness. In fact some of them, while teaching that we need to be filled with the Holy Spirit, deny the possibility of a pure heart.

Fourthly, the need of the Church of the Nazarene demands it. We have far too many unsanctified people in our church that we must effectively reach with the message of holiness. They are our responsibility. They are a potential liability to the church; and many of them will be eternally lost if we do not get them sanctified. We will never get away from the need of preaching holiness in our church, for the oncoming generations and the new people who are reached at our altars need this message.

Now let us consider some of the means of presenting this great doctrine of our church. First, preaching: preaching is the outstanding, effective, and divinely appointed means of presenting any gospel theme. "It pleased God by the foolishness of preaching to save them that believe." He commissioned us to go "into all the world, and preach the gospel to every creature." The great burden of presenting holiness rests upon us, the preachers of our church.

We must preach holiness or fail to preach a full gospel. Any other standard is too low and too easy on sin. We must do more than preach about holiness. Unless our preaching goes beyond dress, adornment, and kicking the old cat, etc., we have not really preached holiness. There is a place to raise the standard and preach on the

behavior of holiness; but let us not think that we have preached holiness when we have only preached about it. Many sinners don't kick the old cat, and they can conform to our standards like a Pharisee; but that does not make them holy. Believers must live as holy as the sanctified, but that does not bring them heart purity.

We must preach the doctrine, the experience, and the ethics of holiness. Doctrinally, we must show that it is God's will and requirement, that Christ died to make it possible, that it is a death to self and sin, a cleansing of the nature, and an infilling and empowering of the Spirit, that pardon and cleansing are two distinct works, that regenerated believers still retain the sinful nature, that the experience is for believers and is received as a second work of grace subsequent to regeneration, that the nature of sin demands a second work, that its reception is conditioned upon a full consecration and faith, that it is the state for normal Christian living, that it is needed for Christian service, that it is the requirement for heaven, etc.

As an experience we must so preach its workings in the heart and life that the unsanctified shall see it, hunger for it, and seek it; and the sanctified shall be reassured and blessed as they hear it. We must emphasize the experience as a definite crisis, instantaneously received, and as a life to be lived. The doctrine alone will not help us. We must have the experience. We have the doctrine because God has provided the experience.

We need to preach the ethics of holiness that people shall be helped to holy living. The ethics will to a measure be taken care of when the people receive the experience, carefully study the Bible, and zealously follow the checks and leadings of the Spirit. Nevertheless there still re-

mains a place for the ministry to proclaim the principles and standards of holy living as set forth in the Bible and as formulated by the collective Christian conscience of holy people, and as set forth in our *Manual*.

We must preach holiness scripturally. It is not enough to present it as our belief or as the doctrine of the church. We must make a scriptural presentation, making extensive use of the scripture as we preach it. A holiness preacher of my acquaintance, speaking relative to Bible preaching, told of a lady from a different theological background who attended a service in which he made a scriptural presentation of his subject. After the service she told him that she did not see things as he did, but that she had no controversy with the Word of God. This is the way we must preach holiness. We must so saturate our message with scripture, and so skillfully use the scripture as we preach, that those searching for light shall be convinced that the theme and experience are scriptural; and that those who oppose our message will find themselves taking issue with the Word of God. Holiness is a Bible theme, and there is no excuse for any holiness preacher who fails to be a Bible preacher of holiness.

We must preach holiness definitely, clearly, logically, and simply. We must think our message through and be sure that we have it clear in our own mind. We must present it in a logical way with a good sequence in thought. We must preach it definitely; there is no place for hedging. We must preach it so simply that a child will understand us. There is no merit in preaching this theme in such a profound way that it shall leave our hearers wondering and in darkness. God said the wayfaring men, though fools, shall not err in the way of holi-

ness. Neither is there excuse for a presentation of holiness that is so muddy and muddled and jumbled that people hardly know what we are talking about. God expects us to get this truth to the hearts and minds of the people. Let us do so by the grace and help of God.

We must be faithful to preach holiness. To keep silent is mute testimony that we do not believe in it, or that we do not consider it important. To keep silent is displeasing to God, and a sin against the people to whom we minister. If we keep silent on the subject, we are untrue to the church and to our responsibility. It is my opinion that there should be no place in the Church of the Nazarene for the pastor or the evangelist who does not preach holiness even though he may believe in it. His silence disqualifies him for a pulpit in our church. For the church to continue as it began, it must cling to the message of its founders and follow their example in preaching it. It should be preached in the regular preaching services, both morning and evening, and in our revivals.

We must not hesitate to preach holiness because some may be present who oppose it. We are a holiness church and they can expect to hear it when they come. We are Christ's messengers and we must faithfully proclaim His truth to eternity-bound people. They may have come because of a hungry heart, or because they are seeking light, or because God sent them in to get the truth. We must not fail. However, let us not take advantage of the pulpit to make unkind and personal digs at our opponents. Let us remember that, even to our opponents, we are to preach holiness with love, and with an attitude of helpfulness, and in the mind and power of the Spirit.

We must not hesitate to preach holi-

ness for fear of driving people away. They know we believe in holiness, and they respect us for preaching what we believe is so important and what the Bible teaches is so necessary. They lose respect for us if we don't preach it. Sinners and clear-thinking people believe men should be holy and live holy if they are going to be Christians. Good holiness preaching will not drive people away; instead it attracts them.

We must not hesitate to preach holiness because many of our congregation have heard it repeatedly. Those who have the experience enjoy hearing it. They want it preached that others—their children, friends, neighbors, and the stranger—may hear the glorious message and come to find the experience. Those who do not possess it need to hear it, and that often. They need to be moved to seek it.

Dealing with the manner of our presentation, let me say that we must preach holiness in the power and spirit of Pentecost. I question whether we have really preached it or that people have really heard it unless it has been so presented. It is not enough just to present truth; the truth must be presented with the anointing and power of the Holy Spirit. People must feel the truth as well as hear it. To preach it thus the preacher himself must clearly possess the experience and enjoy a deep assurance of its possession. He must study, pray, and wait upon God until his heart is anointed and his soul is aflame with the message. He is then able to preach with an assured, flaming soul under the power and anointing of the Holy Ghost.

Holiness preaching brings results. As we preach we should aim at results, expect results, and press for decision and definite seeking. Under holiness preaching sinners are con-

victed and are made to hunger for salvation. The more clearly they see the holiness of God and holiness as God's requirement for them, the more deeply are they likely to be convicted of their sinfulness and need. Under holiness preaching believers are made to realize their need, and are made to hunger for the experience. When it is not preached, the chances are that many believers will drift into a state of carnal security and indifference.

The preaching of holiness results in power, freedom, victory, and unity in the church. It feeds the souls, reassures the hearts, and strengthens the confidence of those who possess the experience. It moves the church to victorious living. If we want our churches to have the glory, to be deeply spiritual, and to have a fervent spirit of evangelism we must preach holiness. It is not uncommon in the church where holiness is preached to hear occasional shouts of victory and praise. Holiness preaching blesses the people; and God blesses both the preaching and the people. Where holiness is preached souls seek and find God, and the church prospers.

With a great message, for a great need, that brings great results, we surely ought to see to it that we follow an efficient preaching program. In the first place a holiness preaching program is the only balanced program. The program in which other themes are preached to the neglect of holiness is unbalanced. And the program which presents holiness as a second work of grace to the exclusion of other Bible themes is unbalanced. To my mind, a balanced preaching program means a program that includes all the themes of the Bible so related and so presented that its purpose is to bring all men to God and into a state of holiness. We must preach on sin and carnality to make men realize

their need. We must preach the atonement as the provision for holiness. Preach judgment and hell to cause men to realize their end without it. Preach heaven as the home of those who possess it. Preach repentance as the first step of the sinner toward holiness, and regeneration as holiness begun. Holiness is the purpose of all preaching. This was the goal of the preaching and teaching of Jesus, the purpose for which He died, and the aim of the Great Commission. To preach on separate Bible themes as an end in themselves is to miss the mark. God's deliverance of Israel from Pharaoh's oppression was not the end in itself. God delivered them that He might bring them into Canaan and make them a people of His own. The deliverance was one step toward God's ultimate goal. So must our preaching be. When we preach on various Bible themes, the goal must be to bring men to God and into a state of holiness.

Now how shall we build a holiness preaching program? The programs of the modern church world, of the Calvinists, and those outlined in the average minister's manuals will not serve in our ministry. They afford suggestions, but that is as far as they can help us. We must build our own—a distinct holiness preaching program. The programs and suggestions of other holiness preachers are particularly helpful; but finally, we must each build our own. We must live close enough to the people to know their needs. We must read good religious books, especially holiness books, diligently study the Bible with an open heart to truth, and then wait on God in prayer and meditation until our hearts are aflame with truth as seen in the light of God's holiness. The Holy Ghost will direct us in our preaching program. We will see needs that the average man does not realize;

and we will see truth in a light that makes the preaching programs of the average church world seem like skimmed milk. We must build our preaching program under the guidance of the Holy Ghost. God called us to preach; we are to preach His message; and He will guide us in His work. Of this I am personally convinced by Bible study, observation of good holiness preachers, and personal experience: that when the Holy Ghost directs, there will be ample place given for the preaching of holiness as a second definite work of grace.

