

The Preacher's Magazine

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D. SHELBY CORLETT, D.D., Editor

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Editorials

Winning a Favorable Hearing

Every true preacher desires to reach the greatest number of people with the message of the gospel of Christ. His chief regret is that he is not reaching many of the unchurched masses about him. So any discussion on how to win a more favorable hearing for our message, especially that of holiness, should be of interest to all.

I

Why are we not getting a more favorable hearing? Perhaps the best place to begin is with ourselves. Are we doing our utmost to make the most favorable impression for our message with the people with whom we associate?

It has been the case that some preachers within the holiness movement have gone out of their way, so it would seem, to make the message of entire sanctification undesirable. There have been so many objectional and unscriptural matters attached to the message of holiness that the stress has been on "holiness and . . ." so many matters not essential to the pure message of heart purity. In their zeal they have appeared to be discourteous to visitors and inquiring friends, and have thoughtlessly taken advantage of them in the services until statements made have been interpreted by the visitors, and not without some foundation, as attacks upon them personally, their dress, or their church, etc.

Occasionally there have been unreasonable and unscriptural demands made upon seekers after holiness until some have been turned away from the

truth. We have at times demanded of seekers the same requirements which have come to us through months and years of walking in the light after we had entered into holiness. Probably if the same demands had been made of us as we were seeking the experience we might have become discouraged also. At times certain demonstrations which accompanied the experience of the preacher or others have been so stressed that when seekers did not receive similar demonstrations they have been defeated.

A certain manner of witnessing to the experience of heart purity has been detrimental to the whole cause. I heard a preacher testify to the personal interest he had as a young minister in knowing more about the truth and experience of entire sanctification, feeling that he needed a deeper work of grace. He contacted an evangelist who was preaching holiness and heard him preach several times. He said the apparent lack of humility on the part of the preacher was the first thing to bring a question to his mind as to either the truth of his message or the genuineness of his experience. Then in a message the evangelist testified thus: "I want you to know I am sanctified and have been for twelve years. In all of these twelve years I have not committed a sin," and, referring to his wife, he added, "Have I wife?" This boasting, with no reference whatsoever to God or His grace, so disgusted the preacher that he lost interest in the message of holiness. He became an outstanding evangelist. What a great asset he might have been to the holiness movement had he not been discouraged by

the false emphasis in the witnessing of a holiness preacher!

Certainly there is some truth to this observation made about the holiness movement: "At times its advocates have been its worst enemies." We have been such poor advocates of the truth that we have not left the right impression.

We must not be discouraged because of this situation. These blunders and unwise endeavors should not defeat us. Think of the many unwise and extreme actions and statements of preachers of other denominations and groups. Some of these are worse than any holiness preacher has been guilty of, yet the saner elements and wiser preachers within their groups help overcome these unfavorable factors and their churches are making progress. So it must be with us.

We may win a more favorable hearing by being guarded at these points, and by remembering that our actions or statements are not entirely our own but they give to others either a favorable or unfavorable impression of the great truth we proclaim and the Christ we love. Indeed we must be as "wise as serpents, and harmless as doves," endeavoring to present a true message of holiness without compromise.

II

Occasionally it is thought that we might win a more favorable hearing for our message on holiness if we were to change our terminology. It is true that "holiness" and the terms associated with it have been the object of attack, abuse, ridicule, and misrepresentation.

"Holiness" has been used by fanatics and extremists of almost limitless variety: snake and fire handlers, holy-rollers, etc. "Christian perfection" has been changed into "sinless perfec-

tion," a term never used by any reputable holiness scholar and preacher. "Sanctification" has been misused, abused, and ridiculed in ways too numerous to mention. Hence, it is thought by some that we would make a more favorable impression if we were to find other terms for our preaching.

What would be gained if we were to make such a change? Nothing! Were we to find other terms with the same content of meaning and less offensive to the general public, it would not be long until these terms would be the object of the same attack. It is not terms that carnal hearts oppose; it is the truth represented by those terms. It would be a distinct compromise for us to discard these scriptural terms and endeavor to substitute more appealing terms.

Upon one occasion in a conference of religious editors a young theologian from a well-known seminary presented a paper informing the editors that by test they had found that the great scriptural terms, "redemption, salvation, reconciliation, repentance, and the like," were without meaning to the average man and woman of today, that there was no "listener response" given when these were mentioned. His suggestion was to substitute more modern and appealing terms. One of the more liberal editors came to the defense of these terms by saying that these could not be discarded without impoverishing our Christian truth. If they have no "listener response" it is the obligation of the Church to save these terms by putting such real content and meaning into them that the people of the street will know what they mean. This we must do with the standard and scriptural terms of the holiness message—not to discard them, but to save them by putting true scriptural content and spiritual meaning into them.

We would do well always to define the terms we use, for unless there is a common understanding of the meaning of terms between preacher and hearer the true message will not be heard. The term eradication needs to be clearly defined lest the impression be given that we mean the destruction of truly and essential human qualities instead of "the carnal mind." Terms so common to us are totally meaningless to people not familiar with our teaching. Little wonder that a visitor thought the evangelist when he preached on "the old man" was speaking of his father. He had not clearly defined his terms.

What impression does our use of "Canaan land" terms in song, testimony, and preaching leave upon those who do not know the typical meaning of them? What would be your impression of a group of people getting happy over "You need not look for me down in Egypt sand, for I have pitched my tent far up in Beulah land" if you were totally ignorant of its typical meaning, as some of our visitors surely are? Certainly we would help to make a favorable impression upon these hearers if we were to define our terms.

III

We may win a favorable hearing. There is a definite trend away from liberalism toward a more orthodox approach to Christianity. We know better how to present the truth in terms understood by our hearers and are better equipped mentally, physically, and we trust spiritually to preach the glorious truth of entire sanctification.

The teaching of psychology has much to favor our message. Its emphasis upon the harmful effects to the personality of inner emotional strains, repressions, a divided or double-minded state, and the necessity of having an integrated person-

ality, of building a satisfying life around a worthy center, and of the need for a state of healthy-mindedness is in our favor. Purity of heart alone will remove from the personality this double-minded state; full consecration to Christ provides an integrating center to life; devotion to God for the good of others provides the principle for a truly satisfying life; and the fullness of the Holy Spirit in heart and life makes for healthy-mindedness. If our message is given with the emphasis upon such gracious benefits in the lives of the disturbed people of this age, surely we would have a more favorable hearing.

The response being given to many of the mass evangelistic campaigns is an indication of a desire for God's help in everyday living. In the hearts of the people of this day there is a deep heart cry for God and for real salvation if they only knew where to find it. In all too many instances the Church has let them down until people have turned away in disgust. In their minds they have the impression that all churches are pretty much alike; since they have found no help in one, they would expect to find no help in others. It is our obligation so to contact them as to impress them with the reality of our life in Christ, the manifestation of a satisfied heart, a useful life through the presence of the Holy Spirit, and the truth of the message we proclaim. There is no doubt we have the message the people need and down deep in their hearts they want. We may have a more favorable hearing today.

IV

How may we win this favorable hearing? Certainly not by compromise on the truth of our message or the standards of the life of holiness. These are fundamental to definite and permanent results in the lives of people.

We may win a more favorable hearing by making our message more attractive, reasonable, and practical. Have you ever read this in the Bible?—"Use wisdom in dealing with outsiders, making the most of your opportunities, always put your message attractively, and yet pointedly, and be prepared to give every inquirer a fitting answer." That is Dr. Goodspeed's translation of Col. 4:5, 6. Have you ever read this? "Teach with sincerity and seriousness, and present a wholesome, unobjectionable message, so that your opponent may be put to shame at finding nothing bad to say about you." That is Dr. Goodspeed's translation of Tit. 2:8. If these preachers of the Early Church needed such practical instruction, how much more do we need it today?

We are salesmen. We are presenting the gospel of salvation—selling it to needy hearts. We may learn much from successful sales methods to know how to make a more favorable appeal with our message. Who would buy a car if the salesman emphasized strongly the cost of getting it; a large down payment, the making of burdensome monthly payments for many months, etc? He first gets us sold on the need of the car, its value to us, its worth as a product, etc.; then says, "You can get this for only so much down and the small monthly payment of so much." Let us stress the greatness and power, the glory and satisfaction, the victory and blessing of the life of Holiness until people will want it regardless of the cost. Make the value of the experience and the fullness of the Holy Spirit so prominent that people today will inquire as those of old did, "Men and brethren, what shall we do?" If they are sufficiently hungry for the blessing they will be willing to pay the price of obtaining it.

We may win by giving a clear interpretation of the Scriptures in the light

of the needs of people today. But we must live close enough to these people to know their deep needs. Our ministry in the community, making friends, meeting community needs, and in other contacts provide opportunities for making a favorable impression for Christ. We may do it by consistent Christian living, by having a joyous and victorious spirit; by standing for righteousness in the spirit of Christ, by working with others who are fighting for right, as well as by our preaching. These methods are not spectacular, the results may seem slow in coming, but in the long run they pay the dividends that nothing else will pay. We may win a more favorable hearing for our message of full salvation, especially if we preach the gospel with the Holy Ghost sent down from heaven.

A Monthly Magazine

We are beginning a monthly publication with this issue. It will be a great privilege to present helps and inspiration to our readers more frequently than we could in a bimonthly periodical. We are moving up the schedule, so the publishing house will be able to get the paper in the mail in ample time for the subscribers to receive it before the first of the month.

Speaking of our publishing house, this matter of changing to a monthly is another indication of their desire to serve our people. It causes them more work, will cost them more money, and add to their burdens. Yet they are happy to make the adjustments to render better service. They will publish the magazine at a loss—anyone who knows about printing costs today recognizes that a periodical of this class cannot be made to pay for itself at the subscription price of \$1.50.

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The Preacher's Magazine

The Doctrine of the Church

By General Superintendent Samuel Young

WHAT IS the Church? The answer to this question by any community of believers will largely determine their program or approach to their task in building God's kingdom here on earth. Is the Church the kingdom of God on earth, or is it a means of grace? Is it an organism or an organization? Is it invisible or visible in its essential character? Is the Church an end in itself, or is it a means to an end? It seems to me that the answer to all of these questions is the same; we must acknowledge the paradox and confess that the Church is both in each instance. This is not an effort to solve a problem by definition but an honest desire to face up to the facts contained in the Scriptures and in the Church's own experience.

The Church as we know it really began with the advent of Christ, although its preparatory stage is to be seen in Israel's history and development. In Jesus' own day the groundwork for His discipleship is to be seen in John the Baptist's followers and disciples. John himself confessed, "He must increase, but I must decrease." Following Jesus' day of ministry and personal leadership, the preservation and extension of the Church became the special work of the Holy Spirit, which was begun in an epochal sense on the Day of Pentecost.

In its primary meaning the Church is the *ecclesia*, or assembly of called-out ones, consisting of those who are the sons of God by a new birth and divine adoption. In the deepest sense Christ is the Head of the Church, and following His ascension the Church

became (in a mystical sense) an extension of His incarnation. Thus we believe that the Church is composed of those who have been made partakers of His divine nature, and the new birth is a requirement for church members in the Church of the Nazarene.

Dr. Wiley in his *Systematic Theology*, Vol. III, reminds us that the two most prominent symbols used in the Scriptures concerning the Church are: (1) the body, and (2) the temple. The symbol of the body represents the Church in its active service as an institute of evangelism; and the symbol of the temple indicates the Church in its passive relation as an institute of worship.

In general, the emphasis of Jesus' teaching and the practice of the Early Church as recorded in the Scriptures both seem to indicate that the essential unity of the Church was spiritual rather than organizational. There was a solidarity about the fellowship of the saints, and the source of this was in Jesus Christ. Christ himself declared: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Likewise He prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us" (John 17:20-21).

Again, Paul prayed for the Ephesian church: "That Christ may dwell in

your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

This view of the spiritual unity of the Church affords the groundwork for an understanding of her true catholicity. Because of this the Church may be said to be pure, invisible, exclusive, and undefeatable; but only in the spiritual sense.

The Roman Catholic church tends to submerge this spiritual side (although technically they would not deny it) and overemphasize the outward, active organization.

But the Church is more than a spiritual unity, the object of Christ's redemption; it is also the organ of divine redemption and is made up of individuals. We believe that "the Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature" (*Manual*).

Jesus had promised His followers that they would do greater works than He had done. After Pentecost there were added to the Church such as were being saved (Acts 2:47). Also the church(es) had stated meetings (Acts 20:7) and exercised disciplinary authority (I Tim. 5:17). The Church was not carried on in a vacuum but in a fellowship of believers. John Wesley observed that "Chris-

tianity is a social religion" and that "he who would make it a solitary one would destroy it." We believe that "the privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious." We further believe that these blessings can be found only in the Church. However, we are quick to acknowledge that the Church of the Nazarene and the Church of Jesus Christ do not constitute an equation; they are not identical. We would claim to be part of that larger body only as our individual members and congregations are true and genuine. We acknowledge that sin is too strong for us and that the world is too far from God for us to go it alone in the enterprise of saving a lost world. However, we do believe that we have a mission to perform and at times act as though it all depended upon us. Fundamentally, however, we acknowledge all who own Jesus as Christ and Lord as brothers in the faith, and we would not despise him "in whom we find anything of Jesus Christ."

Dr. Wiley points out that "since the church is the fellowship and communion of believers, a confession of faith in the Lord Jesus Christ becomes the one essential requirement for admission to the visible organization." (*Systematic Theology*, Vol. III). This is the practice in our church, but we also make certain ethical tests concerning rules of conduct as a confirming witness to the confession of faith.

Our church today stands in two dangers with regard to church membership. (1) We can become careless in applying the ethical tests to the confession of faith and ignore the rules of conduct. (2) We can become arbitrary and legalistic in dropping names from the church roll because of spiritual defeat or unethical conduct. In the

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The Mission of the Church

By General Superintendent G. B. Williamson

THE MISSION of the Church is redemptive. Jesus applied the prophecy of Isaiah to himself. He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

That Jesus intended His disciples to share in the ministry of redemption is seen from His instructions to the twelve as He sent them forth. He admonished: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7, 8). To the apostles who were witnesses to His resurrection, the Saviour said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

From these inspired passages of scripture, the conclusion is inescapable that the primary purpose of the Church is to *preach the gospel*.

The content of the Christian message has not varied through the centuries, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." To a lone man with a hungry heart and an inquiring mind He said, "Except a man be born again, he cannot see the kingdom of God." That men might be qualified for the proclamation of the gospel of the grace of God, Jesus said to His disciples: "Repentance and remission of sins

should be preached in his name among all nations . . . And, 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."

That which Christ had declared to be the central emphasis of His message was also elaborated by His disciples. When Peter preached at Pentecost, those who heard said, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Paul also included these same concepts of truth in his message. He said, "God commandeth all men everywhere to repent," and, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." He exhorted the Ephesians to "be filled with the Spirit."

All the evangelists, from Peter and Paul to those who have heard God's call to preach today, have majored on repentance, remission of sins, the new birth, and the baptism with the Holy Ghost. It is, therefore, the mission of the Church to preach this as the way of salvation through Jesus Christ, our Lord. And the history of revivals would reveal that all of them which have blessed the lives of men have been precipitated by just such emphasis in the preaching of men sent and anointed of God. The work which occupied the time and thought of our Lord, the apostles, and those who have

followed in their train is the task of the Church today. That assignment is not finished. In fact, the demand for an evangelistic crusade to reach all men throughout the world is greater now than ever before.

In carrying out the commission to preach the gospel to every creature there is also a large place for a *ministry of mercy*. Healing the sick was given constant attention by Jesus. The apostles also won their way by performing miracles of healing. Christ made it so important that His disciples should feed the hungry, give drink to the thirsty, shelter the stranger, clothe the naked, visit the sick and the imprisoned, that He said all that was done for such persons in need was as though it were done unto Him.

The founding fathers of the Church of the Nazarene considered such a service to mankind so important that they wrote the following into our constitution as a general rule: "Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given." We need to hear more about this standard of the church.

Such work prepares the way for Christian testimony and evangelism. Many souls have been won to the Lord through a kindly interest in their physical and material needs. Furthermore, many have been comforted, renewed, and established in Christian experience because a fellow Christian showed kindness in the hour of discouragement and adversity.

The mission of the Church is not

completed until its converts have arrived inside heaven's gate, where they are safe forevermore. Therefore, included in the ministry of the Church is thorough *instruction in the Word of God*. Teaching is a part of the task of soul saving. *Roots of faith must be deep in the soil of eternal truth*. Thereby Christians become strong in character. They live in constant triumph over evil, and they bear fruit in Christian service. Paul wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3: 16, 17).

The mission of the Church includes correction, instruction, establishment, guidance, encouragement. Nurture of new and young Christians is scarcely less important than the making of converts. Comfort to the sick, the sorrowing, the dying is imperative. Encouragement to those embattled by Satanic forces and those confused and almost despairing is indispensable.

The Bible outlines the total mission of the Church. Everything needed to lead men to Jesus Christ as Redeemer and Lord and help them to follow Him as great Exemplar is found in the Word of God. The whole scope of inspired truth must be known that we may make it known. Preaching the Word, ministering to the needy, enlightening the understanding of all Christians in the way of life are included in the program of redemption. Thus the Church of God performs her true function in the world.

—J. R. MILLER

The way to make nothing of our lives is to be very careful of them. The way to make our lives eternal successes is to do with them just what Christ did with His.

The Preaching of Bud Robinson

By James McGraw*

I HELD the door open while the eighty-year-old evangelist laboriously climbed into the waiting automobile. He turned his mischievous eyes toward me and remarked dryly,

"I used to be able to git on a horse and him a-buckin', Brother Jimmy, but now it's about all I kin do to git in a car and it a-standin' still."

Bud Robinson and I were on our way to church.

The remark he made as he entered the old car that evening stayed with me. I think it embodies in a sentence many of the traits of his unique character which made him a successful preacher of the gospel and the best-loved man in his generation. It portrayed humor, kindness, patience, humility, love, and—well, who but "Uncle Bud" could express in such colorful language the thought, I'm not as spry as I once was, so please forgive me for being so slow?

It isn't easy to analyze his preaching. This writer attempts to do so here, but not without misgivings.

Since Phillips Brooks in his first lecture in the series of *Lectures on Preaching* outlined the "Two Elements in Preaching" as being truth and personality, it seems to be especially clear in the case of Bud Robinson that this definition of preaching is a good one. "Preaching," says Bishop Brooks, "is the communication of truth by man to men" through personality. Truth without personality is not preaching; personality without truth

is most certainly not preaching; but in the two essential elements we have a definition of preaching that has stood unchallenged for half a century. In Bud Robinson we have a noble example.

With Brooks's observations in mind, we will examine the preaching of Bud Robinson in the light of *his message, his style, and his personality*.

HIS MESSAGE

In his own estimation, Bud Robinson had two great messages to preach: "Holiness" and the "*Herald of Holiness*." He was an uncompromising defender of the faith. He was an unyielding proclaimer of the full gospel. He often preached doctrinal sermons on the experience of entire sanctification with such themes as "Crossing Jordan," "The Fullness of Christ," "In Canaan," and "The Great Salvation." In fact, he seldom preached on any theme that he did not in the course of his message "strike a few blows" for holiness of heart and life.

This man did not, however, rely upon his own enthusiasm or his own logic to back up his message. He used the Bible. Adeptly weaving into his thought the Word of God, with such transitions as, "Now listen to these wonderful words of the inspired apostle," he could clinch his points with the "Thus saith the Lord" of the Holy Scriptures.

Two facts stand out in this connection. Bud Robinson knew the Scriptures, and he was honest in his application of them. Few men have

*Professor of Preaching and Pastoral Ministry, Nazarene Theological Seminary.

memorized more of the Bible than he did. Dr. A. S. London has said that he heard Bud Robinson, upon awakening early in the morning, lie in bed and quote scriptures for as long as thirty minutes or an hour, until he had quoted literally thousands of verses. It wasn't easy for opponents of holiness to corner him with his lack of Bible knowledge; in fact, it just wasn't done. With his love for and knowledge of God's Word, however, he possessed a fine sense of honesty and fair play in his use of this knowledge. He never abused his texts by deliberately treating them with any other than their correct meanings, and he had the courage to be honest in his message. He preached holiness before he himself possessed it, and would be a seeker for the experience at his own altar.

He personally secured more than 53,000 subscriptions to the *Herald of Holiness* and was that organ's chief champion and booster for many years. He proclaimed holiness, and he distributed everywhere the paper that proclaimed it in its pages. *Truth* was his message!

HIS STYLE

The best way to describe the style and delivery of Bud Robinson's preaching is to say that he had an easy, natural manner of speaking, which at first often disappointed those who came expecting something of the extraordinary from this famous preacher, but which in the course of his messages achieved results which would not have been possible had he attempted to do otherwise. He imitated no one. He affected nothing. He was the same Bud Robinson in a small home-mission Nazarene church, preaching to poor, middle-class farmers or laborers, or in the spacious sanctuary of a large Methodist church filled with, as he would describe it,

"the silks and satins of society women."

Malliecu Wilson, in his article, "Backwoods Preacher of the Southwest" (*PREACHER'S MAGAZINE*, January-February, 1953), points out how Robinson's sermons were marked with "liberal use of imagery, homely, but vivid, and often exaggerated to the point of grotesqueness." Who else but Bud Robinson could unfold the delights of a life of perfect love by saying, "It will cause you to graze in the clover fields with the honeybees and climb the honeysuckle and sip the honey with the hummingbirds, and just simply sit on the limbs of the trees and sing with the mockingbirds"?

It is small wonder people came from miles away to hear him tell how he prayed until "the Lord turned over a hogshead of honey and poured it on my soul until the honey oozed out from between my ribs, and every bumblebee in the settlement was hanging around my doorstep."

O. Joe Olson has pointed out, in an article written for a class in Nazarene Theological Seminary, that the use of hyperbole, or "an exaggerated statement not intended to be understood literally," by Bud Robinson, is one of the most difficult of styles in speaking or writing. "Only those who have struggled with prose or poetry," he observes, "and who know a little about 'the churning out' of blood-fed lines' can truly appreciate what Uncle Buddy has attempted to do and succeeded in doing" in the use of extravagant imagery in his preaching style. There was indeed no doubt in the minds of his audience as to what he meant when Bud Robinson declared: "There is such hollow sound about what a fellow says when he keeps his head open all the time. It sounds a great deal like a boy beating on a barrel

with the bunghole open. Why don't he bring his tongue in out of the weather and shut his mouth?"

He reserved his sharpest barbs for those who compromised the eternal verities of truth, as contained in God's Word, with shallow, modernistic, liberal preaching. He said of one such opponent of faith in Blood-bought, full salvation, "Why, if you could bore a hole behind that feller's ear you would git enough gas out of his head to bake a pan of biscuits!" Concerning a dead, formal church pastored by such a minister, Robinson compared it with a threshing machine. "Now, friend," he stated, "don't you know if I was running a threshing machine, cooking for the hards, feeding the mules, raising a dust and burning the straw, and were to go around and look at the spout and find no wheat coming out, it would be common sense in me to quit."

