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FOR THE HEALING OF THE NATIONS

Ten Missionary Sermons
Compiled by C. Warren Jones

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FOREWORD

Someone has said that there is no end to the making of books. Be that as it may, we want to give our people one more book. We have a purpose in publishing these sermons. It would be sheer folly and a waste of time if we had nothing definite in mind.

Since there is nothing else like this book of missionary sermons in our denominational literature, we are attempting to supply that need. In other books you will find an occasional missionary message, but in this small volume, "For The Healing of the Nations," are ten missionary messages from our general leaders of world-wide missions. These sermons are from the pen of those who supervise, visit, and contact closely our work on the many mission fields of the world.

Our hope is that these messages will prove to be a source of great inspiration and spiritual blessing to the thousands of Nazarene pastors, missionary society presidents, and consecrated

laymen -- men, women, and youth -- who are interested in the spread of the gospel to the ends of the earth.

C. Warren Jones, Compiler

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INTRODUCTION

My first thought as I reflected on this volume was: Here's a book written by ten missionaries. It might well have been given the title: "Ten Missionaries Speak." No one would question this conclusion as to three of the writers: Rev. Earl Lee, a gifted young man who already has made a place for himself on the mission field in India; Dr. David Hynd, one of the oldest of our missionaries in point of service and a man who has distinguished himself in his service for the kingdom of God in Africa as but few who have carried the "Good News" to the heathen world; and Mrs. Louise R. Chapman, who was a very successful missionary in Africa, and is now a mighty power for missions and holiness as the head of our Nazarene Foreign Missionary Society.

Two of the other sermons are by Dr. C. Warren Jones, who served so efficiently for many years as our secretary for foreign missions, and Dr. Remiss Rehfeldt, who now fills this position with distinction. These men, with their intimate and extensive knowledge of our foreign missionary work and their direct contacts with the various fields, certainly have a right to be thought of as foreign missionaries, not only in spirit, but also in deed. When we hear from them with their burdens for the people who sit in darkness, surely we have a right to say that foreign missionaries speak to us.

The five opening chapters of this volume are by our general superintendents: Dr. Hardy C. Powers, Dr. G. B. Williamson, Dr. Samuel Young, Dr. D. I. Vanderpool, and Dr. Hugh C. Benner. These men, with their foreign visitation program which brings them into firsthand contact with our mission stations and our missionaries, may well be thought of as our missionaries at large. They are foreign missionaries in person as well as by proxy and speak with a passion and a vision which characterize only those who have been on the field. With hearts filled with divine love and moved by compassion for those in distant lands who need Christ, they share with us their burden and challenge in their messages.

Ten missionaries speak to us through the sermons in this volume, and we shall all want to know what they have to say.

Stephen S. White

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Sermon 1

SOME IMPLICATIONS OF OUR FAITH

Hardy C. Powers

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

There was a never-to-be-forgotten service one evening in the long ago. Great multitudes attended, and salvation flowed like a river. Christ himself, the great Master Preacher, was in charge, and "they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." Later came a poor scribe, riding along, no doubt, on a great wave of wonderment and admiration for the manifested power of God, and approaching Jesus said, "Master, I will follow thee whithersoever thou goest." But Christ, always scrupulously fair with the souls of men, was careful to point out that following Him always has implications, and that before final commitments are made the soul must accept all the implications of his faith, be they painful or pleasant. The Church of the Nazarene must accept the implications of her doctrinal position or she will in effect renounce that position.

In the preamble to the constitution of the Church of the Nazarene are the following words:

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also that we may co-operate effectually with other branches of the Church of Jesus Christ In advancing God's kingdom among men, we do hereby ordain, adopt, and set forth . . . "

Under the Articles of Faith, paragraph thirteen, of the Church Manual the distinguishing doctrine of the denomination is set forth more fully:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

There are implications in this doctrinal position. It centers the attention on Pentecost, and in the record of Acts 1:8 some of these implications are very apparent, both as affecting the individual and the group, for the Pentecostal experience was significant to "each" and "all."

Limitations of space confine us to those implications of group significance. There are some implications in our doctrinal position that we dare not ignore.

The church is positively committed to the message of holiness. We are to be witnesses of the power of the Holy Ghost coming upon us. A witness is one who was there when it happened; one who has had firsthand, unquestioned experience, who then bears the message to others. This message has characterized the history of the denomination from its beginning. Attorney George Aughinbaugh of Kansas City, Missouri, who has faithfully served the church for thirty-five years, gave as his opinion that one of the secrets of the continued growth and prosperity of the denomination was "the fact that you have manifested a dogged determination, amounting at times to downright stubbornness," to preach this glorious truth.

Dip into the history of the holiness people of the past half century, and you will hear the ringing challenge of this message of "second blessing holiness" from the East to the West, from the North to the South, at home and abroad; from camp-meeting platforms, college campuses, local churches, personal testimonies, and foreign fields. The memory of that message as borne by such men as Bud Robinson, H. C. Morrison, John Goodwin, R. T. Williams, James B. Chapman, Esther Carson Winans, Harmon Schmelzenbach, and many others still has power to stir and warm the hearts of many who are living today. That same message must characterize the church of our time. To deny it or neglect it in the pulpit or the pew would be traitorous to the past, to an avowed faith, and to God.

But this message implies a mission. For in order to witness one must find an unconvinced listener: at home (in Jerusalem), in the immediate surrounding district (in all Judaea and Samaria), and on the foreign field (the uttermost part of the earth). In fact, wherever man is found, the Pentecostal witness will seek to take the message either personally or by proxy. He must be a missionary, at home and abroad, for it is implied in his faith.

In South Africa years ago a sanctified minister was handed a copy of the Herald of Holiness. After reading it, he told a brother minister that he was planning to unite with the Church of the Nazarene when it came to work among the white people of that section. When asked how he knew the church planned to come, he replied that he had had no word of any kind from them but that any group that believed what the paper indicated the Church of the Nazarene believes would be forced by their faith to come and open work in that needy field. Eight years later the church arrived. That man saw the unavoidable implication of our doctrinal position.

A Crusade for Souls, one thousand new Nazarene churches this quadrennium, a minimum of 10 per cent of the local church income for world-wide evangelism, and the continued expansion of the work in foreign fields are not only characteristics of the denominational program; they are also implied in the program of Pentecost. Our message demands a mission.

Then again, Acts 1:8 implies a program of progress. The witness of the church faithfully given under the anointing of the Holy Spirit, in Jerusalem, Judaea, Samaria, "and unto the uttermost part of the earth," can mean but one thing and that is growth and expansion. New souls will be won, new bases established. All this implies constantly increasing costs. It is inconsistent to claim the faith of Pentecost and complain at the price of progress implied in that program, for it

demands an ever-increasing volume of spiritual power released through prayer, personnel, and finance. The prophet Joel indicates that one of the characteristics of a Holy Ghost-filled church will be its ability to recruit its ministry. When the Spirit of God is in the church, its youth will inevitably be called to special tasks. In order to utilize these new recruits, new churches must be opened and new fields entered, and all the corresponding obligations must be met by the church. The program of Pentecost was designed to challenge the entire resources of the Church all the time. If we reject the price of progress, we also reject the program of Pentecost.

A recent illustration of this program and its price came to my attention from one of the fields. A talented young engineer and his wife had been wonderfully saved and later sanctified. Soon afterwards his work required that he move to a section of the country where there was no church. They were greatly burdened over this situation. They made the matter a subject of prayer and finally decided to announce a service in their own home, hoping that a few of their neighbors would come for Bible reading and prayer. To their amazement some forty-five people attended. Challenged by the situation, the young man undertook to bring a message, afterwards announcing services for the following Sunday evening. Again their home was crowded with hungry hearts. This went on for some weeks; then the young engineer, because of the demands of his own work, made an appeal to the church for a spiritual leader. How can the church claim the experience of Pentecost and turn a deaf ear to such an apparently providentially opened door? The program is God-ordained and this church must pay the price of the progress implied.

Finally, the faith of Pentecost implies that our message will be Christ-centered. Jesus said, ". . . Ye shall be witnesses unto me." How futile is all church activity without Christ! I read somewhere of a woman who answered the doorbell one morning, and when she opened the door a man startled her by asking, "Do you know Jesus Christ?" She was so confused by the question that she closed the door without replying. Later she told her husband of her experience, and he said, "Why didn't you tell him you play the organ at the church, act as chairman of the social activities committee, and serve as president of the missionary society?" His wife replied, "The man did not ask me any of those things. He asked me if I knew Jesus Christ." We must offer the world Jesus Christ, mighty to save and strong to deliver from the guilt and stain of sin. To offer our sin-ridden, eternity-bound race, a shallow, man-inspired round of mere church activity is like offering ashes to a man starving for water or a painted fire to one who is freezing. The faith of Pentecost is not only founded on Christ -- it is Christ. It is a glorious, unhampered, unbroken, and personal relationship between the soul and Christ. He is the primary attraction. An efficient organization, a faultless technique, and purely human talent are all secondary. Only the uplifted Christ can satisfy. Said Jesus to the woman who sought water at Jacob's Well: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst."

At the time of the great Johannesburg Exposition in South Africa, it is said that the central committee of this great fair sought and found an old Bushman from the Kalahari Desert whose age was estimated at one hundred years. He had spent all the years of his life seeking water out there on the blistering sands of that terrible desert. He probably never had all the water he desired. The committee brought him into the fair, and for three days they showed him the achievements of civilized man, in art, in science, in engineering, and the like. At the close of the three-day period they brought him before the committee and asked him one question: "Of all these wonderful things you have seen, what has impressed you the most?" With a century of constant thirst back of him, the

old desert tribesman replied without a moment's hesitation, "It was that thing you turn and water comes out [a water faucet]." To claim the faith of Pentecost implies that we will make the Christ, who is the Living Water, the center of attraction. He alone can slake the spiritual thirst of men. He is the Living Fountain. The message of the Church to sin-crazed men the world around is, "Ho, every one that thirsteth, come." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

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Sermon 2

CHRIST'S CALL TO CRUSADE

G. B. Williamson

TEXT: Go ye into all the world, and preach the gospel to every creature (Mark 16: 15).

The total program of the Church of Christ is summarized in the Great Commission. The key word is "Go." From Pentecost until now the Church has been described as a "movement." It is geared to action. When the church becomes stationary, it also becomes stagnant.

There is no denial that the inner life of Christians must be cultivated and maintained by meditation, devotional reading, an secret prayer. But these things are not an end in themselves. They are the means by which strength, courage, vision, and faith are developed that one may be effective in doing the work of evangelism to which God has called all His people. Failure to appropriate the means of grace for the enrichment of the spiritual life will inescapably result in a deficiency in spiritual power. On the other hand, failure to hear God's trumpet call to crusade for Christ will result in the loss of our opportunity to save those for whom the Saviour died.

The ability to remain in the world and not be of it, and at the same time to be an active force in its redemption, lies in maintaining the church in a vital, glowing experience of Pentecost. Therefore, Jesus gave His followers the assignment, "Go ye into all the world, and preach the gospel to every creature." But He also said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This divine enduement will prove to be the secret source of spiritual power. It will also be the mighty enablement for doing exploits in world evangelism.

Thus it is seen that in Christ's command to crusade, He had in mind not only the evangelization and salvation of the world but also the preservation of the Church itself. It has been proved over and over again that the church which has not maintained the spirit of crusade has become like salt that has lost its savor.

I. Christ's call to crusade has universal scope.

The specific instruction was to share the blessed gospel with every creature by preaching and by teaching. The good ship Zion was not designed to sail on the narrow seas of nationalism or

of social or racial exclusiveness. She was built to traverse the wide waters of the great oceans of the earth and bear the good news to every shore.

The gospel is universal in its provision. The angel that announced the birth of the Saviour to wondering shepherds declared, "Behold, I bring you good tidings of great joy, which shall be to all people." St. Paul testified, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The whole missionary movement of the Church is based upon the fact that by His death on Calvary Christ provided salvation for all men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the language of Paul, There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The logical conclusion of the doctrine of limited atonement is that missionary work is unnecessary. It is based on a false assumption that we can do nothing to save the millions of earth. Having accepted that position, the church is certain to relax into apathy and indifference, which will result in her own ruin as well as the damnation of the race. Conversely, to accept the teaching of universal atonement lays upon the church the solemn duty to make Christ known to all men.

The gospel of Christ is universal in its adaptation. It is a message which meets the claimant need of men of all races, nationalities, and classes.

More than twenty years ago Dr. David Hynd, the distinguished Nazarene medical missionary of South Africa, was asked, "What is it that keeps you from loneliness and discouragement when you look upon the darkness, superstition, and sin of unenlightened people?" His ready reply was, "When I see that the power of the gospel will change the lives of dark-skinned men of Africa, just as I have seen it do in my native Scotland or here in America, my courage and faith are renewed, and I have the will and the power to carry on with the joy of the Lord as my strength."