We have dwelt at length on preaching as a means of presenting our central theme; now let us consider teaching as a means. This includes all the teaching agencies of the church: the Sunday school, the vacation Bible school, and the weekday Bible school. The Great Commission includes the teaching as well as the preaching of holiness. Jesus said, "Go ye therefore, and teach all nations." The teaching of holiness should have the same viewpoint which we outlined for its preaching.

The outstanding teaching agency of the church is the Sunday school. Many sit in Sunday-school classes who seldom, if ever, hear the pastor or evangelist preach. In the Sunday school our children get their first contacts with the gospel outside of the home; and since some have no home training it is their first contact with the gospel. The faith of our children and young people is formulated, and their hearts are sown with the kind of teaching that the Sunday school affords them. What a responsibility is ours! We must give them the full gospel. We must teach holiness in the Sunday school. Since the Uniform Lesson Series, as outlined by the International Council of Religious Education, does not afford us a course of study

in which we can adequately present the doctrine and experience of holiness, there are times when we must prepare our own lessons in order that we may teach a full gospel. Our Department of Church Schools and Dr. Harper, our editor in chief, are to be highly commended for arranging a most excellent course of study for the second quarter's (1951) lessons. We should make full use of these lessons. But even as we follow the Uniform Series, there are opportunities to teach holiness and we should do so.

Just to have a course of holiness lessons arranged is not enough. We must have teachers who will faithfully and efficiently teach them. They must believe in holiness as a second work of grace, possess the experience, and live it. They must be examples of holiness, for they teach as much by what they are as they do by what they say. They should have a good understanding of the doctrine and experience in general, and should faithfully prepare to present the truth of the immediate lesson. They should also wait on God in prayer until they have the anointing of the Spirit upon them for teaching.

Other teaching agencies are the vacation Bible school and the weekday Bible school. Here we must teach lessons on holiness. The pastor or superintendent can emphasize and present holiness in the devotional period. Object lessons on holiness can be given. Memory work should include great holiness passages. Holiness songs and choruses should be used; and at times catechetical work on holiness may be given.

Occasionally a Christian Service Training class should be offered on a holiness theme. The pastor or a good holiness teacher should teach this class. It can and should be very prof-

itable; and a large enrollment should be encouraged.

The N.Y.P.S. services afford opportunity for teaching holiness. There should at times be programs emphasizing the doctrine, experience, and ethics of holiness. An occasional program or a series of programs on the history of the holiness work and the biographies of great holiness preachers and leaders would be profitable.

The midweek prayer service affords the pastor opportunity to give short messages on holiness, to conduct a question box on holiness, or to review a booklet on holiness such as *The ABC's of Holiness*, *Entire Sanctification* by Ruth, or a booklet by some reliable holiness author which is suitable for short study periods.

The reading and circulating of holiness literature is another effective means of presenting the subject of holiness. What one reads will do much to shape his thinking, to determine his beliefs, and to direct his life. This is true of all ages—children, youth, and adults. This fact makes the reading material of children and young people a serious matter. It calls for the prayerful and careful attention of both the parents and the church. We must get holiness literature into their hands, and into the homes of the church and community. Every church home should have at least a few good holiness books, especially the classics on holiness in its library. Every home should have holiness periodicals coming regularly—the *Herald of Holiness*, the *Other Sheep*, *Conquest*, and *Come Ye Apart*. These periodicals are among the best in print. Our people need to read them. We should endeavor to get holiness books and periodicals into the hands and homes of the friends and contacts of the church. We should see to it that the church library is

well supplied with holiness books. Interest should be stimulated in reading holiness literature. Reading contests and reading circles are helpful.

We should further circulate holiness literature by placing the *Herald of Holiness* in public libraries, and *Conquest* in high school libraries. We can put up free literature boxes in public places and keep them filled with holiness tracts and periodicals. We can distribute tracts and holiness literature in our visitation evangelism. We can put a brief holiness message in a church bulletin and mail it, together with tracts, to our church constituency. If false religionists can stand on street corners and knock on doors selling or giving their literature, why cannot we do something about circulating holiness literature? If we sow largely by the printed page, there will be a harvest tomorrow. "Cast thy bread upon the waters: for thou shalt find it after many days."

Our hymnology is an important means of presenting our theme. The songs we sing help to shape our lives and formulate our faith. Songs are the language of the emotions and the expression of the soul. It is wholesome and necessary that we sing songs that give expression to the emotions, the faith, the victory, and the experience of a holy heart. To do this we must have holiness songs and choruses, and frequently use them. In selecting our songs we must select only those which are in harmony with our doctrine and which distinctly present it. We must have a distinctively holiness hymnology.

We must use holiness songs and choruses in all departments of our Sunday school, in our vacation Bible school, in the N.Y.P.S., in our revivals, and in all church services. We must sing them frequently. We must sing

them until they become so familiar that they will be sung by men at work, by children at play, and by mothers rocking their babies to sleep. We must sing them until we sing the truth into the hearts of the people, even sinners. Our special singers should frequently use holiness songs. Our choirs should include numerous holiness numbers among their selections.

Our hymnology must have the same emphasis as our preaching. It must promote our central theme and express the experience. 'There is no singing like that of a Spirit-filled group singing the experience of their hearts.

Fifth and last, we present holiness by our lives. Holiness is not a mere doctrine or theory; it is a glorious experience. Holiness of heart will live itself out in righteousness of life—in word, in thought, in deed, in attitude, and in spirit. Across life's days we should seek to perfect holiness in our lives in the fear of the Lord. The lives we live will either put the lie to our testimony or prove its truthfulness and the reality of the doctrine and the experience we profess. The lives of the laymen will clinch, prove, and command the message of the preacher and teacher to others, or will testify to the world either that holiness is false and does not work or that we are hypocrites and do not possess what we profess. Failure to live it causes the world to repudiate it.

We must live a high standard. We must live holy. There is no place for worldliness, shadowy living, or appearances of evil. We should seek to live as far from the world and sin as we can, but as close to God as we can, earnestly seeking to glorify Him in all things to the fullest possible extent. Our minimum standard is the general and special rules of the

(Continued on page 61)

The Meaning of Easter

By Joseph T. Larson, Evangelist

CHRISTIANITY has been in danger of becoming secularized, so that even Easter is interpreted to mean no more than Easter eggs or bunnies. This is not the true meaning of Easter. I have asked some children what Easter meant, and they had no other interpretation than this.

The word "Easter" is used only once in the New Testament (Acts 12:4). It means a heathen festival, coming from the Greek "Eastre." It was in the springtime, so that the time coincided with the time of the resurrection of Christ. "They worshiped Eastre, a goddess for whom a festival was celebrated in April" (Webster). Otherwise, as Christians know this season, it means "the time of the bodily resurrection of Christ, following Good Friday, corresponding to the Jewish Passover" (Webster).

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6).

The two great doctrines which the apostles preached were the death of Jesus Christ and the bodily resurrection which followed three days after. For this doctrine they gave themselves without salary or ordinary comforts, and finally most of them sacrificed their very lives. To them it meant life, resurrection, power, and "a better resurrection" for them in case of martyrdom.

Christ's resurrection proved that He was God, "the son of God with power" (Rom 1:4). He who became man lived as the Son of God and by His life, teachings, and miracles

proved on earth He was God. But more than that, He proved that "death could not hold its prey, Jesus, my Saviour. . . . Up from the grave He arose, with a mighty triumph o'er His foes."

Christ proved that He was man by being willing to die as a human and yet perfect Lamb of God, giving himself as a sacrifice, but He must also rise again from the dead, proving himself Victor over death and hell.

Christianity stands or falls upon the truth of a risen Christ and an authentic Bible, which have never been disproved. Many years ago in Germany a gospel minister began to realize fully that Christ had really risen from the dead. He went out crying, "He lives! He lives!" This cry was taken up by other Christians and became a real testimony.

In the midst of decadence, weakness, failure, collapse of governments, and all things to which mankind is heir, this is a needful tenet of faith, "*He is risen indeed!*"

Christ appeared to Mary Magdalene (John 20:14-18; Matt. 28:2). He appeared again to the women returning from the tomb with the angelic message (Matt. 28:8). He appeared to Peter alone (Luke 24:34; I Cor. 15:5). He appeared to the disciples on the way to Emmaus (Luke 24:13-31). He appeared, eight days after, to the apostles, Thomas being present (John 20:24-29). He appeared to the seven apostles by the Lake of Tiberias (John 20:2). He appeared again on the mountain to the apostles in the multitude of five hundred brethren (I Cor. 15:6). He appeared to James alone (I Cor. 15:7). He also revealed

himself to Saul of Tarsus on his way to Damascus, converting Saul by His glorious appearance. Later, He appeared to Paul in the Temple-revelation (I Cor. 15:8; Acts 9:3-6; 22:17-21). He appeared to Stephen at the time of his martyrdom outside of Jerusalem (Acts 7:55). He also appeared to the Apostle John, as he sat on the Isle of Patmos, for the faith he held dear (Rev. 1:10-19). Here he received "the *Revelation of Jesus Christ*."

Even such secular works as *Meyer's Ancient History* says, "Jerusalem was the city where also our Lord Jesus Christ was crucified."