Bud Robinson was a master in the art of narrative. He could tell a story he had told many times before, and tell it with as much pleasure as though it were the first time he had told it or his audience had heard it. He would chuckle, weep, or laugh as he described his experience with a balky mule, or relate how he sought entire sanctification while "Satan whispered, 'You'll never git it,' and I said, 'You're a liar, I'm a-gittin' it now.'"

His technique of making an altar call can be described by saying only that when he had finished preaching he inviting them to "come on" and they came. They came, not because of his skill in handling crowds or his obvious knowledge of psychology. They came because his love for God and his love for them had melted their hearts until they wanted what he had. God had succeeded in communicating truth to them through the man Bud Robinson.

He used gestures sparingly, usually holding the pulpit easily and natural-

ly, or pointing a finger, or clasping the Bible, as he drove home a point. The late Dr. J. B. Chapman once said: "When you sat down to listen to Bud Robinson, the pew was hard. After he had spoken for ten minutes, it seemed soft. By the time he had finished, you had forgotten you were sitting in a pew at all."

HIS PERSONALITY

One could not have guessed what went on in the mind of the cowboy lying under a wagon that night, with a saddle under his head for a pillow. God was speaking to him about preaching, and he answered the call. Here is the striking proof of the importance of the preacher's personality in his usefulness in the ministry. God wanted that stammering, epileptic, illiterate child of His to turn himself over completely to Him. God loved him for what he was, and He used him in his own way.

Four outstanding traits of his personality perhaps are all that are needed to describe the preacher. He had an unusual sense of humor; a native supply of insight and wisdom, an abundance of love for God and humanity, and with it all a genuine spirit of humility. All these God used in channeling His truth through the man to those who heard him.

Samples of his humor and homespun wisdom will be retold as long as men live. How could we forget how he startled the physician who had examined his ailing ear, and pronounced his diagnosis to be that old age was the only explanation for the trouble? "No, you're wrong, Doctor," Uncle Bud said. "That ear is the same age as my other ear, and my other ear is not ailing, so age is not what's wrong with it or else my other ear would be ailing, too." Readers still chuckle when they remember his answer to

the lady's question, "How is it, Brother Robinson, that your hair is gray and your beard is black?" He said, "Why, Sister, you see I had hair on my head when I was born and didn't have any beard until I was eighteen years old. My hair is eighteen years older than my beard, and that's why it's gray and my beard's not."

The man who was troubled over the hypocrites in the church was jolted, and doubtless helped, by Uncle Buddy's remark that, "if you let a hypocrite come between you and the Lord, then he is closer to the Lord than you are!" He very aptly drew a fine line between humanity and carnality when he once declared, "The blessing of sanctification will not keep you from snoring in your sleep, but, bless the Lord, it will cause you to wake up in a good humor."

The preaching of Bud Robinson was all the richer because of the tremendous capacity for love that he carried. He loved God perfectly. He loved humanity everywhere. The last friend he talked with was the best friend he had. The last church he preached in had the finest, dearest, and best people in it that he had ever seen. This extravagant use of superlatives was not always understood by those who did not know him well enough to know that he was genuinely sincere in it. He loved so well he could not stop with anything less than a superlative in describing his feeling.

A small insight into his spirit of supreme love for God can be gained by reading his testimony of healing in *Sunshine and Smiles*. He describes the pain brought about by his spasms of epilepsy, causing his arms to be thrown out of joint. He describes the suffering of those ten years during which his lungs were diseased and frequently bled. He tells how it pained him so much to have his brother place his heel under his armpits and twist

his arms back in joint that he finally just left them out of joint. To read about such illness and so much suffering and then have him declare, "God is witness for those eleven years I had never had one doubt about the goodness and mercy of God, and His power to save, sanctify, and keep," would make any reader pause and pray for that kind of love and long-suffering.

True greatness is in character, never in circumstances.

—J. R. Miller

Perhaps the best description of his ministry is found in a quotation from his own pen. He said, "When God sanctifies a preacher He winds him up, sets him on fire, and starts him running; and he has nothing to do but to unwind, shine, and shout." When God wound up Reuben Robinson, the poor stuttering Irishman, with his elbows out at his shirt sleeves, greasy trousers, slouch hat, and run-down boots, He did a thorough job of it. Before he "unwound" he had traveled two million miles, preached in seventy-two different denominations, won a hundred thousand souls to his Christ, written twenty books and booklets that sold half a million copies, and spread the fires of the gospel of full salvation in every one of the forty-eight states.

He once prayed for his audience that they would experience the kind of blessing that he had received, and remember that they were "heaven-born, heaven-bound, heaven-thrilled, and heaven-filled, and that by the help of the Lord they might be climbing Zion's hill." From his present vantage point on the very top of that selfsame hill he doubtless looks back upon us now, hoping to see us there soon.

Gleanings from the Greek New Testament

By Ralph Earle

WE BEGIN in this issue a series of word studies in the Epistle to the Galatians. It is hoped that these will help to illuminate the meaning of this important book of the Bible and also to furnish usable preaching material for the busy pastor.

Paul's Epistle to the Galatians ranks only second to Romans in its theological importance. But it served a very unique and invaluable purpose in pointing Martin Luther to the truth which he embodied in the Protestant Reformation. He himself said of it: "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock."

The case of John Bunyan is very striking. Seeking desperately for deliverance from his awful sense of sin, he found an old copy of Martin Luther's *Commentary on Galatians*. Here is what he says about that experience:

When I had but a little way perused, I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart. I prefer this book of Martin Luther on the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

Paul wrote to free the Galatian Christians from the bonds of Judaistic legalism in his day. Martin Luther wrote to free the people of his generation from the yolk of Roman Catholicism, with its religion of work-righteousness. The message of the epistle is still very pertinent. The purpose of these studies is to open

some word windows for glimpsing that message more clearly.

GALATIANS 1:1-5

APOSTLE

Our English word is a transliteration of the Greek *apostolos*, which comes from the verb *apostello*, "send away, send on an errand, send with a commission." The earliest use of *apostolos* was for a fleet, an expedition. Herodotus used it for a messenger, or one sent on a mission. That was its common meaning in New Testament times.

Though used rarely in classical Greek, it occurs some eighty times in the New Testament. Eight of these occurrences are in the Synoptic Gospels. Cremer comments: "Perhaps it was just the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of 'the Twelve' whom Christ chose to be His witnesses." In the Synoptic Gospels (mostly Luke) it regularly carries the technical sense of one of the Twelve. (In John's Gospel it is found only in 13:16, where it is translated "he that is sent.")

In the first part of the Book of Acts this usage continues. But in connection with the Gentile mission we find a broadening of the term. In Acts 14:14 we read of "the apostles Barnabas, and Paul." Since these were the two great missionaries sent out by the church at Antioch, we find here a suggestion of the modern application of the term. Today an apostle is a missionary, commissioned and sent

forth. In a very real sense every preacher is an apostle. In a still more definite sense every true missionary of Christ is an apostle.

But that does not exhaust the meaning of the term. It has been suggested that the best translation for *apostolos* is "envoy." In the volume on Galatians (1953) in the *New International Commentary on the New Testament* (currently being published by Eerdmans), Ridderbos has this to say: "An apostle is a minister plenipotentiary." In connection with Gal. 1:1 he comments: "Paul is God's own and special ambassador."

I like that. What greater honor could be conferred on any human being than to be the ambassador of the King of Kings? All earthly honors sink into pale insignificance compared with this. And yet that is the high privilege enjoyed by every true minister of the gospel.

No wonder Paul asserts his apostolic authority in opposing the heretical teachers in the churches of Galatia. He did not wear a badge pinned on him by some earthly potentate or pope. He carried in his heart the consciousness of a divine call and commission to be Christ's ambassador to men. What greater authority could one ask? We do not represent our own interests, nor should we preach our own opinions: We represent the Lord of the universe and should proclaim His glorious gospel. Let us not stoop to petty wangling for power or position on the earthly level. Let us rather rise to noble heights of unselfish service and faithful devotion to our Master, gratefully conscious of the greatness of our calling. "Lord, help us at all times to conduct ourselves as ambassadors of Thine."

CHURCH

As is well known, the Greek word for church is *ekklesia*. This comes

from the verb *ekkaleo* (*ek*, "out"; *kaleo*, "call"), "call out." It has therefore often been emphasized that the Church is a body of "called out ones."

But the first question that should be asked is: What was the common meaning of the term in Paul's day? For usage, rather than etymology, is the main factor in determining the meaning of a word at any given period or in any particular place.

When we ask this question we learn that *ekklesia* was the name applied to the assembly of free citizens in a Greek city. We find the term used in exactly that way in Acts 19:32, 39, 41 (particularly as in v. 39 of a "lawful assembly"; that is, one regularly convened). This would be the usage most familiar to the Gentile readers of Paul's epistles.

But there was another important background. The Septuagint (Greek translation of the Old Testament, made some two hundred years before Christ) uses *ekklesia* for the "congregation" or "assembly" of Israel. This usage is reflected in the New Testament, in Acts 7:38.

In the time of Christ the Jewish gathering for worship was called the *synagogue*. Perhaps it was partly because of the severe persecutions from the Jews that the Christians chose *ekklesia* rather than *sunagoge* for their place of worship and the congregation gathered there.

In the New Testament we find a distinct, twofold use of *ekklesia*: "(1) The entire congregation of all who are called by and to Christ, who are in the fellowship of His salvation—the Church. (II) The N.T. churches as confined to particular places" (Cremers's *Biblico-theological Lexicon of New Testament Greek*, pp. 334, 335). The latter sense is obviously the one in which the word is used in this passage.

GRACE

The Greek word *charis* is one of the most beautiful and meaningful words in the New Testament. What we need is to get the total impact of its full significance.

Abbot-Smith's *Manual Greek Lexicon of the New Testament*—the best for ordinary student use—gives an excellent summary of its varied meanings, which we quote in part:

1. Objectively, that which causes favourable regard, *gracefulness*, *grace*, *loveliness of form*, *graciousness of speech*.
2. Subjectively, (a) on the part of the giver, *grace*, *graciousness*, *kindness*, *goodwill*, *favour*; esp. in N.T. of the divine *favour*, *grace*, with emphasis on its freeness and universality; (b) on the part of the receiver, a sense of *favour received*, *thanks*, *gratitude*.

A rapid check of Moulton and Geden's *Concordance to the Greek Testament* shows that *charis* occurs in all the New Testament books except Matthew, Mark, and I John. Paul uses it dozens of times in his epistles.

As noted in the definition we quoted, the first emphasis of this word was on physical gracefulness. But, as usual, the New Testament gives largest place to the highest meaning. Cremer writes: "*Charis* has been distinctively appropriated in the N.T. to designate the relation and conduct of God towards sinful man as revealed in and through Christ, especially as an act of *spontaneous favour*."

It would be impossible to compass the tremendous scope of this term or even to delineate its particular theological signification. Volumes have already been written on the subject and many more will be written, without beginning to exhaust the greatness of the subject. Here we must content ourselves with two brief observations.

First, we fear that too many conservatives glory in the orthodoxy of their emphasis on the wonderful grace of

God shown in the forgiveness of our sins—the unmerited favor of God in pardoning our guilt and accepting us as His children—without facing all the implications of this beautiful term. It is not enough to thank God for His grace. The question that bothers me more and more is this: Does that grace make us more gracious? We read in the Old Testament that God is "gracious." When Jesus spoke, the people spoke, the people wondered at the "gracious words" that proceeded from His mouth (Luke 4:22). Has our preaching ever produced that reaction? But, more importantly, do we rightly represent God by being gracious in all our relations with our fellow men? We have seen preachers that seemed to glory in being a little rude and crude. That is sadly misrepresenting the Christ whose name we bear and conducting ourselves unworthily as ambassadors for the King. To be boorish in our personal relations in life shows a tragic lack of the "grace" of God, however orthodox we may be and whatever experience we may profess.

The other observation I would make is that this term is used for "the grace of giving." In II Cor. 8:7 Paul urges his readers to "abound in this grace also." In I Cor. 16:3 the word "liberality"—meaning an offering—is *Charis* in the original. Since God has so freely given to us, we should be liberal in giving to the work of His kingdom. The greatest incentive to giving perhaps lies in this very word "grace."

PEACE

The word "peace" (*eirene*) means more than freedom from outward strife. It means essentially an inner harmony, something that can be brought about only by the grace of God.

Someone has defined grace as meaning "the divine adequacy." I would like to suggest that peace means "the consciousness of the divine adequacy." As Christians we have adequate resources at our disposal, in the grace of an infinite God, to meet all the emergencies of life. But we only feel peaceful as we are conscious of that adequacy.

Paul, of course, had in mind the Hebrew word for peace, *shalom*, which meant "total well-being for time and eternity" (*Interpreter's Bible*). That was the kind of "peace" that he wished for his readers. And he knew full well that that kind of peace could come to them only from "God our father and the Lord Jesus Christ." The "God of peace" is the only source of true peace.

SIN

It is well known that the Greek word here (v. 4) for sin (*hamartia*) means "missing the mark." It is derived from the verb *hamartano*, which is used in Homer some hundred times of a warrior hurling his spear but missing his foe. In classical Greek the verb came to be used for missing the right, going wrong, sinning. The noun was used in the sense of "guilt, sin," though more frequently for "fault, failure." In the New Testament it always has the ethical connotation.

Cremer has some very pertinent comments. He says that *hamartia* "would seem to denote primarily, not sin considered as an action, but sin considered as the quality of action, that is, *sin generically* . . . Sin is not merely the quality of an action, but a principle manifesting itself in the conduct of the subject" (pp. 100, 101). Paul prefers to use other words for sinful acts, reserving *hamartia* largely for the generic idea of sin as a principle, what we call the carnal nature.

However, in the plural, as here, it may denote sinful acts as such.

WORLD

The word so translated in the King James (v. 4) is *aion*, which properly means "age" and is so rendered in most recent translations.

Originally *aion* meant "lifetime," the duration of a human life. Then it came to be used for a "generation," which is a life span. Finally it was expanded to mean unlimited duration, eternity.

In verse 4 it is used for "the present evil age," which is under the domination of "the prince of this world" (John 12:31; 14:30; 16:11). There it is *kosmos*, this world-system. But here it is the time element which is indicated. It is the period of evil rule.

In verse 5 the expression "for ever and ever" is literally "to the ages of the ages." This is the fullest phrase in the New Testament to indicate eternity. What a glorious thought that for the saints eternity will be a never-ending succession of age after age of bliss and blessing. What a wonderful prospect is ours! Certainly we ought to put up with this "light affliction which is but for a moment" (II Cor. 4:17), in the light of eternity, while living in this present evil age, with our hopes set steadfastly on that blessed life that shall never end.

A Monthly Magazine

(Continued from page 4)

We do appreciate this co-operation on their part. Let them know your feeling by writing them, but especially by being prompt in sending your subscription and renewal payments. Also show your appreciation by getting some of your ministerial friends to subscribe. Many of our current subscribers are ministers of other denominations.

"Crucified with Christ"

By Peter Wiseman, D.D.*

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin (Rom. 6:1-7).

We begin our meditation by considering:

First, the Person of This Crucifixion: "Our old man"

The "old man" stands for the organism of corruption, the old life with its source. A similar expression from Paul's pen is "the body of this death" or "this body of death" (Rom. 7:24). This is expressed by the old "I" in Gal. 2:20: the carnal I, the warped I, the selfish I, the unbelieving I, the corrupt I, the proud I, the domineering I, and so on.

It is not a physical crucifixion, but a spiritual experience indicated.

Crucifixion was a mode of capital punishment by the Romans. Our Lord was crucified between two thieves.

*Nyack, N.Y.

and by His crucifixion. He transformed that cross into the Cross of human redemption. Paul speaks not only of the Cross of redemption, but also of the cross in Christian experience identification with Christ both provisionally and experientially.

Crucifixion is used in different ways: used, shall we say, with reference to the beginning of the Christian life, the moment of discipleship. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The cross stands for cruciality. Paul in his letter to the Galatians, says, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Rom. 6:6 indicates that the old man was crucified, "with Christ," of course, provisionally, and experientially when one takes up the cross, for that is what the cross stands for. It crucifies.

But there is also the process of dying indicated, crucified that, or in order that, "the body of sin might be destroyed." Crucifixion here leads to death; one is done in order that the other may be done.

Crucifixion is also used to indicate the second crisis, the death to sin. This is the argument of Gal. 2:20, "I have been crucified and I live no longer." Identification experientially with Christ in death and resurrection: "I live; yet not I, but Christ liveth in me."

It is interesting, too, to note that Paul used the expression to indicate a state of Christian life: "But God forbid that I should glory, save in the

cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Paul gloried in the cross that crucified him to the world! Do you?

This process of the sanctified life is of vital importance, just as the second crisis is important and necessary in order for a life of spiritual progress and development. Victory without while there is an enemy within (every form of sin in the unsanctified heart) is a battle indeed but possible, as many passages of scripture reveal, such as I John 3:14; 2:3; 3:9; 4:4. There is, thank God, the emergency clause, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Nevertheless, God evidently designs His children to live in victory, if for no other reason, because the world knows no double standard; with the world, a Christian should be Christlike. For the regenerated person to fail in obedience to God, fail to walk with God in the light as God reveals it to him, the "first crisis" is of little avail, and for such defeated, disobedient, backslidden people, the "second crisis" is impossible without first restoration to God's favor. Moreover, the "second crisis," the crisis of sanctification, is of little avail unless the glorious life of obedience and faith follows; a walk with God!

Secondly, the Purpose of This Crucifixion: "That the body of sin might be destroyed."

Paul laid great emphasis on death as an instrument of deliverance from sin. Looking into this sixth chapter of Romans, this is very noticeable. Verse 2, We died to sin; verse 3, "We were baptized into his death"; verse 4, We were buried with Him into death; verse 5, "If we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection"; verse 7, "He that is dead is freed from sin"; verse 11, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

There are three specific things mentioned under the purpose of crucifixion:

1. "That the body of sin might be destroyed."

One of the meanings of the word destroy is to render inoperative, "to make of non-effect"; but a deeper study of the word, according to outstanding Greek scholars, would mean the entire removal of sin. Dean Alford says that the aorist tense for the verbs "take away" and "destroy" implies "to take away at one act and entirely." Daniel Steele, in his splendid essay on *The Tense Reading of the Greek Testament* says of the aorist tense in Rom. 6:6, "The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin." Speaking on I John 3:8, Bishop Wiscott says that "the two objects of the manifestation of Christ cover the whole work of redemption: 'to take away sins' (v. 5), and 'to destroy the works of the devil' (v. 8). In this connection the works of the devil are gathered up in the word 'Sin' (indwelling sin) which is their spring. This the devil has wrought in man. The efficacy of Christ's work extends to both 'sins' and to sin."

2. "That henceforth we should not serve sin."

There is a service to sin in the pollution of sin, the contamination of sin, for sin lies in the seat of human personality, "sin that dwelleth in me" (Rom. 7:17). "But sin," says Paul, "taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7:8). Again, in verse 11, "For sin, taking occasion by

the commandment, deceived me, and by it slew me." Indwelling sin contaminates every aspect of the new life, character, and service. That is to say, while sin remains in the heart, "In me" (7:20), its subtle nature is to hinder, obstruct, deceive, and slay. It is anti-God, "enmity against God." Rev. John Wesley's sermon on "Sin in Believers" is excellent reading on this point.

3. "For he that is dead is freed from sin."

Out of death comes deliverance from sin. Some understand the word reckon as used by St. Paul, Rom. 6:11, as a kind of make-believe. "Reckon you are but of course you know you are not." St. Paul, however, was a great spiritual mathematician, reckoning on the basis of God's provision and God's promise in response to faith. Such would bring to the trusting soul a real experience of deliverance from sin through death to sin. Similarly, some misunderstand Paul's statement in 6:13, on "yielding." It is a strong word: "yield yourselves," aorist imperative, an act once and for all; a crisis; but the yielding of our members in this verse is progressive, daily yielding.

Look unto this chapter six with the idea of deliverance through death, and what do you find? Verse 7, "freed from sin"; verse 11, "alive unto God"; verse 18, made free from sin"; verse 22, "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." To the Galatians, Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). And to the Colossians, he said, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). A man who was greatly persecuted, came to Macarius of Egypt and asked ad-

vice. "Go to the cemetery," he answered, "and upbraid the dead, and return to me." He did so. "Well," said Macarius, "how did the dead receive your abuse of them?" "They answered not a word," replied the man. "Well," said Macarius, "how did they behave when you flattered them?" Replied the man, "They took no notice of that either." Macarius answered, "Go and do thou likewise."

Following the analogy of physical death, the expression; "Crucified, in order that . . . For he that is dead is free from sin," indicates a process of dying which leads to death. Independently of the time element, for it greatly varies, there are the process and the crisis. Rev. John Wesley, in his book on *Christian Perfection*, says that a man may be dying for some time yet he is not dead. But the moment comes when he is declared dead. In like manner, he argues, the spiritual experience of sanctification. The process of dying leads to the crisis of death to sin.

Thirdly, the Position in Christ as the Result of This Experience:

"The life which I now live in the flesh I live by the faith of the Son of God."

Out of the experience of identification with Christ in death and resurrection are deliverance from sin and a life of glorious freedom in the risen Christ.

1. It is a life marked by contrast. Yesterday self, today Christ; yesterday the old man, today the cleansed man; yesterday I, today "not I, but Christ"; yesterday milk, today meat; yesterday turmoil, today triumph; yesterday I ameness, today liberty; yesterday indwelling sin, today the indwelling Christ; yesterday weakness, today wholeness; yesterday staggering, today stability.

(Continued on page 36)

Youth Week—January 31 to February 7, 1954

By Lauriston J. Du Bois*

What is it? Youth Week is a time designated by most of the Protestant denominations as a week during the year when the local church can give special attention to its young people. Of course, this is not to be the only occasion when youth are noticed—it is but a time when the work they have been doing throughout the year is brought to the attention of the church. It is an axiom that youth become interested in the church when the church becomes interested in them. Youth Week is a time when the pastor, working with his youth council, can show the young people that the church really cares.

What can be done? Any one of a number of plans can be used to highlight Youth Week. It is a good idea to vary the pattern from year to year. The element of surprise is always good. There are several basic ideas which can be expanded and adapted:

1. A Youth Week revival which is sponsored by the young people. This is meeting with great success. Pastor, allow your N.Y.P.S. Council to help plan for it. Give the young people a chance to work in the revival: choir, visitation, ushers, etc. Give them a part and they will be there.

2. A night-by-night schedule with something different every night of the week. This kind of program should combine several phases of youth work. Try a prayer meeting, a banquet, visitation, an evangelistic service, a work night. Variety is indeed the "spice of life" with youth.

3. A plan for certain nights during Youth Week. This may incorporate some of the ideas listed above. Perhaps one or more of the Sunday services could be given over to the young people, also prayer meeting.

4. The idea of a "youth church" in which church officers (including a pastor) are elected from among the young people. During the week this group will "run the church." This follows the idea of "youth states" and "youth cities" worked out in some localities. You will be surprised at the good ideas which youth will bring forward. Churches that have a young minister have sometimes turned the Sunday sermons to him. Try it.