Yes, the gospel is the power of God to liberate the drunkard, the dope fiend, the harlot from the bondage of sin. But it will also be the shining light upon the path of a youth of fine powers of mind and spirit to lead him through life without wasting his substance in riotous living. In the heart of everyone there is a longing for God. To all such, whether of the social high caste or low caste, Christ is the Light of Life, the Bread from Heaven, and the Well of Water springing up unto everlasting life.

The gospel of Christ will meet the need of every individual. When one has believed and obeyed its blessed truth, he will then be ready to make his contribution to a reign of righteousness and peace throughout the earth.

Since the gospel is universal in its provision and in its adaptation to human need, it must also be universal in its publication. Jesus did not make an unreasonable demand of His infant Church. What He required of them was possible of performance. The success which they achieved in getting the gospel to the world of their day is amazing. How much more, then, can He rightfully expect that we of this century shall cover the earth with the knowledge of the Lord as the waters

cover the sea! With ever-increasing speed we reach the most remote parts of the earth to carry the Word of Life. Recently Lord Beaverbrook, distinguished press magnate of Great Britain, heard the "Showers of Blessing" program from radio Luxembourg and asked for the message by Dr. R. V. DeLong. Last week a man in Auckland, New Zealand, told me he had heard "Showers of Blessing" from Quito, Ecuador, by short wave. He is in attendance at the Church of the Nazarene in his own city. The Bible in whole or in part has been translated into eleven hundred languages and dialects. Praise God, His Word is not bound! It will accomplish that which He pleases and prosper in the thing whereunto He sent it.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption, and release.

II. Christ's call to Crusade has personal application.

It was first issued to His disciples to whom He spoke. But all who received the gospel through their word were thereby commissioned to enlist in the crusade for souls. Jesus prayed for them, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18)) He added, "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20). Jesus promised His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, all in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). If the prayer and the promise can be appropriated by the church today, then the command must also be obeyed.

Therefore, the hearing of the gospel implies the obligation to share it. Jesus sent forth the twelve with the reminder, "... Freely ye have received, freely give" (Matt. 10: 8). Peter said to the lame man at the Temple gate, "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). Obviously he could not give what he did not have. But the corollary of the axiom is: What he did have, he was obliged to share.) St. Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1: 14, 15)

Salvation is of grace through faith. It is not of works, lest any man should boast. Since we have been saved through the grace of our Lord Jesus Christ we are debtors to all men to give them the gospel in the same measure that we have received it. It is ours, not to hoard, but to share. Our failure to give as we have received will result in the loss of the power unto salvation in our own lives. The Wise Man said, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11:6). Scattered abroad, the gospel seed will never rot. It will produce the harvest. Withheld, it is sure to deteriorate and become unfruitful. Given to men, it becomes the

standard by which they are judged. Denied by those who have received, in the day of judgment it becomes their condemnation rather than their salvation.

The realization of one's obligation calls for a commensurate consecration. Paul said, "... as much as in me is, I am ready." Our total resources are dedicated to God for the spread of the gospel throughout the earth. To the sanctified man the occupation by which he earns a living is an avocation. His calling is to give his all for the publication of the good news that a Saviour has come into the world to redeem all men.

If God can best use a Christian in full-time service as preacher, teacher, or missionary, then he is ready to fill such a place to the utmost of his ability. If God can best use him as a worthy layman devoting his time to business or a profession, he is ready and willing to apply himself diligently and then recognize God's prior claim upon his time and resources. In any case, he is wholly the Lord's, subject to His blessed will and dedicated with all his powers to the one aim that all men everywhere shall hear the gospel and be saved.

If the total power of the Church in personnel and property were given in a complete dedication for the fulfillment of the Great Commission, the world could be evangelized in one generation.

III. Christ's call to crusade is temporal in its demands.

It must be fulfilled in the era called time, which is between the eternity past and the eternity to come. The men of that first Christian century valiantly obeyed the command of their risen Lord. They succeeded to a degree that is amazing. But what they did in their generation must be repeated in each successive one. Their obedience and their success provide inspiration and greater obligation upon those who follow in their train. Had our immediate predecessors reached the last man of the race, we would still be duty-bound to sound out the Word of the Lord in this our day. Since they did not, our burden is the greater.

The work of world evangelism is to be done in this dispensation. It will not be accomplished in some future era when the opposition will be less formidable or intense. Neither will it be done by some heavenly beings who will possess greater power than that made available to us. Angels will never be delegated to preach Christ and His power to save lost men. This commission is given to redeemed men. They have the gospel which is the power of God unto every one that believeth. They also have the quickening, energizing power of the Holy Ghost sent down from heaven. This gospel proclaimed by men endued with the power from on high is the means and method of world evangelization.

The time is now. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). There is no other time than now for Christians to do their work. There is no other time for this generation to hear the gospel. We shall soon finish our brief day. Our contemporaries will soon be with us in eternity. Let us watch for their souls as they that must give an account, that we may do it with joy and not with grief. Let us share the sense of urgency of the Saviour, who said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

God in His great mercy has given us another chance. In spite of the holocaust of death and destruction which we call World War II, it has served to make us keenly aware that ours is one world. Space has been annihilated. Barriers of race and color have been removed. Ambition and aspiration for self-government and higher standards of living have been awakened in earth's most isolated places and among most underprivileged people. The whole world is on the march. But whither are we bound? Only the gospel of Christ offers a guiding light to a better day. Only the power of God can make men trustworthy neighbors. It is time to accelerate the tempo of the forward march of Christianity. We cannot offer our ancient excuses for failure. We cannot move at the pace of other generations. This is the day of speed and power. The Church of Christ must catch stride with the progress of science and invention. Her delay can only mean another war, far worse than the last one. World War III cannot be won. General Douglas MacArthur has said, "With the present weapons there no longer is any advantage to winning a war. Everyone loses, with the victor only losing a little less than the vanquished."

Not long ago we stood within the walls of that building in Hiroshima, Japan, which has been left as a grim reminder of the first atomic explosion. We are told that now we are making bombs a thousand times more destructive. It was an awesome and terrifying experience. The next day we visited the installation of the Atomic Bomb Casualty Commission near that city. The head of the commission, Dr. Taylor, gave us a ray of hope. He said our study of the effects of atomic power is only 10 per cent for destruction. It is 90 per cent for promotion of peace and progress among men of all nations. To give that prospect any hope of fulfillment, we must speed the work of spreading the gospel of Christ in every land.

Everywhere the hearts of men are hungry. Let us speed up our work of evangelization. It will demand more sacrifice, a greater volume of prayer, and a daring faith not yet demonstrated. Today is the day of salvation. The world is in a state of flux. "The times are out of joint." But in days like these the minds of men are fluid and receptive. Their hearts are yearning. This is the hour for revival and salvation. In such a time as this in which we live, great religious awakenings have been witnessed, and powerful spiritual movements have been born.

Jesus said: "Go ye into all the world, and preach the gospel to every creature ... Tarry ye ... Until ye be endued with power from on high ... Lo, I am with you always, even unto the end of the world."

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Sermon 3
A DEBT BORN OF FAITH
Samuel Young

TEXT: I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:14-16).

In the preface to his celebrated commentary on Romans, Martin Luther characterizes this book as "the clearest gospel of all." It was his opinion that the Book of Romans was well worth memorizing by all Christians. Of course, Luther had a special debt traceable to this book, and he counted on it rather heavily in his great work as reformer. Justification by faith, as the key to true righteousness, is the dominant theme of the book, and its accents are clear and reliable. But such a glorious message with its radiant confidence carries with it an obligation, according to Paul. He was so utterly captivated by this gospel of the Lord Jesus Christ that he openly acknowledged his eternal obligation to preach it to all men. His debt was actually born of faith, and this faith was born of the gospel itself.

Paul maintains that all other efforts to obtain righteousness have been demonstrated as futile. The Gentiles (the heathen), he observes, are in moral ruin, and even their religious sense has become perverted. They actually "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Likewise, the moral sense has become corrupted and paralyzed: for, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32). This is his climax to one of the most vivid but horrible pictures that has been painted by the pen of man to describe the iniquity of the human heart as it is generally found in heathen lands.

Likewise the ineffectiveness of the Jewish law to reach the deepest needs of man and to effect a spiritual power adequate for the situation argues for a new order and a new day. Paul points out that the name of God itself is blasphemed among the heathen by the very disobedience and sins of the Jews, and in sweeping summary he concludes that Jews and Gentiles alike are all under sin.

It is against this dark background that Paul declares his unabashed and unashamed faith in the power of the gospel and confesses his unpaid debt to proclaim this gospel with its emancipating and cleansing power to all men everywhere. The scope of human need is broad and world-wide; therefore, the gospel evangel must cover the same area. Human sin has reached an unfathomed depth, but the gospel is as adequate as our human defeat. With unhesitating confidence he includes Greeks and barbarians, wise and unwise, in his personal obligation. There is no culture that cannot be penetrated by this gospel, and there is no intellectual darkness that can put out its light.

How thrilling to observe this range of the gospel reach among the early apostles themselves! There was Paul, the trained Pharisee, who had counted all but loss that he might gain Christ and receive that true righteousness that is born of faith. Beside him we observe Peter, the horny-handed fisherman, whom God had chosen to be the first apostle to the Gentiles and who first defended and introduced to the church at Jerusalem Paul and Barnabas and their breath-taking and world-shaking adventure of giving the gospel to the heathen (Gentiles).

Some three years ago while I was visiting the mission stations of our church in the Cape Verde Islands I was impressed with this wide reach of the gospel that includes all classes. While on the island of Brava, where our work was first begun, I observed in church that Sunday morning an attractive usher dressed in white, who, with dignity, ease, and dispatch, was helping to seat and arrange our overflow congregation. I had met this distinguished looking gentleman the night before

at an informal reception held at the parsonage in my honor and learned that he was the government administrator of that island. The gospel had found him, and the message of holiness had transformed him until he, too, was numbered with that band of those who followed the lowly Nazarene and were not ashamed of Him. I was proud to own this man as, and was confident that he was, my brother.

On that same trip, as I traveled from the island of St. Vincent to Brava, I journeyed on a sailing vessel in primitive and true Cape Verdian style. The boat was for our exclusive use for some two weeks, and I had opportunity to get acquainted with the captain and his crew. The sailing was primitive but expert. Included in the crew was one who, I learned, had recently found the Lord and joined our church in St. Vincent. He was one of the deck hands. After I met him, I could readily identify him by the multiplicity of patches on his trousers, but he was happy and pleasant all the time. On inquiry I discovered that his wages amounted to ten dollars a month in American money. I also learned that his family was large and his responsibilities great. I observed his daily diet—some black coffee and dark bread constituted his breakfast; at noon and night he ate the same dish without any variation, beans and corn, corn and beans -- but he was always careful to return thanks.

One afternoon while I sat on the deck alone I saw our Nazarene sailor come from below carrying a large sheet of brown paper in one hand and in the other a hard-covered book about the size of a small hymnbook. I watched him while he worked for ten minutes or more smoothing the wrinkles out of the brown paper, and he then carefully used his seaman's knife to trim it and make this paper into a cover for his book. Such care and deliberation were manifested that my attention was caught and held. Finally when the job was completed, I walked over to him and by a gesture requested to look at his book. Just as I supposed, it was his Bible. Before he gave it to me, he patted it tenderly with his hand, touched his heart, and then spoke in his own language these words: "So good!" I held that Book gingerly in my hands and opened it carefully only to observe a well-marked Bible owned by one who could scarcely read. There were some stains there, too, indicating it was well used, and I thought I detected salt water spots that may have come from his eyes as well as from the ocean spray. Suddenly I discovered myself struggling to keep back the tears as I realized that this man, too, was my brother and that he had found the Way, the Truth, and the Life. Then as I smilingly handed back to him his precious Bible, it came to me with a humbling sense of peace that I had had a small part in the sending of the missionaries to this man's island through the General Budget of the Church of the Nazarene and that through the same source I had helped in a measure to subsidize his purchase of this precious Book. The gospel reaches the wise and the unwise.

But this debt that the apostle acknowledges also has an immediacy about it, an urgency. It includes the people and city addressed in the letter, Rome: for Paul's obedience has the language of "now" in it. "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15).

Paul himself was essentially a pioneer and also a world citizen. He did not want to build on another man's foundation. He usually wanted to build that himself, but with Rome it was different. The work had already been started there. The faith of these Christians had been spoken of throughout the whole world. Nevertheless, Paul wanted to be with them and to impart to them certain spiritual benefits. More than that, his desire to stop at Rome was related to a larger

venture, and that was to extend his missionary enterprise to the West on his journey to Spain. "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company" (Rom. 15:24). Paul now considers his work in the East concluded when he observes, "But now having no more place in these parts" (Rom. 15:23). But Rome carried a must in it now: "I must also see Rome" (Acts 19:21). This was the crossroads of the world both in trade and intellectual commerce, and political significance, and it was strategic for the world vision of this world citizen. Previously Paul had tried a time or two to visit Rome but was hindered providentially. Now his vision and personal response had met in an immediate readiness to go. He was waiting for the divine signal.