Circumstantial evidences prove His resurrection: the empty tomb and the graveclothes lying in the tomb; the angels standing by and witnessing, "He is not here: for he is risen, as he said." The other false witnesses were paid by officials to lie and say that "He was taken away while we slept." If they were asleep, how could they prove He was taken away then? But later even His enemies had to admit that He was risen from the dead.

A notable lawyer in the Southland did not believe in the Gospels, or the resurrection of Christ. A gospel minister asked him if he would accept evidences. He said he would.

"Would you accept the testimony of Greenleaf, America's greatest lawyer?" asked the minister.

"Yes, I would accept his word, for he is surely reliable."

"In Greenleaf's *Testimony of the Four Gospels* he says that the resurrection of Christ is the best attested fact in all history." This discussion led to the conversion of this lawyer to Christ.

Two skeptical English scholars, Sir Gilbert West and Lord Lyttleton, both denied Paul's conversion and the resurrection of Christ. They met and

both agreed to write a book, the one against the conversion of Saul of Tarsus, and the other against the bodily resurrection of Christ. Two months later they met again, and each one confessed that his study of the subject had made him a believer in Christ. They wrote their works *in favor* of the resurrection of Christ and the conversion of Saul. These books later were found in some of the English seminaries.

And yet Easter means something more than a mere doctrine; it means that life has come to millions of believers in all the world and they have become a testimony to the saving power of the gospel. It was a great pastor who said, "What matters if Christ be born in Bethlehem and yet not born in thee?" So also, what matters if Christ be raised, if we are not risen with Him in newness of life?

Every Christian should be able to sing from the heart:

*I know that my Redeemer lives.
What joy the blest assurance gives!
He lives, He lives, who once was dead;
He lives my everlasting Head!*

*He lives to bless me with His love;
He lives, to plead for me above;
He lives my hungry soul to feed;
He lives to help in time of need!*

*He lives and grants me daily breath;
He lives and I shall conquer death;
He lives my mansion to prepare;
He lives to bring me safely there!*

Christ by His resurrection defeated death and made possible life and immortality through the gospel. He defeated Satan and will prove His control over all beings, and will ultimately judge all creatures. He also will raise the Christian dead, transform the living ones, when He comes, and thus unite all into one glorious

Kingdom. He will disregard many boundary lines set by men today: race, creed, color, or class; all will be one in Christ to the glory of God the Father.

How can we know Christ is risen experientially? In Exodus 28:33-35, the priest of God is pictured wearing his garments with a bell and a pomegranate, alternately. The pomegranate speaks of the fruitfulness of the Christian, while the bells signify the witness of the Christian. When the priest was in the most holy place, the people outside knew he was alive by the tinkling of the bells as he moved about, ministering before the Lord. When Christ ascended, the Holy Spirit came down. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). Thus the indwelling Holy Spirit causes the heart to rejoice, bearing witness to the risen Saviour, both in face, life, and testimony. Truly *here* is the ringing of the *bells of Easter!* They ring in heaven, in earth, and in the Christian's heart, proving to us that Christ is risen and *lives forever!*

The meaning of Easter must be translated into languages by the missionaries over all the world, proclaimed in song, sermon, and music. The meaning of Easter must be translated into lives which are yielded to Christ, demonstrating His divine qualities, living by the power and indwelling of Christ. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the

Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Easter, personifying Jesus Christ, immortal, unique, majestic, and everlasting, means the complete victory of God in all His purposes, in all converted souls, over all nations, and through all eternal ages!

Here stands Christ, Conqueror over death and hell, the compassionate One, who loved us enough to die for us, Kings of Kings and Lord of Lords! He stands as God's Mediator, our Advocate, our Saviour from all sin, Defender of His faith and ours, the One who upholds all things by the word of His power.

In His resurrection and ascension He proved himself to be God's High Priest. Hebrews 9:23-24 reveal that Christ, our High Priest, must go into heaven, the most holy place, there to intercede for us. This He did with a perfect sacrifice, but also in His perfect resurrection body, becoming our Intercessor and Advocate forever.

This Eastertide guarantees for us a bodily resurrection. "Because I live, ye shall live also." It is blessed to be a believer in Christ now, but to be with Him and like Him forever is more far-reaching. We may draw from His resurrection daily power for our weaknesses, life for our mortality, strength as our day, joy in sorrow, comfort in bereavement, and hope in our failure and despair. Truly, "Christ is all, and in all" (Col. 3:11). We must worship Him as the Lord of Life and Lord of Glory. We should trust Him by day and night, seeking to walk in the power of His resurrection. Paul's desire should become ours, "That I may know him, and the power of his resurrection" (Phil. 3:10).

Pre-Easter and Easter Outlines

If Christ Had Saved Himself

TEXT: Mark 15: 25-32

INTRODUCTION:

A. The disciples could not, no doubt, understand why Christ failed to display His power.

B. The unbelievers mocked and scoffed at Him because they believed Him to be powerless.

C. His power was being shown, although it was hidden to the eyes of man.

I. The challenge of Christ to His would-be crucifiers:

A. Christ defends His Father's house and puts forth a challenge (John 2:12-21).

B. When unable to respond, Christ is challenged (Mark 15:29-30).

II. If Christ had descended from the cross, there would have been:

A. No saving power (Heb. 9:22).

B. No sanctifying power (Heb. 9:26).

C. No hope of an eternal life in heaven (Heb. 9:28).

III. Would they have believed Him if He had come down from the cross?

A. They did not believe Him when He was down.

B. Would not have believed Him if He had come down.

CONCLUSION:

A. The same kind of skeptics exist in the world today.

B. If Christ should appear on earth among the throngs today, He would still be despised and rejected.

—JAMES L. HONAKER

The Sacrifice of Palm Sunday

SCRIPTURE LESSON: Luke 19:28-44

TEXT: Luke 19:42

INTRODUCTION: The events leading to the Triumphal Entry

A. The close of the Perea ministry

1. The healing of Blind Bartimaeus at Jericho

2. The episode with Zacchaeus and the scorn of the Pharisees

3. The journey from Jericho to Bethany six days before the Passover

B. The reason for the crowd in Jerusalem

1. It was the Passover time.

2. Jews and Jewish proselytes from every Jewish center were present.

C. The interest of the crowd in reference to Jesus

1. They had heard of His power to perform miracles. Illustration—Herod.

2. They had received firsthand information about blind Bartimaeus.

I. The Triumphal Entry

A. Christ and followers journey from Bethany to Jerusalem.

1. Christ sent the two after the colt.

2. The disciples spread garments.

3. Multitude from Jerusalem come out to meet Christ with palm branches. The groups met just outside Jerusalem.

4. The Pharisees ask Christ to rebuke the disciples and multitude.

B. Christ beholds Jerusalem and weeps. Then He prophesies about His coming death and the destruction of Jerusalem (Luke 41:44).

II. The sacrifice that Jerusalem made on this day

A. Things of eternal peace were sacrificed for momentary popularity

with the hilarious multitude. This was a misplaced value of time.

B. Freedom of true religion was sacrificed for an enslaving spurious order of religion. They wanted the benefits of righteousness without the price of purchase.

C. They sacrificed future existence for future destruction.

D. They sacrificed spiritual light and understanding about the salvation of Jesus Christ for a satanic darkness and misunderstanding that required the death of Christ.

III. The sacrifice of Jesus on this day
Comes from what Christ received for what he gave as He viewed the end of His earthly ministry.

A. His manifested love brought a manifested hate.

B. His cry of compassion for the mob's salvation brought cries of "Crucify Him! Crucify Him!" from the mob.

C. His life of sacrifice resulted in a sacrificed life.

D. His sacrificial death made possible the spiritual resurrection of the world.

CONCLUSION: The result of Christ's sacrifice and its meaning becomes a personal matter as we view the last days of His life. We must either accept Him and be His followers or else we will reject Him and thereby crucify Him as did the mob.

—I. ELWARD GREEN

What Jesus Saw from the Cross (a Pre-Easter Sermon Outline)

TEXT: *Where they crucified him, and two other with him, on either side one, and Jesus in the midst* (John 19:18).

INTRODUCTION: Tissot has a picture in his collection of a realistic but somewhat mysterious sort. The figures standing in strange relief: here prostrate women; there jeering Jews; at

the side hard-visaged soldiers; in the distance a wandering, terrified multitude; standing out in the foreground the erstwhile stolid, but now awakened, centurion. The artist calls it "What Jesus Saw from the Cross"; yet there is no cross to be seen, and properly, for it is what was seen from the cross. Lifted up there, Jesus could see what men or angels had never seen before: all the world, yea, the universe—men, women, Jews, gentiles, disciples, despisers and haters of religion, angels, devils, God himself. What a scene! What a focal point! Let us study the scene.

I. The Near View

A. A callous world—what a spectacle this world presents to heaven's eyes! About the foot of the Cross and around the little church below, a great mass of men and women, nations and communities, utterly careless and heedless of the suffering of Jesus, wondering at it or ridiculing it, laughing, gambling, making merry; and all the time the storm clouds gathering.

B. An unbelieving church—His own people, the Jews, rejecting Him and jeering at Him. His disciples, save John, departing from Him. Judas betraying Him and Peter following afar off. "Father, forgive," He says.