How do we do it? Perhaps this is too elementary. But here it is!

1. Go to your president and sketch an outline of your plans.

2. Take these sketches to your N.Y.P.S. Council. Time must be given to work out the details, so give yourself plenty of it.

3. See that necessary committees are appointed, depending upon the program which you are working up. Try to use the greatest number of youth in the planning end of Youth Week.

4. Follow through to see that all of the plans are under control.

5. Pray and work. Time spent on a top-notch Youth Week is not wasted. What is the theme? The theme for 1954 Youth Week is "By My Spirit—Speak." This is the annual emphasis of the quadrennial theme for the N.Y.P.S., "By My Spirit." The pastor will

no doubt want to preach on this theme at least once. It should be the emphasis of any public meetings, banquets, etc.

But make it more than a slogan to put on banners and place cards—let us build the activity program of the week around witnessing. See that the young people get some guidance in witnessing. Try to make it possible for some to get out in visitation and in actual soul winning. Let us hit the Crusade for Souls Now hard during this week as it is related to young people.

And, by the way, a number of districts are using January as a special *Lamplighters' League* emphasis. Bring this great work to the attention of your group. Organize a League if you do not have one. Revive your League if it is dragging. Let your young people know what is being done to "speak" for the Master.

Are there helps? Yes, a packet of material will be coming from the general N.Y.P.S. office to the local president. Check on this to be sure that it is all used.

Is there a project? Yes, indeed. Our general N.Y.P.S. projects are increasing in popularity! Again, this year we have a project which is definitely related to the theme. It is an offering of \$25,000 to place "Showers of Blessing" radio program in the New York City area. This is the world's most concentrated home-mission field. Our leaders feel that this will be well invested. The New York District is just not strong enough to handle this great metropolitan area by itself.

Don't forget this offering in your N.Y.P.S. Help your president plan for it! If you are having a revival and must stress other finance during this time, take it early or set a date in February or early March when it will be taken care of. Do not neglect

it. The goal should be approximately fifty cents per N.Y.P.S. member. This is not high and every society can reach it with a little attention.

Let's do it again! Make Youth Week, 1954, the top week of the year in your church.

Sermon Suggestions for Youth Week
THEME: "By My Spirit—Speak"

Acts 1: 4, 5—"The Divine Prerequisite to Soul Winning"

Acts 1: 8—"The Motivation of the Christian Witness"

Acts 2: 4, 8, 9—"The Miracle of Languages"

Acts 4: 20—"The Divine Imperative"

Acts 5: 3 (38-39)—"The Campanion-ship of the Spirit"

Acts 7 (cf. v. 55)—"The Message of a Martyr"

Acts 8: 24-39 (v. 29)—"The Ethiopian with a Changed Heart"

(Note—see sermon outline section for an outline on: "By My Spirit—Speak," by Eugene Stowe.)

The Doctrine of the Church

(Continued from page 6)

first instance, our desire to add to our ecclesiastical roll may blot out the distinctions between the world and the church. In the second case, we fail to seek and to save that which was lost and ignore the Master's teaching concerning the lost (sick, wounded) sheep.

Dr. Wiley reminds us that "the Kingdom is not to be narrowed down to the church, nor is the church to be broadened out to include the kingdom." He also quotes Dr. Taylor's warning: "To do the first is to set up a monstrous ecclesiasticism; to do the second is to destroy the organism through which the kingdom manifests itself and does its work in the world" (*Systematic Theology*, Vol. III).

*General N.Y.P.S. Secretary.

Can My Church Have Revival?

By Dwight Niswander

HERE comes to me a growing conviction which is based on some personal observations of my own ministry—that every pastor is personally responsible for a revival in his church. That might be said of any spiritual leader as well. There seems to be a complacency and an extreme position of passiveness among pastors in these days, and it is well that we take inventory of our methods and patterns and earnestly seek the Lord concerning it. In order to appraise our condition it is well for us to note the following facts which are in evidence in a Spirit-filled ministry.

(1) The Spirit of Holy Restlessness

A revival is the fruit of a Spirit-filled ministry, and it is quite evident that when any pastor is satisfied with his own group, with his own pattern, and with his own preaching, something is wrong with himself as well as his church. I usually get quite worried if everything is the same very long. I find that the fault generally lies with me when nothing is revived. I fear that many people of our community may know us as another cult who believe a certain doctrinal code and who prefer to worship in a fashion peculiar to our denominational background. How much more they know is often a guess. If Christ isn't lifted above our programs, our doctrines, and worship, it is sure that they can't see too much. What we need is an awakened sense of our need and consider that our lifelessness is not so much the hardness of the people on the outside as the cold-

ness of our own hearts. Unless there is a holy restlessness within the church, there is no restlessness of the people outside to think seriously about Christ and salvation.

(2) The Spirit of Holy Aggression

A Spirit-filled ministry always insists upon a militant warfare to advance the cause of Jesus Christ. The basis of action is dependent upon how we love Christ. There are many things in church matters which might take priority. We may, for instance, love our work, our devotions, our church, our business meetings, or our people more than Christ. But when Christ really has first place, it will create a compassion that rules in a mighty conquest for His cause. I fear that we often get sidetracked by following molds which have been made for us. We believe in prayer, and so we conduct our prayer meetings. We believe in revival meetings, and so conduct revival meetings. We believe in witnessing and soul winning, and so we may go through the form of soul winning without a real love for the souls of mankind as Christ would have it. We put our faith in the habits which we feel are in the realm of our responsibility, and yet we can grow cold and lukewarm in our love for Christ. Just because we are faithful in prayer meetings, family worship, and stewardship may not prove that we are faithful to Christ. To be faithful to Christ means that we follow Him in the spirit of strong spiritual desire and, although we do become faithful in these habits,

we nevertheless put our faith in Him; and in the growing relationship with Him, we develop a life of most compassionate concern.

(3) A Spirit of Self-denial and Self-discipline

That leads me to the next point. It is a point that we may feel is often well taken when it is not taken at all. We have often tried to define consecration to mean this and that to our people, when it is altogether impossible to define the deeper meaning of consecration. Consecration must be defined by individual action. It means living Christ's life in us by sincere and holy devotion. To be disciplined to Jesus Christ means that I must take on a life of constant self-humiliation. I do that which would advance His cause regardless of the sacrifice I might experience. There are many who are consecrated to a degree because we make a great deal of the degree. Going to dark Africa may not mean too much to young people at the outset. It proposes a supreme adventure of faith, and many young people like adventure, and so Christians have often defined consecration to mean this or that. Christian consecration goes deeper than what I know about consecration. It is a "living sacrifice." It goes all the way, and takes its roots in my subconscious self. It is a life of utter devotion to Jesus Christ. It is a training school in which I am often lost to Christ. I work without stipulation as I think of it in the worldly sense, for I accept work for Christ as it comes because of my love to Christ. My objectives are high and clear when Christ is real in personal experience. Much of our church work is done unnecessarily because we do more contriving and scheming than praying and discerning. We become absorbed with incidentals and over-

indulge in putting our faith in master plans worked out by a genius, rather than having the plan of the Master and applying the wisdom of His Spirit. We have grown quite artificial, and the true spirit of reality is often missing as we deal with our people. May God forgive us.

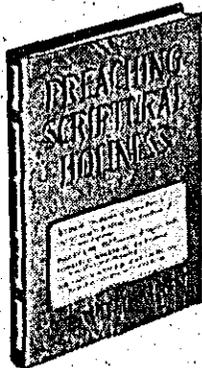
(4) A Spirit of Life and Faith in Christ

As evangelical churches we have a tendency to become so experience-conscious that we lose sight of the everyday experiences with Christ. Many times people are more anxious for the experience than Christ himself. They want something to happen, and often we have created that sort of thing by our own ministry. Something should happen, but our people should be impressed with more than a "happening." Christ should be real in experience, but our experiences with Him are different from those of anyone else. We sometimes infer that our experiences are always the same. We do have the same privileges but not the same experiences. This requires self-examination. When we expose ourselves rightly, we never see ourselves perfectly. We need this spirit of self-examination because it keeps us humble in the divine sense. We need to constantly examine our hearts and let the Spirit show us any selfishness.

(5) A Spiritual Increase

By this statement, I do not mean that the pastor should assume all of the responsibility in this respect. I believe that the laity is mostly responsible for the bringing in of individuals to the services and to Christ, but the pastor also has his contacts; and if our ministry does not always lead us to new individuals and bring some new people into the church, I do not expect much from those who endeavor to follow us. If my love for

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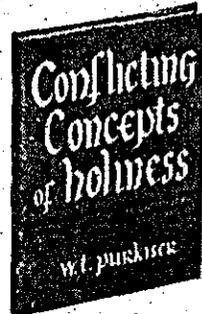
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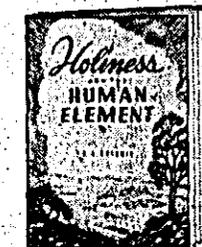


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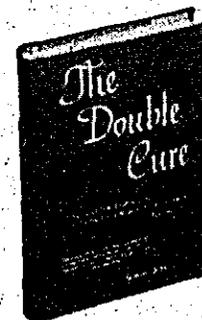
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Christ does not occasionally lead me out into the highways and byways and compel them to come in, how should I expect my members to have that drive? There are times when we are driven to our knees, and there are times when we are driven to the "streets." I can see no reason why any Christian with a burden for the lost should not win souls to Christ by his own efforts on the influence of the Spirit. I believe that every Spirit-filled evangelist or official worker will seek the lost wherever he may be, for did not Jesus say, "Follow me, and I will make you fishers of men"?

(6) The Spirit of Honor and Prestige

There are various cults which are well known in many of our circles which perpetuate considerable evangelical truth, and many times individuals from our respective churches will yield to these groups just because they recognize a neglected or impractical viewpoint in our position. Whenever a pastor notices any member attracted to these groups, it should be a challenge for him to examine his own doctrine and beliefs. If our doctrines are full of the life and spirit of Jesus Christ, I am certain that no cult and no ism can rob any member who has a degree of spiritual hunger and life (John 7:17). There is no need of being on the defensive when we have the spirit of Christ. It may be that the rebellious will deter but, if we have the spirit of Christ, the truth of healing is manifested by healings, the teaching of the second coming of Christ is taught, and the subject is declared sensibly and gives living hope to the believer, and the doctrine of sanctification is not confused as individuals are filled with the Spirit, and living a blameless and holy life.

We have had a diet of predigested evangelicalism in our twentieth century that has made us "softies," and we are wielding the sword in a rather awkward fashion, and so it is high time that we get our spiritual balance again and be willing to be faithful in making an original investigation into our patterns and beliefs. Possibly there are new pastures where Christ hasn't been able to lead us, for we are used only to the old fields that are well trodden down. Some of the saints of the past have often been different in certain views, but many have shown us new lights, lights that beam with original gleam and wonder. It is time that we have a revival that will bring in a new spark of life or else we will succumb to the hard, dusty path of ordinariness, and our churches will only be memorials to places where some old-fashioned people actually practiced what we are supposed to believe. Yes, your church can have a revival, but you and I must begin a revival by considering the circumference of our own influences. As we begin there with Christ, we will end up "into all the world."—From *Missionary Worker*.

Pastoral Calling

(Continued from page 33)

made, and that as many of them as possible be crammed into the twenty-four-hour period. Some crowd in an average of twenty a day, others twenty a week. Some call from nine to four and study before and after; some, afternoons and evenings. Some call on only the sick and shut-in, opening their offices for any others who have spiritual need to call on them. However it is worked out, as determined by size of church and situation within the community, the individual pastor must find a large place in his ministry for this activity or else fall far, far short of the intended pattern.

FOR THE PASTOR'S WIFE

The Spiritual Life of the Pastor's Wife

By Mrs. Mark R. Moore*

THE PASTOR'S WIFE holds a unique position in any community. In a town of several thousand usually there are not more than ten or twelve women who occupy this position. Even in a city of several hundred thousand the position is exclusive. Also the position is unique in that the pastor's wife is prayed for more than any other woman in the community. How often in the public prayer we hear, "Bless our pastor and his wife and family"! And, no doubt, this is repeated over and over again in private and family prayer in the homes.

We all realize that privilege brings with it responsibility and obligation. Much is expected of the pastor's wife, as most of you are aware. If one person could be all that is desired and expected, she would be a paragon of virtue. This lady is expected to be an ideal helper and companion to her husband, always able to smile rather than cry in the face of the worst difficulties. She is to be his strength and stay and his guiding light when the gloom of discouragement encircles him. She is to take second place gracefully, always sublimating her energies into his great work. She is to be a perfect example of his preaching at its best. She is to buy up all criticisms and make them serve for their good. She is to give constructive criticism to her pastor-husband at just the time when it will help him most. She is to inspire him

to be at his very best in every way. She is to be vigilant that she will never hinder him or the work that he is called to do. She is to protect him from any scheme or circumstance that might prove his downfall. She is to love him sincerely and to allow him to be the head of the house and the pastor of the church.

In the home the parsonage queen is to be a neat housekeeper and a good cook. Through her, the parsonage is to be a special place of charm and beauty, pervaded by a sweet, peaceful atmosphere at all times. This home is to be a haven for all who care to come, and this homemaker must be particularly skillful and resourceful in order that each member of the family may have his needs met personally; and yet the church people and friends should always feel a cordial welcome.

Then the pastor's wife is expected to be the perfect mother. She is to keep the children clean and attractive and see that they are well behaved. She is to make them feel safe and secure and always be able to help them with their various problems, whether they be of a physical, mental, emotional, or spiritual nature. She is to teach them, by precept and example, deep appreciation for true worth in every field. Through prayer and close observation of her children and by keeping abreast of the times, she is to guide each child so carefully that it will be easy for him to become a Christian and a valuable citizen.

*Wife of Superintendent of Chicago Central District.

In the church the wife of the pastor is to be most faithful. She is to be qualified for leadership in all phases of the church work, but, rather than assume a position of leadership, she is to help those who have the responsibility, to measure up. She is to be genuine in all her relationships. She is to have a warm heart and cordial manner for the church people and to have no special friends among them to the exclusion of others. Though she is always a loyal supporter of her pastor-husband, she is to keep her place and not to assume his responsibility. She is to be a good listener and to be wise enough to give needed sympathy. She is to be too big in spirit to ever be little. She never betrays confidence, and neither does she pry into other people's affairs. Although she has poise and self-mastery, she doesn't try to manage others. She is tactful and diplomatic. Through her manner, appearance, and attitude she never gives offense nor arouses resentment. She spreads cheer and good will and knows how to bridle her tongue.

In the community the lady of the parsonage makes her influence for good to be felt. She has genuine interest in community activities. She works with others in fostering and promoting good projects. She doesn't court favor, nor does she seek position; but when she has a job to do, she does it well. She supports all the good in every way that she can, and when a principle is involved and she must lift her voice against it, she is heard with respect. She is a good neighbor. She does not try to force her religion and convictions on others, but just lives her Christian life before them in a normal manner.

To sum up, the pastor's wife is expected to be always a help and never a hindrance. She is unwearying in all her tasks, although it may be that she receives faint applause and seldom-expressed appreciation by those whom she serves.

In research for material for this

paper, I found that the virtues which I have mentioned are emphasized in books and other publications not only of our church but of many others as well. In every case I found that the spiritual life of the pastor's wife was taken for granted with such statements as, "Of course, she is a spiritual person. It would spell doom if she were not," and with that the writer presented a treatment of the virtues that I have discussed. Don't misunderstand me. By all means, every pastor's wife should consciously cultivate these virtues. However, in the light of my subject, "The Spiritual Life of the Pastor's Wife," I realize that the spiritual life is the foundation for building the above-mentioned ideals. To cultivate these virtues without a foundation would be like tying apples on a tree—an appearance, but a fatal lack.

The receiving of spiritual life for the pastor's wife is no different from that of any other person. The saving and sanctifying grace of Christ is for everyone who will partake. Perhaps each of you has a vibrant and satisfying Christian experience through His saving and sanctifying power just now. If there is one who has a need, open your heart's door and let Him in. There is no merit in being the pastor's wife in this respect. Clean hands and a pure heart cannot be received merely through your position. You can't get by on your pastor-husband's Christian experience nor on that of any other individual. You are the guardian of your own soul. You must answer for yourself. Don't go through life hunting heaven and dodging sin and trying to build into your life the highest and best without the necessary foundation. Remember, you will be eternally lost unless His Spirit bears witness with your spirit that you are a child of God.

We know that being saved and sanctified are crisis experiences. Being saved is the beginning of a life of holiness. Each succeeding day thereafter the pastor's wife, as well as any

other individual, is to cultivate and practice the presence of God and to mature in His grace. The spiritual life must be maintained. How can this be achieved? True, the pastor's wife has a position of privilege, but let's note with extreme care that privilege does not spell protection. Her position could be her undoing, spiritually and otherwise. No one is a spiritual storage battery. The pastor's wife cannot store up sufficient spiritual graces to meet the strain and drain of the tomorrows. She must be more like a light bulb which glows because of its unbroken contact with the powerhouse.

As I see it, two dangers face the pastor's wife. First, she could become spiritually diluted through the demands made upon her. She could be so busy helping others that she would fail to feed her own soul; and her spiritual strength might fall to such a low ebb that, at a moment of extremity, she would carry on with merely the outward forms of vital Christianity. Second, the pastor's wife could shut herself away and become an ascetic; yet her self-denial and discipline might actually become selfish and meaningless and, finally, an end within itself until she, too, would have a form of godliness without the power thereof.

In maintaining her spirituality, the pastor's wife should live a normal and happy life. Neither her experience nor her position should be a burden to her. Being a Christian and the pastor's wife is not to be divorced from anything that is part of a normal life. Her Christian experience and attitude are not put on for special occasions, but she is just what she is at work, or play, at home or abroad. Since her spiritual life permeates every phase of living, many things affect her spiritual life. Realizing the truth of this, I am going to mention some little things that contribute to the strengthening of the spiritual life. At first thought they may seem far afield.

First, we will consider the physical factors that contribute to the spirit-

ual life. Physical appearance or looks of the pastor's wife are important to her as well as to others. She owes it to herself to be clean and neat and, as attractive as possible. In the final analysis, it is usually self-indulgence in some way if the pastor's wife presents an ungainly appearance. Self-indulgence of this type, or selfishness, never builds one up in spiritual things. When the pastor's wife knows she has done the best she could with what she had and has avoided extremes in either direction, then she of necessity has poise, and is not cowed nor embarrassed and all tied up within herself with conflicting emotions. She can so forget herself as to be capable of receiving and rendering good.

The mistress of the parsonage should look after the needs of her body. The body is the temple of the Holy Ghost, and deserves and needs our care. The pastor's wife should not wait to be urged and coaxed by her husband and by others to go to a doctor occasionally for a checkup. This carelessness could be a form of selfishness—a desire to become the center of attention you know. Everyone appreciates good health and it definitely is an aid to the strengthening of the spiritual life in many ways. Some, as we know, do suffer affliction and yet are spiritual mountains. Let's remember they are spiritual in spite of their handicaps. Who knows how much they have had to use some of the aids to spiritual life, such as prayer, in order to be victorious?

A visiting minister was once praying, along with others, with a mother of three young children at a public altar. She was struggling and didn't seem to know of anything in her life that kept her from being triumphant. After noting her strained manner and talking with her a bit, this minister, with more than casual insight, advised her to go to a doctor and have a checkup; he felt that perhaps her physical condition was draining her so much that her spiritual perspective was in jeopardy. Later the pastor

and wife told him that, knowing her and her circumstances, they felt he was correct in what he had told the woman. It is possible to be a spiritual giant in spite of physical ills; but if

good health is an aid to spiritual life for most people, the pastor's wife should exert intelligence in the care of her body.

(Concluded in next issue)

Musings of a Minister's Wife

By Mrs. W. M. Franklin

PATIENCE is one very necessary quality in a minister's wife, and I need lots of patience. Several scriptures show our need of this quality. Luke 21:19, "In your patience possess ye your souls." Rom. 12:21, "Patient in tribulation." Heb. 10:36, "For ye have need of patience." Jas. 1:4, "Let patience have her perfect work."

What is patience? My dictionary says it is the quality of calmly enduring pain, hardship, affliction, or insult; persevering under trial; waiting with calmness, or continuing in labor.

How does a person become patient? The Word says, "Tribulation worketh patience." The more we calmly endure pain, hardship, affliction, and insult, the more we persevere under trial, the longer we calmly wait, the more we continue in labor, the more patience we will possess.

As the mother of two teen-agers I need patience as I continually try to encourage them to be faithful to Christ, when others throw down the standards of righteousness and toss away the feelings of restraint.

As a minister's wife I've needed patience with others who fail to take responsibility, stay true to the Lord, or be faithful to the job they have in the church; and by whose failure an extra burden has been borne by my husband. When I have seen him breaking under the load, how easy it would have been to "talk" to them! Patiently, I have told it to Jesus.

As the wife of a retired minister I still need patience, saying to myself, "Wait; that is not your job."

Now, if tribulation worketh patience and we are asking for more patience, we are saying, "Lord, send more tribulation." Tribulation is severe affliction, deep sorrow, or acute trial. "Oh, no, Lord! Don't let the afflictions become more severe. Don't deepen my sorrows. Don't make the trials more acute."

He may say, "All right, Sister, but you were asking for more patience."

"Well, Lord, just let me have grace enough to stand the tribulations I have. You have promised grace sufficient, so give me that and help me to remember that the Word says the Lord 'will give grace and glory.' I'll try to take the tribulations as they come and will trust You for the grace."

Patience . . . "tribulation worketh patience . . ." but "as thy days, so shall thy strength be."

God is the Master Builder, we are laborers together with Him. He has a plan for everything, for each life, each day, each service. We must seek diligently to know His plan, be so sensitive and responsive to Him as to purposely carry out His plan in our working with Him. How much of our work has been in vain because we have not taken time to know God's plan, or have failed to co-operate with Him in carrying out what we knew He wanted!

ONE MAN'S METHOD

Pastoral Calling

By a Busy Pastor

NEXT to his preaching, the minister's greatest activity will relate to his obligation to maintain an active contact with his people . . . and most of this will be done through the pastoral call. Although many more efficient ways to accomplish our tasks have been devised by clever people no one has yet offered a substitute for this essential to any ministerial success. Great preaching has brought the hundreds into some sanctuaries; clever promotional schemes have brought many more into still other houses of God; sensational and cheap methods have been utilized by a few to accomplish the same thing. But great crowds are not the same as a shepherd's heart.

There are a few fortunate souls who love to visit and call upon the folk—and may God multiply their number—but by a far greater majority most of us have to cultivate a heart and habit for this phase of our work. For some of us, there is the reaction against what seems so much lost motion and wasted time; for others, the loss of a sense of personal dignity, when a pastor is brought into situations created by selfish and shallow people, from whence he is expected, as pastor, to extricate those enmeshed. Sometimes a Solomon would be baffled to know how to remove the sting of thoughtless comment, to confront one with the sensitiveness of his own feelings, or the bigotry of his soul, and still prevent a reaction that could create further personal and other

problems! Nevertheless, the pastor who will preach with a compassionate heart must live amongst his people enough to allow that heart to bleed with theirs over problems and needs and troubles to which his people are heir.