This readiness to preach at Rome, for Paul, also indicated a faith, inasmuch as he recognized the depth of sin and wickedness in this capital city. Rome was a citadel of evil, but where could Paul find a better place for a bastion for righteousness? To be sure, there were saints in Caesar's household, but it was in this great city where Satan's seat was that he wanted to help establish a strong church which would be world-reaching and missionary in its outlook.

How often God has vindicated the faith and obedience of His servants in the spread of the gospel of redemption in the midst of seemingly insurmountable difficulties and opposition!

I can well remember the day when our missionary work in India moved at a depressingly slow rate. The cost in men and money was terrific, and the relative returns in outward confessions seemed disproportionately low. Even responsible leadership in the church kept asking themselves how long we must pay this ghastly price of blood and tears in this hazardous venture. After an adjustment in the territory to be explored, the faith of the church prevailed, and we kept on. Soon the tide began to turn; the patient seed-sowing began to bring forth a harvest. The weeping of divine compassion had accompanied the precious seed of the Word, and the rejoicing was begun. Some of the pioneers themselves did not witness this harvest, but their sons in the gospel did. God did not fail to give the increase.

Another illustration of this came to my attention in 1950 during my visit to the Cape Verde Islands. On the island of St. Vincent I discovered a new and flourishing work where our missionaries, Rev. and Mrs. Earl Mosteller, had been residing but seven months. Already they were averaging approximately seven hundred a Sunday in all of their Sunday schools in that area. I then recalled that some twelve years previously Dr. J. B. Chapman, the general superintendent then visiting the field, had advised Rev. and Mrs. Everette Howard, the lone missionaries of that day, to leave St. Vincent for the time being and endeavor to establish the work in Praia, the capital city of the islands, in another place. This advice was occasioned by the hindrances and conflicts that were so overwhelmingly great at that time. The Howards left St. Vincent and did the work that Dr. Chapman gave them to do in Praia. I am sure that the strategy of his advice was well founded, but the Howards never gave up their desire to see a strong work in St. Vincent, the island where the through traffic stops and where the high school for the islands is located. The progress I witnessed in my visit twelve years later was in answer to their prayers and tears.

"Rome also" thus includes the land and area of difficulty.

Likewise "Rome also" means the gospel of the new frontier, new places, new openings. For Paul, Rome would be a base for his new missionary enterprise, even as Antioch had been in the beginnings of this gospel to the Gentiles (heathen). Nearly thirty years ago I heard Dr. George Sharpe, the founder of our work in Great Britain, say: "If I were a young man today, I would go to Australia and New Zealand with the message of holiness. Our church ought to be established there. They need our message." Today our work is well begun in Australia, and the purchase of our Bible college for Australia has just been completed in a venture largely subsidized by our general N.Y.P.S. And the Nazarenes in Australia. Less than ten days ago I learned of our first church organization in New Zealand—a band of twenty people who have dared to plant the banner of holiness in their beautiful country with a faith that declares that holiness in its beauty and power is for New Zealand also.

Even while I write today, I know of a young couple in the Southland who have recently resigned their charge. They are all packed up and ready to go, waiting only for their passport and visa to begin a new venture for the Church of the Nazarene in establishing a church in the Panama Canal Zone, with the hope and vision that this might be the opening wedge for reaching the country of Panama. Out there in the Canal Zone there are a little band of Nazarenes now in the military service who are praying and working and believing that God will use them to establish a holiness church in that busy crossroads of America.

Paul's obligation to the souls of men around the world was also based on his unashamed confidence in the effectual power of the gospel itself. This gospel could do what needed to be done for men if only we would expose these men to its message and they in turn would respond with humble, obedient faith. The debt to all nations and all classes gripped Paul because he felt that the divine deliverance was adequate for the need of all. It was suited to all and free for all through divine grace. Therefore, it should be offered to all by the human servants, the Christian missionaries and witnesses. It was this mighty and all-embracing cosmic view that made Paul feel his debt. "God was in Christ, reconciling the world unto himself." Therefore, Paul felt, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5: 19, 20).

The terms of this gospel were simple, penetrating, and universal -- "to every one that believeth." With such an approach every land could be reached and all classes touched, this despite the sinfulness of sin. In truth, sin was such that no one but God could deal with it, and this God did and then "commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). One theologian has observed, "The atonement was a task fit for the energy of God," and the victory of Christ's cross is evidenced by the power of the open tomb. The gospel does not ask for quarter from sin in any form or among any people. The gospel means "salvation to every one that believeth." To find a man, a class, a people, a race bereft of God is to observe the worst form of loneliness, and, according to this Bible view, it means that they are without hope. To these we have good news, and the nature of their disaster and the triumph of our message make it imperative that we do not deny them. In this venture our faith must not stand in the wisdom of men but in the power of God. Neither must we give way to the sign-seeking desired in religions of magic; for our answer is in the dynamic of a moral transformation that is wrought by God himself. There is no essential difference among men in their basic needs and in their fundamental response,

"For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 12, 13).

With such a heritage of faith as the Church of the Nazarene enjoys today, what a sense of obligation must be ours! What have we that we did not receive, and at what cost? Paul wrote the Roman church that when he would get to them he would "come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). But I would remind you that he proposed that trip en route to a world missionary enterprise. So far as I know, he went to Rome as a prisoner but also as a servant of the Lord Jesus Christ and as a debtor to all men in need. If our church would possess and retain and exemplify this same fullness of God that is ours through the message and experience of heart holiness and the indwelling Spirit, then our fullness must be made manifest by an overflow and a spirit of sharing. The same inescapable debt that confronted Paul is ours today. His argument, his logic, his spiritual facts are unanswerable. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 14, 15.)

With such a heritage as we enjoy today, how can any local congregation or district in our connection give less than 10 per cent of all its total receipts to the world enterprise of our church? How can we sin in ceasing to pray for our missionaries and national witnesses around the world? How can we hold back our sons and our daughters if they are Spirit-filled and Spirit-led? How can we delay any longer in this "Crusade for Souls Now" unless we deny the very gospel that we profess? I am debtor to all, and now I am ready to go: for I am not ashamed of this gospel of Jesus Christ.

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Sermon 4
BALANCED MISSIONS
D. I. Vanderpool

Christianity and missions are inseparable. Jesus came into the world on a mission; that mission was to provide redemption for a lost world. He sent His disciples into the world on a mission; that mission was to tell the story of redemption to that lost world. When the boundaries of redemption are discovered, the Church will then know when and where she can lay down her burdens and relax.

"We have a story to tell" can well be not only the theme of a song but the heart cry of the Christian Church from the first century to this one and on to the last one.

After His resurrection Jesus walked with His disciples for some days and talked with them of things pertaining to the kingdom of God. It would be very interesting to know all that He said, but of course that is impossible. But it is easy to deduct that the theme of His conversation was world-wide evangelism. His climactic statement before He broke the power of gravitation and ascended on high was: "But ye shall receive power, after that the Holy Ghost is come upon you:

and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

In that final statement to His disciples we find the summing up of the fireside, seashore, mountaintop, and closed-room conferences which He held with His disciples before His ascension. In it at least four things are found that pertain to the kingdom of God.

First, the Holy Spirit is designated as the One who would energize the Church for her task -- "Ye shall receive power, after that the Holy Ghost is come upon you." Not power accumulated by lobbying, backslapping, scheming, and finally sharing a place in the political world; not power received through amassed wealth or from favorable standing among the rich; not power conferred by the intelligentsia or secured through worldly wisdom -- but spiritual power, heart-energizing power, power from above. Power that removes the chaff and purges the flour. Power that puts men over the city wall at midnight. Power that makes men ride out the storm and shout at the close of the day, "Sirs, I believe God." Power that makes men choose to die rather than to disobey.

"Ye shall receive power, after that the Holy Ghost is come upon you." The Holy Ghost clothes with power, endues with power, and reinforces the soul with power. His coming reams out selfishness, burns away moral cowardice, and cleanses the temple into which He moves to become "the Man with the drawn sword." Holy Ghost-imparted power is Christ's method of energizing His disciples -- be it the task of Peter, the preacher; or Stephen, the steward. Without His power the church is like a great railroad engine with no fire in the furnace, no steam in the boiler, no power to move the train loaded with valuable freight.

A few years ago we erected some new buildings at our campground. New electrical kitchen equipment was installed. Finally the electricity load became so heavy that great care had to be taken not to burn out a fuse and leave the camp in darkness. Just one electric light too many would cause trouble.

When appeal was made to the power company, we were informed that the company had abundance of power and that they were not responsible for our dilemma. The company went further to say that the fault was ours. Our transformers were too small and our wires too light. Nothing could be done about our trouble until we rewired and secured larger transformers. We paid the price -- rewired, got new transformers -- and our trouble was past. We could attach anything we needed, and there was power to run it.

Sometimes we are inclined to think the church is carrying a capacity load. But, thank God, we can rewire, bring on new transformers, and have power for every need. The energizing Holy Ghost waits now to come upon the church to meet her ever need.

Second, we note that the task of the Church is to evangelize. "Ye shall be witnesses unto me" -- not secret disciples, bystanders, or fence straddlers -- but witnesses. Witnessing implies testimony. The Church has a story to tell. It is the greatest story ever told: the story of Jesus and His power to save; the story of how He became poor that we through His poverty might be made rich; how He died and rose again that we might have life and have it more abundantly. We are His witnesses. What we saw, what we heard, what we felt, what we know -- all of this we must tell.

Our task is to evangelize by every means. In sermon, lesson, and song; from pulpit, classroom, and radio, our wonderful story must be told. Jesus is mighty to save and strong to deliver. Jesus is God's answer to the sin problem; Jesus can deliver from the guilt, bondage, and pollution of sin -- these are glorious truths that go into the story which the Church must tell.

The Church has not been called to erect churches [buildings], or hospitals except as they fit into the great task of evangelizing the millions of earth. There is nothing else in all church work so important, so thrilling, and so fruitful as evangelism.

The third thing pertaining to the Kingdom which is indicated in the theme sentence is that the Church must equalize her efforts at home and abroad -- "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

In symbol today "Jerusalem" represents our local churches and local interests; "all Judaea" represents our districts here at home; "Samaria," our overseas home mission fields; while the "uttermost part of the earth" clearly pictures the faraway missionary lines of the church wherever we may operate!

The word both is the equalizer. The task of the church is "both" near and far, not one to the exclusion of the other. Jerusalem is the base from which the good news starts; without "Jerusalem" there can be no "Judaea" in church endeavor. Without "Jerusalem" and "Judaea" there can be no "Samaria" and no "uttermost part of the earth." The lifeline of glorious truth can never reach the uttermost part of the earth unless there is a home base upon which to stand and a strong arm with which to swing that lifeline. The policy must be one beachhead after another, farther out and farther on, until the good news of the church is carried to earth's remotest bounds. To be a good home missionary an individual must be a foreign missionary at heart. One must see the value of a strong home base and all of the beachheads in between.

The Holy Ghost, operating along God's plan, forever binds the words "home" and "foreign" inseparably together with that one word "both" in Jerusalem, all Judaea, Samaria, and the uttermost part of the earth. In the task of the church an individual will not make a good witness afar until after he has been a faithful witness at home.

No church or pastor who has a proper evaluation of the word "both" will ever pit foreign missions against home missions or vice versa. God plans to equalize our interest by the word "both," thus carrying on His plan for world-wide evangelism.

I knew a man who gave to the church his entire crop to be harvested and sold with the understanding that all of the money would go to foreign missions. At the same time his local church was badly in need of money to repair the leaking church roof, and the district home mission program was in dire need of funds. The district superintendent had mortgaged his worn, battered furniture for seventy-five dollars to pay rent on a building in which to hold a revival and organize the Church of the Nazarene. That was thirty years ago. A short time ago it was my privilege to dedicate a lovely, remodeled church property valued at \$125,000.00 belonging to the church which had been organized through the investment of that seventy-five dollars. This church has helped to organize other churches in the city, has gone all out for district home missions, and has

given thousands of dollars to the General Budget. The man whom I mentioned above needed a vision of balanced missions.

The last thing I note is the importance of emphasis. "Ye 'shall' receive power, after that the Holy Ghost is come upon you: and ye 'shall' be witnesses unto me." Jesus emphasized that power would be given and that, when the power of the Holy Ghost was given, He would make witnesses out of His disciples. The need for this emphasis is evidenced by Bible examples. Jesus said, "Let us go into the next towns." He also said, "Other sheep I have, which are not of this fold: them also I must bring." Home and foreign missions were on His heart. He gave emphasis to His heart cry and inner longing when He said, "Go ye into all the world, and preach the gospel to every creature."

The Early Church emphasized the importance of the things that pertained to the Kingdom when, after prayer and fastings, they laid their hands upon Paul and Barnabas, and sent them away to a new field. No Early Church member sat down and said, "Let someone else do it." The story was pent up as a fire in his bones. His only comfort came from being a witness.

Paul emphasized evangelism by his extended missionary trips. He would rather go in chains than not go at all. Harmon Schmelzenbach would rather go to Africa and die than not go at all.