C. Some smitten with fear and conviction—one looks up and smites his breast and says, "Surely this was the Son of God."

D. John and the women—His little band of truest friends, coveting even the fellowship of His sufferings, and the conformity to His death, that they may be with Him whom they love and who loves them.

II. The Far View

A. The backward look—creation, the forming of man, Eden, the fall, the expulsion, that time in eternity when He cried for fallen men's sake,

"Here am I; send Me!" Through the centuries the prophets, priests, and kings, and in the midst the slain lamb, prefiguring himself.

B. The forward look—things that were to be: death, the burial, the Resurrection, the Ascension, the descent of the Spirit; the formation of His Church, etc.

C. The downward look—the writhing of the serpent of sin, presently to be smitten to death, imps of the pit rising to taunt, but presently to hear a voice echoing through the corridors of Hades, "It is finished."

D. The upward look—heaven opened with the rending of the veil; angels waiting for the dreadful Passion to close; the Father waiting to cancel the bond of man's indebtedness; the waiting throne, the palms, the vast multitude, ten thousand times ten thousand, the eternity of bliss and glory with His own.

III. The Center View

He saw you and me from that cross. Our text says there were three crosses, one on each side and His in the midst. It is so still. As Jesus looked from the middle cross upon this poor, suffering world, He saw you and me on the one side or on the other.

A. On the left hand—a tortured soul, speaking cruel taunt, bearing the inevitable burden of this world's woe, yet repenting not of sin and making no appeal for mercy.

B. On the right hand—a burdened soul making meek appeal for mercy.

CONCLUSION: Oh, that some soul may make penitent resort just now and feel today the witness of adoption and know the sweet assurance of mansions in the skies!

—I. PARKER MAXEY

The Meaning of Easter

SCRIPTURE: I Cor. 15:1-20, 51-59

TEXT: *And they kept that saying with themselves, questioning one with*

another what the rising from the dead should mean (Mark 9:10).

INTRODUCTION: Background of text in Transfiguration—story.

What does Easter mean to us?

1. To many—social significance, more business, exchange of cards, the "new look."

2. To others—historical significance.

3. Easter has a deeper meaning—spiritual.

I. *Jesus is the Son of God.* Capstone of evidence.

1. God had witnessed often.

a) At birth—Matt. 1:20-21

b) At baptism—Matt. 3:17

c) At transfiguration—Matt. 17:5

d) At prayer—John 12:27

2. None can doubt now—Acts 2:24. God raised Him from the dead.

II. *The Scriptures are inspired.* He rose from the dead "according to the scriptures"—I Cor. 15:4.

1. Some doubt—II Peter 1:21; II Tim. 2:17.

2. Resurrection foretold—Ps. 16:8-11; Acts 2:29-31.

III. *Sting is gone out of death.* "Fear not; [for] I . . . have the keys of hell and of death"—Rev. 1:18.

1. What makes men fear death? Ans. "The sting of death is sin"—I Cor. 15:56.

2. Christ took the sting out of death—Heb. 2:9.

3. Fear of death gone for believer—I Cor. 15:57. "Earth is receding, heaven is opening."

IV. *We can be justified*—Rom. 4:25.

1. Meaning of justification

a) Absolved from all sins

b) Released from penalty of—death

c) Accepted as righteous before God

2. Paul's argument for, in I Cor. 15

a) Preaching vain

b) Faith vain

c) False witnesses

d) Sins remain

e) Dead perished!

3. Cf. I Cor. 15:20, "He is risen."

V. *Judgment is certain*—Acts 17:31.

1. Some scorn *idea of judgment*.

2. Christ plainly taught—Matt. 25;

John 5:25-30.

3. Paul—Rom. 14:12.

4. Christ, our Standard and Judge.

VI. *Means our immortality*—John

14:19.

1. Promise of Scripture

a) I Cor. 15:20

b) Romans 8:11

c) I Peter 1:3

d) John 11:23-26

CONCLUSION: What does Easter mean to you?

To me:

1. Christ is the Son of God

2. Scriptures are inspired

3. Sting gone out of death

4. Our justification

5. A coming judgment

6. Immortality

—Submitted by ERIC E. JORDEN

Now is Christ risen from the dead, and become the firstfruits of them that slept (I Cor. 15:20).

INTRODUCTION

The plan of salvation is like a bridge which spans the distance from God to man, from heaven to earth. The keystone of this bridge is the resurrection of our Lord and Saviour, Jesus Christ. Knock out the keystone, and the fabric of redemption falls to pieces and the way of salvation has not yet been provided.

A. That the enemies of Christ recognized this as a fact is evident from the attention they gave to the sealing of the tomb. They had not forgotten some of the statements of our Lord while still alive. The rulers who condemned Christ to death were Sadducees; who denied the fact of spirits and of the resurrection. Jesus had

discomfited them in argument several times and in particular on the occasion when He dealt with this very subject. He said to them, "Ye do err, not knowing the scriptures . . . God is not the God of the dead, but of the living" (Matthew 22:23-32).

B. That the rulers also recognized the importance of these words spoken on such occasions is evident from the fact that they went to Pilate as soon as they realized He was dead, and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Matthew 27:63), and because they remembered these things they demanded and had the tomb sealed and a watch set to guard it and the body of Christ from possible theft and false resurrection. They very well knew that if He arose then the latter end would be worse than the former for them.

C. To the friends of Jesus the Resurrection was the keystone of their faith. The condition of the apostles after the Crucifixion of Christ was one of deepest disappointment and discouragement. Not one of them really expected Him to arise. The women did not go to the sepulcher to find it empty but to embalm the body. Their concern was, "Who shall roll away the stone?" The whole narrative is one of surprise; Mary's "Rabboni, Master" is the cry of joyful surprise. The running feet of Peter and John are suggestive of awakened memories with the intermingling of hope and fear—hope that it is really true, fear that Mary might be mistaken, that it might be only the result of overwrought nerves that made her think she had seen and heard the Master. The attitude of the two on the way to Emmaus, the ten in the Upper Room, and doubts of Thomas—all indicate that they did not expect

Him to arise. But He did arise and showed himself unto them by many infallible proofs, so that their discouragement and disappointment were changed into strength and glorious hope, so that from now on they preached it as the glorious triumph of the waiting Church.

Paul, later on, was so convinced of the importance of the resurrection of the Christ that he said, in I Corinthians 15:17, 19 "If Christ be not raised . . . ye are yet in your sins," and "we are of all men most miserable."

Now just as the other statements were placed in the creed to combat error, so the statement that Christ arose on the third day was to combat the error that the enemies of the Cross had taught, that Christ had not risen bodily from the grave.

Now to get to our creedal statement. When I say, "I believe in the resurrection of Christ," what do I mean?

I. *I believe in the bodily resurrection of Christ.*

Let us remember that the enemies of Christ were not concerned with what became of the spirit of Jesus Christ. Some, such as the Sadducees, denied that He had one. They were not concerned with an idealistic something that was inarticulate, but with His body and with the bodily resurrection.

The record of the appearances of Christ were all in bodily form. In the garden He was mistaken for the gardener. On the way to Emmaus He was but a Stranger unknown to them, but One who could be felt and heard. His own words and actions all indicated not only bodily appearance but also bodily sustenance. He ate broiled fish and He invited them to handle Him, saying that "spirit hath not flesh and bones, as ye see me have." And when He spoke to Thomas He said,

"Reach hither thy finger, and behold my hands; and, reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). As Jesus went down into the tomb, so He arose from it with this difference—that the spirit was reunited with the body and the body was quickened by it. (See Romans 1:4 and Romans 8:11.)

It is a marvelous truth that He who took upon himself our frame and our nature still retains it in the heavens.

II. *When I say I believe in the resurrection of Christ, I say I believe in His exaltation.*

The conception of Christ in the Virgin's womb was the beginning of His humiliation on this earth. He humbled himself. He took the place of a servant. He made himself of no reputation. But when Paul writes Hebrews he says, "We see Jesus, who was made a little lower than the angels for the suffering of death, *crowned with glory and honour*" (Hebrews 2:9).

How we wonder at His infinite patience as He lived the life of the poor, despised, misunderstood Servant of Jehovah: defamed, smitten, cursed, and spit upon by the mob! Was there ever such regal humility seen amongst men before or since?

The Resurrection changed all this. When He cried on the cross, "It is finished," and, "Into thy hands I commend my spirit," and they laid Him in the empty tomb, He had not only completed the work of redemption but He had finished His humiliation. Dr. Pope said, "The resurrection of Christ is the perfect opposite of His humbled estate. His death was the limit of the measure of His obedience. His resurrection is the sum of His dignity and reward." And he is right in that statement.

At the Resurrection, the prayer of John 17:5 began to be answered. "O Father, glorify thou me with thine

own self with the glory which I had with thee before the world was." This began to be amply fulfilled, and from then on the whole record is one of exaltation. The glorified Christ! The King of Kings and Lord of Lords! The only wise God, blessed forever!

III. *When we say we believe in the resurrection of Christ, we believe that His holy personality is vindicated.*

While upon this earth He said, "Destroy this temple, and in three days I will raise it up" (John 2:19), and again, "I have power to lay it [My life] down, and I have power to take it again" (John 10:17). If He had not been holy, this would not have been possible; but in that He arose from the grave and has been declared to be the Son of God by the Spirit of Holiness (Romans 1:4) He has vindicated the holiness of His person. "Holy, harmless, undefiled, separate from sinners."