Having said all that, however, does not answer all the problems involved in pastoral calling. Nor can the scope of this department offer to solve all the problems each has encountered. That there are problems, one will soon discover for himself as he rings his first doorbell. That there are answers to those problems, he will discover only through the processes of time, experience, and observation. If this particular article will help only one young preacher, it will be worth the effort involved in writing it. I would have given a great deal had I had the privilege of having someone instruct me in some of these things in my fledgling years—things that now seem so obvious!

On reaching a new charge, the first people to call on should be the members of the official board, heads and officers of the various departments of the church, and the sick or hospitalized and shut-ins. Every member should be visited, even if he has not attended for years. Just coming onto a new field, you wouldn't (or shouldn't) know the reasons why, and your calling may bring him back to God and the church. One of the most difficult groups on which to call, because they are home only a few waking

hours of the day, are our menfolk. Dr. L. A. Reed was the first one I know who mentioned the plan I follow regarding our men. It is not difficult to make a luncheon date with them at their lunch hour. I've eaten in my car, in their truck, across the table of a restaurant, a company cafeteria, or at their home . . . but the men were reached. The womenfolk, God bless them, will always be faithful, and will be seen two or three times a week. Unless they are ill, they won't need calling on nearly so often as some might think. Actually, many of them, while courteous and kind, nevertheless do dislike having their day's routine broken into too often by the preacher . . . nor should they be bothered too often . . . as some ex-preachers can testify only too well!

Sick calls should deserve a discussion all its own, for it is a *particular* kind of call. It should bring healing and courage and faith. It should have a dignity and sense of God in it that a more informal house call might lack. The patient should feel, after the pastor has left, that something in his bearing as well as his words has brought a surge of strength in the inner being not easily described. Maybe he will read a bit of scripture, usually he will have prayer, always he will radiate the assurance of the Indwelling Presence. Sometimes it will be well for the patient to do all the talking; sometimes it will be better that the pastor do all the talking; and sometimes, only a few words will be needed. Some calls will be leisurely and somewhat lengthy; usually they will be brief but not hurried. Only experience and observation, together with some reading in the field of this specialized calling, will enable the minister to know which is best for each occasion. There is no field for calling that has quite the response that this kind does.

Then there are calls incident to the funeral service. I suffered agony during my early pastorates in this connection . . . should I call? how often?

when and why? would I be misunderstood? Now, when a call comes from outside the "family" regarding one with whom I had no previous association, I call immediately on the home, after first calling for an appointment. (In the larger cities, a pastor is often called to officiate for a family which has no church connections but has placed the responsibility in the hands of the undertaker). I try to call again after the service, if this first call gave any encouragement. Naturally, if the deceased is one of the flock, calls have been intermittent prior to the decease. It is in order to call that evening or the same day, or not later than the next day. I like calling before the first night comes . . . for this will be the longest night, normally, for the grieving survivors. If it is possible to bring hope and faith and trust at such a time, it can mean a great deal. And if an unsaved loved one remains, this is a wonderful time to bring him or her to the Lord.

In the process of pastorates, one will soon discover that there are some places where it is just as well not to call. Surely, a pastor will not call on those who are members of another church, no matter how right it may appear . . . unless he is specifically invited. Then there will always be characters of the opposite sex that the pastor can leave to some of his trusted womenfolk. They have been known to get into our churches, and make very pious motions, thereby gaining the confidence of many of the less observant folk. Dr. J. G. Morrison told me of the time he called on such a person in one of his Methodist charges. This lady had many of the good church people believing in her. When he came to this church as the pastor, he was told of her, and in the course of his rounds made his call. After an unduly long wait the lady came to the door, dressed in a house coat. Explaining that she was ill, she invited him in. Not until he was inside the door did he note her apparently quick recovery, and immediately he

became suspicious. Without a word, he fell on his knees, and began to pray to God for mercy upon this Jezebel who would seek to destroy the work of God . . . and on and on, until he saw this woman weeping on her knees. When he left that place, he said he never again returned, although from that day on, she gave evidence of having repented. There have been a few places in my ministry where I never saw the inside of the particular person's home—individuals who were bent upon entrapping the minister if at all possible. (Incidentally, God's Spirit is faithful in these situations, and has His own warning system for the minister. All he needs to do is listen and heed.)

It is a subtle temptation to call too often upon certain of the flock and all too infrequently upon others. The pastor must always remember that he is, first of all, Christ's representative, and only after that may he consider his own desires. Should those desires and preferences run counter to what would be the spirit of the Master, then they are wrong. There are certain sacrifices a pastor makes, and accepts, upon entering the ministry. One of the greatest, perhaps, is the willingness to lay upon God's altar the desire for deep friendships among his people; that is to say, to become so deeply attached to one family or person, or several of them, as to unconsciously show them preference. A pastor cannot have favorites. He must be equally available and must serve equally each and all. Normally, in the average pastorate, there will be those who cause more suffering and grief. But perhaps God would use these to challenge the preacher to a bigger heart. I had such a man in one of my churches. He was one of those who could say No much easier than he could say Yes. More than that, he was on the church board! Not a single discussion came up but he was opposed to it. Often he stood alone. The first year he was a real trial. Then, when we began to pray for him, we began to see some of his finer traits. One day

I told him: "Henry, I really appreciate you! If it were not for you, we would hasten into actions sometimes we might later regret." He was so dumfounded he had little to say. He became a friend and a supporter, and his vetoes came much less frequently . . . and I think this preacher had grown up a little in the process!

When it comes to calling, one is often confronted with the question: Should he call alone, or should his wife always accompany him? My preference is that exemplified and stated by Dr. Morrison. He told me once, in response to this question to him: "Son, call alone. You will accomplish twice as much for God, and do it in half the time! If doctors can do it, ministers should be able to." Experience has verified his observation. Much of daytime calling is upon homes where only the lady is at home. Get two ladies together, even if one of them is the wife of the preacher, and you create a situation where the results will always be the same—conversation about the inconsequentially important things in the womenfolks' lives, with the preacher patiently listening in the background. The primary purpose of the call is to minister specifically in the field of spiritual need. This can be lost sight of after half an hour of flowers, children, recipes, etc. There is a time and place for the social call, but a pastoral call should be in the category of a doctor's call—brief, to the point. Consequently, with few exceptions, most calls should be made alone.

It is possible some of these observations may run contrary to the experience of some of my readers, but this is one man's way to do it! Should your way prove effective in the building of God's kingdom, bless you, stay with it. If you are just beginning, and facing some of these problems for the first time, these suggestions will not lead you far wrong. The important thing to remember is that pastoral calls be

(Continued on page 26)

WORKABLE IDEAS

Prepared by William D. Howard

SUNDAY EVENING RESOLUTIONS

PRACTICE CONTINUED EVANGELISM. Today's great need is for a continued revival spirit. Our Sunday evening services often lack this.

They are so often like those sudden storms which travelers in northern Africa tell of: the flood comes sweeping down the dry bed of the river, filling it bank-full, but it soon spends itself, and the old barrenness returns. Our services should be like the perennial flow of the Mississippi with its regular capacity and serviceableness, carrying on an all-the-year-round work. Revivals should in relation be like the spring freshet which only augments capacity and serviceableness.

Two results follow continuous evangelism on Sunday evening. First, sinners are being constantly converted and brought into the church. Second, the church itself is kept in a vital spiritual condition.

ADD COLOR APPEAL. We live in an age of color. We live in colorful homes and buy brilliant shades for our

clothes. We need color in our Sunday evening service. There are many ways by which tints and shades and hues, in both music and message, can contribute to the building of a better service.

The alert preacher makes much of strategic opportunities. He is not careless of proprieties, but he is not afraid of doing things differently from his neighbors. He avoids ruts. He uses common-sense methods. He takes advantage of aroused public interest to drive home the truths of the gospel. It was Christ's method. Wilber Sheridan once said: "When he [Christ] saw the sower on the hillside, he used him as a text for a sermon on the varying soils and harvests of his spiritual seed. When they called his attention to the man born blind, Jesus used him as a text to enforce a great spiritual truth." We need to watch to see what interests the people of our community and use it to draw them to Christ.

SUGGESTIONS FOR JANUARY

FAMILY FELLOWSHIP WEEK. Rev. J. W. Ellis, Pasadena First Church, said: "Feeling that the church has a distinctive mission to fulfill to its own people, this week was set aside so that the families of the church would have an opportunity to spend a week together in fellowship, worship, and class instructions." This was not for church member families alone, but for everyone. The week was planned

from Sunday to Sunday as follows: In each of the preaching services there was a five-minute talk given by either a father, mother, son, or daughter. These talks were related to the message and in general had to do with the relationship between the home and the church and the family. Each evening Monday through Friday, families gathered at the church, where they found instructional clas-

ses for each age level. The evening sessions always ended with the various family members gathering together for devotions. Families were urged to stay home on Saturday night and sometime during the evening read a devotional lesson prepared especially for Family Fellowship Week by Rev. Ellis.

FAMILY MONTH. This would be a good month to challenge church loyalty. Every member of every family in every service for the month of January, would be your goal. Back up your program with plenty of prayer, visitation, and publicity.

Give titles to the five Sundays of the month. You might use: The Family Makes Resolutions, The Family Establishes an Altar, The Family Joins the Crusade for Souls, The Family Gives of Its Best. Develop messages with a challenge. Stir their hearts in the evening services with services of evangelism along the theme of the day. Use Rev. Ellis' idea of using members of a family in the two services each Sunday. As the services come, have a youth tell what family resolutions, family altar, family visiting, family giving have meant to his life. Let the father and mother tell in the next service what the theme has meant to their lives. Go over their talks with them before the service. You may want to guide their thinking so their talk and your message can be related.

On one of these family nights have a quiz session. Put family vs. family,

children vs. parents, or you might use the men and boys vs. the women and girls. This would add an extra spark of attraction to the services. Warn them to be prepared. Assign a chapter or book to be read. This becomes the basis of the evening quiz, and the evening message.

Prepare a card for each family to sign. Let it state: "We will make a sincere attempt to (1) read the Bible together as a family, (2) attend the worship services as a family, (3) hold family devotions daily, (4) make visits as a family to win other families to Christ and the church."

YOUTH NIGHT. Have it during Youth Week. Use your youth choir and have musical and vocal specials provided by the youth of the church. Co-operate with the N.Y.P.S. They will furnish suggestions and personnel. Let the youth usher, pass the offering plates, pray, and read scripture. If possible obtain a young preacher or use a local youth to bring the message. Help along a young person looking forward to the ministry or other Christian service. Several speakers may be used in the same service.

ANNIVERSARY NIGHT. Honor the married couples of your church, especially those that have been married more than twenty-five years. The organist or pianist will play a medley of suitable numbers: "Silver Threads Among the Gold," "Oh, Promise Me," "Because," or "I Love You Truly." Some of these might be sung by a quartet or soloist. Hymns of the evening would be special requests of the couples. A gospel message would conclude the evening with an appeal to couples for Christ.

TIPS FROM HERE AND THERE

SERVICEMEN. Fletcher Spruce places the name and address of "The Serviceman of the Week" in a boxed-off section of his bulletin, the *Texarkana Nazarene*. People send cards, letters, cookies, and other gifts as they desire.

Another church of fewer servicemen chooses "The Serviceman of the Month." During the month they write,

send gifts, and in various ways let these men know they have not been forgotten.

TITHES AND OFFERINGS. Why not get out of the rut by starting the collecting of the money in the back, working up to the front, where the ushers will gather for a prayer dedicating the money to God?

One church has started the practice of repeating in unison a verse of scripture on tithing just before taking the offering. You might use Mal. 3:10. **SAVE PUBLICITY ITEMS.** Start this month and at the end of the year make a display to let your congregation

know just how much the church is doing to reach others in this field. If you have saved pieces of your publicity during the past year, then make the display now. Include your church bulletins, tracts sent out, letters, cards, etc.

SHARE YOUR IDEAS

Send samples of your church letters, cards, and bulletins to "Workable Ideas," Box 686, Cypress, California.

"Crucified with Christ"

(Continued from page 19)

2. *It is a life of divine fruitfulness.* "Filled with the fruits of righteousness, which are by Jesus Christ (Phil. 1:11).

3. *It is a life of Divine revelation.* "To reveal his Son in me" (Gal. 1:16); not merely a revelation to, but in and through. Christ within is reflected without. He reveals himself through sanctified human personality.

4. *It is a life of divine satisfaction.* God is satisfied with His accomplishment in us and we are satisfied with it; but we are never satisfied with our accomplishments for Him. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

5. *It is a life of faith, as well as the obtainment of this crisis experience is by faith.* "The life that I now live in the flesh I live by the faith of the Son of God." The definite article here is suggestive.

An earnest seeker, in a letter to Carvosso, the Cornish saint of God, said, "Last night as I was praying and pleading the promises of God to sanctify me wholly, faith came into my heart and I knew the work was done."

Polished Boots

The late Dr. J. Stuart Holden asked a British sergeant in Egypt, a Christian, how he was led to the Lord Jesus Christ.

"Before we came here," the sergeant replied, "we were in Malta. A private in my company there was converted and was not ashamed to witness to the Lord. We gave that chap an awful time but it did not seem to matter to him.

"One night we all came to the barracks very wet from the rains, and very tired. Before getting into his bed, this man got on his knees and began to pray. I sure let him have it! My boots were heavy with damp mud, and I hit him on one side of his face with one of the boots, and on the other side with the other. He just kept on praying.

"The next morning," the sergeant continued, "I found those very boots lying by the side of my bed, beautifully polished. That was that private's response to my cruelty. It broke my heart. That very day I was saved."

We have no doubt that there are many of us who might do a better job in polishing the boots of those who are antagonistic to us and our lovely Lord.—*Selected.*

SERMON OUTLINES

"BY MY SPIRIT . . . SPEAK"

By Eugene Stowe

Northwest Representative General N.Y.P.S. Council

INTRODUCTION:

Scripture drawn from my favorite Bible autobiography, words sounding much like this theme, I Cor. 2:1-5. Dr. Benner has stated that if a line were drawn from Paul's head across the centuries, no man would reach up to it. Reason: he was the greatest Christian witness. Not in sense of our present-day standards of greatness. Vance Havner: "Measure success by noise and numbers." Paul's ministry was not to great crowds—little women's prayer meetings by the river; court of a magistrate; countless personal evangelism encounters with the Timothys and Onesimuses of his time. He was not a silver-tongued orator, by his own admission here. Yet by lip and letter he has won more souls to his Saviour than any other single individual in Christian history. The providences of God have preserved the journals of this master lamplighter. From them I would lift three entries for our education, enlightenment, and encouragement.

I. VISIONS AND VICTORIES

A. Acts 18:7-11.

B. Witnessed to a few folk in the house of Justus and struck a gold mine—Crispus, chief ruler of the synagogue, and his entire family converted.

1. Like having the Roman Catholic priest in your town drop into cottage prayer meeting, find Christ in regeneration, renounce Catholicism, and become a member of your church.

2. Precipitated a Holy Ghost revival with "many Corinthians . . . believed and were baptized."

3. What an assembly report! Wouldn't leave that home mission for any First Church!

4. Small wonder that he saw visions . . . promise of God enough to make one want to build a tabernacle and stay there from now on.

C. Remember the first soul you won?

1. Maybe you didn't have a Lamplighter's League, but you'd been stirred to win souls and when you helped one in there was no holding you—you could run through a troop and over a wall.

2. A great place to live . . . wonderful to enjoy exhilarating thrill of soul winning.

3. But go back to Paul . . . three chapters later we find that the "visions and victories" had suddenly faded into . . .

II. DUNGEONS AND DEJECTION

A. Assaulted and accused by his enemies—interned by Roman legions—tried by conscienceless Roman politicians—finally imprisoned in Rome.

1. With glorious missionary journeys only a fond recollection; bereft of Christian companions, he writes these words to his friends at Ephesus (Eph. 6:19-20).

2. Can this be the same Paul? The fearless soul winner, the Holy Ghost baptized evangel, praying that his mouth might be opened?

B. How true to a Lamplighter's life! Not always victories; visions sometimes fade, one feels the need of prayers. The first flush is gone.

1. Some have said that unless you are witnessing, you have lost the Holy Ghost. *Don't you believe it! Paul didn't!*

2. Even as in Paul's life, times come when doors close, mountaintops are exchanged for dark valleys. You are not seeing souls won.

3. Don't cast away your confidence—be concerned, but hold steady.

Thank God, this wasn't the last entry! The Ephesian letter, written in

A.D. 60. In 61, Paul wrote a letter to Philippi which we might well call . . .

III. REPORTS AND REJOICING

A. Still in chains, still unable to preach and visit churches, but what a report! Phil. 1:12-13.

B. What had happened? He had been faithful in witnessing to those about him and God took care of results.

1. He was in the charge of Roman Praetorium guards. Chained to one all the time. Guard changed every shift and new man chained. Had his prospects where he wanted them! They thought they had Paul chained, but it was really vice versa. He poured it on for hours on end, and the fellow couldn't budge. Conviction would begin to eat in, and he would like to excuse himself—right there. Some found Christ. Others spread gospel by tales of the fanatic in prison. Steady stream of saving influence went out until the rattle of chains was heard throughout the whole city and curiosity seekers came to listen.

2. His example gave new heart to other Christians, who began to "speak boldly." *Secret in text:* not wisdom . . . spirit and power.

C. You may be in a seemingly impossible situation—a hotbed of heresy—chained to persecutors—but remember, "By My Spirit . . . Speak."

1. God has you where you are for a purpose. The results are His problem—the witness by His Spirit, your responsibility.

THE CHALLENGE TO CHRISTIAN YOUTH

SCRIPTURE READING: Mark 10:17-21

TEXT: *Good Master, what shall I do . . . ?* (Mark 10:17.)

I. REMARKS

1. Youth presents a challenge for action. "What shall?"
2. What we do means success or failure in life.
3. A philosophy of life becomes the controlling factor in our choices. Choice determines conduct and conduct determines destiny.

4. No greater day ever dawned for the Church of God. (Bresee—"In the morning of our movement—sun never sets in the morning.")

II. SOME THINGS THAT WILL CHALLENGE OUR YOUTH

1. Should have rugged convictions of right and wrong.

a. Convictions are more than notions.

b. Convictions are born of truth, nurtured by faith, and tested in the crucible of experience.

2. Religious convictions are based upon three things: Bible truth, Christian experience, divine wisdom.

3. Our youth should be both informed and aggressive. Need both information and inspiration. Try this order: information, determination, inspiration, and action.

III. THE HERITAGE OF CHRISTIAN YOUTH OF OUR DAY

1. They walk in light and experience of past centuries.

2. They have the heritage of an inspired Bible. (a Bible tested in fires of hatred and unbelief).

3. Heritage of a church with a glorious past.

4. Heritage of a church with a victorious present.

5. Have heritage of a church with a promised future.

6. Youth has the heritage of self-expression in the Christian way of life (Religious freedom.)

IV. SAYINGS OF GREAT MEN OF ACTION

1. Emerson—"What I must do is all that concerns me, and not what people think."

2. Carlyle—"The end of man is an action and not a thought."

3. Marcus Antonius—"Manage all your actions and thoughts as if you were just going out of this world."

—H. B. GARVIN

THE UNCHANGING CHRIST IN A CHANGING WORLD

(*New Year's Sermon*)

SCRIPTURE READING: Psalms 121:1-8

TEXT: *Jesus Christ, the same yesterday, and to day, and for ever.* (Heb. 13:8)

I. REMARKS

1. The new year may bring many changes to us all.
2. Uncertainty in this changing world is a challenge for us to trust in God.
3. The future holds hope and security only for followers of God ("All things work together for good . . .")
4. Human philosophy leaves men in fear and dread and despair.
5. Faith in God gives men courage and hope and promise for the future.

II. MAN'S BEWILDERMENT IN A CHANGING WORLD

1. Flowers wither, beauty fades, friendships fail, and sunshine turns to deep shadows.
2. The uncertainty of this life is a sure and dangerous fact.
3. Men may foretell changes of weather and seasons, but not the changing events that strike our lives.

4. Here we plan, build, and gather treasures only to die and leave it all to others.
5. Earth's tragic uncertainty leaves us in the hands of a wise and merciful God.

III. MAN'S HOPE OF SECURITY IN THE UNCHANGING CHRIST

("The same yesterday, and today, and forever")

1. God's record of "yesterday" is His law of action for "today."
2. His faithfulness "yesterday" and "today" gives hope and security in God's "forever."
3. God is sufficient for the changing events of the new year. "The new year is on us . . ."
4. The unchanging faithfulness of Christ will endure forever.

IV. THE "UNCHANGING CHRIST" WILL BE THE SAME IN HEAVEN

("The same . . . forever")

1. The love and tenderness of Christ will last "forever."
2. He will be our eternal Shepherd in the glory land.
3. Here everything is changing, but in heaven Christ, the angels, and redeemed souls love and live forever.
4. If we own Christ on earth, He will own us in heaven.
5. Christ is now gone to prepare for us in heaven.
("In my Father's house are many mansions . . .")

—H. B. GARVIN

THE HOLY COMMUNION

SCRIPTURE LESSON: I Cor. 11:23-26

Christ is "the way, the truth, the life." In His way we walk; it is His truth we believe; in His life we live. He lived as a human, yet dwelt as Deity. He claimed intimate fellowship with God, that He and God were one.

I. THE PASSOVER was a commemoration of the culminating event in the redemption of the Israelites. It was the perpetual remembrance of God's protection of His own people, their safety, because of the blood on the door, when the death angel passed over Egypt. It stressed, too, the awful judgment of God in the destruction of the first-born of man and beast of every family without the blood on the door.

II. THE LORD'S SUPPER is a memorial of our Lord and Saviour, Jesus Christ—"In remembrance of me." "The Lord's Supper" is the title given by the Apostle Paul to the commemorative ordinance (v. 20) which our Lord instituted after the feast of the Passover on the evening preceding His crucifixion.

III. THE OLD SACRIFICES, of which Passover is a type, brought sins continually to remembrance. The Lord's Supper brings to remembrance Christ and His sacrifice once and for all for the full and final remission of sins.

The Lord's Supper reminds us of a group of the most terrible facts of history. Of sin . . . how God hates sin . . . that all have sinned and fallen short of the glory of God.

It reminds us of another group of facts which thrill and gladden our souls.

That Jesus, our Saviour, died to reconcile us to God . . . that the claims of the moral law have been fully met . . . that God can be just and yet justify sinners.

IV. Before Christ came it was necessary for THE HIGH PRIEST to enter the holy of holies once each year carrying the blood of animals as atonement for his own sins and for the sins of the people. He never spoke a word, but he presented the blood and that was enough.

Christ, the Lamb of God, having made the true sacrifice for sin, has entered the holy place once for all (Heb. 9:23-26)

In the earthly Tabernacle among the furniture there was no chair, signifying that the work of the priest was never done. But Jesus, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12, 14). His work was complete. His blood availed then, it avails now, and throughout eternity it will never lose its power.