The incoming of the Holy Ghost guarantees the outgoing of the glorious message of redemption. Spirit-filled men cannot and will not discount or neglect world-wide evangelism. Balanced missions must be emphasized in the church, Sunday school, N.F.M.S., N.Y.P.S., and Juniors until every group feels the grip of missionary responsibility. Jesus emphasized the shall in being energized and the shall in evangelizing far and near, and He did it that the world might be given a fervent, Spirit-filled, balanced missionary program. Balanced missions which give assurance of world-wide evangelism was the all-important matter lying nearest His great heart. He talked about it, gave instruction concerning it, and provided power and plans to bring it to pass.

Shall we not take to heart His parting message ever, as we do the last words of our departing loved ones, and go all out to inspire the church everywhere to launch anew a world-wide evangelism program based on balanced missions?

The heart of the Master's parting message was energize, evangelize, equalize, emphasize. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

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Sermon 5
THE "GO" IN THE GOSPEL
Hugh C. Benner

SCRIPTURE: John 4:31-35; Rom. 10:13-15; Prov. 11:24

The Church of the first century was principally a missionary enterprise. Those early Christians possessed practically none of the tangible assets of the modern Church. In the beginning they had no church buildings, no New Testament, no Christian hymns, no Christian literature, no prestige, no protection, no specialized departments, and only the simplest type of general organization. They soon came into violent conflict with two formidable forces of opposition: the Jewish religion and the civil government of Rome.

But in spite of these problems the Christians of that early day, "filled with the Holy Ghost," were irresistible, and produced what is probably the greatest single century of Christian achievement. The fullness of the Spirit gave them vision and spiritual "drive" which moved them out into a program of evangelism that included "every creature," and extended "unto the uttermost part of the earth."

Their success did not come as the result of a great mass movement. It was rather the result of the penetration of pagan territory by individual Christians who gave their witness to the redeeming grace of Jesus Christ and brought the lost to Him. They had sensed and accepted the challenge of the Great Commission. They were gripped by the "go" in the gospel.

Jesus Christ and Evangelism

This evangelistic spirit is fundamental in vital Christianity. It was this which Jesus Christ emphasized to His disciples in John 4, and this spirit of outreach is consistently the spirit of our Lord's ministry, message, and mission. In connection with the Nativity, when the angel gave the joyous message to the shepherds, the record tells us that they said, "Let us now go . . . And see." And having seen, "they made known abroad the saying which was told them concerning this child."

After the Resurrection, when the disciples came to the tomb, the angel's message to them was, "Go quickly." There was no suggestion of remaining near the empty tomb. With Christ risen, the tomb ceased to have any particular attraction. The spirit of the Resurrection was that of following the living Lord into a world that needed His gospel.

As Jesus Christ came near to the time of His ascension, He continued this emphasis. It was then that He gave the Great Commission, "Go ye into all the world." It was at that time that He declared, "Ye shall be witnesses unto me . . . Unto the uttermost part of the earth." Thus, the basic message of the Ascension was, "Go."

And what of the Day of Pentecost? On that epochal day, as the disciples waited before God in accordance with their Lord's injunction, "they were all filled with the Holy Ghost." Imagine trying to hold that group in that room! Filled with the very Spirit of God himself, it was inevitable that this basic interest of the heart of Christ should be in evidence. It seems that they veritably burst forth from that Upper Room. The burning Spirit of Pentecost made it impossible for them to sit around and enjoy their spiritual victory. Out they went into the streets of Jerusalem, and within a few minutes the Apostle Peter was giving fearless and forceful expression to the truth and claims of the gospel of Jesus Christ.

In the light of the emphasis on "going" which is found in connection with these major experiences, it is not at all strange that the same emphasis is like a golden thread running through the ministry of Christ. He knew the tendency of humanity to become self-centered and limited in vision. He knew the power of the temptation to turn toward a human program of self-interest, and against this He gave His exhortation of warning, "Lift up your eyes, and look on the fields."

The Apostle Paul and Evangelism

This missionary spirit of Jesus Christ was a major element in the Early Church and found its perfect expression in the message and activities of the Apostle Paul. From the time of his conversion he was gripped by the evangelistic mission of Christ and His Church. To this he gave himself without reservation. This intense evangelistic endeavor was not the result of outward compulsion, but rather it came from within his redeemed heart. In his writings we may find expression for the deep and true and worthy motives of Christian evangelism.

Missionary Motivation

1. Our Debt to Christ

In the first chapter of his letter to the Romans, Paul declares, "I am debtor." While the expression of this debt was in relation to men, it is clear that the source of it was his relationship to Christ. Behind this expression is his memory of the Damascus Road. Paul never could move very far away from the power and glory of that experience. From a proud, selfish, bigoted, bitter, murderous Pharisee, hating Christ and all that belonged to His way of life, he had been transformed into a meek, unselfish, devoted Christian, loving his Lord with a deathless love, and willing to sacrifice even life itself to win a lost world to Christ. Paul had come to know this "power of God unto salvation," and his fellowship with the Master made him feel in such debt that only a life of full and sacrificial service could satisfy his sense of responsibility and indebtedness to Christ.

This same strong sense of debt to our Lord should move us to ever greater efforts in behalf of a world without God. Sometimes we are prone to act as if we always had been saints. But a moment of reflection will remind us that once we, too, were sinners, far away from God, "burdened with sin, and oppressed," guilty and condemned before God. But through the atoning death of Jesus Christ, and by faith in Him, we were "brought nigh," the burden was taken away, we were justified through His grace, and came to know "the peace of God, which passeth all understanding." This gracious experience with God should keep us ever under a deep sense of responsibility to give this glorious message to all men everywhere. To do less is to impose and presume upon the mercy of God.

2. The Need of the World

Jesus Christ was moved always by the need of men. His whole ministry was directed toward human need. A professed Christian who has no concern for the spiritually needy represents an incongruity. Vital Christian experience carries with it a concern for the needs of others.

Paul gives expression to this element of Christian life in a series of questions. After declaring the glorious truth, "Whosoever shall call upon the name of the Lord shall be saved," he continues with the inexorable and undebatable logic of Christian evangelism. "How then shall they call on him in whom they have not believed?" "How shall they believe in him of whom they have not heard?" "How shall they hear without a preacher?" "How shall they preach, except they be sent?"

These questions bring every vital and sincere Christian face to face with a world-wide responsibility, based on need. Every Christian, whether preacher or layman, is bound into this chain of evangelism. For the most part, the problem is not that of securing preachers. Through the years of our denominational history God has laid His hand on thousands of our young men and women, and they have responded to this divine call. And today thousands of them feel this call to give themselves to the work of the Christian ministry at home or abroad. No, the problem is not found in the question, "How shall they hear without a preacher?" Even now, there are fifteen hundred of them in actual preparation in our Nazarene colleges and the Seminary.

The problem is: "How shall they preach, except they be sent?" Our hundreds of thousands of laymen find their greatest area of missionary responsibility in that last phrase. God does not work at cross-purposes. When He calls one to missionary service, He has somewhere the potential means of support. One of the most distressing tragedies of Christian service is that of answering a call to foreign missionary activity and then finding the actual appointment deferred year after year for lack of financial support until it is too late to fulfill the God-given mission. The unspeakable need of the world should impel every Christian to see to it that his full responsibility is discharged, wherever he may find himself in this chain of evangelism.

3. Love for Jesus Christ

As strong as is the sense of debt to Christ, as demanding as the need of the lost world may be, there is yet a more valid and gripping motivation: love for Jesus Christ. The compulsion of duty and debt may be legalistic; the need of the world may elicit a response that is largely philanthropic. But deeper than duty or philanthropy is the constraint of divine love. The soul that is redeemed, whose sins are forgiven and whose heart has been cleansed from all unrighteousness, feels not only a love toward his Saviour but as well a love for those who are away from God. Those for whom Christ died become the concern of every true follower of Christ.

Such a love for lost souls makes the individual a sharer in the divine redemptive mission in the truest sense. Such a motive impels the Christian himself to become a soul winner, and causes him to consecrate all his powers and possessions to this, the greatest and most fundamental concern of the Christian and the Church.

The Law of Increase

The Church of the Nazarene was born in an atmosphere of missionary fervor. The motives discussed earlier were present in abundant measure in those early days. The Great Commission was taken seriously in relation to both home and foreign evangelism. The rapid growth of the first two decades can be attributed to this fervent, soul-winning activity.

The tendency of any group, when it has grown to sizable proportions, is to become self-satisfied and self-centered. Local demands for new or improved facilities, the need for more adequate support of pastors, and other local interests tend to consume an increasing proportion of the financial income of the church. The pressure of local church indebtedness often constitutes a strong temptation to neglect the world-wide responsibility of the congregation.

True, the local needs must be met and the local church adequately financed, or complete failure will result. But no local financial project is justified which will compel the church to neglect its wider responsibility. Churches, as well as individuals, face the spiritual law of increase. Centuries before Jesus Christ lived on earth, the Wise Preacher declared, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Such a principle sounds foolish to the world, but it "makes good sense" to the spiritually minded.

Our Lord was dealing with the same issue when He said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Hoarding has no place in the Christian gospel, for either the individual or church. That church which is generous toward the world-wide outreach of the gospel will know the blessing of God, both spiritually and financially. But that church which "withholdeth more than is meet," that hides behind debts and other local issues to excuse itself from its full share of missionary support, will come to poverty of both spirit and purse.

Jesus Christ said to His disciples, "Go ye . . . And, lo, I am with you." But we need to be reminded of the reverse truth: If we go not, He will not be with us. Our only means of guaranteeing the Divine Presence is to enter fully into our part of the divine mission. To fail at this point is to doom the church to poverty and defeat.

Divine Urgency

"Crusade for Souls Now." This watchword of the Church of the Nazarene carries with it the sense of urgency which is consistent with the teachings of Jesus. "The fields . . . Are white already to harvest," were the urgent words of the Master. The "Go" in the gospel is not a word for tomorrow but for today. The forces of evil and of anti-Christian propaganda are not inclined to wait. Day and night they work with a desperation and a sacrificial spirit that is beyond belief. Great areas of the world are now open to the gospel, but any or all of these may be closed at an early date.

The challenge is real and urgent. We have the message of hope which the world needs. May the days of these mid-century years find the Church of the Nazarene with such a sweeping vision, such spiritual initiative, and such evangelistic zeal as will make these the most glorious and fruitful years of our history.

Let us really put the "Go" in our gospel -- and do it now!

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Sermon 6
"THE SINGING OF THE WATERS"
Remiss Rehfeldt

TEXTS: Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive) (John 7:37-39).

SCRIPTURE LESSON: John 4:4-42

Water in God's Word represents affliction and salvation. In the Old Testament it is typical of affliction. David said, "He drew me out of many waters" (II Sam. 22:17), and, "The waters are come into my soul" (Ps. 69: 1). Isaiah spoke of "the water of affliction" (Isa. 30:20), but assured the people of God's promised presence: "When thou passest through the waters, I will be with thee" (Isa. 43:2). The New Testament uses this figure to symbolize salvation. The Apostle John employed it both in his Gospel and in the Revelation. Jesus used it to emphasize the work of the Spirit. It is through the Living Waters that sorrow is turned into joy, darkness into light, mourning into singing, and everlasting destruction into eternal salvation.

This subject is figurative. It is a portion of a beautiful song entitled "The Old Fountain," which recently gained my attention during a midweek prayer service. The first stanza and chorus illustrate the scripture lesson:

By Samaria's wayside well,
Once a blessed message fell
On a woman's thirsty soul, long ago;
And to eyes that long were sealed
Was the glorious truth revealed,
Thro' a fountain that was opened long ago.

Chorus

There's a fountain that was opened long ago;
For the healing of the nations is its flow.
Along the line of ages, the prophets and the sages
Caught the singing of the waters, long ago.

"The singing of the waters"! This fires the imagination, thrills the soul, quickens the pulse beat, and brings us to our feet with hearts and ears alert to catch that which motivated the prophets and sages of old.

Living waters sing. In June of 1949 at the assembly in Benque Viejo, British Honduras, Dona Camila Perez prayed. There was scarcely a word I could understand. The prayer was in Spanish. It lifted the congregation into the presence of God. Tears were mingled with her anointed utterances, which I learned later contained both praise and petition. One depth of spiritual blessing after another was sounded as she prayed. God had opened in her heart a spiritual fountain and the waters were singing. Affliction and persecution since the beginning of the work in that idolatrous jungle village had not kept this saint of God from drinking at the fountain. Living water from the eternal fountainhead had been released in her soul and she was satisfied. Like the woman of Samaria, she began winning her village to Christ. The stories of the Sychar revival and the Benque Viejo mission station are parallels. "And many believed on him for the saying of the woman, which testified . . ." (John 4:39). A river of clear, cool water flows near the mission station where people have been carrying their waterpots for many years. Dona Camila Perez was the first convert. She received the message of holiness gladly. Other victories followed and the waters began to sing.