IV. *The resurrection of Christ is the pledge of life for us.*

Romans 4:25 states, He "was delivered for our offences, and was raised again for our justification." He said, "Because I live, ye shall live also" (John 14:19). "It is a faithful saying: For if we be dead with him, we shall also live with him" (II Timothy 2:11). He is "become the firstfruits of them that slept" (I Corinthians 15:20). Here is the pledge of life to us, that after the toils of life are over we shall stand with Him in glory.

He is not only the pledge of life but also the pledge of our victory here, for He lives at the right hand of God the Father to make intercession; and because He ever lives to make intercession for us, He is able to save to the uttermost all who come unto the Father by Him.

But more than that, He said, "I am he that liveth, and was dead; and,

behold, I am alive for evermore, Amen; and have the keys of hell and of death." And we can rise and shout with Job of old: "I know that my redeemer liveth, and that he shall stand at the latter day upon this earth: and that though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me" (Job 19:25-27).

Friends, we have an High Priest entered into the heavens for us. Hear what the poet says:

*Where high the heavenly temple
stands,
The house of God not made with
hands,
A great High Priest our nature wears,
The Guardian of mankind appears.*

*He who for man their surety stood,
And poured on earth His precious
blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.*

*Though now ascended up on high,
He bends on earth a brother eye.
Partaker of the human name,
He knows the frailty of our frame.*

*Our Fellow Sufferer yet retains
A fellow feeling for our pains,
And still remembers in the skies
His tears, His agonies, and cries.*

*In every pang that rends the heart,
The Man of Sorrows hath a part;
He sympathizes with our grief,
And to the sufferer brings relief.*

*With boldness therefore at His throne
Let us make all our sorrows known,
And ask the aid of heavn'ly power
To help us in the evil hour.*

(Scottish paraphrase of Hebrews 4, verse 14 to end.)

CONCLUSION

(1) I believe in the bodily resurrection.

(2) I believe Christ is now exalted.

(3) I believe His resurrection vindicates His holy person.

(4) His resurrection is my pledge that I shall rise also and be with Him.

What then, my friends, is Easter to you? Is it just a fashion parade? Ah, friends, I would plead with you rather to make it the beginning of a new life within your souls—the risen life of the Lord. Amen.

—JAMES M. CUBIE

If There Were No Easter

And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

INTRODUCTION: If the stone had not been rolled away from the sepulcher; if Christ were still dead, sealed in the tomb, then our preaching would be vain; our faith also would be vain. Our hope of immortality would be groundless, lifeless, comfortless, without foundation.

We would have no Christ in our churches, no joy in our hearts, hopeless lives; the world would still be in darkness of sin, superstition, and despair. The grave without Christ is an entrance into darkness. No Christ—no salvation. No salvation—no hope of heaven.

I. *If Christ be not risen, then what?*

A. Without **RESURRECTION**—no foundation for Christianity.

B. The resurrection of Christ, with its light, power, and glory, changes all history.

C. Resurrection, a rock on which Christianity is founded.

D. The Resurrection gives us a reason for the hope of immortality.

II. *If no Easter, plan of redemption would be incomplete.*

A. Resurrection—important factor in God's plan of redemption.

B. God prepared redemption because man's disobedience brought sin and death into the world.

C. Only a risen, living Saviour can be Conqueror over sin, death, and the grave.

1. Only a risen, living Saviour can quicken one who is dead in trespasses and sins and bestow eternal life.

2. The risen Christ purchased our pardon.

D. Christ conquered the last enemy, thus brought to His Father a finished work—the complete plan of redemption.

III. *If no Easter—no immortality.*

A. With Christ dead—hope is dead. The disciples return to their boats; Christ is dead.

B. But there's a different story. "He is not here . . . Come, see the place where the Lord lay." Jesus Christ is risen; He is alive forevermore. "He is risen, as he said."

C. He is risen.

1. The foundation of Christianity.

2. Brings to us a hope.

3. Assuring us of immortality.

—REV. STEWART P. FOX

"Then Came Jesus Forth"

SCRIPTURE: Luke 24:1-8

INTRODUCTION:

1. Meaning of "forthwith"

2. Meaning of "immediately"

3. Meaning of "straightway"

I. Mark 14:35—"Went forward a little . . . and prayed."

A. Gethsemane scene

B. John 18:1—"He went forth with his disciples over the brook Cedron."

II. Before Pilate. John 19:5—"Then

(Continued on page 53)

Alabaster Box

MARY AND JESUS IN BETHANY

(Mark 14:8 and I Corinthians 13)

I. A box of *love* for home, church, and unsaved.

A. On living, not on dead.

B. "Why should good words never be said o'er a friend 'til he is dead?"

II. *Service*. Help God and His children to realize our stewardship, obligations, and responsibilities to God with one another.

III. Box of *kindness*. All cannot be rich or handsome, but *all* can be *kind*. *Be kind to those you chance to meet In field or lane or crowded street. Anger and pride are both unwise, And vinegar never catches flies.*

IV. Alabaster Box of *secret devotion*. Madam Guyon said when she had a heavy day ahead she would get up three or four hours early for secret devotion. Get God on her life. Secret closet for strength for special tasks. It will be costly. Mary's box was costly.

V. Alabaster Box of *giving*. Keep the box open. Let Him count on you for money or time or talk or supper. God loves and owns a cheerful "hilarious" giver. "Uncle Buddie" promised a certain amount. Satan kept rebuking him. Then he said, "Go away, Satan, or I will give every bit." Mary's was costly . . . she gave all.

VI. Box of *praising God*. "Quench not the Spirit." He will cause even the rocks to cry out and shout.

VII. Box of *long-suffering*. To all men. Suffer, then suffer and suffer again. Never "give them a piece of your mind." Almost sure to be carnal, get even. "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1).

VIII. Box of *quoting scripture*. Just answer their complaint with verse without comment. Jesus calmed more critics by the Word of God.

IX. Alabaster box of *joy*. Let the joyous experience of salvation shine through your very countenance. People read your attitude. "We are the only Bible the careless world will read . . ."

X. Alabaster box of *soul travail*. Press your case earnestly and long, as is often the case. God needed some to stand in the gap and make up the hedge . . . but found none (Ezekiel 22:30). You will be criticized—Mary was. "Let her alone . . . She hath done what she could."

Keep open our boxes of love, service, kindness, secret devotion, giving, long-suffering, praising God, quoting scripture, joy, and soul travail.

—SUSIE EAGAN GLOVER

(An outline for a preacher, to promote Alabaster giving—a project of the W.F.M.S.)

"Then Came Jesus Forth"

(Continued from page 52)

came Jesus forth, wearing the crown of thorns, and the purple robe."

III. Before Herod. Luke 23:7—"He [Pilate] sent him to Herod."

IV. John 19:17—"And he bearing his cross went forth into a place . . . Golgotha."

V. Triumphant going forth. Luke 24:6—"He is not here, but is risen."

VI. Ascension. Luke 24:51—"He was parted from them."

Due to the fact that there is quite a bit of scripture, it would be well to study the portions thoroughly and give some in narrative form.

—REV. WM. LUTTON, JR.

The Values and Dangers Of a Counseling Ministry

By Joseph Gray*

(This is a paper read at the meeting of the Richardson County Ministerial Association. The paper provoked a stimulating and thought-provoking discussion, which is summarized at the close of the paper.)

A COUNSELING MINISTRY, as such, is something that has come into being in the ministerial life of most of us here. When I began my ministry, the idea was comparatively new. Very few books on pastoral theology had anything to say about it, and books dealing with it as a special phase of the ministry were practically non-existent.

Yet, of course, the idea has always been there, implicit in the work of the ministry. Just as any field of medicine in which a man chooses to specialize is only an extension of one phase of the work of the general practitioner, so the pastoral counselor, the special youth director, the minister of education, or any other specialist in the ministerial field is only extending the idea of the pastorate into specialized channels. And just as every medical general practitioner should have some of the genius of the specialist in his work, so the average run-of-the-mill pastor should have some of the genius of all these specialized tasks in his work.

It is of the average pastor as a special counselor we would think today, rather than the extremely specialized ministry of a few men in the larger cities who are able to give themselves entirely to this work. There is a place

for such men on the staffs of larger churches, but we who must be business administrators, builders, visitors, religious educators, pastors, and preachers rolled into one must think of this phase of the ministry in terms of our own work and our own field.

The true pastoral counselor should be to the field of the soul what the psychiatrist is to the field of the mind. Just as the psychiatrist deals with the unbalanced, distorted personality, so the spiritual counselor deals with the unbalanced, distorted, extra-sick soul. Average pastoral calls and advice are not in this field, any more than average office and house calls of a doctor are in the field of psychiatry or specialized medicine.

I have often wished that I could be about six men. I love the pastorate and would like to give a whole lifetime to it without recourse to anything else. But I also like to evangelize, and would like nothing more than the privilege of spending a lifetime in this field. Then again, the few years I spent in teaching in our denominational colleges opened for me a vista of another man that I should like to be if that were possible. And I have also enjoyed every minute I ever spent in religious educational work, so that I would be happy if I could have another of me to spend in that field. And I have always had a desire to work on the mission field, especially in India. If I could have another life, I would like to spend it there. I would also like to give another of my extra selves to the field of religious authorship.