V. IN CHRIST IS OUR HOPE—we remember Him. Think of His love for us . . . of Calvary, the cross, the tomb. Think of His resurrection, His ascension, His present intercession for us. Think of His coming again.

The Lord's Supper looks back upon suffering, the garden, the cross, the parting with His own. But it looks forward also to thrones, to the reigning Lamb of God, to mansions, to reunions. Soon we will pass along our pilgrim journey until we shall meet our risen Lord; then we shall no longer need to receive our heavenly gifts through earthly signs. Sacraments then will cease; we shall see our Lord face to face.

We now partake of the Lord's Supper in memory of His broken body, His shed blood; in memory of His glorious resurrection. We partake of it, foreshadowing the Marriage Supper of the Lamb—His coming again.

—J. PAUL DOWNEY, Pastor, First Church, Yakima, Wash.

"ELECT OF EVERY NATION"

(Missionary Sermon)

SCRIPTURE LESSON: John 17:9-23 (R.S.V.)

TEXT: *I pray . . . that they all may be one.*

INTRODUCTION:

When we teach our children the lilting little missionary song:

*Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children
Of the world,*

we are teaching them one of the most important concepts about the Christian religion—its universality.

I. THE UNIVERSALITY OF THE CHURCH

When one stops to consider the ambitious goal set before the New Testament Church, it is almost staggering; few, if any, of earth's enterprises can match its goal.

A. Notice the terms in which Jesus states this ambitious goal:

1. Matt. 28:19, "Go ye therefore and teach *all nations*."

2. Luke 24:47, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

3. Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

B. Observe to what full extent this goal has been realized, by in imagination marching across the platform of the Church representatives of all the nations of the earth who have been saved by the blood of Christ. For example:

1. Samuel Bhujbal from the interior of India

2. Alfredo Del Rosso from Italy

3. Carlos Stephanos from Baja California

4. American Indians

5. Other nations and national workers personally known.

The above are ample illustrations that we correctly sing, "Whosoever will to the Lord may come," "Whosoever, surely meaneth me," and the "whosoever" of John 3:16.

C. While we take a panoramic view of "elect from every nation," we must also include our own nation, community, neighborhood, and family. (We now turn from the universality of the Church to another aspect.)

II. THE UNITY OF THE CHURCH

*Elect from every nation, yet one o'er all the earth,
Her charter of salvation, one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with every grace endued.*

A. One Common Vision

There has always been a Macedonian call to the Church. Observe the little band of New Testament Christians ever passing onward into a pagan world.

Illustration: In the conquests of Alexander the Great, he conquered first the part of the world that had been mapped, and then literally marched off the map making conquests where the course had not previously been charted. The one common vision of the Church has always impelled it to undertake more than the calculated human resources alone could achieve.

B. One Common Mission

The Church has always been found doing the same thing—fulfilling the "go ye" of Christ. Whether it is a young medical doctor with a promising and lucrative career, submitting himself to the mission board to serve in a foreign mission station, or a quiet, unobtrusive, yet genuine Christian in the local congregation asking for a tract, this "go ye" mission has been the dominant motivating factor in all the Church through its history.

Illustration: Rev. A. A. E. Berg, in his visit to America, took particular delight in telling how the recently sanctified members of our Australian church were asking that they might be assigned a missionary field.

C. One Common Resource—"partakers of one holy food"

In the face of insurmountable obstacles, the resources of prayer, faith, and consecrated labor have proved sufficient.

D. One Common Sacrifice

The true Church has always given all that it possessed:

1. Time and energy for prayer and Christian service.

2. It has poured out its tithes and offerings for world-wide evangelism.

3. It has constantly striven to inspire its youth to give themselves to God and the Church for world-wide evangelism.

E. One Common Reward.

"To one hope she presses, with every grace endued."

The final triumph will be shared by all those who are faithful.

—CARLTON G. PONSFORD

WHAT I FOUND IN THE SANCTUARY

SCRIPTURE LESSON: Psalms 73

KEY VERSE—17

A young preacher had pastored just one year. The debt was heavy, the salary a pittance. There had been many problems, small success. Vacation time had come. With meager resources they went camping. He contracted poison oak and returned home the next day. His thoughts: O God, is this what happens when we try our best? Is this the best You can do for a tired preacher? Many a child of God has felt that way: Job, Elijah, Psalmist.

I. THE DISILLUSIONED PSALMIST

A. He Had Been Living by Faith in God.

That was what created his problem. He declares his faith in v. 1. In v. 2 his slipping feet. Then the problems he faced. How could he reconcile them with his faith? His conclusion in v. 13.

B. He Was Preplexed by Many Unanswerables.

1. The Problem of Evil—Why do the ungodly prosper? (vv. 3-9, 12).

2. The Problem of the Righteous suffering (vv. 13-14).

3. The Problems of Life (vv. 10, 13-14).

II. THE ANSWER-SEEKING PSALMIST

Like many he seemed to beat his head against the stone walls of the unexplainable. He sought God by proofs, providences, deductions, and analysis, only to end in fruitlessness.

There are some places we will not find an answer:

A. By Giving Up. By throwing our faith overboard.

B. By declaring Our Unbelief (v. 15).

C. By revolting from God.

D. Not by Isolating Ourselves from the Church.

III. THE ANSWER-FINDING PSALMIST

A. What He Found in the Sanctuary (v. 17)

1. He Found Understanding

a. Understanding of the Wicked (vv. 18-19)

b. Understanding of Himself (vv. 21-22)

c. Understanding of God: that in the darkness of the past God had held him (v. 23); that in the present God was guiding him (v. 24); that in the eternal future God would receive him (v. 24)

2. He Found God in Communion.

His song of praise (vv. 25, 26)

3. His Answer Was No Blueprint Explanation. There was no philosophical solution—the world wasn't changed.
4. Fellowship with God Solved His Soul Problem.

His bitterness was cleansed, his burden was gone. He found his directions and could see the goal. The knotty problems were solved as he worshipped and entered into communion. The man who worships finds the way.

CONCLUSION:

In one of his sermons Peter Marshall relates that one of his earliest recollections was his own father's deathbed. The whole family had gathered about the dying Christian. Then the father requested that they should all join together in singing his favorite hymn. With failing breath and strength he also sang "It Is Well with My Soul" (110, *Glorious Gospel Hymns*). Use all the stanzas.

So in death the aging saint, even as in life, found that in worship and communion there was an answer.

—MURRAY J. PALETT

HEARTS LIKE WATER

Joshua 7:1-5

INTRODUCTION: The story of Achan is familiar to most people who are students of the Bible or have heard much preaching in revivals. The entire seventh chapter of Joshua is concerned with this one man and the consequences he brought upon the entire congregation of Israel. It is possible to have an Achan not only in the congregation, but also to have one in the heart.

A. HEARTS THAT ARE DEFEATED

1. The army of Ai was not large—two or three thousand men could conquer it easily. The Israelites failed because God was against them.
 - a. Instead of victorious conquerors they returned home running, filled with fear until their hearts melted and were as water.
2. One of the ingredients of God's salvation is not spiritual defeat.
 - a. Spirituality means victory (Lev. 26:8).
3. James gives advice for victory (Jas. 4:7).
 - a. The devil gloats over defeated hearts—carries their scalps on his belt.
4. The secret of Christian joy and victory and confidence is from within.
 - a. Here was the source of difficulty in Israel.

B. HEARTS WITHOUT HOLINESS

1. Defeat in spiritual life opens the eyes to the knowledge that something is lacking inside. "Sanctify yourselves."
 - a. Peter's experience of betrayal caused him to weep bitterly.
2. Hearts without holiness are doors of invitation to worldliness.
 - a. Holiness asks a great deal but also gives a great deal.
3. Hearts without holiness are doors of invitation to unstableness.
 - a. If the battle can be won without too much trouble, good. If it is going to be a fight to death, hearts turn to water.

4. Hearts without holiness are a flame about to go out.
 - a. The supply of oil begins to dwindle when we refuse to go on and be sanctified.

C. HEARTS WITH CARNALITY

1. Hearts without some things—have something else. Without holiness—
—with carnality.
 - a. Within Israel was an accursed thing. Within man's heart is an accursed thing.
2. Carnality is interested in worldly interests regardless of what God says (v. 21).
 - a. Carnality is experienced in hiding its loves when you are attempting to have it removed.
3. The carnal Christian remains between Passover and Pentecost. Right side of the cross but wrong side of the throne.
 - a. Carnal nature is un sanctifiable and uncleanable. It must be destroyed.
4. The only remedy for the accursed thing, carnality, is fire (v. 15).

D. HEARTS THAT SHALL FAIL

1. The verdict was that the accursed thing should die before God's blessing would be returned.
 - a. How glorious to have every hindrance out of the way for revival!
2. When Achan is tolerated there is nothing but fear and failure in every spiritual venture.
 - a. These are the absence of the blessing of God (II Tim. 1:7).
3. Not only will your own spiritual heart fail, but you will also discourage others (Heb. 12:15).
4. The alternative is either death to carnality—or death, eternal death, to you.
 - a. Hearts like water will not make it—Achan must be destroyed.

—MILTON HARRINGTON

THE FORSAKEN CHURCH

Why is the house of God forsaken? (Neh. 13:11.)

Here is another one of the tragically pathetic utterances of the Bible. It was spoken by Nehemiah, in days long since past, to the rulers of the people. Then the people were neglecting their service to the house of God. There is nothing to indicate that they were antagonistic to the worship of God. They still claimed Abraham as their father, and the God of Abraham as their God. They were not unbelievers and dissenters. They were just neglecting the worship of God. But what about the same condition that exists among us today?

What an interesting question! Why is the house of the Lord forsaken? Preachers often ask this question, but rarely do we ask it of ourselves. Most often we lay the blame upon the people, but are they always to blame? What about the power of a Spirit-filled ministry itself to attract the people to the house of God? The people are not to blame for a Spirit-less ministry. The

need for the preacher is to preach *Christ*. Not just about Christ, but we need to preach *Christ!* Let every minister look to the substance of his own message before he lays the blame elsewhere.

And what about this question in relation to those who do attend church? Could it be that the house of the Lord is forsaken due to our lack of work as Christians to help keep it filled for the glory of God? Sam, the colored man who had just "got religion," was heard to pray, "Lord, use me! Use me, Lord! O Lord, use me—in an advisory capacity." Too many people seem to be praying such a prayer, being unwilling to put themselves out in old-fashioned "labors abundant."

Here is another question for those who do attend the house of God. Do we give it due support and encouragement in every way possible? Do we give those who occasionally attend a hearty welcome and encouragement to come back again? Or do we gather in little cliques and forget our Christian ethics and common courtesy toward others? I heard of a young couple coming to church for five straight Sundays and not on person out of a big church ever shook hands with them or even made an effort to be friendly with them. Let us not forget that the people themselves have a Christian duty to perform in attracting others to the house of God.

Here is another question. Do we live the life before the world as to recommend Christ and our church to others? Two Negroes went to hear a political speech. They sat and listened for a while, then one said, "Sam, who am dat man?" Sam replied, "I don't knowes who he am, but, boy, he shore do recommend himself." By our lives whom do we recommend? Is it definitely, emphatically Christ?

Is not neglecting the house of God in reality neglect of God? Can one sincerely be a Christian and keep knowingly neglecting God and the things of God? And to the excuse for non attendance at the house of God, "I can be just as good a Christian at home," I reply, "Are you?" You say, "I can read my Bible and pray at home." Again I reply, "Do you?"

Think of this, "When we neglect the house of God, we are in effect neglecting lost souls." My resolve is, "I shall not neglect the house of the Lord."

—C. E. SHUMAKE

AN EXAMPLE OF GREAT FAITH

SCRIPTURE READING: Matt. 15:21-31

TEXT: *O woman, great is thy faith: be it unto thee even as thou wilt* (v. 28).

I. Remarks

1. Here is an example of great faith—dynamic faith or faith in action. It received the commendation of Jesus.
2. It teaches us how genuine faith behaves.

II. The Characteristics of Great Faith

1. Some things this woman's faith had to overcome
 - a. The silence of Jesus; "he answered her not a word" (v. 23).
 - b. The inherent handicap of heathen birthright; "I am not sent but unto the lost sheep of the house of Israel" (v. 24).

c. Her own timidity and pride.

d. The rebuffs of Jesus' disciples: "Send her away; for she crieth after us" (v. 23).

2. Proof of the genuineness of her faith

a. Her public avowal of her faith in Christ—an open stand.

b. The earnestness and urgency of her prayer: "Have mercy on me, O Lord, . . . my daughter is grievously vexed with a devil" (v. 22).

c. Her persistent attitude—she would not be denied.

d. Her refusal to be defeated by opposition (vv. 26, 27).

III. The Gracious Rewards of Great Faith

1. A definite answer to her prayer—"Be it unto thee even as thou wilt" (v. 28). Genuine faith brings answers to true prayer.

2. It makes overcomers of God's children.

3. It brings calm and assurance in the face of life's storms.

ILLUSTRATION: Robert Louis Stevenson describes a ship in a great storm: a storm-swept deck—great commotion in the cabin—pilot lashed to his post. A more courageous man climbed up to see the pilot. He saw as he looked on the face of the pilot a grim smile as he slowly turned the ship from the dangerous rock back out to the open sea and to safety. He reported; "We are safe. I knew, for I have seen the face of the pilot, and there is a smile on his face." Faith enables us to see the smile on the face of our Pilot—Christ.

—H. B. GARVIN

THE LIBERTY OF HOLINESS

SCRIPTURE READING: Rom. 6:1-23

TEXT: *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life* (v. 22).

This liberty is emphasized in a series of contrasts throughout this entire chapter.

I. Death to Sin—Life in Christ (vv. 1-11).

Through the death of Jesus all are provisionally saved and sanctified—all may be dead to sin and alive in Christ.

II. Servants to Sin—Obedience to God (vv. 12-19).

1. Two Conditions:

a. Servants to sin

b. Servants to righteousness

2. Two Practices

a. As servants of sin, they yielded their members to sin and unrighteousness.

b. As servants of righteousness, they yield their members to righteousness and holiness.

III. Bondage of Sin—Liberty of Grace (vv. 20-22).

1. Two Results

a. As servants of sin, they were free from righteousness.

b. As servants to God, they are free from sin.

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Text: "When it pleased God, who . . . called me by his grace, to reveal his Son in me" (1:15, 16)
3. Christ Living Within (2:19-21)
Text: "Christ liveth in me" (v. 20)
4. The Gift of the Spirit (3:1-5)
Text: "Received ye the Spirit by works of the law, or by the hearing of faith?" (v. 2)
5. Saved by Faith (3:6-24)
Text: Verses 21, 22
6. Servants or Sons of God (3:25-4:31)
Text: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (v. 7)
7. Our Liberty in Christ (5:1-15); (See also 2:4)
Text: "Stand fast therefore in the liberty wherewith Christ hath made us free" (v. 1).
8. Those who belong to Christ (5:16-26)
Text: "They that are Christ's have crucified the flesh with the affections and lusts" (v. 24).
9. The Law of Christ (6:1-10)
Text: ". . . so fulfil the law of Christ" (v. 2).
10. The Cross of Christ (6:11-18)
Text: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (v. 14).

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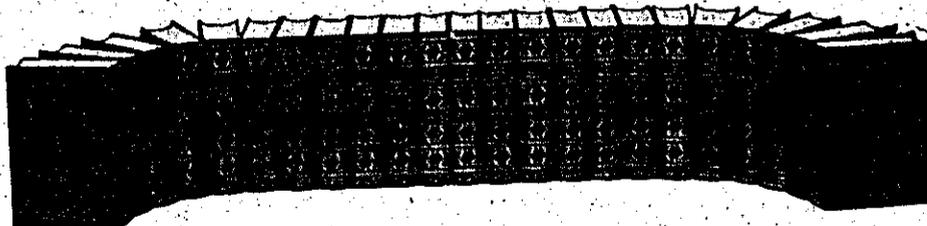
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D. SHELBY CORLETT, Editor

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Editorials

Something to Share

The essence of Christianity is love, a self-giving love, a love that leaps over all human barriers to share its good news and joy with others. The secret of the success of the early Christian Church was the conviction that it had something of greatest import to share with the world. It had Christ, a risen, all-sufficient Saviour, and through Him a transforming life and faith to share with all men.

It was this conviction that ruled the life of the Apostle Paul. He expressed it in writing to the Romans thus: "I am debtor" or "I am under obligation" (A.R.V.). In his second letter to the Corinthian Christians he revealed this inner conviction by these words: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." His life was an outstanding example of sharing his faith in Christ and the gospel message with people of all lands.

Peter exemplified this fact when with John he was entreated for alms by the lame man at the Temple gate. He had not silver and gold, hence he said, "but such as I have give I thee." What did he have? Faith! A practical faith in a mighty God! So he shared with the lame man what he had by saying, "In the name of Jesus Christ of Nazareth rise up and walk." Immediately the lame partook of the faith that Peter shared with him; for Peter, putting effort

behind his faith, "took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength"—he was healed by sharing the faith of these men of God.

How impoverished has the Church become by its practical heresy of emphasizing the giving of silver and gold more than emphasizing the sharing of its faith in Christ! If people will give or share their silver and gold, that is accepted generally by a statistically minded church as the normal practice of giving—the higher the per capita rate of giving, the greater honor is theirs. What a tragedy it would have been and how much poorer the Christian world would be if Peter and John had been able or willing to substitute the giving of silver and gold for their sharing of their faith and healing through Christ! They shared what they had—ALL they had. It is true that often our giving of silver and gold is an expression of our Christian passion to share our faith and love with others, but in such instances our sharing can in no wise be limited to these material things. People of faith share their faith without conscious effort.

The world was never more in need of the inspiration that comes from active faith in Christ than it is today. People everywhere are in need of help. The genius of communism lies in its ability to capitalize on the world's needs with some show of understanding and to make promises to meet these needs. While we know they raise false hopes and their promises are not genuinely fulfilled, still their interest and expressed will-

ingness to share have captivated the peoples of many lands.

Christianity alone has the true answer to the needs of the world. Men and women of faith in a mighty God have something to share with the world—something vital, something substantial and fulfilling, something contagious, something which no one else can give. It can still say to the needy of all races: "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk"—find healing for your souls, find deliverance from your darkness and bondage, find hope and strength, find Christ, the risen and mighty Saviour.

This has a personal application to preachers in particular. Brethren, we do share our faith, or lack of it, with the people with whom we work and associate. How important it is that we be men and women of faith!

Do you ever feel, as you look into the upturned faces of your congregation, the appeal they have in their hearts for the help they long for you to give them—that something more than silver and gold? They are hopefully but silently inquiring of you much as the lame man did of Peter and John: "Pastor, have you help for us today? Do you have faith to share with us today? All week long we have been facing the difficult situations of life—its uncertainties, its perplexities, its fears and anxieties, its heavy burdens, its troubles, its sorrows, its disappointments. Have you something to share with us that will inspire us, that will strengthen us, that will give us more faith and courage, that will strengthen our hopes in Christ? If you have, share it with us today. Give us more than silver and gold. Give us your faith in a mighty Christ."

To meet the responsibilities of the ministry today the preacher must be a man of faith, a man certain of

his direction, a man of poise and conviction, a man who keeps the fires of devotion and hope in Christ burning in his own soul. Brethren, we cannot share what we do not possess. Hence we must cultivate these inner qualities of soul, we must increase our own faith.

We must enlarge and clarify our conceptions of the wisdom and power of our great God. This was the secret of Peter's ability to share his faith with the lame man. How may we do this? By personally giving contemplation to the greatness of our God and the almightiness of His power. We must live in the realization that God is greater than any of our difficulties personally, religiously, or internationally. It was such a conception that inspired Job to say: "I know that thou canst do all things, and that no purpose of thine can be thwarted" (42:2, 3, A.R.V.). It likewise inspired Paul to utter that statement so helpful to us all: "And we know that all things work together for good to them that love God" (Rom. 8:28). The Apostle John knew the greatness of God when, in speaking of the presence of the antichrist in the world, he said; "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world" (I John 4:3, 4). A preacher with faith like this will inspire others to have faith.

We must also increase our loyalty to Christ, the true devotion of our lives, through consistency in the practices of those secret devotional activities of the Christian life which deepen our love to Christ and for others, and likewise quicken our faith. It is only as we are faithful in these inner factors of the spiritual life that we will be possessed of a conviction of the ability of Christ to meet the needs of the people and

of our own responsibility to share our convictions and faith in Christ with them. It must have been something of this nature that inspired the Apostle Paul to write: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

We must cultivate an upward look, a victorious attitude toward life, by having an unwavering assurance in the final triumph of Christ and righteousness. We must be confident that as Christians we are on the winning side, that no condition on earth or conflict between nations, races, or groups on earth can finally defeat God's ultimate purpose of triumph for himself—the kingdoms of this world will become the kingdoms of our Lord and His Christ (Rev. 11:15).

We are not defenders and doubters—we are proclaimers of truth and believers in a great God. We have something to share that will inspire the faith of others in Christ.

Do We Preach the Gospel?

Much that is called preaching is not the gospel. The gospel is "good news" about God bringing salvation to men through Jesus Christ, our Saviour and Lord. The gospel of Christ is the power of God unto salvation to everyone that believes. In reality we have not preached the gospel unless we have proclaimed God's power to save, to help, and to impart His life to the believing soul.

In the light of this fact we may preach on a number of legitimate subjects and still not preach the gospel. Sermons have been preached on judgment and hell in which there has been no gospel—nothing was said about the power of God to save from sin and hell. Some of what we term "evangelistic sermons" have little or no gospel

in them. A text is taken and straight-way the preacher begins to tell one story or illustration after another (if illustrations are windows to sermons, these sermons are glass houses) of death scenes, last calls, and of committing the unpardonable sin, without stressing the power of Christ to save. Not long since a preacher spoke on "Carnality," stressing the different manifestations of this evil in the life. But the nearest approach he came to preaching the gospel was to state occasionally, "If this is in your heart and life, you are not sanctified." Nothing was said about who could sanctify or what relation the gospel had to this evil condition of life. The same could be said about some of our messages on sin, moral issues, worldliness, standards of the church, etc.

We must preach the gospel. Preach on sin, on judgment and hell, on moral issues, against worldliness and carnality, on the standards of the church, etc.; but into such preaching let us make sure we bring the message of the gospel—that Jesus can save, sanctify, and keep us in the midst of such evils.

* * *

It was time for a meal. I looked at my hands. They looked clean; I had done no dirty work to soil them. Should I wash before eating? I followed habit and washed them. When I applied warm water and soap it was quite apparent that they were soiled, they needed to be washed. How often the contacts with the world and sin bring to us unseen and unconscious defilement! We need ever to live in the consciousness of the cleansing of the blood of Jesus, as did the leaders of our movement who stressed so often, "Every moment, Lord, I need the merits of Thy blood," and to be renewed in strength by consistent waiting upon God.

The Preaching of Phineas F. Bresee

By James McGraw*

LORD, KEEP BRESEE out of sight!" This was the prayer they heard him pray as he knelt in the sawdust behind the tent flap pouring out his soul to God for His blessing in the service that would follow in a half hour.