A symbolical truth can best be presented by contrasts and comparisons. Let us therefore consider "Living Waters and Jacob's Well," "Living Waters and Daily Bread," and "Living Waters and Empty Vessels." Thus we will compare the supernatural with the natural, the spiritual with the physical, and the divine with the human. In doing so may we underscore three clauses in the fourth chapter of John's Gospel: "He must needs go through Samaria" (4:4); "Master, eat" (4:31); and, "Sir, give me this water" (4: 15).

Living Waters and Jacob's Well

Jacob's Well, which was one hundred feet deep, provided waters both refreshing and abundant. For centuries it had proved to be adequate for man's natural thirsts. This central water supply was a great attraction. Jesus must needs go there. His mind was occupied with thoughts about living water and the deeper thirsts of the soul. Help where it was most needed was always His chief concern. It was at this well that the great Saviour met the great sinner and a heathen village turned from its idolatrous worship. Neither the Samaritan woman nor the village of Sychar would ever be the same. Jesus must needs go to open the fountain of living water and to lay the cornerstone of His world kingdom.

How like the Master are the missionaries! Because of a divine call, they are impelled to go where purely human judgment would sound a strong word of caution. The 1932 General Assembly Journal records the loss of three stalwart missionaries who were examples of Christlikeness in that they placed the supernatural ahead of other considerations, however legitimate they may have been. Read the minutes and you will sense the divine compulsion.

Eltie Muse was a devoted lover of our Lord Jesus Christ and a missionary with a most excellent record. She served a term of years. She pined to return and finish her life task. Addressing a great group of Nazarenes at Indianapolis, Indiana, before she knew she was to be privileged to return to India, she said: "I would rather live on black bread, eat meat only once in a week, wear coarse, ill-fitting garments, ride in a bullock cart in the stifling dust and burning sun of India and sleep on the floor, than to remain in America and fail to be privileged to lead a few more

of India's people to God." She obtained her heart's desire, and returned to India's millions. Passionately throwing herself into the work which was made extra heavy by lack of reinforcements, she reduced her physical resistance. Virulent smallpox seized her for its prey. She died the victim of her own self-devoted heart . . . And declared with dying breath that she would rather die as a missionary in India, than to live in ease and comfort in the homeland.

Esther Carson Winans, a faithful and devout woman, was called as a missionary before she knew the sweet privileges of salvation in Jesus. Graduated from the University, she answered the call, spending several fruitful years in Peru. There she wedded Roger S. Winans, a missionary. Together they penetrated to the region of the Aguaruna Indians, and prepared to give them the gospel of Jesus Christ. This people had no schools, no literature, no written language. Brother and Sister Winans started at the bottom. It was while preparing an alphabet and the rudiments of literature for the entrance of the Word to these darkened minds that she was stricken down, December 6, 1928. Her spirit swept out to its eternal reward, leaving behind a broken home, a broken mission and an Indian tribe with broken hearts. Her few earthly goods had been transported in rough board boxes to these Aguaruna recesses in the Andes. Little did she dream that the bearers were carrying her coffin with them, for one was constructed by her own father out of these same boxes. Lifted in the strong hands of her stalwart Indian listeners, her frail remains were borne to a hillock overlooking the racing Maranon river. She rests amid the wild mountains of the people to whom she gave her life in order to bring them to God.

Harmon F. Schmelzenbach went to South Africa as a missionary in 1907. He selected our Nazarene field in Swaziland and laid the foundation of the splendid work there. A British official of that country is reported to have said that our Brother Schmelzenbach had won the confidence of the native Swazis as few had since the days of David Livingstone. When he trekked into Swaziland in 1911 few Christian natives were to be found. When he furloughed for the first time in 1928, he left behind him a fine corps of missionaries, a splendid group of native preachers, and fully one thousand believers. He was present at the 1928 General Assembly and stirred all hearers with his spiritual vision and heartbroken burden for "dark Africa." He obtained little rest in the homeland, and pined ceaselessly for his missionary tasks. Before the dawn of 1929 the General Board returned him. However, it was evident to his associates that his work was over. His will for the Lord's service was powerful, but his malarial smitten body refused to respond. Early in May, 1929, he wrote pathetically asking to be relieved of official duties. He declared his intention of being carried in a chair each day to the big highway where he could testify of Jesus to the passing natives. Even this resolution of his unconquerable spirit was denied him, and he "fell on sleep" May 22, 1929. Thus fell at his post, with armor bright, one of our noblest missionary heroes. Twenty-one years in Africa without a furlough, he toiled. Fever-stricken again and again, he rose from beds of illness to prosecute the work of Jesus' salvation among the people of Swaziland. With the spirit of a pioneer he planted the gospel among them. His monument is found in the thousands of saved souls who will ascend from Swaziland to meet Harmon Schmelzenbach at the Resurrection. His grave is made amid the scenes of his spiritual victories.

The missionaries, like the Master, have gone to serve people who know only the natural and temporal, that they may experience through Christ Jesus the supernatural and eternal. Knowing that there are thousands of centers of attraction around the world where heathen men and women gather every day in pursuit of satisfaction for natural longings and desires; realizing that there is a

vast difference between the supernatural and the natural, living waters and Jacob's Well; sensing that on yonder curbstone must be stationed a representative of Christ, that each Sychar may have its revival and darkened souls may be rescued from eternal night, they have felt that they must needs go. In this mission they have indeed fallen in step with the prophets and sages. Their hearts are not too cold nor their feet too sluggish to march when the Spirit bids them go. And they have caught the singing of the waters as thousands of nationals testify to the experience of heart holiness.

Living Waters and Daily Bread

Having considered the blessing of salvation tides in heathen hearts as missionaries have identified themselves with the Master, let us be practical enough to turn our attention homeward. There must be breadwinners. Not all can go. But let no one use this as a shield. While it is true that there must of necessity be breadwinners, may the Lord deliver us from being narrow in our sympathies and complacent in our attitudes and actions.

It was perfectly legitimate for the members of the Early Church to buy bread, but it was tragic when they could see nothing except bread. There is a strong suggestion in the scripture lesson which shows that the disciples were too much concerned over material things. To their plea, "Master, eat," Jesus said, "I have meat to eat that ye know not of." Please note the phrase, "That ye know not of." Another indication of their spiritual dullness was that they were saying, "There are yet four months, and then cometh harvest." Jesus said, "Look on the fields" -- NOW! There must be an urgency in our manner and method. There must be a loose hold on material things which places them in the realm of the less important. Meat and drink make legitimate claims, but the water must sing in heathen hearts; the Spirit must have His place in their lives; pagan darkness must not remain. Souls must be won! Christ would have His followers know the deep satisfaction of Sychar revivals. New areas must be reached. Those deep in sin must be rescued, heathen must see the light, and idol worshipers must know the power of the indwelling Spirit. The Church must sound the call, "If any man thirst ...," and the promise, "From within him rivers of living waters shall flow" (Weymouth), and the word, "This spake he of the Spirit."

How like the disciples are many present-day church members! Can it truly be said that America has caught the singing of the waters when the average gift last year for foreign missions was only \$1.35 per church member? When it is true that we invested less than the equivalent of one small hamburger, of which Americans are especially fond, per month for the redemption of the world, can we be too vitally interested? If church members gave so little, the total picture for the nation is pathetic. When it comes to eating and living complacently with ample security and good economic standards, we excel. And the story is virtually the same in other Christian nations. We must admit the truth. It is tragic! May God awaken and help Christendom.

But we must guard against generalities. Can the members of the Church of the Nazarene face their Master without shame? When membership in the Prayer and Fasting League, the missing of one meal each week, and the investment of one lone quarter for the neglected meal would increase the world evangelism program by one-third of its present proportions, can we claim to have done very much? Each member of the church must stir himself. The hour is desperately dark. The flame of our faith in Christ, the Redeemer of the world, must shine forth into the darkness. With eight hundred million people in the world under the domination of atheistic communism and

untold millions more in pagan darkness, we must place Kingdom interests first. A spiritual advance must be the order of the day or we will not long enjoy present physical comforts, to say nothing of spiritual liberties. The living waters must sing!

There is light on the horizon. In every local church there are those who have responded. The interests of the Kingdom are supreme. Their lives are built around the work of the church. These nobles have proved the statement: "When care is taken that the work of God's house goes well, it will likely go well at our house." They have found real satisfaction in "the singing of the waters." God's Spirit possesses them entirely and spiritual things are their meat and drink. Thank God for such Kingdom builders.

Living Waters and Empty Vessels

World evangelism pays big dividends on its investments. Man-made systems of religion are forsaken when Christ is discovered. How wonderful the power of His gospel! How satisfying the indwelling Spirit!

Heathen people are like the Samaritan woman: sinful and idolatrous, but responsive; sinful beyond the point of decency. Moral standards are virtually unknown. They may have some element of truth in their code of ethics but it is powerless to lead them to the truth. Their idolatrous systems and man-made religions fall short simply because they are human. In some sections of the world the devil has so possessed the people that they worship him for fear of the evil he will otherwise bring upon them. How they need deliverance!

Through the Spirit's indwelling they are experiencing deliverance. Ask Erick Price, who was reported to be the best rum maker in British Honduras. Inquire of Don Juan Espinoza, in Nicaragua; Esperideon Julca or Baltazar Rubio, in Peru; Abraham Gonzales, in Mexico; or Decker Yazzie, among the Navajo Indians. Travel to Japan for the testimonies of Kitagawa and Isayama, or to Korea and listen to Chung and Kim. Hear what Bhujbal and Borde of India have to say, and talk with Thahabiyah and Sarian of Syria. Meet Josef Mkwanzie and Phineas Dlamini of Africa. Thousands swell the chorus. "Let all the nations be gathered together, let all the people be assembled: . . . Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth" (Isa. 43:9). It's so! Thank God, it is truth!

Let the waters sing on! "The wilderness, and the solitary place, shall be glad . . . The desert shall rejoice, and blossom . . . In the wilderness shall waters break out, and streams in the desert . . . An highway shall be there . . . It shall be called, The way of holiness" (see Isaiah 35).

Let the Samaritans hear and every nation under the blazing sun partake of the living waters. The inspired apostle cried: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1, 2).

Let the church be sensitive to the singing waters. May the increase in world-wide holiness evangelism continue until the harvest day is over and the redeemed are gathered home. May we

keep our wants at a minimum and order our lives on a simple pattern so that investments can be greater and all may hear and say, "It is truth." The church will be faithful and thousands will witness on that day. "After this I beheld," said John, "and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; . . . Saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels . . . Fell before the throne on their faces, and worshipped God, saying, Amen" (Rev. 7: 9-12).

Let me catch step with the prophets and the sages. Let my heart and ears be atune to "the singing of the waters." I will be no stranger to the household of God but, by His grace, a fellow citizen with the saints. What of permanent value is there without waters that sing? Jacob's Well with its natural supply fails in the crucial test, daily bread is not sufficient, and empty humanistic ideals fall far short. The Living Water of the Spirit alone remains. It springs up into everlasting life.

The old fountain is our only hope. Every nation is dependent upon its healing waters. Individuals are hopelessly lost without this fountain of divine life. The Living Water! "This spake he of the Spirit." We will "sing it, shout it, preach it, and live it." Holiness! Holiness world-wide! Holiness forevermore!

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Sermon 7
BREAD FOR THE HUNGRY
Louise R. Chapman

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died. . . The rich man also died, and was buried (Luke 16: 19-22).

We and our people are rich in multitudes of blessings that are by-products of our Christian civilization. We live in warm homes; we travel in comfortable cars; we eat from well-laden tables, sleep on soft beds, retire at night without fear, and rise in the morning to freedom and liberty.

We are rich in the knowledge of a loving God. We have Jesus as a sympathetic Friend and an all-sufficient Saviour. We know that "all things work together for good to them that love God," and that one day Jesus will come again to receive us unto himself and so shall we ever be with the Lord.

We fare sumptuously every day. There are Bibles in our homes, churches on our street corners, and pastors to care for our souls. There are schools for our children and medical attention for our physical ills. There is fellowship with the saints for our spiritual upbuilding, and beautiful Easter morning in remembrance of the risen Christ.

Lying at our very doors are teeming multitudes, hungry and full of sores. Millions are naked, with no garments for their shivering bodies. They have never had a full stomach, never slept on a bed, never been free from fear and want. Their gods are cruel and revengeful. Their mediators are unfriendly and insufficient. They believe that all things work together for their destruction and that after death, even for one who has done his best, there awaits only an uncertain and dreadful existence.

"And desiring to be fed with the crumbs." The world is indeed hungry for the Bread of Life. From all of our overseas fields come numberless calls. Another teacher is desperately needed. A nurse must be rushed to the field. One more missionary couple must be sent to take the place of others who must leave because of illness or furlough. A chapel must be erected. A national worker must be sent. A school must be opened.