*Pastor, Falls City, Nebraska

And I have had an oft-recurring dream of a lifetime given to nothing but a counseling ministry. I have envisioned a small settlement somewhere, near enough to a big city to draw on its complex life, yet out of the stream of its hurly-burly; a place untouched by commercialism, needing no appeal for funds because it was already endowed; a place that would draw into its orbit sick souls, giving them a place to relax and rest for as long as they needed it, days, weeks, or whatever it took; and myself and other counselors ready to help them when they were ready to unload their problems. My wife insists I would be like a fish out of water if I could do this and nothing else. She thinks I like to hear myself talk too much to be happy listening to others all the time. She thinks this is just a dream. But since there is only one of me, I shall go on being a little bit of all these things, and filling up my daily routine with a little of all of them.

And most of you here will do the same. So we will go back once more to the idea of the counseling ministry in connection with the average pastorate rather than as a specialized profession.

Let us look first of all then at:

I. THE NEED FOR A COUNSELING MINISTRY

There is a need. The fact is so self-evident that it becomes axiomatic. The rising tide of divorce, the increase of the use of dope, the increasing number of suicides, the rising tide of delinquency, and many other factors of our complex civilization—all point to the fact that there are many souls we are not reaching by a simple pulpit and pastoral ministry.

Nothing we can do is going to turn the world into a Utopia. Men and

women will still slip through our fingers however skilled we become in diagnosing their ills. But if we can help some of them just a little bit, we shall have bettered our ministry by that much, and we shall have made the community where we live a little bit more like the kingdom of Heaven instead of like the kingdom of hell.

I bear my humble testimony that across the years it has been vouchsafed to me to act as a special counselor in a few cases that, as I look back on them, make me feel that the effort was well worth while—not too many of them, but a few. Here a young mother straightened around from a tangled skein of immorality and deceit, there a young man helped to iron out the kink that was making him a gambler, yonder a frustrated college graduate turned towards a useful life of Christian service—these, and a few others that would never have been reached by ordinary means, are flecks of gold in the web of life, that justify the effort I have expended along this line.

There are plenty of quacks and frauds working in this field who will steal our sheep and monopolize this field to our chagrin and the detriment of our parishioners, if we let them do it. We ought not to leave the field to these charlatans.

Not every man will be as skilled as he would like to be in this work. Some may even turn away from it in almost hopeless despair. But I believe with all my heart that all of us can improve what talents we have along this line.

What, then, are:

II. THE REQUISITES OF A COUNSELING MINISTRY

First, there must be *time for it*. You cannot counsel in three-minute capsules as a general rule. Hearts must

have time to unfold their tendrils and find something in your spiritual understanding and sympathy to cling to. There are times when to rush matters would be fatal. The opportunity will be gone forever.

I recall a case which involved all of our time for three weeks. We held our public services, but Wife and I were practically incommunicado from our congregation for those three weeks outside of service time, and there was hardly a night that we got to bed before two or three o'clock in the morning. I remember another case that involved laying aside my own plans and tramping the fields every morning through the hunting season. I could not carry a gun because I couldn't afford a nonresident license and I was new in the community. Some mornings the walking was drudgery of the hardest kind. But it paid off in big dividends. I recall another case that took weeks of tender, delicate counseling nearly every afternoon or evening. Our dinner hour was never our own in that period. But again we found the key.

So make up your mind that, if you are really going to counsel, you will have to take time out from an already busy life to do it. And the least hint of impatience on your part, or sense that you cannot spare the time, will ruin your opportunity.

The second requisite is *ability*. Some men have more native ability for this work than others, but all of us have latent talents that we do not use. None of you preach now as you did when you started. At least I hope you don't. I would hate to think that I preached like that awkward, gawky, green kid of thirty years ago. I think all of us have gained knowledge of how to handle a business meeting. A worship service flows more fluidly from our hands and heart and lips

than it did when we started. So likewise, we may cultivate our ability in this field of counseling. There are splendid books in this field. I shall not burden you with a list of them here. Most of you have read or lightly read books in this field on your shelves. We need natural ability, plus knowledge, plus actual experience, to do the task effectually.

The third requisite is a *cultivation of the spiritual faculties involved*. There must be human emotion and human sympathy, but there must be more than that. We must be Spirit-led and Spirit-filled to do this work effectively. There will be times when just a faint inner breath of the Spirit will set you on the right trail. There will be times when what Paul calls in the Corinthian letter "spiritual discernment" will come to your rescue. There will be times when Isaiah's promise that God will give us "the tongue of the learned," that we may "know how to speak a word in season to him that is weary," will become a living reality. There will be times when with James we shall ask for wisdom from Him that "giveth . . . liberally, and upbraideth not," and we shall find that wisdom pouring like a flood over our heart. There will be at times a sense of the Spirit's leadings, and such an empathy with Him that it gives us a real bond of understanding with our fellow men, especially the person with whom we are dealing.

A stream can rise no higher than its source; and if our source religiously is in the things of this world, then we have nothing to offer others above that level. But if we walk in the heavenlies ourselves, so that our own lives are Spirit-led and Spirit-filled, then we shall have His leading in our dealings with others. So that a definite requisite for successful special

counseling is to have our own spiritual life above the average living level, and then have all our faculties attuned to special divine leadings. This is in no sense fanaticism, but a vital necessity if we are to be in spiritual empathy with those with whom we would deal.

May I make just one or two practical observations at this point. These have worked for me. I am no master in this field, but I pass them on for what they are worth.

I have found that many people will open up over a meal more quickly than any other way. A well-planned meal in a quiet, relaxing place, not subject to too many interruptions, may be a key to the soul that you have been trying to cultivate. Try it.

Other people will open up over a game or some other form of recreation. Don't hurry it. Play a while, relax a while, find a quiet spot, and insert a skilled question or two, and then watch things begin to happen. Sometimes this combination will cause confidences to pour out in an uninhibited flow.

Another practical counsel is, Don't try to do too much at one time, or push it too far. The psychiatrist does not expect to get all the details of a sick mind in one interview. Neither should you expect to get to the innermost secrets of a sick soul in one brief interview. Happy is the man who senses when the hidden barrier has been raised that indicates there will be no further confidences at that time.

The fourth practical observation I would make is this. Make your counseling definitely spiritual rather than merely intellectual. We are too prone in all our work to substitute other things for the spiritual. We are afraid of being tabbed as purveyors of cant and hypocrisy. But after all

we are men of God, and we must not offer a stone when we are asked for bread. Far too many times, even in our ordinary pastoral ministry, our people cry out that the pastor is just another man, talking about everything else, rather than the man of God talking directly to the soul. I am not unmindful that we must make a point of contact, and that we must be men among men; but sometimes we never do anything with the contact that we make, and we are so busy being men among men that we forget to be men of God.

A major purpose in writing this paper for today was to point out:

III. THE DANGERS OF A COUNSELING MINISTRY

Others have said most of what I have said above, and have probably said it better than I can say it. But I do not recall ever having seen the ground covered to which I now invite your attention.

Are there dangers in such a ministry? I believe there are, and I would like to hang up just a few danger signals this morning.

First of all, then, is a danger that I approach with some diffidence. *It is possible for a counseling ministry to become a sex snare.* I am not thinking just now of the temptation and invitation to actual immorality, although even this is present in this type of ministry. I know several instances of men being offered the bodies of women when they have sought to minister to their souls. In such cases we can only do as Joseph did in the house of Potiphar, flee the house, and pray God that we have not left our robe behind. But the snare of which I speak is more subtle than this. Let me draw an analogy. Many folks, especially silly women and susceptible adolescents, get a sex thrill

out of the various "True Confessions" type of magazines with their revealing pictures and intimate details. If you find yourself getting such a thrill out of the experiences that are poured out to you, and seeking to probe deeper because of the kick you get out of it, look out; in that path lies danger! Better put the whole thing behind you than to yield to this snare. It is inevitable that you will have to listen to such details, but do not listen to them merely for the sake of listening. The Oxford Group Movement made a genuine contribution to modern Christianity by its insistence on absolute honesty and complete confession; but that very thing became a snare, and many of its confession sessions degenerated into glorified thrill parties. We must never encourage the confession of salacious details because of the vicarious thrill involved. If you ever find yourself involved in this snare, break it off at once!

Closely akin to this danger is *the danger of being ensnared in a "badger game."* It is unfortunate that there are women who will seek to get a man in a compromising position either for a shakedown of money or for other things. Lawyers, doctors, and other professional men have learned to throw safeguards about themselves to protect against such devices. Preachers are also the prey of this type of thing. The man who gives himself to a counseling ministry lays himself peculiarly open to this. The fact that such ministry involves and invites personal confidences opens the door wider than the ordinary pastoral ministry to such possibilities. Each man must build his own safeguards dependent on his own temperament and special surroundings. I have built my own, by taking my wife, who is also an ordained elder, into every such case with me. Perhaps I have dried

up some confidences by this practice, but I have kept my reputation intact. If you think you can do better work alone than with someone else around, you will need to be doubly on your guard at this point.