According to those who happened to overhear that prayer and heard him preach in the service that night, Phineas Franklin Bresee's prayer was answered. One of them later declared, "God certainly poured out His Spirit upon Dr. Bresee in that service, and, oh, how the fire did fall on that meeting!"

The ministry of Phineas F. Bresee offers an interesting example of God's providential direction in the life of one who seeks His will. Here was a man, fifty years of age and in his prime as a preacher of the gospel, successfully leading his people in revivals as a pastor in the Los Angeles district of the Southern California Conference of the Methodist Episcopal church. When appointed presiding elder of his district, he continued his emphasis upon revivals and evangelism, and the churches throughout his district had revivals. He enlisted the help of evangelists and leading preachers in the Holiness Association, and the results in conversion of sinners, reclamation of backsliders, and sanctification of believers became a source of embarrassment to some of the leaders of his denomination who did not approve of his emphasis and methods. God did not

want Phineas Bresee at the helm of a district in the Methodist Episcopal church; He wanted him at the helm of a new movement. It was the holiness movement, the Nazarene movement, and it was God's movement!

In the providence of God, Phineas F. Bresee, with a group of about a hundred devoted followers, walked out "under the stars" and became the "First Church of the Nazarene," which, with the others who have become identified with it since that fateful year, has become one of God's instruments for proclaiming the glorious truth of full salvation and second-blessing holiness in our time.

The one characteristic of Bresee's preaching which distinguishes it more than any other is that it was evangelistic. He was a princely pulpiteer, and God anointed him. His messages went forth much like the words of the prophets in the Old Testament. One could watch him and hear him and almost wonder if Elijah had not come back in the flesh to preach again. The fervency of his passion for souls, the unction and anointing that accompanied his preaching, and the natural gift of vivid imagery and rhetorical ability he had developed sometimes carried his audiences away, until, as E. A. Girvin described it, "they almost forgot where they were, and were seemingly transported into realms of glory."

Bresee felt his lack of formal education, although he did manage to complete a respectable course in spite of poverty, farm work, and other interruptions. He wrote in later years

that he had considerable trouble with spelling and grammar in his youth. Whatever handicap he may have had in regard to formal education must have been adequately overcome, however, and his struggle for knowledge gave him the determination to prepare his sermons very thoroughly and carefully instead of relying in any sense upon his natural ability. He wrote out lengthy manuscripts. He made copious notes. He labored tirelessly with notes and manuscripts, meditated, thought about them, prayed over them, rewrote and revised them, took them into the pulpit with him—and then didn't look at them while he preached.

Bresee seemed to know as few men have known the value of the preparation of the preacher as well as that of the sermon. He feared to preach without the anointing of God. He sought the will God in the selection of his texts, in the preparation of his material, and in the delivery of his sermons. His final step in the preparation to preach was to go into a room alone and "soak," as he called it, with quiet thought and fervent prayer for God's blessing upon him in the task ahead.

Dr. Bresee's use of the Bible was distinct in his preaching. Although he did not often preach expository sermons in the true sense of the term, his messages were nevertheless Biblical. One who knew him well has declared that he was a master in the art of Biblical interpretation. He used the Scriptures freely in presenting the truth.

Paradoxically, he was a preacher who most often used texts which were very brief, and yet he was a truly a Biblical preacher. More of his sermons could be classified as topical than expository. Many of them were some variation of textual sermons.

Albert L. Gamble, in a thesis written in Nazarene Theological Seminary, has made an interesting study of thirty of Dr. Bresee's sermons. Of this number, Gamble points out, twenty were developed from texts of only one verse or less in length, four from two verses, two from three verses, three were from texts of four verses in length, and only one of the thirty was developed from a long passage of scripture. This treatment of his texts was characteristic of his earlier years of ministry, when he "chose a text as a site for a sermon . . . and treated it as an appropriate background for his discourse," and then searched the universe for the material to put into it. As he built his sermon edifice upon such a background for a foundation, he usually went farther and farther away from his text. We cannot take from him the credit for being a Biblical preacher, however, though his texts were often brief. In fact, Girvin states that in the later years of Bresee's ministry he treated his texts more specifically, and his homiletical style became more polished.

Dr. Bresee's introductions were varied in style and usually adequate and interesting. They were pertinent, they were brief, they were natural, and they were worthy of the attention of his audiences. An example of one of his introductions which could be classified as "contextual" is found in the opening sentences of his sermon, "The Poor in Spirit." He begins by saying:

"I have found that His thought is not our thought and there are no experiences that really transform the soul, except His presence on the Mount of Transfiguration. Probably He never touched higher and deeper things, never unsealed deeper fountains, or opened more clearly the way of blessed experiences than He

*Professor of Preaching and Pastoral Ministry, Nazarene Theological Seminary

did in these Beatitudes which He has called 'these sayings of mine.' To this first one I now invite your attention."

He also used explanatory, applicatory, historical, and illustrative introductions frequently. It must be said of his preaching that his introductions were effective. An example of his rhetorical style may be seen in the opening words of his sermon, "Fishers of Men," from which we quote:

"It was a new, strange, Personage who walked by the Sea of Galilee that morning. It was a new voice that rippled out over the waters, clear and distinct enough to be heard by the two fishermen drawing their net, and hearing Him say, 'Follow me, and I will make you fishers of men.' It was a ready answer they gave Him by dropping their net and following Him."

In analyzing the divisions of Dr. Bresee's published sermons, we must observe that his general outlines were not always easily discernible. His divisions showed that he proceeded along his line of thought with very little attention given to balance between his divisions, but with an intensity of effort toward getting his point across with whatever time he deemed necessary. In one sermon, he took more than three pages for his introduction, three pages for his first point, and only a paragraph for the last point and conclusion. His sermons were comprehensive and cumulative, but followed a progression of *inspiration* rather than a progression of *material*.

Phineas Bresee was adept in the art of using illustrative material effectively in his sermons. He drew them from a variety of sources. He gathered illustrations from his personal experiences. He frequently

used poetry and hymns in his sermons, and he knew how to use nature, literature, biography, and history in the illustration of his sermons. We quote one of his vivid life pictures:

"If you are walking carelessly along the seashore and you see some men hastening with a very long rope, you don't care much for the rope; but when you look and see a man struggling in the waves and learn that he is your brother, you value a rope as you never did before. So, when you are fully given to Jesus, if money will save a man, you value money and will deny yourself that you may save it for use in extending the kingdom of God!"

An apt student of history, Bresee often used historical anecdotes as illustrations in his sermons. In the sermon, "The Master Passion of the Soul," he tells of the devotion of a French soldier to the emperor Napoleon, and describes a delicate surgical operation which was performed on the soldier. As the brave Frenchman became aware of the physician's probing closer and closer to his heart, he said, "Go a little deeper, and you will find the Emperor."

Bresee's conclusions were mostly the rhetorical type which Pattison has called *peroration*. This type is difficult to use effectively. It is based on the whole of the sermon, and the preacher, without any artificial straining after effect, uses language more ornate and rhetorical than that which has been used in the other portions of the sermon. He mastered the art, for, as Girvin expressed it, his sermons abounded in "lofty climaxes" and his eyes "seemed to burn, his face shine, and his whole being glow, as with all his physical, mental, and spiritual powers he preached . . ." After a slow begin-

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Stewards of

The Manifold Grace of God

By S. T. Ludwig

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (I Pet. 4:10).

Stewardship, in the Christian sense, is far more inclusive and goes deeper than many people realize. Too often it is related solely to money. When that happens its true significance is lost.

Christian stewardship is primarily a way of life (not a segment of it) to which we have committed ourselves. In the fullest sense, it is rooted in one's complete consecration to God. Holiness of heart and life, initiated by the experience of entire sanctification, puts the believing Christian in direct relation to God so that His will wrought in our lives will be life's highest good.

A Christian so dedicated is eager to present the whole of his life a "living sacrifice unto God." Thus his entire life—time, talent, and treasure—will be freely yielded to God in response to Christ's redeeming love. Anything less than that is a "token payment" only and is not acceptable to God in place of full surrender.

In the scripture quoted there are several meaningful insights to which God calls our attention. *First*, every man receives some gifts from the Lord. They are not all the same. They are not found in the same degree or quantity. They are distributed severally as God wills (Rom. 12:6-8). But gifts and graces we all

have. Therefore, we cannot escape responsibility for possessing them.

Second, it is clear that we are to use these gifts effectively in relation to one another. The possession of a gift immediately creates responsibility for its use and development. In God's final judgment rewards will be given on the basis of our "faithfulness" in developing the gifts with which we are endowed.

For instance, God has given us mental capacity. Our failure to use and extend it does not relieve us of our responsibility. "Even so minister" is the dynamic phrase. If a minister of God is careless and slovenly in his mental habits; if he fails to read, study, and keep up with his times—he is definitely limiting his influence and short-circuiting God's power.

It is clear, also, from this passage that to "minister" implies a spending of one's self in the service of Christ for the good of others. It is sharing of yourself, your spiritual insight, your divine calling with those of your parish. What a challenge! What a romance there is in this kind of stewardship!

Third, we are to understand clearly our relationship. We are simply "stewards." What we possess in the way of gifts and graces, in mental outreach, or personality endowments comes from God. We are not the owners. We hold these sacred responsibilities in trust. If any man

minister; let him do it as of the ability which God giveth (I Pet. 4:11).

This ought to remove any cause for personal pride in our accomplishments. We are what we are by the grace of God (I Cor. 15:10). Even in achievement, the Christian steward will ascribe praise where it belongs, not heap it upon himself. The man who seeks to build the Kingdom around himself is breaking faith with God and calling his own stewardship into question.

Fourth, "the manifold grace of God" gives us the scope of our responsibility and the direction of our service. Just as God's grace is many-sided in its application and worldwide in its extent, so are we who have been called to be ministers of that grace responsible servants in every area of life. Whether it be in the home, the church, the parish community, or in civic concern, the minister of God must not only be above reproach but, if he is a true shepherd and devoted steward, he will be a positive contributing factor for righteousness.

The grace of God is extensive in its outreach. It includes God's love for man (John 3:16), His plan of redemption (Rom. 5:8), His ability to meet all our needs (II Cor. 12:9), His ultimate triumph over all things (Rev. 21:7). This grace—pastor-shepherd—you and I are commissioned to declare. We are the stewards of it. We must manage God's affairs with which we are entrusted until the day of accounting.

In a very real sense we hold in trust "the keys of the kingdom." What an awesome responsibility! If we fail to declare the "whole counsel of God" we will be without excuse in that day of reckoning. If we proclaim our own ideas and notions and fail to "preach the Word," as Paul

exhorts, we will not be without guilt in the judgment.

To be "stewards of the manifold grace of God" is life's highest calling. "To serve this present age"—let that be our first priority. God will back without reserve a stewardship like that.

The Preaching of Phineas F. Bresee

(Continued from page 6)

ning, with increasing intensity in the progress of his message, his conclusions were fitting climaxes.

His voice was vibrant, strong, rich, and resonant. He spoke earnestly, expressively, and with a natural tendency toward oratory. He was often dramatic, and used gestures freely, walking about the platform as he spoke. He was bold and masterful in the pulpit, and, as A. O. Hendrix expressed it, "When he got in the saddle, he could ride!"

Nazarenes will never forget many of his statements which have now become rallying cries. "Get the glory down!" and, "When we lose the glory, we are gone," are the best known. "We are debtors to every man to give him the gospel in the same measure as we have received it," is a statement that is etched permanently upon the minds and hearts of thousands.

James Farris, in a report submitted to a class in Nazarene Theological Seminary, summarized his conclusions on the preaching style of Dr. Bresee very aptly when he said, "His distinguishing characteristic was his tremendous passion for souls."

Phineas Franklin Bresee saw before the Church of the Nazarene an open door a half century ago, and he conceived the idea that she was in the sunrise of her history. The closing words in his masterful sermon

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The Stewardship of the Gospel

By Fletcher Spruce

My gospel (Rom. 2:16; II Tim. 2:8).

How could Paul talk like that? It is everybody's gospel! It is a gospel for every color and clime. It is longer than history. It is deeper than sin. It is broader than space. It is higher than the sky. Surely even the Apostle should have said the gospel. Wasn't he presumptuous?

No, Paul was not limiting the gospel. He was simply saying that he was a steward of the gospel. It is a stewardship which every preacher since Paul has been unable to ignore.

I

"*My gospel*"—what a personal possession! The minister is not irreverent when he says it. Indeed, he is irreverent if he cannot say it. It is not mine because it was original with me, for it was not. It originated in the very heart of God, in the very eternity of God. Yet it is mine. It is not mine because I have a corner on the gospel, for I do not. It is universal. It is for every man of every race of every age. Yet it is mine in spite of the fact that I had nothing to do with it.

It is "*my gospel*" because I have been separated unto it, just as Paul was, and just as every man must be who is called to preach. I did not separate myself, nor did my parents separate me, nor did my church separate me, except in a sort of ceremonial manner. It was God who did the calling. My church, my parents, and I only co-operated. And since God separated me unto the gospel, I can say, "*My gospel*."

It is "*my gospel*" because I have assimilated it. I have feasted on it until it has become a major part of me. And it is "*my gospel*" also because it has assimilated me. It has literally consumed me. It has taken hold of me, and made me into a new creature.

I am afraid that too many of us are preaching "*the gospel*" instead of "*my gospel*." Too often our approach is objective and professional. Do we study God's Word merely to find sermons that will click? Are we making an unlawful distinction between good sermons and gospel sermons? Is the pulpit a Bible stand for gospel preaching or is it a box of shelves full of promotional material? Is the gospel your unpossessed possession? Is it yours merely by ordination; or is it yours mostly by assimilation? Is it simply a tool for sermon construction; or is it primarily a fountain of overflowing life and truth? One preacher expressed his remorse that he now sees his Bible marked up with points I, II, and III, but not stained with tears.

II

"*My gospel*"—what a heavenly treasure! No, Paul did not write a fifth "*Life of Christ*." Indeed, some of his epistles were written before any of the four Gospels. The gospel of which the Apostle spoke was more than a brief summary of the times of Jesus. Paul was not a historian; he was a soul winner.

"*My gospel*" must be more than the cleverness of my own cultivation. It must be more than the demonstra-

tion of my own talent. We often speak of certain ministers as having wonderful personalities, but this is the last thing a preacher worthy of his salt would like to have said of him. It is often our own personalities which become stumbling blocks to those whom we seek to lead to Christ. Dr. Denny is reported to have said, "Gentlemen, you cannot at one and the same time impress people with a sense of your own cleverness and the wonder of Jesus." Someone else has suggested that when people say of us, "What a fascinating man! What a charming preacher!" then we must realize that the gospel is severely handicapped. Jesus has promised that our success will be measured according to the degree we lift Him up. This is the "my gospel" Paul displayed, and preached.

It is not enough for our preachers to have the message. We must be the message. Ours is not simply a thing to live up to; ours is to live. We must do more than possess the truth; the truth must possess us. We are to be so intimately identified with Christ that with Paul we can shout, "For to me to live is Christ"—not merely like Christ! Perhaps no greater danger faces the minister than the abuse of his stewardship of the gospel. Our first business is spiritual. If we miss it here, we miss it everywhere.

III

"My gospel"—what a compelling challenge! It is not enough for me to be called and separated. It is not enough for me to be a good sermonizer. It is not enough for me to be a talented preacher. It is not enough for me to be a Bible scholar. It is not enough for me to be an able exponent of the doctrine of second-blessing holiness. I must be all this—but more! "My gospel" must so

consume and compel me that all that remains of me will be a firebrand for God. I must become an irresistible force for righteousness before which sinners cannot stand and by which all men shall be moved Godward.

As a steward of the gospel, it is my business to interpret the heart of the gospel to the people about me. To be such an interpreter I must know both the language of God and the language of men. I must talk to God for men, and talk to men for God. I must put "my gospel" on demonstration in such an attractive display that those who see it will want it.

As a steward of the gospel I am to transmit the divine dynamics to lifeless souls. To do this I must be connected both to God and to man. If I disconnect myself from either, the current will be broken and my usefulness nullified. But if I am in good contact with God, men will know it, and men will respond.

As a steward of the gospel I am to release the flood tide of the Spirit upon dying men. To do this I must be a channel, open and flawless. And I must be connected both to God and to men. If the channel of my own personality becomes choked with self and obstructed with things, then God is powerless while men are perishing. It is "my gospel."

As a steward of the gospel, it is my joy to announce the good news to those who haven't heard. They are suffering with the fatal cancer of sin, and I know of a Great Physician. They are wallowing in the gutter of sin and I know of One who can put them on a solid rock. They are crying out, "Unclean," and want to be left to die undisturbed, but I know of a Balm in Gilead that will cleanse their sin.

As a steward of the gospel, I can-

not spend all my time preaching about things which cannot redeem. Men are lost and I have a gospel which will save them. Therefore I will get down to bedrock truths that make a difference. I will not deal with symptoms, but causes. I will remember that legislation will never save a man and legalism will never keep him spiritual. Therefore I will dig for the taproot of sin. As a steward of the gospel I will insist upon a salvation that delivers from sin and sinning. I will preach the glorious standards of my Bible and my *Manual*, nothing more and nothing less. I will not give up my own personal convictions for any man or any thing. Neither will I preach that others must live by my personal convictions. My first aim will be to get people to enjoy Bible religion and not preacher religion. I will remember that I am not called to preach what I think but what God says. And I will remember that what God says will save more people than what I think. I will remember that I am accountable to God for my stewardship of the gospel.

IV

"My gospel"—what a sober warning! I cannot afford to be swindled out of my birthright by things. The complexities of life are about to ruin us. Civilization is top-heavy with gadgets which are supposed to be our servants. But they have become our masters. These modern wonders tax us of our time and strength and money, and leave us victims instead of victors. For instance, the modern kitchen must have an automatic oven, mechanical dishwasher, electric percolator, deep-freeze food storage, electric mixer, automatic ice-maker, deep-well cooker, and ready-mixed foods. And then, the housewife often says, "Let's eat out tonight; cooking is so complicated!"

All of life is complex. Ministers cannot afford to disregard this truth. We are not primarily called to be stewards of the mimeograph machine. We are stewards of the gospel! We may argue that St. Paul and John Wesley could have done much more if they had had access to our mailing lists and financial statements and community surveys. But we cannot escape the fact that they did pretty well in spite of their lack of these things. And the preachers who are succeeding today are doing so because they are possessed of a "my gospel" attitude. Promotion has its place, but its place is not in the saddle.

Is ours the post-Christian era as some have suggested? Can it be true that amid our great world-wide surge of church-joining and religious tolerance the gospel has lost its vitality? Fundamentalism has never been as popular as today—nor as dead. And nothing is quite so dead as dead fundamentalism. Like sour holiness, it is most offensive.

One of the most alarming signs of our Nazarene times is the admitted weakness of much of our evangelism. This is most distressing, seeing that we are less than a half-century from our beginnings as an evangelistic body of extreme intensity. Our Sunday evening services do not need a shot in the arm; our Sunday evening preachers need a closed closet experience and a "my gospel" earnestness. Some evangelists might not have resorted to so much of the undermining of the faith of the saints and the use of tricky propositions to fill the altar if the pastor and people had filled the pews with hungry sinners before the revival began. Let us ask ourselves, "Is 'my gospel' effective in our ministry?"

Brethren, we cannot escape the fact of our stewardship of the gospel.

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The Church's One Continuing Sacrament

By John Riley*

This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Cor. 11:25, 26).

The Church of the Nazarene, as other Protestant churches in general, believes in and observes two Christian sacraments. One is baptism, which is regarded as an initiatory rite and is observed but once in the life of each Christian. The Church's one continuing sacrament is the sacrament of the Lord's Supper, and is to be observed at regular intervals in the Christian Church. Some denominations observe the sacrament of the Lord's Supper weekly; some monthly or bimonthly; and in the Church of the Nazarene it is to be observed, by the requirement of the *Manual*, in each local church a minimum of once a quarter.

The Church of the Nazarene has an admirable and wholesome balance in its view of Christian doctrine and practice. But we need to be forever checking our balance—both denominationally and personally. It seems to me that there is one place in which we need to check our balance very carefully, lest we neglect something that is fundamental in Christian life. That is in the area of our concept of, and observance of, the sacrament of the Lord's Supper. The need for attention here is pointed up by the fact that so many of our older preachers in former days came from different ecclesiastical, cultural, and doc-

trinal backgrounds, so that it has been necessary for us to seek unanimity of opinion and practice on fundamental things. It is pointed up further in our present day by the fact that each month there are new men who enter the ministry of the Church of the Nazarene, not a few of whom have limited background training in doctrine, church practice, and church history. For these reasons, among others, then, it would be well for us to take a careful view of one of the most important elements in our church life—the observance of what we commonly call the “communion service.”

Our Concept of Communion

The observance of the Communion is the command of our Lord. Jesus said; “This do in remembrance of me.” It is a specific requirement of the *Manual* of the Church of the Nazarene. No pastor is doing his full duty if he fails to see that his congregation observes the communion service at least once a quarter.

Let us consider the significance of the communion service. The preacher of the gospel must forever and always be studying the profound truths of theology—the doctrine of God, the nature of man, the fall, the nature of sin, the fact of redemption, the meaning of the Cross, and the practical application of all of this to personal and church life. The communion service is fundamental in that it is related to the Cross, and the Cross is the heart of the gospel. As one looks at the Cross he sees the holiness of God, and the sinfulness

of man, and God's loving provision for man's sin. The communion service has a threefold look. It looks backward to the cross of Christ; it looks upward in confession and love and devotion to God; it looks forward to the return of our Lord—“Ye do shew the Lord's death till he come.”

The Observance of Communion

The profoundest act in history and the most significant thing in eternity is the cross of Christ. In one short article it is impossible to plumb the depths of the meaning of the communion service. This article is intended primarily to be concerned with the observance of Communion.

General Preparation: There must be a general preparation of the preacher's mind and heart for Communion. He must think and pray and study and read the Word of God, until the great verities of God, man, sin, and atonement grip his mind and heart as the most fundamental things in life. Any preacher who regards the communion service as a mechanical routine needs to go forward for prayers. He is shallow in his thinking and shallow in his relationship to God. His people are to be profoundly pitied. Every preacher is a theologian—a poor one, if not a good one. And even the best prepared preacher needs once again to look at Calvary each time he comes to the observance of a communion service. The greatest hymns of the Church, the most profound music in the Church, the greatest sermons that have ever been preached, and the greatest books that have ever been written have centered around the cross of Christ.

*In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers 'round its head sublime.*

My father told me more than once of the old-fashioned Presbyterian ob-

servance of the Communion, in the early days of his life. He said that Communion came only once a year. But before its observance the preacher preached a series of sermons. The people had a special series of meetings in which they searched their hearts, fixed up things with their neighbors, studied their Bibles, had special times of prayer in order to expose their hearts to the piercing, searching light of Calvary; so that their annual communion service was, in actual fact, an annual revival meeting. How much we Nazarenes need to search our hearts! And especially do we preachers need to search our hearts before the communion service.