On every foreign field, overburdened missionaries toss restlessly at midnight hours because of the many open doors. One missionary may be burdened by the dying souls of the lost in the little fishing villages on the coast where there is not a single messenger of light. Another is pressed sorely because of the children in a nearby slum area. They are potential preachers and teachers, yet left with none to guide their little feet. They are fast turning into drunkards, vagabonds, and criminals. Another is troubled by the outstretched hands of a group of isolated people needing medical aid. The pressure is always because of the lack of money and workers to enter that open door in village, city, or country.

And then there are many new voices reaching us these days. God has opened many doors. The Chinese in Manila, the island of Curacao, Panama, Portugal, Jamaica, Nyasaland, Spanish Honduras, New Guinea with her vast untouched population—all these and others are hungry. They beg for a few crumbs—a missionary, a chapel, a national worker.

Moreover the dogs come and lick their sores. While the Christian Church with her message of healing and her remedy for sin makes such slow progress toward preaching the gospel in all the world and to every creature, diabolical forces race forward with speed and intensity throughout the entire world. They envelop whole nations. They blot out light. They offer stones for bread, revolt and bloodshed for peace and salvation.

"Give ye them to eat," said the Master, as His heart was moved in compassion by the sight of the hungry multitudes with nothing to eat. The need that day was overwhelming. Five thousand hungry men beside women and children in a desert place presented an impossible problem to the few bewildered disciples. The supply was totally inadequate. Five barley loaves and two small fishes were their visible resources. No wonder Andrew asked, "What are they among so many?" Yet they all did eat and were filled, and they took up of the fragments that remained twelve baskets full. What was the secret? The power of God in their midst. They gave their best to the Master; He broke the bread and blessed it and the supply abundantly out-balanced the need.

And so today, it is plainly evident that "Go ye into all the world, and preach the gospel to every creature" is an impossible task in human strength alone. It is without dispute that the world is in terrible need. Our visible resources are totally inadequate, but the command is still the same,

"Give ye them to eat." Our adequacy, too, will be only in the power of God in our midst. If we put into the hands of the Master our best, He will break our bread and bless it and the supply will again abundantly out-balance the need.

The greatest need of the Church of the Nazarene, as I see it, is the power of God in our midst. Our leadership is unexcelled. Our people are the best in the land. Our message is the needed message. Our organization, our methods, and our program are sufficient.

In this day of crisis, with its seething unrest and its wide-open doors, God is expecting the Church of the Nazarene to make an impact on the world. We should be turning "the world upside down." We try hard. We grind early and late. Our leaders die of overwork. We create a lot of motion, but we move very slowly. Everywhere we are met with the fact,

"There is not strength to bring forth."

Our insufficiency reminds me of the old mill by which we ground our daily supply of corn in the early days of our work in Swaziland. The mill was a good piece of machinery. It gave more and better meal than we had when we ground our corn on stones. But the output was hopelessly inadequate. It took all our strength and eighteen hours a day grinding to barely keep our mission from perpetual hunger. One day we bought a gasoline engine. We moved the mill close up to the engine. We harnessed them together with strong leather bands. When the engine began to turn, the mill poured out sack after sack of fine white meal. In a short time there was more meal than we could use. We ground for other Christians. We ground for the big camp crowd. We had plenty of time to grind for our heathen friends and neighbors. We were hooked up to power.

God is that power the Church of the Nazarene needs. We must move in close to Him through prayer. Intercession, fasting, humbling of ourselves, seeking His face, praying through take time and strength but they hook us up to power. D. L. Moody said: "I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God." And God himself said, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Knowing the impossibility of accomplishing our task without that Presence and that power, it is no marvel that God wonders that there is no intercessor.

When the Master is in our midst we must put into His hands, for breaking and blessing, our best. Our "five barley loaves and two small fishes," with which we are to feed the multitudes, is a tithe of the total income of the local church paid regularly and systematically into the lifeline budget.

The Bible says: And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God. .. (Neh. 10:38-39).

When ye take of the children of Israel the tithes ... then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. . . . Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the

Lord's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord (Num. 18:26-29).

Every Nazarene knows that the tithe is the Lord's. It is holy unto the Lord. Moreover, everybody knows that real Nazarenes tithe. Even Nazarenes in foreign lands bring the tithe of all the seed, the fruit, the herd, the flock, the contents of the purse, and so forth into the storehouse of the Lord. Tithing is God's financial plan for the church.

Nazarenes believe and practice storehouse tithing. God says, "Bring ye all the tithes into the storehouse." We do not count gifts we give to our needy neighbor or to our favorite missionary as part of our tithes. We do not divide our tithes and use them in place of offerings. We pay tithes. We give offerings. We put our tithe into its envelope and bring it into the local church weekly.

The tithe of the tithes and offerings, where is it paid and to whom does it belong? The children of Israel brought their tithes and gifts into the storehouse and placed them in the hands of the Levites. The Levites gave a tithe of the tithes and gifts to Aaron. If the storehouse is the local church and the Levites are the preachers and workers, then it is certain that Aaron's chamber is the general church, and the sons of Aaron are the officers and workers of the general church.

If a good Nazarene is supposed to bring weekly a tithe of his total income into the local church, should not a good Church of the Nazarene send weekly or monthly a tithe of its total income into the storehouse of the general church?

"Bring ye all the tithes . . . And prove me . . . If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If all our people would bring regularly a tithe of their total income into the local church, there would be a bountiful supply to pay all local and district needs and regular apportionments. And if all our churches would send regularly -- weekly or monthly -- a tithe of their total income to our general treasurer at Kansas City, there would always be money enough to finance the general church and pay monthly all obligations of the regular lifeline budget.

This plan would bring the poured-out blessings. It is Biblical. It was made by the all-wise God. It is the easiest possible way to pay the General Budget. In case of war or depression, it will save us from retrenchment. Regular and systematic tithing is God's plan for the general church as well as for the local church. Co-operation of our total leadership in this God-given plan would place into the hands of the Master food that all might eat and be full, and the remaining fragments would be a bountiful supply for all our needs.

"If your soul were in my soul's stead," wailed Job, in days long past. "If your souls were in our souls' stead," could well be the wail of millions today. Were they in Christian America and we in dark heathen lands, were their children and their loved ones safe and full and rejoicing in God's great salvation, while our children and our loved ones perished out there in the midnight of heathenism, what would we expect them to do about our hunger? What would God expect them to do?

God expects us to live in His presence continually so that He may break and bless our bread. He expects all of us to pay our tithes regularly and to give offerings generously into our local churches. And He expects every local church to pay her tithes regularly and to give generous offerings for world evangelism into the general church.

This earth is not our abiding place. "we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6: 7). We cannot take a copper as accompanying baggage but we can send our riches on ahead of us. Christ said, "Lay up for yourselves treasures in heaven."

If Jesus tarries we want to supply in this quadrennium ten million dollars for world evangelism. There is no question about His ability to multiply our bread and fishes if we offer Him our best.

"Laid at his gate, full of sores, and desiring to be fed." The words of the Master to the Nazarenes today are the same words as those that were heard by the disciples on that Galilean hill long ago, "Give ye them to eat."

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Sermon 8
THE HEALING URGE OF THE CHURCH
David Hynd, M.D.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them. . . Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest (Matt. 9: 35-38).

Our text reminds us of God's great purpose for the redemption of the lost souls of men, its fulfillment in the coming of His Son to earth, and the reactions which His divine nature, when clothed with an earthly body like unto ours, manifested as He trod His earthly pilgrimage to initiate His plan of redemption and establish His Church. The environment into which He came represented perhaps the highest moral standards of the world at the time, yet how bleak was the prospect as He went about all the cities and villages! The prophets had pictured them as "the people which sat in darkness" and "in the region and shadow of death," and it was in Him that they were to see "great light." He was not only the Lamb of God sent to die on the cross to atone for the sins of all mankind, but He became flesh and lived among us that His redeemed ones might see in Him the Divine Spirit at work in an earthly environment. They were to be the harbingers of the glorious gospel of the blessed God, and they were promised that the things He did they would do also. Indeed, He promised that they would accomplish greater works than He when He went to His Father and the same Divine Spirit would be in them, enabling them to initiate the great missionary movement in lands and environments where the "darkness" and the "shadow of death" were to exceed all that He himself encountered.

The Divine Method

A study of the earthly ministry of Christ reveals the importance which He placed in the presentation of His gospel upon the care of the sick and needy and the relief of human suffering. The message was to be glad tidings of great joy—the love of God to man, that whosoever would believe in His Son should not perish but have everlasting life. The most convincing proof of the reality and power of that love was to be found in the reactions produced by that love in the lives of those who were to come into contact with needy hearts of men in the presentation of the message. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3: 17.) "If a brother or sister be naked, and destitute of daily food, and one of you shall say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (Jas. 2: 15-16.) The welfare of man for time, the welfare of man for eternity engaged the whole attention of Christ. He went about continually doing good, and this "good" took especially the form of the healing ministry, which is also reflected in the missionary history of the early apostles and the Church.

"He was moved with compassion." It is of the very nature of Christ, and therefore of those who are indwelt by His Spirit, to have a divine compassion for those suffering from diseased and maimed bodies. Linked with the preaching of the gospel and the teaching in the synagogues was His tramping around the villages, manifesting the spirit of His own religion, sympathizing with suffering humanity, and evincing His tender pity for the lost. When John the Baptist was in prison he sent two of his disciples to inquire whether Jesus was the Christ. Christ sent back the message: "Go and shew John the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This would be sufficient evidence to John that Christ had come. Into the sad earthly scene with its self-centered interests, a new order had been heralded where divine compassion flowed through the God-Man, Christ Jesus, and He was gathering around Him simple men who were born of His Spirit, and to whom He was saying when He sent them out from Him, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

When a certain lawyer came to Christ that he might learn the way of eternal life, Christ's personal evangelistic approach began with a reiteration of the commandment, "Thou shalt love the Lord thy God . . . And thy neighbour as thyself," followed by a convincing and convicting illustration of it in the story of the foreigner who bound up the wounds of him that fell among thieves, poured in oil and wine, set him on his own beast—took him to an inn, and spent his money that the wounded man might be cared for. Christ's teaching also regarding the coming judgment contains the picture of the separation of the "sheep" from the "goats," and to the sheep on the right hand He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Who are these blessed of the Father? These are they who have fed the hungry, given drink to the thirsty, taken in the stranger, and visited the sick and those in prison. And the most telling part of the whole picture is the unconscious spontaneity of the services thus rendered -- "Lord . . . when saw we thee sick, or in prison, and came unto thee?" The healing urge is an essential and integral part of the divine nature inherent in the Word that was made flesh and dwelt among us, and imparted to all those who are born of His Spirit.

The Response of the Church

In the early days of the Christian Church there was no doubt whatsoever of its duty in the face of human suffering and sickness. Peter, James, and John after Pentecost had the memory of the occasions when His instructions justified the urge which a divine compassion, engendered within their sanctified hearts, impelled them to implement in the face of the needs of those around them. They remembered the occasion when He "called unto him his twelve disciples, [and] he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And how encouraged they had been when, with the increasing burdens of this work and with the increase in the total number of workers, "the Lord appointed other seventy also, and sent them two by two before his face into every city and place"! His commission to them also was, "Into whatsoever city ye enter... Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

The manner in which they fulfilled the commission is fully related in the inspired record in the Acts of the Apostles. "And by the hands of the apostles were many signs and wonders wrought among the people; . . . Insomuch that they brought forth the sick into the streets ... There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5: 12-16). Philip's great revival in the city of Samaria witnessed similar scenes when he "went down . . . And preached Christ unto them, And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many . . . And many taken with palsies, and that were lame, were healed. And there was great joy in that city" (Acts 8:5-8). And so on goes the story of this practical manifestation of the compassionate spirit of the gospel in the ministry of Barnabas, Paul, and Luke the physician.

As the Church grew, it spread this healing urge at work in men's hearts, revolutionizing whole communities, and, as in those early days and now, caused the people to give heed unto those things which were spoken. All the benevolent institutions and organizations which we almost take for granted in a modern Christian community bear testimony to the enlightening, regenerating power of the gospel with its spirit of divine compassion shed abroad by the Holy Ghost in the hearts of true followers of Christ. We have our hospitals for the sick, asylums for the insane and for the blind, refuges for the destitute, homes for the fallen and outcast, associations for the aged and poor, and agencies without number to meet every conceivable requirement.

Some have accused the Church of using these means as a mere camouflage to proselytize, but they have missed the mark. The accusation comes from those who, while selfishly accepting all that the gospel has brought to them in so-called Christian lands, are "strangers and foreigners" to the spirit of the gospel. The spirit of Christ at work in the Church necessarily expresses itself in its healing urge. As with the fair goddess of mythology who, wherever she went, had flowers of exquisite beauty spring up in her path, so wherever the gospel is preached in its divine comprehensiveness by living voice and loving deeds, there "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

The healing urge of the Church has always been the most effective interpretation of the Christlike spirit to those who know Him not, and has always been an effective ministry in attracting men to be the followers of the One who gave it its birth in this sinful, selfish world.