But enough of these two. There are other dangers of a different type. The third I would mention is the fact that *some people will lie to you and let you proceed on false assumptions.* It is a peculiar thing that many people coming to you for counsel will first tell a false story, possibly change again to another false story, and mayhap even to another, before you strip away the pretenses and get down to the bedrock of the matter. I cannot tell you how you are going to know when the last veneer is stripped away and you are face to face with reality. Here again, a depth of human perception and insight, plus the ever-present leading of the Holy Spirit, will give you that peculiar capability to sense the false, just as the bank teller senses the false bill even though he cannot always tell you just how and why he knows it is false. You cannot call a person a liar who is professing to give you his confidence and whom you suspect of duplicity and a forked tongue. You can only propound a penetrating question that indicates you disbelieve the story.

Another danger is that you will let this type of work become *an excuse for laziness.* The preacher is peculiarly susceptible to this danger anyway. He makes his own office hours and study time. He is constantly being beset by interruptions of his routine. Add to this a type of ministry that causes him to set aside all or most of the ordinary routine for days at a time, and the danger becomes doubly acute. You will need to work extra hard, and burn the midnight or the

predawn oil, to offset the hours spent on such a case.

Another danger is that you will *let yourself substitute for the psychiatrist* in cases where you have no business taking over. One of the perils of the quack in medicine is that he will convince the patient of the value of the nostrum and cause him to throw away the treatment and medicine that might save his life. There is a danger that we may become quacks in this sense. It is true that many who seem mentally ill are spiritually ill and do not need the psychiatrist. It is also true that many would profit more by the bended knee than the supine position on the psychiatrist's couch. But in the course of our ministry we will be tempted to take over in some cases where obviously the mind is sick. In such cases we either need to get clear out of the picture or work in close cooperation with the mental specialist.

Closely akin to this is *the arrogance that assumes a superior knowledge* and derides the work of the honest psychiatrist. The man of God is pre-eminently a man of humility. When he becomes arrogant and assumes an authority and power that he does not possess, he is of all men the most contemptible. Do not assume too much ground. Always remember that you are the servant of God, and in no case assume that *your* superior intellect and *your* superior insight give you an authority beyond that of the average man.

I have mentioned this before; but, since it links up with what we have just said, I would like to remind you again that another danger is *to let our work become merely an intellectual exercise*. We do it as we would approach a mental poser, and we gloat over it as another puzzle solved. Here again pride and ar-

rogance enter the picture. We are the Master's healers, bringing *His* healing touch to bear. We have no interest in cases merely as intellectual problems put before us to challenge our wits. Our interest is in the souls of men. We are not solving puzzles; we are dealing with the most delicate of all fabrics in the universe, the fabric of men's souls, so gossamer-thin that the slightest touch of ours can tear it to shreds. God help us to use only the gentle, healing touch of the Master in such cases.

None of us should need to be reminded of the next danger. But we do need to be reminded of it, as some of our pulpit ministry indicates. I speak in this matter in general terms rather than of you specifically. The Protestant minister is just as much a sacred confessor as a Roman Catholic priest. Courts have repeatedly upheld our rights to withhold confessions from the courts as privileged communications. God pity us then *when we rip aside the veil of secrecy and uphold that to public gaze which has been given to us in strict confidence*, because we need a telling and pungent illustration. And the closer we get into the hearts of men and women, the closer we will need to guard the secrets that are given to us. Many a story will need to lay locked away in your breast that would make an apt illustration, because to tell it would indicate that you are untrustworthy and bare confidences that are given to you. Settle it then that, if you are to build up a counseling ministry, you will set even a closer watch on your lips in drawing from these experiences for pulpit illustrations. *Never tell in public more than the individuals themselves have made public*. Even the lapse of time does not permit the violation of confidences. It is surprising how often an incident that tran-

spired long ago, and in other places, has roots that reach into the life of the community where you live.

CONCLUSION

If God helps us to do special work along this line, let us never forget that our essential ministry is to lead men to the foot of the Cross and to the heart of the Redeemer. We do not preach just to preach, but to win souls to Christ. We do not organize a church and its auxiliaries simply to have an effective organization, but only that we may bring men to the light of the Cross. So in our pastoral counseling, both in the simpler cases, and in these more complex cases, we do not deal with them primarily to solve their human problems and sweep the problems away, but we deal with them primarily because they are obstacles that keep the soul from yielding wholehearted allegiance to the Lord Jesus Christ. And so we seek to sweep away the obstacles in order to lead them to the Lamb of God, that taketh away the sin of the world.

I have never enjoyed shoveling snow just to be shoveling it. I have done a lot of it, but always with the purpose of digging a path to where I wanted to go. Gentlemen, do not sweep away the obstacles and leave the path a dead end. Make the path point to the Cross and to the heart of the Son of God.

* * * * *

Here is a brief summary of the discussion evoked by this paper. About twenty ministers were present, representing eight denominations.

All agreed that such work needed to be done. Several indicated they were doing it. One or two indicated really successful work in the field.

One or two thought it was none of their business.

The question of how to protect from badger games and yet maintain confidences produced a sharp variety of opinion. Several indicated they would not work on such cases without their wives. One or two said they would not consider taking their wives into such cases. The legal question was raised as to whether a confession would be a privileged communication if a third party was present. The consensus of opinion was that it would be if it was clearly indicated at the first that the other party was there as an assistant counselor.

The question of keeping confidences over a long period of time was sharply pointed up by the fact that one of the ministers present was the brother of a retired Nazarene missionary with whom I have had a long acquaintance. This same man told of a case in which unwise comment was made by a visiting preacher about a train robbery, all unaware that relatives of the robbers were in the crowd, where he revealed previous confidences.

One man indicated he had faced several problems in the lives of returning soldiers, and suggested that if the word got around that a man was available for counsel in such cases they might be won for the church.

An Episcopal rector suggested that the custom of his church of talking with people while they knelt side by side at the altar in the ever-open church was in itself a protection from designing persons. The fact that this was common custom in the Episcopal church was a surprise to the present writer.

The heartening fact was that many of these men felt deeply about the matter. One indicated the need of the Spirit's leadings and received a hearty assent from several others.

Christian Etiquette

By Lora Lee Parrott

JESUS was familiar with the rigid etiquette of His day. He attended a wedding reception in Galilee, even performing a miracle to save an embarrassing situation for the newly weds. He ate in the homes of sinners, was entertained by Peter's mother-in-law, and spent much time at the home of Lazarus and his sisters, Martha and Mary. He was thoroughly familiar with the social prejudices of His day, as was demonstrated in His experience with the woman at the well in Samaria.

In His parable of the Good Samaritan Jesus showed His familiarity with hotel customs. He personally organized the crowd and supervised the feeding of the five thousand. He even understood the procedure of the informal fish fries which the disciples enjoyed on the seashore. Also, Jesus was raised in a strict home, where He was taught all the intricacies of Jewish religious etiquette. The only time that Jesus ever became angry was at the misuse of the place of prayer, His Father's house. In the home of a friend, at dinner, on the highway, in church, or at a wedding reception Jesus demonstrated the gracious poise which is the ideal of "Christian etiquette."

Etiquette is not a word to be feared. It does not imply a set of arbitrary rules which must be studied diligently to be mastered. Christian etiquette is not "rules"; it is a "spirit"—an attitude.

The goal of Christian etiquette is poise, a poise which puts you at ease at a wedding, when eating out, at church affairs, or at home.

There are three words which catch the spirit of Christian etiquette. The first is *graciousness*. The Christian should be gracious in all of his or her relationships. To be gracious is to be kind, sympathetic, understanding, putting everyone at ease. Graciousness is not inbred. It is learned.

The second word is *common sense*. The know-how or the so-called rules and regulations of etiquette are ineffective unless they make common sense.

The third word is *propriety*. Christians should have a propriety in their behavior which distinguishes them from the world. Not a sanctimoniousness, but a gracious, common-sense, proper poise which makes them at ease in living their testimonies.

Presenting Our Central Theme

(Continued from page 42)

church. The Bible is our standard, the Holy Spirit our Guide. Follow them. A holy, Spirit-filled life does much to convince others of the reality of heart holiness, and begets hunger in their hearts for a like experience. Let us live holy.

In conclusion: The importance of holiness and the need for it give it a central place in the plan of God, make it the central theme of the gospel and of the church, and demand that it be faithfully presented. Let us present it to all men by preaching, by teaching, by literature, by singing, and by holy living until we

*We'll girdle the globe with salvation
With holiness unto the Lord;
And light shall illumine each nation,
The light from the lamp of His
Word.*

The Whirlpool of Routine and Details

By L. G. Gordon

IN THE FIRST YEAR of my ministry Dr. Samuel Young, my district superintendent, spoke to a zone preachers' meeting on the subject, "The Church Boss." I cannot recall the full development of the message, but two things that were said and done left an impression on my ministry that remains today, and for which I shall forever be grateful. In times of temptation and testing they have come before me to settle me down and keep me going aright. Dr. Young dramatically answered the question, "Who Is the Church Boss?" by holding a large mirror before the preachers. We were the church boss! But before we became too elated, he proceeded to impress upon us the solemn responsibility of this privilege in such a way that we were left weeping before God for His strength and guidance, lest we fail in our great task. I have never lost the meaning of that message. The destiny of my church and my ministry lies within my own hands. I am the determinant factor, no matter what others may do.