Specific Preparation: There should be regular times set for Communion, perhaps even for the year in advance. The communion service should be announced in advance so that the people might make preparation in heart and mind. It would be a fine thing, perhaps, for every young preacher to make it a policy, for at least a few times, to preach a sermon in preparation for the communion service the Sunday before Communion is actually observed, so that Communion comes, not as a surprise to the people, but rather as something toward which they look with profound anticipation. It might be said concerning this, as concerning most things, that the attitude of the people will generally be about the same as the attitude of the preacher. If, with solemn heart and prepared mind, the preacher comes to the service as to a high peak in Christian meaning, the congregation will tend to approach Communion in the same way. Next, the preacher must prepare for the communion message. He ought to do so by some devotional reading, by fresh study in theology, in the significance of sin and of God's atoning grace. His sermon should be spe-

*President, Northwest Nazarene College, Nampa, Idaho.

cifically a communion meditation, so that the thinking of all the congregation will be directed to the solemn hour when the sacrament of the Lord's Supper is to be received. In this day of flippancy and thoughtlessness—even among many so-called religious people—Nazarenes and Nazarene preachers ought not to shy away from an hour of deep and significant solemnity. For solemnity and spirituality are not contradictory to each other. In fact, it might well be said that deep spirituality is in opposite proportion to an atmosphere that is thoughtless, superficial, and irreverent.

The Communion Service Proper: Ordinarily, the whole service ought to lead up to the observance of this one continuing sacrament of the Church. The hymns should be the great, objective hymns, exalting the power and the grace of God, rather than silly little ditties centered in superficial human emotion (how I feel and what I'm going to do). The scripture should be Calvary-centered. The message should be thoughtful and deep and sincere and challenging and soul-penetrating. At the conclusion of the communion meditation, there comes next the reading of the church *Manual*, which is the call to this solemn observance. Then, the prayer of confession and supplication. Then either the dedication of the elements or perhaps a few words of solemn comment on the significance, first of the bread and then of the wine. Then comes the actual serving of the bread and wine as emblems of the broken body and shed blood of our Lord, with the people all waiting prayerfully to eat together and drink together. And then, a closing devotional hymn and a solemn benediction, with the people asked to go quietly and in meditation upon the significance of the Cross.

Now to go back over this order of service and to offer a few general comments. It ought to be said first, perhaps, that it would be almost impossible to put too much thought and prayer and preparation into planning for the communion service. If people learn to trust the thoughtfulness and dignity and devotion of the pastor, they will be led then to give all their attention to the worship of God, and will not be concerned lest some mistake be made in conducting of the service.

Further observations might be made: There are many of our churches now so large that it becomes necessary to serve Communion to the congregation in the pews. Certainly, it would be far better to serve those who love the Lord while they are seated in their pews, if there is such a large congregation that it takes a long-extended period of time for the people to gather in turn at the altar. Many a communion service has started with a beautiful spirit of devotion but has ended with a feeling of impatience and monotony, while many of the members of the congregation have been tempted to leave. The example of a vast crowd of several thousand Nazarenes being served Communion in the great auditorium in Kansas City at the last General Assembly in just a few minutes should indicate to large congregations that it is possible and even advisable for communicants to receive the elements of the Lord's Supper in the pews rather than at the altar, although I think all of us would prefer to be kneeling at the altar when we receive Communion. In any case, the service should be carefully planned, so that it will move smoothly and without long periods of waiting. The people will generally be ready to follow where the pastor leads the way. Some of

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The Sunday Night Service

By C. L. Rodda*

I HAVE a concern in my heart for one aspect of the program of our church that does not seem to hold the same sphere of importance that once it did in the minds and hearts of both laymen and ministers. I refer to the Sunday night service. We have been able in many areas to develop good Sunday schools with a year-by-year increase in attendance and enrollment. In many of these same churches if you were to attend an average Sunday night service you might find occasion to be depressed at the unresponsiveness of the host of empty seats. The service itself might give you a sense of frustration—as if we were just carrying on instead of marching militantly forward on deadly important business leading to victory.

I have always been, as are most of my brethren, interested in organizing, planning, working for, and building the Sunday school. I do not intend to depart from this purpose. I don't think I would want to change our emphasis that makes the most common question among Nazarenes, "How many did you have in Sunday school last Sunday?" Any man of God with a background of experience will recognize that one of the most potent arms of our program is Sunday school. This same man would tell you and feels that the Sunday night service stands at a position of equal importance in doing all of our God-appointed task. If we have any opportunity to "Christianize Christianity" and reach the lost

*Pastor, First Church of the Nazarene, Walla Walla, Washington

world that does not get up on Sunday morning and is afraid to attend revivals, it is found on Sunday evening. The formal church is closed and the sinner is looking for something to do.

To accomplish this end, the service cannot be a duplication of the service of the morning and hope to reach its end. It must be different. It cannot be just chaff and only of a light and frothy nature without destroying its effectiveness. It seems that at least four items ought to be a part of the evening service.

First: there ought to be the spirit of expectancy and faith on the part of our own church people, our Christians. If they hold the attitude that this will be nothing new or different, they will dull the service and frustrate its purpose. Whatever it takes to have Nazarenes looking for the unusual is an essential to effective Sunday night services.

Second: The spirit of fellowship and pleasant friendship is essential to effective Sunday night meetings. Whatever can be done to make people feel that they are glad to be together, glad that they took time and put in the effort to come, will pay off for the night service. Handshaking, testimony (not life history), calling people by their correct names, informality with dignity, these are all important to have people out for Sunday night.

Third: No matter how young or old we are, we still enjoy things better if we take part in them. We must

plan for participation on Sunday nights. Sing the songs everyone can sing. In your special music, have enough variety so that somewhere along the way you will have something that everyone present will like. Use gospel songs and choruses, a hymn, militant marches, even some of the lighter religious, rhythmic singing will add the touch of personal interest for someone. Then use the folks; any Christian with a measure of ability ought to find frequent outlet for his bit of talent—the old, the young, the in-between—on Sunday nights. Choirs, instrumentalists, groups and solos; artists, speakers, pray-ers all can find a place in Sunday night services. The realm of arranging and securing participation is hard work, but it pays. Anything worth doing takes time and effort.

Fourth: There must be content and meaning. Just another service is not enough. People must feel that they have heard something worth the time and have felt the wonderful prayed-down and promised presence of God. They must hear a Bible-centered message that has a purpose and goes to that point, filled with interest and preached with passion and unction. A directionless service on Sunday night is as bad as fighting a war when the point is not to win the victory.

I know that worldly competition is keen on Sunday nights. Radio and TV stations put on popular programs featuring their stars. Wherever the law permits, the places of amusement are open full blast. I know too that even some Nazarenes have developed the soul-chilling attitude that once a week is enough. I know that problems are numerous. I know too that when indifference and conflict and problems beset us God's servants are to lift a commanding voice and raise up a standard for the people. They know that God best reveals himself

against the backdrop of difficult and trying circumstances. It is time for God-called Nazarene preachers to take knowledge of a real door of opportunity.

Here are a few factors that I have found potent in building Sunday night attendances.

First: If you are working the visitation program and you have your workers strictly limited to Sunday school, they are selling their effort short. They ought to be urging attendance at Sunday school and church. They ought to know that there is no offense involved in giving invitations to a wonderful Sunday night service at our church even though the person being called on is a member of a church where they have no evening service. Calling groups are not only shock troops for Sunday school; they ought to be workers for the evening service.

Second: If you use any advertising material, printed page, newspaper ads, mailings, get it all in gear to help you make people everywhere conscious of your evening service.

Third: When you lead public prayer, when you are getting people to pray, get them to pray with you and for the outpouring of the Spirit on the Sunday night service. They cannot pray long for it and neglect it. They can't pray with any realm of faith and not feel that God is going to do something special in it.

Fourth: Count attendance, advertise it; count church members present, make them conscious of duty there. Make it as hard as you can for your members to miss the night service and get away with it.

Fifth: When you have people come to the service on Sunday evening, don't let them down with bargain-counter merchandise. Think, plan,

pray, and prepare for a service that God can use. Don't just throw some last-minute music together; practice for it, pray about it. Don't just talk or give out some warmed-over stories from the book of illustrations. Do the best preaching you are capable of; expect and drive for results in your message. Preach attractive, advertisable sermons both in series and single units. Preach on things that people are concerned about. Don't abuse, harangue, and get after things and absent people. Preach Jesus; extol Him and His salvation. Preach of sin and wrath and hell, with a mellow heart. Preach to the will, pointed, heartfelt, anointed. You can have a bigger and better Sunday night service and you too can help to Christianize Christianity and save the lost.

The Stewardship of the Gospel

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Thank God, our denomination will not let us escape it. Every phase of our ecclesiastical program is designed to help us be better stewards of the gospel. This is true with our educational program, our radio ministry, our publishing interests, our missionary enterprise, our home-missions advance, our district and general supervision, and especially our Crusade for Souls Now program.

But the employment of these agencies is no proof of our stewardship of the gospel. Are we busy at these things only because we are a part of the works of our denominational watch, moving a cog here and there to keep in step? No! In this grand stewardship every moving part is its own mainspring, and all are pulling together, in harmony, to get results. Let us not try to simply keep up—let us forge ahead! God's global go must have some glow in it!

When a preacher soberly and sincerely accepts his stewardship of the gospel, it will tell on him. And it will tell in his preaching. It will tell in his altar calls. It will tell in his annual statistics. It will tell in his congregation. The community will feel the impact. His whole life will have a sort of holy desperation that will make men discontented with their sins. And somewhere, God will smile.

The Church's One Continuing Sacrament

(Continued from page 14)

our pastors seem to feel that it is unnecessary to read the call to Communion as found in our church Manual; but I have discovered that it is one of the significant parts of the communion service, and every pastor would do well to read it. Some pastors have a tendency to minimize or even to omit the prayer of confession or supplication. We might do worse than read the prayer as found in the church Manual and then offer a prayer for ourselves. It has always seemed to me that I most nearly reached the place of being an intercessor for my people and a New Testament priest when on my knees at the communion table I prayed for myself and for my people. That is one of the most significant prayers that the pastor ever prays. No man ought to neglect it. If, in humility and profound devotion before God, he lifts holy hands without wrath and doubting, he is at that moment, it seems to me, at his highest position in representing the people before God. I think that if I could ask but one question concerning a church's spiritual health, it would be this question: "What happens to that church and to the hearts of its people during its communion service?"

Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 1:6-10

After the brief salutation in 1:15, Paul sets forth the basic issue in verses 6-10. Here he tells his readers why he is writing to them so hastily and fervently. It is because they are turning away from the true gospel to a false one. Having been saved through faith in Christ, they are now being told by Judaizers that they must be circumcised and keep the law of Moses. Paul sees his work in Galatia being destroyed by these false teachers and hastens to rescue his converts from their clutches.

ANOTHER GOSPEL?

The language of verses 6 and 7 seems passingly strange. Paul writes: "I marvel that ye are so soon removed [lit., removing] from him that called you into the grace of Christ unto another gospel: which is not another." What does he mean by saying that it is "another" and "not another"?

The answer is to be found in the more accurate rendering of the newer versions. Two different Greek words are used in verses 6 and 7. The King James translates them both by "another." Recent versions more correctly read "different" in verse 6 and "another" in verse 7. The first is *heteros*, the second *allos*. The distinction between these two words is well pointed out by Trench in his *Synonyms of the New Testament*. He writes: "*Allos*, identical with the Latin 'alius,' is the numerically distinct. . . . But *heteros*, equivalent to the Latin 'alter,' superadds the no-

tion of qualitative difference. One is 'divers,' the other 'diverse.'"

When Jesus promised another Comforter (John 14:16) the word *allos* is used. The Holy Spirit would be a distinct Personality. But He would not be a different (*heteros*) kind of Paraclete. Rather, He would be another of the same kind (*allos*).

Now the language of Paul is clear. He bemoans the fact that the Galatian Christians are turning to a "different" gospel, which is really "not another" gospel. What they were now following was not the glad, good news that men can be saved through faith in Christ but the very depressing idea that one must work for his salvation. Legalistic Judaism did not present another way of salvation. It was heterodoxy, "different opinion"; not orthodoxy, "straight opinion." There is only one true gospel, Paul would say, only one way of salvation. That is not to be found in the law, but in Christ.

GOSPEL

Our English word comes from the old Anglo-Saxon *godspell*, "good tidings." But the Greek word is *euaggelion*. A cognate noun is *euaggelistes*, which we have taken over into English as "evangelist."

The word *euaggelion* was first used in classical Greek for "a reward for good tidings," or "sacrifice for good tidings." Later Greek writers use it for the good news itself. But in the New Testament it carries the specialized sense of "the good tidings of the kingdom of God and of salvation through Christ."

The verb *euaggelizo*, which gives us "evangelize," occurs many times in the New Testament. Usually it is translated "preach" or "preach the gospel," whichever fits more smoothly into the context. Almost always it carries that meaning, however else rendered in the King James.

But there are two passages that illustrate the original, basic meaning of the word: "bring glad tidings." One is Luke 1:19. The angel Gabriel said to Zacharias: "I . . . am sent . . . to shew thee these glad tidings." The other is I Thessalonians 3:6. Here Paul says that Timothy came from Thessalonica "and brought us good tidings of your faith and charity." Aside from these two passages the word usually has the technical meaning of publishing the good tidings of the gospel.

DESERTERS AND PERVERTERS

There are two interesting Greek words in verses 6 and 7. The first is *metatitheshe*; the second, *metastrepsai*. In the Revised Standard Version the former is translated "you are deserting"; the second, "to pervert." The King James also has "pervert" for the second, but "ye are removed" for the first. The R.S.V. translation suggests that the Galatians were deserters, their teachers perverters.

The first word, *metatithemi*, means "transfer to another place, change." Vincent notes that in classical Greek it is used "of altering a treaty, changing an opinion, deserting an army." It is this last usage which has suggested the striking translation of the Revised Standard Version.

The other word, *metastrepho*, means "turn about, change, reverse"; and in an evil sense, "pervert, corrupt." Vine (*Expository Dictionary of New Testament Words*, III, 180) says the word means "to transform in-

to something of an opposite character." As an illustration of its meaning here we might cite Acts 2:20, "the sun shall be turned into darkness." That is what the false teachers in Galatia were doing: turning the glorious sunlight of God's truth into the darkness of error. They were transforming the gospel of Christ into something that was not a gospel at all. That is the keynote of this brief paragraph, verses 6-10. The sad thing is that the Galatian Christians were being duped and deceived by this erroneous teaching and were deserting Christ and His free gospel of salvation.

WHAT! AN ANGEL?

In verse 8 Paul goes so far as to say that even if "an angel from heaven" should preach to them a gospel contrary to what he had preached, "let him be accursed." It is difficult to imagine what stronger language he could have used to assert not only the primacy but the utter uniqueness of the gospel he preached. It was not a matter of human opinion or personal preference. It was the true, lifesaving Word of God against men's perverted ideas. Paul gave absolutely no quarter to his opponents. He spoke, not as a diplomat, but as a general.

The word angel is taken directly from the Greek *aggelos*, which means "messenger." It occurs about two hundred times in the New Testament. More than one-third of these instances (some seventy-six) are found in the Book of Revelation. Luke also refers frequently to angels in his Gospel and Acts.

In practically all instances the word is transliterated as "angel." But the literal translation, "messenger" occurs in seven places in the New Testament. Three of them are in the quotation of Mal. 3:1 in Matthew, Mark,

and Luke. A fourth case is found in II Cor. 12:7, where Paul refers to his thorn in the flesh as "the messenger of Satan."

The other three occurrences are clear examples of the simple meaning "messenger." In Luke 7:24 we read of the messengers (*aggeloi*) whom John the Baptist sent to interrogate Jesus. In Luke 9:52 we are told that Jesus sent messengers on ahead to make arrangements for the night's lodging. And in James 2:25 mention is made of the messengers sent by Joshua.

What then is an angel? The answer is found in Heb. 1:14—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The angels are God's messengers, running errands, carrying messages for Him.

Yet Paul declares that even if one of these heavenly messengers should preach a different gospel from what he preached, he should be accursed. No human language could more strikingly reflect the absolute confidence which Paul had in the divine authority of his gospel. Either Paul was a bigoted egotist, a fanatical fool, or else he had a valid and overwhelming consciousness of a divine inspiration that certified the infallible source of his message. Nineteen centuries of Christian history have proved that the latter was the case. The authority of Paul's gospel is authenticated by the transformation it has wrought in millions of men and women who have heard and obeyed it. The Pauline Epistles are still as powerful as when they were written in the first century.

ACCURSED

The Greek noun *anathema* occurs only seven times in the New Testament, and the verb *anathematizo* four times.

The noun is found in the Septuagint as the translation of the Hebrew *cherem*. This word had two distinct meanings, from our point of view. It is translated "accursed," "accursed thing," etc. But it is also translated "devoted," "devoted thing." The cognate verb *charam*, is rendered in the King James no less than twelve ways: "consecrate, destroy, devote, make accursed, utterly destroy (40 times), utterly slay, be devoted, be forfeited, be utterly destroyed," etc. The essential idea of the noun is "devoted to destruction, something given up to death on account of God" (Cremer).

That is the regular meaning of *anathema* in the New Testament. Some have tried to weaken its force in one or two places to the sense of excommunication. But Cremer objects to this. He holds that the word "denotes not punishment intended as discipline, but a being given over, or devotion to divine condemnation." In other words, it always in the New Testament has the idea of a curse attached to it, as it did in the secular Greek of that time.

We cannot refrain from calling attention to the obvious implication of what Paul says here. If we as ministers of the Word preach any other gospel than that clearly revealed in the New Testament we place ourselves under the awful curse of God. Better never to have entered the ministry than to stand in the pulpit and preach some "liberal" substitute for the gospel. Actually those who reject the atonement of Christ are teaching basically the same heterodox human opinions that were being circulated in Galatia in the first century, namely, that one is saved through his own work-righteousness rather than through the divine righteousness.

(Continued on page 48)

Moral Issues Past and Present

By George W. Ridout*

THIS is a great age to live in, also very dangerous. We hardly know what is ahead of us. To the Christian and the man of prayer and faith the times may look dark and dangerous; but as we read history we often see where God appears in some merciful providence and wonderful deliverance. It goes beyond doubt and contradiction that Christian nations who worship God and honor His Word have experienced Him stepping in, in times of crisis. It is well for us to sing,

O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home!

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

In a dark moment of the Reformation, when the Emperor Charles V required the confession of Augsburg to be abandoned and the Protestant leaders were given six months to choose what course they would take, Luther sorely tried in his soul said: "I saw a sign in the heavens out of my windows at night; the stars, the host of heaven held up in a vault above me, yet I could see no pillars on which the Maker had made it rest; but I had no fear that it would fall. Some men look about for the pillars and would fain touch them with their hands as if afraid the sky would fall. Poor souls! Is not God always there?"

I have always had a keen interest in the study of history. One year in

*Audubon, N.Y.

February, 1954

my college work I chose to teach history, though it was not in my field as a professor; but I wanted to brush up on history and refresh my mind and memory. Often have I said to students, "Think historically and not hysterically." The value of history in our thinking is immense. Hegel gives us in his *Philosophy of History* five ages of history thus:

1. The childhood of history—Babylonian period
2. The boyhood of history—Medes and Persian periods
3. The youth of history—Grecian period
4. The manhood of history—Roman period
5. The old age of history—Christian age and dispensation

Tennyson in one of his great poems wrote:

Yet I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the sun.

If we are in the final stages of history as some think we are, it becomes us to clean up and purify our age with Bible and gospel. Daniel Webster uttered this warning in his day:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Psalms 97 is one of the great and exultant psalms of the Bible. It

ascribes majesty and power and dominion unto God and closes with the words, "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (verse 12).

Note, however, the exhortation in verse 10, *Ye that love the Lord, hate evil.*

We believe every true Christian should be a great lover and a great hater. We should love God with passion. We should hate evil with the burning fires of righteous indignation. We believe it is at this point we are lamentably weak. If there was more righteous hate in the church and pulpit we would have more outbursts of volcanic protests against evil and in the pulpit more prophetic fury.

Henry Van Dyke, the great Princeton writer, expresses the idea thus:

*There are many kinds of hate, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, selfish, slow;
They hurt the man that holds them more than they hurt his foe.*

*And yet there is a hatred that purifies the heart,
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword,
Against the enemies of love, and all that hate the Lord.*

*O cleansing indignation, O flame of righteous wrath,
Give me a soul to see thee and follow in thy path!
Save me from selfish virtue, arm me for fearless right,
And give me strength to carry on, a soldier of the right!*

We are not saying too much in our writings today about the need of an impassioned pulpit—preachers alive to the awful issues of today and who go to their pulpits, not with mere talks, but with souls on fire with Pentecostal passion.

Daniel Webster was once asked the secret of his great speech against Hayne. He replied: "It was perfectly easy. I stood up, when all of a sudden a smoking thunderbolt came by and I seized it and hurled it at Hayne."

We need in the pulpit today some of those smoking thunderbolts against sin. Ours is an age of easy compromise, soft speech, and harmless rebuke. George Whitefield complained of the preachers of his age that they stroked the consciences of the people with feathers dipped in oil.

Someone has put it this way:

We must not speak our minds lest we offend. Our words must be so innocuous as not to displease anyone.

"Be bland" is the new commandment. . . Crime is a disease; we must pity and pet the criminal. Personal culpability no longer exists. We flatter with trepidation, lest any harsh words should pain any gentle soul. Objectionable social tendencies are not to be mentioned. Practices that have been condemned for centuries are nowadays condoned. . . Under the broad, new tolerance, "Thou shalt not" becomes "Do as you please." The man who holds a definite view and expresses it is to be avoided.

In short, pussyfootism is considered love and charity. We are all to be considered "the dear children of God" and everybody and everything are on their way to heaven and the Bible is considered an old, out-of-date book and hell is only a "place of uneasiness." Thus is the modern religion.

In Josh. 1:3, the promise was made to the children of Israel: *Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.*

We sing often that good song "Standing on the Promises," but too often we do too much standing and not enough traveling and marching. A good missionary woman sent to China by one of the over officious boards found herself handicapped and tied up by regulations. She wearied of it; she wanted to get down to business and in her indignation she said: "I came singing 'Standing on the Promises,' but it appears all I am doing now is standing on the premises." Too much of that, too much!

The story is told about Emerson, that he gave an address at one of the colleges on his usual themes—he was an essayist. A certain minister on the platform disagreed with the speaker and, when called upon to offer the closing prayer, said: "We beseech Thee, O Lord, to deliver us from our hearing any more such transcendental nonsense as we have just listened to from this sacred desk."

Really, it is a wonder we don't hear more prayers like that today in our churches, because we have a lot of nonsense issue from the pulpits. It is said of an old Negro preacher that in a certain conference he was defending his church; and he said, "My church, I wants you all to know, is no jail; we got no chains to fasten our members down. De principle on which I has my church to run is, dat every man is lef to act according to his own individual discrepancy."

"Philosophy seeks truth, theology finds it, religion possesses it," said Picus of Mirandola.

"The Human Soul. Its danger is imminent but its salvation is possible; the achievement is placed within our reach and the voice of God summons us to the great enterprise."