The Need of Today

"The harvest truly is plenteous." With the advance of modern science, which in itself is largely a child of the gospel, there came a tendency for the Church to divorce its healing ministry from its program, and to hand over this function to the Christian state with its specialists in all branches of scientific endeavor. The healing urge of the Church had penetrated the community as a leaven and in a large measure it could safely leave to the Christian public opinion the carrying out of its duty to the afflicted. The healing urge of the Church was still there, however dormant it might seem. It took the birth of the great modern missionary movement to open up to her again the avenues through which that holy compassion might surge to those that were needy. After centuries of comparative missionary inactivity when the Church had reached to the confines of the then known world, the crossing of oceans and the rounding of continents by the explorers opened up new fields of endeavor where the healing urge of the Church burst forth into newness of life. The curtain was drawn aside to give to an astounded Church a vision of what had been going on among the majority of the earth's inhabitants, for whom Christ died. The vision was a crushing one that aroused the Church from its complacency. No one did more to reveal "the open sore of the world" to Christian men and women than did Dr. David Livingstone, the medical missionary and explorer of Africa. In the heart of that sin-blighted moral waste early in the morning of the first of May, 1873, Dr. Livingstone was found in a crude little hut on his knees, his head buried in his hands on a pillow. The last feeble utterances of that final prayer, as his spirit was wafted home to God, are known only in heaven; but we can assume that, having seen the multitude of forsaken heathen souls during his missionary travels in the unknown and dark recesses of the African continent, there was a blending with that selfsame spirit which moved the Son of God to compassion when He saw the multitudes, and, like his Master, Livingstone must have gotten a vision of a plenteous harvest for the sickles of the Church.

Missionaries went forth in response to the call for reapers. The call was to give to imprisoned souls the light and liberty which only the gospel can bring. They went not with any thought of caring for the sick and afflicted; but again, in the face of the gaping chasm of human need and with the urge of the Man of Galilee within their hearts, they followed His example "who went about doing good, and healing all that were oppressed of the devil." The gradual development and maintenance of that spirit in the missionary enterprise has brought back to the Church that part of her ministry which is represented faithfully today by modern medical missions. Sickness and disease in the homes of non-Christian lands not only bring great physical pain and suffering but, in the absence of any knowledge of the cause of disease, open wide the door to all kinds of mental and physical anguish resulting from all the beliefs and practices based upon superstition and witchcraft. Thus the healing urge springing from that divine compassion is stimulated into action, not merely to bring physical relief, but to counteract all these evil influences which hold sway over the minds and spirits of men. Fortunate are those missions which have set up well-equipped hospitals with a staff sharing His compassion, to combat the forces of darkness and to provide a sure support for the convert to lean upon with complete confidence when the billows of temptation to resort to the old, insidious, superstitious beliefs dash against his soul. Can it be otherwise than that a ministry related as it is to a human need which apart from the gospel of Christ is met by the deceptions of the priests of magic has opened the barred doors of the hearts of men and communities to the preaching of the gospel?

The Call of Today

From the non-Christian lands of today comes a challenge to the healing urge of the Church that is pressing. The need is just as great as when the Church responded to Livingstone's call. The speed with which that call was answered was governed by the pace of the steamship and the ox wagon until recently. Now the speed is governed by the pace of the airplane and the motor car. When the writer responded to this call twenty-eight years ago, it took him three days by ox wagon to travel from one mission station in Swaziland to another. Now we can board an airplane in South Africa and in three days land in the United States, having traversed the length of Africa, part of Europe, and the Atlantic Ocean. Just as a few centuries ago the Church followed the explorers with the gospel message over the whole globe and has its missionaries in all lands, so now with these same lands brought to within a day's journey of our doors the challenge is to increase the pace of the evangelization of these needy lands. As before at the beginning of the modern missionary era the vision of the need of the souls and bodies of those in non-Christian lands stimulated into activity the healing urge of the Church, so again will it burst forth into activity at a pace never before envisioned.

The task demands the best that the church can provide in equipment and in the character and the skill of those doctors and nurses who engage in the task. The divine compassion at work in the hearts of our young men and women in colleges, hospitals, and nursing schools will insure that there are not wanting those who will respond to the call. They will be men and women who, impelled by the healing urge of the church, will be both medical and missionary, consecrating their skill and learning to the service of Him who was at once the great Saviour and the great Healer and they will be wise to win souls for Him. The need of today is that the harvest is plenteous; the call of today is that the laborers are so few to take advantage of the speed at which the task can now be accomplished. The church has long been praying the Lord of the harvest to "send forth labourers into his harvest," and God is answering her prayers and inclining the hearts of many accomplished and devoted medical and nursing students to respond to the divine call.

This call to our young, potential medical missionaries to enter the field of medical evangelism through the church in her mission fields will have its counterpart in the sending churches. A true interest born of the Spirit of Christ has led her into this great and needy sphere of service. She must not shrink from the service for her Lord of which she had little dreamed. Thousands in these heathen lands are depending solely upon her for the gospel with all the relief that it brings to soul and body. Her compassion and joy compel her to break the alabaster box of ointment over her Master irrespective of the cost. The Good Samaritan, when confronted with the cost of the task which his compassion had led him into, said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." So must it be with us if the laborers are to be sent forth into His harvest in a quantity and with a speed that are the challenge of today in the church. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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THE THERAPEUTIC VALUE OF MISSIONS

Earl Lee

The doctrine of healing is both Biblical and popular. Today everywhere people are interested in staying well. Since the last war we have heard a great deal about various types of therapy. Many men who have come back from the horrors of war have been healed through the use of therapy. The dictionary declares that therapeutics "is pertaining to the healing art." Even so, there is a healing value in the message of missions. There are individuals in some churches that are stunted, crippled in their souls, ill spiritually. There are churches that have not had a normal growth for several years. They have been tied down to local conflicts for so long that they are really ill. For such as these I declare that there is healing in the message of missions. I mean not only foreign missions when I say missions, but missions as Jesus meant in Acts 1:8. He was ready to ascend to His Father. These last words would be all-important and they were: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Here is a complete circle, Jerusalem and around the world; for actually there are no divisions to the subject and the cause of missions. Only for our own convenience and the accomplishment of our task do we divide missions into home and foreign. But these two lines should bend at either end until they become a circle.

When one has been touched with the message of the Master he finds healing: healing for the soul, the eyes, the hands, and the feet. Conversion calls for a change, a made-over man, a man healed. This healing art works first of all in the soul.

In Ezek. 36:25, 26 we read: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." The expression "stony heart" is truly a vivid description of our world's condition today-stony, lifeless, dead. We see people pushing their way over one another, anything to get ahead. The other man's feelings do not matter; only success counts. This is our world. Such men are in need of healing. Men return from battlefields with hearts of stone; but there are people who have to face the battles of life in personal contacts and in the business world who have been affected to the extent that now their hearts are stony. And this carries over into the life of the church. Once they were ablaze with a new love, but now they need healing. But what a miracle of healing it is when Christ comes! He touches the soul and the person is transformed. The stony heart goes. Stone replaced by flesh, warmth for coldness, life for death, cleansing for the filthiness of selfishness -- Jesus on the throne!

One day I was standing beside a young Indian in one of our outstations. The students of the Bible school had just conducted a service and the pastor called for one of the laymen of the church, an old man, to come to the front and dismiss the service. As the man lifted his face and heart toward heaven, Jesus came down to bless. The young man beside me was weeping; in fact, there were very few dry eyes in that little church. The prayer was supposed to have closed the Bible school rally, but instead at the close of this prayer we wanted to remain for a while longer to praise God. When we finally left the church the young man who had been weeping beside me introduced me to his father, the old man who prayed heaven down, and the three of us went into his

home, just a grass hut. I was the one to benefit by that visit, for this old man had not always prayed to God in the name of Jesus. His son told me that for years he hated Christians, and did not want the missionaries to come to his village. But the Holy Spirit began to work, for the seed, "which is the word of God," had been planted and was beginning to work. He yielded to Christ, and in spite of great persecution became a firm and radiant Christian. He had been healed by Christ and now had a heart of flesh.

The heart of flesh is the heart filled with compassion. Compassion is "love with pain." Dr. J. H. Jowett said, "To love those who love you is good; to love your neighbor is better; but to love those who do not love you is best." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). A missionary-minded church is not only the church that has paid the General Budget but it is the church where one can find some of the characteristics which made the Early Church the power of the then known world. It is a warm church, not according to the thermostat on the wall, but according to Peter's statement given above: "love of the brethren... Fervently." Have the message and the mission of Jesus really come to your heart? Is there the heart of flesh, or is your heart crusted over with coldness, legalism, and hardness? It need not be, for under His wings there is warmth beside His heart of flesh.

In the same thirty-sixth chapter of Ezekiel the prophet goes on to tell how the healing art, having been applied, works out in life. In verse 36 he writes: "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." But don't stop reading here, for chapter 37 tells the thrilling story of the coming of life to dry bones. Where you find a messenger with a warm heart prophesying to dry bones, those bones will come together and breathe.

Healing for the soul is most important, and if this takes place, the eyes should also be touched. In John 4:35 Jesus declares, "Lift up your eyes, and look on the fields; for they are white already to harvest." Cast-down eyes can never see whitened harvest fields, nor can they even see across the street. Jesus knew this and declared that the eyes must be healed so that they can look up and see the harvest fields. The eye cast down is the eye of the discouraged, selfish, and self-centered person. The devil has a way of making us look at ourselves, our troubles, our pains and problems and in so doing we forget the rest of the world as they die without Jesus and His healing message. But Jesus said, Forget yourself by looking up and away.

Remember how Joshua was faced with a very humiliating defeat? Ai, the small city, had surprised him. His best men had been defeated because they had said, "Let not all the people go up . . . Make not all the people to labour thither; for they are but few." Unsanctified self-confidence is always dangerous. We see Joshua defeated and in sackcloth and ashes, sprawled out on the ground, praying. But God surprised Joshua by failing to give him sympathy. Instead, He said, "Get thee up; wherefore liest thou thus upon thy face?" In other words, He was saying to the great Joshua: "With your head in the dirt, and your eyes covered over with your little hands, you can never see what I have for you to do. All you can see now is Joshua and defeat. Get up! Lift up your eyes!"

Continuous introspection is also dangerous. There is a place in grace where we know the meaning of what the Psalmist said, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." We can be so busy about our own selves, our own church, and our personal problems that we have "ingrowing eyes." But when we look up, it is amazing how our own problems which seemed so great a little while ago now seem small when we look on the whitened fields. We thrill at the realization that the reaping of that harvest depends on us and living is made worth-while. "Where there is no vision, the people perish," is an oft-repeated warning. But this applies to ourselves as well as to those we should reach. We will perish without a vision. God will bless the selfless person and the selfless church, but the selfish man and church will live and die in vain. One honest look at the needy world with its outstretched arms will bring health to the eyes.

When one's eyes are healed he naturally wants to find something to do. We now see how the message of missions will heal the hands. The hands do the work -- laborers -- and Jesus commanded that we should pray that the Lord of the harvest should send forth laborers into the field. In Isa. 54:2, 3 the prophet makes a strong statement about handwork: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Enlarge, stretch forth, spare not, lengthen, strengthen--all of these involve handwork. And to do this the hands must be healed. "Lord, what will You have me to do?" is a question asked by every genuine Christian. And such a person leaves the answer to the Lord. The answer will no doubt eventually involve the hands. Sanctified hands will do the work asked of them, and will join with other hands to accomplish what needs to be done. Healed hands will work on that church, pass out those special Heralds, knock on those doors, sign those checks, always lay aside the tithe, and minister in many loving ways to needy hearts. "whenever I feel the wheels begin to drag in my church," said a successful pastor, "I get up and raise a few hundred dollars for missions." He went on to say, "It's good for the people and makes them forget themselves." This too is hard work!

"Spare not," were the words of Isaiah. Go beyond the human calculation. Plan toward total victory. Give more than you figure you can give, and see what will happen. It seems to be a law of life that we have greater interest in those realms in which we make the most investment. The man who has never invested a good sum of money or made a real sacrifice in the cause of souls around the world will no doubt find an excuse for not attending the missionary service when the returned missionary comes to his church. The one who has invested time, prayers, and dollars, rolled those bandages, sent out parcels, and read the missionary books will come to the missionary service and be on the front seat. Why? He wants to see what the investment of the years has brought to pass. God give us callused hands, hands used to build and to give in the kingdom of God.

I have seen the Indian "holy men." Some have withered hands. These hands had been held in one position for so long a time that they had become useless, withered. A withered hand is one that has dried up because of inactivity. Jesus met a man with a withered hand. To that man He said, "Stretch forth thine hand." And the man did the impossible because he had courage to obey the Master. The withered hand became alive, new, and the man went away with life in the hand that had been useless. Is your Christian experience withered? There hasn't been life for a long time? To you the Master says, "Stretch forth thine hand." Do what you consider impossible and see what

happens. New life will come to you and hence to your church. Withered hands mean defeat and dismal failure. The hands must be healed.