This truth relates itself to our assigned subject, "The Whirlpool of Routine and Details." *I am my own boss.* I alone decide my daily schedule, my devotions, habits of study, calling, recreation, etc. This factor has tremendous advantage and possibilities, but also can become a whirlpool of danger and final disaster. No other profession offers the latitude afforded the minister at this point. He can come and go as he decides; but without fail his ministry and personal experience will reflect his adjustments here. That no human person is watching over him and he does not have to punch a time clock, and be gov-

erned by the standards that industry imposes upon its employees, should not cause him to use his liberty for license. *We are on our honor!* Happy indeed is the minister who has come to regard his task as more than a Sabbath day exercise, as a full-time calling that must demand of him his time as much as that of the doctor, lawyer, banker, or other professional man, and even more.

The danger is even greater when the study or office lies within the confines of his home. Many household tasks will present themselves that will rob him of the cream of his time. Interruptions will be in greater number. Fortunate is the minister who has a wife whose sympathies parallel his own in this matter. Many a good ministry has been ruined by too much attention to household tasks. I believe our good wives need our help, but not to the extent that we are tied hand and foot. There are exceptions to this rule. Sickness comes, and emergencies arise that will require more of the minister's time. But when this is the case, he will not be happy until he can once more assume a full-time schedule of ministerial habit.

Most of us live pretty routine lives. There are some who have the faculty of making everything that comes an excitement, and have every day filled with tingling experiences that charge their emotions; but they would not greatly excite the average. Our lives are quite routine and ordinary; but they can be, nevertheless, fruitful and rich above measure. The great danger is that routine should degenerate into monotony. We lose the keen perspective of our task. Study becomes dull

and tedious. Our devotions lack luster. We find ourselves in a rut, and we come to loathe our task, and many times ourselves also. But an even greater danger comes as a result of this monotony. Like plague follows famine, the minister to whom routine and details have become monotonous will turn to interests that are in part, or totally, unrelated to his calling, in order that he might find relief. *Unless these interests are curbed, or disciplined, they will swamp him in his own experience, and thereby render him unfit for the pastoral office.* It is the devil's business to wreck the Kingdom enterprise. What better way than to strike through the minister? Irreparable damage is done to the Kingdom everytime one of us fails. *May we not be his wrecking tool! May we live with a sense of the awfulness of our task.* There is no room in our ministry for mistakes. Some we will make, *but those we can avoid we must*, for by them great harm is done to the Kingdom. The pattern to shipwreck is varied, but the final result is always tragically the same. Paul says in effect, "I discipline myself, lest, having preached to others, I should become cast off."

When routine and detail become monotonous and tedious, the minister may find himself *busy* with many things. He may even reach the point where he searches after errands to run to take him away from the routine and details. These "fill up the time" but bring no fruit to his ministry. Simply to say we are busy is not in itself a credit to us, and may indicate a weakness that we are unwilling to face. We say, "We are on the run"—"going right out straight." But where are we going, and where are we running? Is it an errand for the Kingdom, or are we just running from routine and details?

Then again, the preacher may find himself overbalanced with secular pursuits, such as hobbies, real estate, sports, entertainment, etc. He passes the point of the legitimate and is reveling in the illegitimate. Where is that point? It is not too difficult to fix. It is the place where the interest of the incidental supplants the interest of the major, where the bulk of our energy is consumed upon the unimportant, and the important is uncared for. These pursuits in themselves need not be sinful, but become so when our practice of them is perverted by our overindulgence. The greater tragedy is that to derive continued pleasure from these secular pursuits one has to constantly enlarge the field, and finds himself getting in deeper all the time. What satisfies today must be increased tomorrow. As in the whirlpool, the pressure increases until the victim is drawn under, in moral and spiritual death. We mark men as having failed in matters of finance or morals, but if we trace far enough back we will discover their failure stems from their improper evaluation of the major and the minor, and their failure to discipline their indulgences.

Thank God, there are safeguards that can be erected. There is a way to make the routine and the details to be interesting and utterly devoid of monotony. We list them briefly.

First, a *planned schedule*—subject to change, of course, but, I repeat, a planned schedule that is generally adhered to. No one pattern will work for all; each must make his own, largely determined by the number of babies there are in the home. They are the greatest schedule wreckers that I know of.

Second, *disciplined habits of study*—Amen and Amen. Ours is a holy calling and requires a disciplined life.

No one ought to expect the honors of the ministry who is unwilling to harness himself to the discipline of the ministry. Candidates for their first license must be made to feel that *nothing* else they do is more important *than that they study*. It is my contention that any man who is undisciplined in his study habits is also undisciplined in other respects; such as finance and morals. This does not mean only the attaining of degrees or the passing of the course of study. It is *more* than that! It means an application of oneself to study that will cause him to be able to feed the flock. *This is our own safeguard*. As we feed our congregations, we ourselves are fed. I believe that as we preach, our message can be a blessing and a strengthening to our own souls. To preach is our great calling. The spiritual diet of our people is a vital thing. Many of us complain of our problems, but perhaps they would be greatly lessened if the food we gave out from the pulpit were more carefully selected and better prepared. Remember, the viciousness of an animal is greatly heightened by hunger. Perhaps by a little more study and preparation you could have turned that snarl into a smile. I suppose the question of borrowed sermons would be too hot to handle here, but sufficient to say that no sermon is ready to be given to your people until it has been made your own. Some may consider all this aside from my subject, but it does relate, and here is the point I wish to make—study, and the building of sermons, can become intensely interesting. To see the simplest truths as the Holy Spirit reveals them to you unfold, and build themselves into a message, can become the most thrilling experiences of your ministry. The person who hasn't proved this does not know how much he has missed.

Third, *don't let the details of your*

ministry mount up until they discourage you. Whether you use the weekly *stagger* system (no pun intended) of caring for them all in one day, or the *piecemeal* system of caring for a few each day, is not too important. What is important is that you take care of them in some manner. Unanswered letters, and even unread mail, can be a source of great embarrassment. Unfulfilled assignments can mark your ministry and render it ineffective. *Details are important*—take care of them. Get those church bills that come across your desk to your treasurer at the first opportunity. Don't let them mount up until the church's credit is hurt and you are considered inefficient by your people.

Fourth, *capitalize on your interruptions and learn to shift your schedule*. As I prepare this paper the phone has rung and news has come that one of our Sunday-school girls, whose parents do not attend, has been struck and seriously injured by a speeding auto. My information has not come from the parents. Here is an interruption but, oh, what an opportunity! I must go at once to call on the parents and also visit the hospital. I must not tarry! Everything else is less important; but it is going to change my whole day, for I had planned my calling for later in the day I have returned, and this is the way it went. I found a welcome and even grateful reception from the parents; they seemed greatly comforted to know the minister cared enough to leave everything and come to their aid; my prayers for the child cheered them greatly. I decided while I was out to make my other calls and devote the later time to study. My day has been interrupted and drastically changed, but, oh, what a wonderful

(Continued on page 65)

Melody in "F"

FEELING FOOTLOOSE and frisky, a feather-brained fellow forced his fond father to fork over his farthings. He flew far to foreign fields and frittered his fortune, feasting fabulously with faithless friends.

Finally facing famine and fleeced by his fellows-in-folly, he found himself a feed flinger in a filthy farmyard. Fairly famishing, he fain would have filled his frame with foraged food from the fodder fragments. "Fooey, my father's flunkies fare far fancier." The frazzled fugitive fumed feverishly, frankly facing facts.

Frustrated by failure and filled with foreboding, he fled forthwith to his family. Falling at his father's feet, he floundered forlornly, "Father I have flunked and fruitlessly forfeited family favor—" But the faithful fa-

ther, forestalling further flinching, frantically flagged the flunkies to fetch forth the finest fatling and fix a feast.

The fugitive's faultfinding frater frowned on the fickle forgiveness of former folderol. His fury flashed—but fussing was futile. The farsighted father figured, "Such filial fidelity is fine, but what forbids fervent festivity—for the fugitive is found! Unfurl the flags. With fanfares flaring, let fun and frolic freely flow. Former failure is forgotten, folly forsaken. Forgiveness forms the foundation for future fortitude."

—Forged and fabricated from Luke 15:11-32. Sent to the PREACHER'S MAGAZINE by Chaplain Robinson of Seattle, Washington, copied from the REVEILLE, a service bulletin.

The Whirlpool of Routine and Details

(Continued from page 64)

day—I have truly been a minister! The day is not wasted by the interruptions; it is enriched.

Finally, and most important, *maintain a fresh, prayed-up vows-filled relationship with God*. The smiling face of God, the peace of His approval, and a sense of partnership with Him become a rainbow in the midst of routine and detail. An hour spent in secret devotions puts harmony into the rest of the day. Christ's inaugural of the communion with His disciples (Luke 22) declares, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my

temptations [testings]. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." I believe the meaning to us is that Jesus gained His kingdom through service and sacrifice, and even so must we if we would be partakers with Him in His heavenly kingdom. Paul says it this way, "If we suffer [endure with him], we shall also reign with him."

Our perspective is not just another day filled with study, calling, letter answering, problem solving, routine, and detail. It is being workers together with God in building a mighty Kingdom. I repeat, with God in our day there is a rainbow in the midst of routine and detail, and a paean of praise in our hearts.

(Paper read at the Washington-Philadelphia District Preachers' Convention)

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