We read in Rom. 10: 13-15, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

One of the last commands of Jesus was, "Go ye into all the world, and preach the gospel to every creature." To go means sanctified feet willing to be sent on any mission the Master chooses. We are all familiar with the phrase "occupation force." All around the world men have been stationed in the name of the United States of America. But far exceeding this cause is the necessity of placing the best youth of our church in places of service and sacrifice for the cause of Jesus Christ. The open door of occupation will not always be ajar. Jesus said, "Occupy till I come," and in the reading in the Marathi New Testament we find, "Until I come make business."

The Indian preacher informed the missionary that there was a group of people in a nearby village ready for baptism. The missionary had never even heard that work was being done in that place eight miles from the national preacher's home. After asking several questions he found that this preacher had been taking a group of his people twice a week across the fields, walking eight miles, and the people witnessed to these who had never heard about Jesus. The missionary investigated and found that a wonderful work had been done and the people were ready for baptism. Healing had come to the soul, eyes, hands, and feet and therefore others had heard.

In a story written in a current magazine, forty men were being flown home from Korea on emergency leave due to illness in their own homes. But just outside British Columbia the plane crashed in shallow water. Here it was winter. Slowly the plane began to settle into the icy water and with it, one by one, the men went down until only seven remained with arms locked together on the tail of the plane. Just before the rescue team came, the writer says: "A fellow holding our one flashlight was waving it up and down hoping someone would spot it. I thought, 'Well, let's try blinking an S O S.' So I borrowed the light and blinked it over and over until my fingers wouldn't work any more. (Later we learned that a resident of the nearby village had seen our light as he looked out of the window of his living room. But he thought it was a steamship due in from the mainland next morning, so, after gazing at it a moment, he paid no more heed and returned to his cozy fire.)" As never before, to each of us there are coming SOS (Save Our Souls) signals from all over the world. We have the message; we have the money. God give us men! "Our ability is the measure of our responsibility."

A young lad was saved in a Chicago mission. His family was poor and the little fellow knew very little love. His parents did not care if he came to the mission or not, so when he did come he was dirty and disheveled. His coat was tattered, his shoes were very thin, his hair was long. One wintry, snowy night he came to the mission. He enjoyed the service, for he did love Jesus. As he pushed his way out, a well-dressed man looked down on him. He had seen him for several weeks now, and the man said, "Say, boy, if God thinks so much of you, why doesn't He tell someone to give you a warm coat and a pair of shoes?" That little fellow with the dirty face looked

up at that thoughtless man and a tear made a clean line down his face as he said, "Mister, I think God does tell somebody, but somebody forgets."

Go! "Any direction as long as it is forward" was the motto of David Livingstone. To go does not only mean the accepting of the challenge of the foreign fields. Sometimes this is far more glamorous to the superficial glance than the needy people around us. To go means we are willing to be sent across the seas or across the street. God does not call one to the "uttermost part" who has not been a willing and successful missionary in his local Jerusalem. The voice of opportunity is many times the voice of God. Open doors mean advance. We cannot do this without healed and sanctified souls, eyes, hands, and feet.

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Sermon 10

A WORLD-WIDE OBLIGATION

C. Warren Jones

I am debtor... I am ready... I am not ashamed.. (Rom. 1:14-16).

One of the problems that confronted the Apostle Paul was his debt to the world. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise (Rom. 1:14). He had a goal in mind-to reach Rome. He wrote, "I must also see Rome" (Acts 19:21). In his persecution and trial before the Jews, he appealed to Caesar. Using this strategy, he had secured free passage with all expenses paid. He had several reasons for including Rome in his itinerary. The Lord had told him that he was to be a witness in Rome. "So must thou bear witness also at Rome" (Acts 23:11). He was quick to see the advantages of getting to the world's capital. The Romans had built good highways. It was literally true that all roads led to Rome. The result was that many of all nations migrated to this world center. This would give Paul an opportunity that he could not enjoy in any other city of that day. When he finally made the long and hazardous journey, it looked like a colossal blunder. But he looked forward to it as one of momentous victory. On his arrival the Romans saw him as a prisoner of Caesar, but Paul declared that he was a "prisoner of the Lord."

"I Am Debtor"

Debtorship is a fundamental law of life. There are those who boast that they are not in debt to any man. They are mistaken. It may be that we do not have a single financial obligation, and yet we are in debt to those who have gone before us, to our ancestors, and to all the good people that have touched our lives. We are in debt to great religious leaders who have handed down to us such a wonderful heritage.

Men instinctively desire to pass on that which they have received. The physician discovers a new cure for tuberculosis. Does he keep it to himself? No, he wants everyone to know of his marvelous discovery. He feels indebted to everyone that is afflicted with this dread disease. So it is that people are debtors. They have received, not that they alone may be benefited, but in receiving they become debtors to others.

Paul the Apostle possessed a Christian philosophy of life. He knew why God had saved him. He could still hear the words of Jesus ringing in his ears, "Saul, Saul, why persecutest thou me? . . . It is hard for thee to kick against the pricks." He tells of his Damascus road commission, in Acts: "And I said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:14-18). Paul received the gospel and realized that he was a debtor to other people.

Not only so, but he knew to whom he was a debtor: not only to the Jews, but also to the Gentiles. He was to carry the gospel to those that heretofore he had hated and despised. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." That included all men everywhere, regardless of race, color, education, or station in life.

The principle of debtorship is basic to the cause of missions. One is not going to get very far with the spread of the gospel without the plank, "I am debtor," in his platform. It has been a dominant element in every missionary call. Paul was constrained to go because he was indebted to the people. He declared, "I must see Rome." He felt sure that he had a debt to pay to the people that lived in Rome. Livingstone saw his indebtedness to the people of Africa: Carey, to the people of India; and Morrison, to the hordes of China.

"I Am Ready"

Being a missionary or a supporter of the cause is not something that we have to do. If we labor or give only of compulsion, we have missed the mark. It was not so with the great apostle. He splashed over in his soul, and cried out, "I am ready." The Revised Standard Version reads, "I am eager" to engage in a fervent conquest for souls. The word fervent means "red-hot," and so he was both eager and anxious to enter into a red-hot conquest for the furtherance of the gospel. In connection with this definite and bold assertion, we notice something that bespeaks his sincerity. Listen to him: "So, as much as in me is." He had nothing like a feeble or average effort in mind. His consecration was complete. He was willing to give his all, his very life. With all of his redeemed powers he was willing to go and eager to preach. He knew something of the road that lay ahead. He had already sensed and measured the opposition. He could already see the storm clouds on the horizon. He knew that his life was in the balance. In spite of it all, he saw the Invisible One, raced to the battlefield, and hailed with delight the opportunity of preaching the gospel to a world and especially that city known as Rome.

For some it means nothing short of service on the foreign field. Young people receive the call and are possessed of a divine urge to go as missionaries. This must be more than a passing fancy, more than a desire for a trip abroad. Here is one place where consecration must be complete. There must be a burning desire or eagerness to go forth, to spend and be spent in a holy conquest to reach men with the gospel. That is what led Schmelzenbach to give his life for the

black people of Africa and made Anderson willing to spend forty years in Guatemala. That eagerness and burning desire caused Esther Carson Winans to give her life for the Aguaruna Indians of Peru. Does God have one type of consecration for the missionaries and a milder or less exacting type for the laymen in the homeland? No, what He requires of one He requires of all. "I beseech you therefore, brethren [laymen as well as ministers) ... That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). God desires us in our service on the home front to enter into or engage in a fervent or red-hot conquest with eagerness of spirit that will meet no defeat. Our praying for revivals, for souls, and the great missionary program must be more than the fulfilling of a routine obligation. It must be something more than saying prayers. It must be that effectual pouring out of our very souls in prayer for the salvation of the lost.

We need those who are eager and willing to carry the burden for the success of our missionary efforts. Many people are leaving the missionaries to carry the burden. We are persuaded that God would even things up. He is anxious for our people, men as well as women, who make up the home front to get their shoulders under the load.

Again, we need to promote missions. Here is a place where everyone can play a part. We must know something of what we are doing and what we want to do. We must by reading and prayer fan the missionary sparks of our spiritual being until the missionary cause burns and glows, until we are enthusiastic and captivated with the idea of reaching men with the gospel.

Then there is the matter of financial giving. This must be more than a duty, more than a tax, and more than a cold budget. God would have us to lift our eyes and "look on the fields; for they are white already to harvest." It is what our budget dollars do, or the exchange that we make from the material to the spiritual. Souls were never more valuable than they are now. We can exchange our money for souls. That is something to get excited about. Money will rust, decay, lose its value, and slip through our fingers. Souls saved through the blood of the Lamb will live forever. That is enough to take out the grudge and any unwillingness to give. That is enough to loosen the purse strings and cause us to give willingly and hilariously to save the heathen.

A fervent, wholehearted conquest to reach the dying millions of earth will win not only the battle but the war. Many people are at ease in Zion. They have little or no concern, to say nothing about a burden. They are indifferent to the challenge that confronts the church. They look upon missions as a side issue, something new that the church has undertaken in recent years. They fail to see that missions was the task given the Early Church. Jesus Christ gave the disciples and those early laymen just one thing to do and that was to give the gospel to the people of earth. We believe that Jesus meant what He said when He threw down the challenge, "Go ye into all the world, and preach the gospel to every creature." The Early Church entered upon a world-wide crusade. They went everywhere giving out the Good News. They did not go in a cold, halfhearted manner as if they were driven to the task. Rather, they went from the Upper Room, filled with the Holy Ghost and with burning hearts, in one mighty, fervent conquest Their zeal and fervency knew no bounds. They refused to look at difficulties. They hurdled all obstacles and headed into the most fierce opposition and persecution. Their testimonies and preaching were anointed of the Spirit. Their sermons were like red-hot coals. They were branded as drunken men. Their fervency burned and blazed a trail in all lands. A spiritual tornado swept the known world.

In our day we will succeed with nothing less. A halfhearted effort and we will never reach God's goal for us. We may make much noise and waste ammunition, but the results will be nil. The opposition is great and well organized. The enemy is not going to give ground to any feeble effort put forth by the church. It will take more than organization and more than money. It will take burdened hearts and a burning soul passion. It will take an all-out war if we are going to win for God and the church and reap a harvest of souls.

"I Am Not Ashamed"

Paul had a firm confidence which undergirded his missionary passion, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He wanted to pay his debt and was eager to witness for Christ, because of his unwavering confidence in the gospel. He knew that there was power in the gospel. His own experience was evident proof. He saw the value of Christian experience. Before the Damascus road incident, he was the "chief of sinners." Now he was "a new creature in Christ Jesus." He was confident that what the gospel had done for him it would do for others.

Paul's confidence in the gospel was a mighty bulwark to his faith. We must back up our missionary efforts with faith, which is the basic element in our religion. Great faith will enable us to accomplish the seemingly impossible. Faith will bridge the chasms, remove the mountains, and make a way where there is no way. If we present faith, God will honor it and we will have the realization of our askings.

We must have faith in our task. We must realize that it is God-given, that the gospel is still the power of God unto salvation, and that it is the only hope of reaching a lost world. Educating the heathen is good, but it will not suffice. Raising their standard of living is not enough. Trying to Americanize them is time wasted. God has called us to the task of transforming lives, getting them out of darkness into light. Our faith should give us a harvest of souls and thus make us conquerors in heathen lands. God has called us to the task and that is proof in itself that He wants to give us the victory. God is reasonable. He never calls His people to do the impossible. When He called us to the task, He knew that we could do it.

We should thank God and rejoice that we can have a part in this Kingdom work. True, it is freighted with great responsibility, but the carrying out of the Great Commission brings not only salvation to those that sit in darkness but blessings to our own hearts and lives. The building of the Kingdom is the most important thing in the world. It overtops the acquiring of knowledge or the accumulating of wealth. This glorious work is the most important of the important things known to men.

Like Paul, we are infatuated with the gospel. It is the most powerful force in the world. The leaders of communism make their boasts, but the teachings of Lenin, Marx, and Stalin are but ropes of sand, vain philosophies, and ideologies based on false premises. In their day they declared that there was no God, but long before this they have had a change of mind. That God-rejecting crowd dreams of banishing the Church and conquering the world. They are due for a sad disappointment.

Christianity, which is bulwarked by the gospel, is the most powerful force in the world. It has the backing of God Almighty, who has all power both in heaven and in earth. With the preaching of the gospel, we are winning and shall continue to win.

The task is important and the challenge is so tremendous that we as Nazarenes cannot sit on the side lines. Others may be spectators, mere onlookers, but that is not our role. We are called to be crusaders, to put ourselves in the forefront of the battle to get men out of the darkness of the night and into the light of a beautiful and glorious day. It is not just a duty but a high privilege and an honor to be "labourers together with him." Having that which a lost world needs, we, like the Apostle Paul, are indebted to give the gospel to just as many people as we can possibly reach. If Paul was a debtor, then we are debtors. He spent his life in paying his debt to mankind. God expects no less of us. We are not here just to enjoy our religion. We are here to pass it on to the poor, benighted millions of earth.

Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?

Sure, I must fight if I would reign;
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word.

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THE END