"The soul is that vital and intelligent part of our nature by which the body is animated. The faculties of the soul are unlimited. Look at the soul's capacity for moral excellence and happiness! The worth of the soul is seen in its immortality and in the price paid for its redemption."

The salvation of souls should be a passion with us. John Smith, the mighty soul winner of England, said, "I am a brokenhearted man; not for myself but on account of others; God has given me such a sight of the value of precious souls that I cannot live if souls are not saved. Give me souls or else I die."

Doddridge said, "I long for the conversion of souls more sensibly than for anything else. Methinks I could not only labor for it but die for it with pleasure."

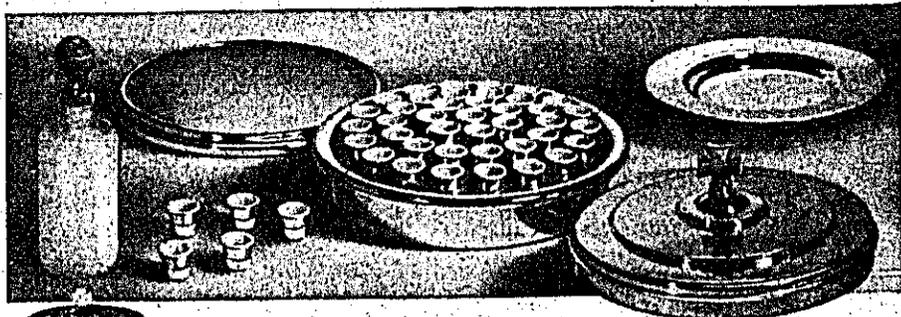
Whitefield cried out: "I have prayed a thousand times till the sweat has dropped from my face like rain, that God would not let me enter the ministry till he thrust me forth to his work."

Wesley said: "I would throw out all the libraries in the world rather than be guilty of the loss of one soul."

*'Tis not a cause of small import
The Master's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.*

*They watch for souls for whom the Lord
Did heavenly bliss forego;
For souls that must forever live
In raptures or in woe.*

*May they that Jesus, whom they preach,
Their own Redeemer see;
And watch thou daily o'er their souls,
That they may watch for thee.*



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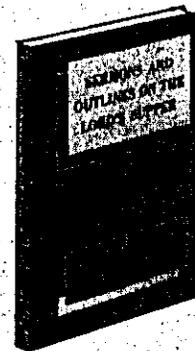
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FOR THE PASTOR'S WIFE

The Spiritual Life of a Pastor's Wife

By Mrs. Mark R. Moore*

(Continued from last issue)

ANOTHER contributing factor to strengthening the spiritual life of the pastor's wife is giving attention to mental health. It is wonderful for the pastor's wife to have a good formal education. However, book knowledge is not all of education. The pastor's wife's education should never cease. She should train herself to be a keen observer. This will pay dividends many times over in dealing with the children in the home and with other associates. She needs some change, such as extra-curricular reading. By that I mean some reading not strictly of a religious nature. Bible reading will be mentioned later, and I would never minimize the reading of devotional books, books dealing with our denomination and doctrine, and biographies of great personalities, and similar books. No, indeed, such reading is needful and the aid to spiritual life is obvious. But, why read other things? The pastor's wife should know something of current events. She should be able to converse intelligently on some things not strictly of a religious nature. This will help enlarge her capacity for spiritual things.

Then, the pastor's wife is to think, really think things through. The Bible teaches: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things" (Phil. 4:8). Do you interpret this as saying we should be optimistic? Surely this is an aid to mental health and to spiritual life. Along with thinking, the pastor's wife should reason. There are times when decisions are reached in conversing with others, but there are many decisions to be made alone. Indecision is destructive and causes worry, and worry is one of the greatest enemies to spiritual health. The pastor's wife should do everything possible to be mentally alert. It is not her knowledge but her use of knowledge that will help her to receive spiritual good and to convey it to others.

One other thing that will help the pastor's wife, both physically and mentally, and in the end spiritually, is to keep ahead of her work around the home. Few things are more upsetting than to be pushed around by never-ending duties rather than to have things in hand. Much can be done by purposeful planning and by staying with the task. The satisfaction received will be more than worth the effort, and the lady of the manse will be physically rested and mentally fit to receive spiritual food and to render effective service.

A more obvious aid to the spiritual life of the pastor's wife is worship. Just what is worship? To me it is the barring of one's whole life to

God, without sham or pretense, but humbly and sincerely. Worship is being invaded by the presence and love of God. It is being gripped by God and treading on holy ground. It is experiencing a Presence so holy and sacred that it beggars description. In the deepest sense, the physical and mental side mentioned above are preparation to get self out of the way so that an individual can worship. Can a pastor's wife maintain spiritual life without worship? No. That would be impossible, and if she ever truly worships she will always want to worship again and again.

There is no magic formula for worship. A person can worship any time and anywhere, but worship—that is, being lifted out of self and into God, seeing life as it is and God as He is—does not come about accidentally. There are aids to worship. Usually we think of prayer, Bible reading, and meditation as forms of worship or aids to worship. Attendance on means of grace at the various services of the church would also be termed worship. She must discipline herself to have an expectant spirit in the church services. If she is expecting help and looking for it, at least some phase or thought will leap out to her and prove to be uplifting. The pastor's wife must not worship only at services. She must worship in the home and she must worship often.

We have heard the importance of Bible reading stressed again and again, and last year it received special emphasis. We need to read prayerfully, carefully, and thoughtfully. It has been said that some portions are to be read to get the setting, some to be studied, and some chewed and digested. The pastor's wife could read the Bible through merely as a matter of form or to count chapters for the Sunday-school records, but she can also read it and get spiritual food.

Prayer is the pastor's wife's most accessible means to the power of God. Through it her life can become en-

nobled and enriched and the world can be changed. The pastor's wife in prayer does not come as a beggar trying to wheedle and coax God, but as a beloved child of His care. What a difference the attitude makes!

Meditation often is a part of Bible reading or prayer. It is wordless fellowship. Through it, new light is received and often one's sense of values is altered. Meditation is spiritual food. Someone has said, "God speaks with certainty to those who can hear the still, small voice." In moments of extremity, when all around her soul gives way, she will be able to find re-creation within herself through the presence of the Holy Spirit. Through meditation, the pastor's wife will be able to see hidden glory in the common things she must do.

One pastor's wife may be able to worship, and thus help maintain her spiritual life, through thinking upon or singing some hymn. Another may worship through looking at a beautiful painting or at some gorgeous picture created by nature, or by reading good poetry. Whatever the method or means, worship she must, in order to strengthen the spiritual ties.

In thinking of prayer, Bible reading, and meditation as a group, the pastor's wife should not limit the use of these forms to family devotions. However, with life as busy as it is around the parsonage, the danger is that, in spite of all good intentions, the days will begin to slip by without special periods of personal spiritual refreshings. She must have a time for worship and stick to it. The time for spiritual strengthening does not come easily. It is worth too much for that. The length of time is not nearly so important as it is that she have a time. Maybe some would call it a pattern or routine, but not a rut. I know of one pastor's wife who slipped away each day from her multitude of cares and duties for two hours of Bible study, prayer, and meditation. She has enjoyed the

*Wife of Superintendent of Chicago Central District

blessings of God in her own life, and many lives have been touched through her life and influence.

On the other hand, I knew a college girl who attributed her maintaining her Christian experience to the moments she spent in prayer and meditation each day as she walked the few blocks to and from classes. I know a minister's wife who now takes special time out for devotions when possible, but her particular time of prayer and meditation is while she is about household duties, particularly washing dishes. It seems to fit her better and the important thing is that she has a time. I understand that she usually reads her Bible immediately upon retiring at night before sleep overtakes her. Pastor's wife, find a regular time for partaking of spiritual food. Don't condemn yourself if you can't seem to draw aside for a specific length of time. Grasp the fleeting moments and make the most of them.

I want to mention service as the last aid to strengthening the spiritual life. No one has a greater field of service than the pastor's wife. She can make her work a means of fellowship with God as she strives for the common good and helps to meet specific human needs. Working to promote the kingdom of God can be a contributing factor to maintaining depth of spiritual life for the pastor's wife. On the other hand, too much giving out without taking in of spiritual food can become a drain on her spiritual life.

In speaking of the work or service of the pastor's wife, I heard one minister say that there are three tragic groups to avoid: first, the pastor's wife who gets out of her place; second, the one who takes too much of a place; third, one who does not take enough of a place. By getting out of her place I suppose he meant one who unduly assumed the responsibilities of her pastor-husband or who made it obvious that she "ran" the church through him. The pastor's

wife who takes too much of a place as a rule feels that she is indispensable. She has a high opinion of herself and of what she can do. She wears herself out trying to do everything, because in her opinion it wouldn't be done right if she didn't do it. This would pave the way for her to become critical of others. Perhaps you know someone who is a perfect illustration of this. I knew another who prided herself on how busy she was calling with her husband and doing other church work. The crowning point was that she would dash in to prepare a haphazard meal without removing her hat, she was so busy! The pastor's wife can be too busy, and when she is, she is not really serving, she is just "buzzing." The pastor's wife who does not fill enough of a place is like one who is pampered and well fed, but who does not exercise. She is failing God, others—especially her husband—and herself. She must share the "good news" through effective service in order to keep strong spiritually. Work merely as an activity cannot satisfy a person's sense of life's real meaning and importance; but work with a purpose, working together with God, inspires a sense of victory. The pastor's wife should work, but she must guard the balance of intake and outgo or she may become lean in her own soul.

How may the pastor's wife strengthen and maintain a depth of spiritual life? She can do it by giving intelligent attention to her physical and mental health, by truly worshiping often, and by giving her best in service to the Kingdom. The Spirit-filled life is not a de luxe edition of Christianity to be enjoyed by a certain rare and privileged few who happen to be made of finer and more sensitive fiber than the rest. The Spirit-indwelt life is for every pastor's wife who will strive to enter in.

The first job of the pastor's wife is to be a Christian. Remember, God

(Continued on page 48)

The Preacher's Magazine

ONE MAN'S METHOD

The Minister and the Serviceman

IT MAY BE that this article is a bit belated but, in reading the periodicals of our beloved Zion, it has not come to the attention of the writer that this particular area has been completely covered. The relationship of the minister to the serviceman is one that can make a world of difference in that individual's attitude toward the church, toward the gospel, toward himself and his particular task. The serviceman, after all, is just your son and mine, away from home and in a strange church. It may be the first time he has ever been away from his community, and no doubt his heart is crying for the feel of a friendly arm around his shoulder. Many of our own boys, some enlisted men, some officers have been shamefully treated by some of our own thoughtless pastors and people. The writer makes his observation from very real experience. I recall the time I attended a church in a Midwest city. It was to be a special service with one of our missionaries speaking, one who had tasted the prison camp in Manila. Another chaplain friend, member of another denomination, and the vehicle driver, an ungodly corporal who protested attending the service with us, all sat down midway of the auditorium. We had shortly sat down when the pastor walked to the pulpit, and before some six hundred people proceeded to make some people feel mighty foolish!

"Well, well," he began, "it looks like we have some soldiers in the service! We are always so happy to have them worship with us. It would be nice to hear a word from them."

Then pointing to my friend, a captain, he continued, "You, there, Lieutenant, you give us a word of testimony." Hastily, I jumped to my feet to give a brief testimony, hoping thereby to thwart the designs of that pastor, although I was too embarrassed for my friends, the friends who were worshipping in the service, and the pastor himself, to let him know I was a Nazarene! But I was not to be outdone. After I sat down, the pastor again pointed to my friend, and repeated, "And now we will hear a word from the Lieutenant." The other chaplain graciously complied. Then, apparently realizing that he had done something wrong, the pastor began to justify himself. "You know," he said, "I don't know much about that hardware these soldiers wear . . . but, anyway, we are glad to have them with us." Then pointing to our driver, who by now had anticipated the next move, and had slid down in his seat as far as he could without getting onto the floor, the pastor asked him to give a word of testimony. After an embarrassed eternity of time, with the whole congregation looking at us, and especially at the red-faced corporal, the pastor realized his mistake, and made a halfhearted apology. It was a miserable evening, and one that certainly did not elevate the opinion of any thinking person as to our church and this particular pastor.

Another time a lonesome, hungry-hearted officer slipped into a Sunday morning service down in Texas. Another serviceman sat nearby. The service completed, and we left together. Hoping for some word of

welcome, we remained a little while in the rear of the auditorium. Not a single person, including the minister, spoke to either of us, although both of us were uniformed. The officer was traveling on by air the next day, but the enlisted man was stationed there, a Nazarene boy, who had just been transferred from another part of the country. His first expression, after we got to the place where we were to catch the bus back to the base, was, "Well, I'll never go back to that church!"

Surely these incidents are the result of thoughtlessness, but the hurt they incur is none the less severe. The least our ministers can do in their relationship to the serviceman is to be friendly and cordial. It is always easy to approach that boy with a casual, "Where's your home, soldier?" It breaks the feeling of loneliness, and opens up an opportunity for that lonesome boy to talk to some of his "own" people. These are not unusual experiences . . . but evidently occur entirely too frequently. Brethren, can't we do a little more to make them feel accepted and welcome!

The least a minister can do is to learn what the military rating and the ranks are. Nowadays, a boy is enrolled as a private in the army. After a period of time and an opening, he can be advanced to one stripe—a PFC (private, first class). Then come two stripes and he is a corporal. Three stripes now signify sergeant, then sergeant first class, finally master sergeant. The air force refer to their men as airmen—from basic airman, airman third class, airman second class, airman first class, staff sergeant, technical sergeant, master sergeant. The marines are similar—private, private first class, corporal, sergeant, staff sergeant, technical sergeant, and master sergeant. Three rockers beneath the stripes signify master; two, technical; one, staff; without any rocker, plain sergeant.

When it comes to officers, surely

every minister should know that a single *gold* bar signifies a second lieutenant; a single *silver* bar, a first lieutenant; a double *silver* bar, a captain; a *gold* oak leaf, a major; a *silver* oak leaf, a lieutenant colonel; an eagle, a colonel; one star, brigadier general; 2 stars, major general; 3 stars, lieutenant general; 4 stars, general; 5 stars, general of the army. The air force and the marines have the same insignia for their officers. The comparable ranks for the navy are: ensign, lieutenant—junior grade, lieutenant—senior grade, lieutenant commander, commander, captain, commodore, rear admiral, vice admiral, admiral, and fleet admiral. The enlisted men begin with seamen recruit, seamen apprentice, seamen, petty officer third class, petty officer second class, petty officer first class, chief petty officer. The warrant officers rank between the enlisted and officer personnel, and are always called Mister. While it is reasonable that a minister will not be able to identify each and all immediately, certainly a bit of study and observation will help him to be familiar with the various ranks and ratings.

Familiarity with such elemental items can lift the respect service persons will have for the minister, and enlarge his influence among them.

Another phase of this problem relates to the returned service person. He may have left as a boy, but when he returns he is a man—one reason being the military's attitude toward them . . . they must always be referred to as men, never as boys! They must be so addressed, and never talked down to. While this may be a bit difficult for parents and wives, it must be recognized. Adjustment on their part will be as necessary as on the part of the servicemen themselves. The minister can be helpful if he is aware of this situation and help both make necessary adjustments. The serviceman may be listless and indifferent, may seem to be lazy and unresponsive. This is not

uncommon if he has been in service for any period of time. While in service, he has had superiors tell him when to get up, when to eat, when to bathe, when to march, when to stop marching, when to exercise, how to exercise, when to go to his barracks, when to go to bed . . . until much of his initiative has been suppressed, in some cases lost altogether. Give him time. His sleeping late is a quiet rebellion against that sergeant who made him get up before daylight! The listlessness will wear away eventually as he reorients himself to the facts of life.

While away, he may have been imprisoned, or been involved in some serious and severe action, but he does not consider himself a hero! Don't treat him as one. If he has been cited for undue bravery and courage, recognize it, but do not gloat over it. He probably feels that others deserved it much more than he, and one only emphasizes this sense of guilt or unworthiness if constantly praising him. One should not force a serviceman to tell about his experiences either! When the time comes, when he feels he can trust the listener with the exposure of his heart, he will take the initiative. I'll never forget the gruesome feeling that was mine when a very kind host, who had entertained us to a wonderful dinner, pushed back his chair, and said, "All right, now tell us some of those awful experiences you had!" How can you tell folk about people dying in your arms, with blood staining your uniform, about last moment requests to do some difficult task relating to the dying one's loved ones? These experiences become sacred and so much a part of a serviceman that to tell them or share them with another who has no comparable frame of reference within which he can interpret the experiences is like laying bare the heart and saying, "All right, now just look in and see!" Some things cannot be told . . . they have to be experienced.

Should the man be so unfortunate as to come home with a visible wound, treat him as a normal person. Never stare, or exclaim about his condition. He is already painfully conscious of it. If he is without a leg or arm, if his face or body has been disfigured, try to realize the difficult battle he has had to build up his courage to face his loved ones in his present condition. Talk and converse with him as though he had just stepped into another room and back again. Never allow one's sympathies to get too thick . . . there are times when words are mighty empty vehicles of expression. Love and understanding at such a time will mean more than anything we can do or say.

Some of our men will come back in need of psychiatric treatment. It is difficult for some to realize that it is possible for the mind to be as sick as can the body, and that it is as readily responsive to healing. Simply because a man's emotions have reached the breaking point does not mean he has gone insane, and will be a hopelessly helpless creature thereafter. Daily dismissals from the hospitals attest to the fact that cures can be and are effected constantly. It takes a different sort of treatment to recover from mental imbalance or emotional maladjustment, but there should be no stigma attached to the process. The pressures of modern warfare, the stress and strain of just waiting, with nothing else much to do but wait, can do strange things to normal people. The marvel is that our minds and bodies can take as much punishment as they do under the abnormal conditions relating to warfare or any other military activity. If there is any person who needs the understanding and acceptance of a minister, it is this serviceman who has undergone such treatment. He is not a queer sort, he has been ill. Accepted as a normal person, although still understanding the condition that calls for compassion, yet,

(Continued on page 48)

WORKABLE IDEAS

Prepared by William D. Howard

STEWARDSHIP AND SUNDAY EVENINGS

A PLAN OF PROCEDURE. What we all want are aids in building strong Sunday night services. The greatest source of aid will be found on our knees before God as He gives us wisdom. If we are yielded, God can work through suggestions offered by our fellow ministers, methods we find in the books we read, and ideas successfully used by men of other faiths. **SHARE YOUR IDEAS** that have worked for you. Send them in today.

The success of our services will largely be determined by how much thought, planning, and work we have given to the program and plan of procedure. Men of God today need God-inspired plans the same as they needed them in Old Testament days. God can help His servants in the planning of a series of services as easily as in the planning of one service. Christ had a definite plan of procedure for the Lord's Supper when He sent the two disciples ahead to prepare for the service. However, at the top of our notes we should write, "Subject to change without notice." Thus we prepare and carry through our plan of procedure as God's Spirit directs.

THIS MONTH'S EMPHASIS. Our thoughts will naturally turn to Stewardship as it is emphasized throughout the church. Here are some suggestions for a series of Sunday evening services.

1. *Talking It Over.* A service built around the 10 per cent plan. Order the folder by this name which

describes the program of giving to foreign missions. You will want to order other free literature available through the General Stewardship Committee, 2923 Troost Ave., Kansas City, Missouri. See the list at the end of this section.

Build your message around what we believe concerning the stewardship of giving and living.

2. *Stewardship Around Our Church and Around the World.* A service with a divine challenge to service both here and overseas. Describe what we can do for the church and what the church does for us.
3. *We Witness to Stewardship.* A planned testimony meeting. Build the service around several laymen who will give their testimony of what the stewardship of giving and living has meant to them. End the service with a short message with an evangelistic appeal. You will find some laymen have been won through a scripture—let them quote it; others motivated by a tract—let them describe or show it.
4. *Our Stewardship of Souls.* Let this service lead up to a month of emphasis on visitation and soul winning through personal evangelism. If the visitation program has been lagging, this would be the time to give it a shot in the arm. The aim of the service would be to quicken the people's sense of responsibility for winning souls to Christ.

ILLUSTRATED MESSAGES will help you describe points in your stewardship program. Dr. DeLong has used illustrated messages very effectively. Have an artist paint you a group of small signs which tell in one or two

words the ideas you are trying to get across. Place these on a rack or on the altar one at a time as you come to that point in your message. This keeps your message in the minds of your people. Go back over the points in your message as you pick up the cards just before your altar call.

ILLUSTRATE TITHING with a table loaded with various items such as vegetables, money, etc. Place one of each item at a corner of the table and place the balance in attractive arrangement over the rest of the table. Pick up an item and show how we can lose sight of all that is left by holding it too close to our eyes. If we get our eyes on money we lose sight of God.

STEWARDSHIP MATERIALS available through the General Stewardship Committee.

- | | |
|---------------------------------------|------|
| Leaflets: <i>What Is Stewardship?</i> | Free |
| J. B. Chapman | |
| <i>A Divine Challenge</i> | Free |
| Hugh Benner | |
| <i>Ourselves—Then Ours</i> | Free |
| <i>Things</i> | Free |

ATTENDANCE BUILDERS

BOYS AND GIRLS will bring their parents. Here is a card used by Rev. C. A. Nicola:

DEAR MOTHER AND DADDY:

I want you to take me to the Sunday evening service tonight at the Church of the Nazarene. We meet for Juniors at 6:30 p.m. in the Annex and later meet with you for the main service. While I'm at Juniors

<i>Making Money</i>	Free
<i>God Is a Banker</i>	Free
<i>Talking It Over</i>	Free

(Please order the above from the General Stewardship Committee, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.)

The following booklets and books are available from the Nazarene Publishing House.

Booklets:

- ABC's of Stewardship*, D. S. Corlett—15c each, 1.50 per doz.
- ABC's of Christian Living*, D. S. Corlett—10c each, 1.50 per doz.
- ABC's of Christian Doctrine*, D. S. Corlett—15c each, 1.50 per doz.
- ABC's of Holiness*, D. S. Corlett—15c each, 1.50 per doz.
- Christ at the Controls of Life*, N. B. Herrell—15c each
- Your Life—Make the Most of It*, J. B. Chapman—25c each

Books:

- The Way to Christian Prosperity*, N. B. Herrell—50c each
- My Gold and God*, Earl C. Wolf—50 each

there is a meeting in the church you'll enjoy.

Lovingly,

Send the card home with the Junior and Primary boys and girls as they leave the Sunday school or morning worship service. You could make this into a four-page leaflet with a picture of the church and pastor inside and the time of other services on the back.

TIPS FROM HERE AND THERE

TITHING ENVELOPE use may be stepped up by sending the following letter:

(Staple an envelope to your letter at point where you have drawn a picture of a man's head. This gives the impression that the envelope is

the man's body. Circle the words from his mouth saying, "Do You Know Me?" He says then:)

I came to live at your house about six months ago. That makes me six months old this month. If you can't find me around your house be sure

to let the pastor know. He will find a twin to take my place.

I can talk. Just listen to me . . . you'll find my message on my back each week [that is, if you have the type of envelopes with messages on them]. I like to go to church too—not just once in a while but EVERY SUNDAY. I have fifty-two brothers and sisters. Twenty-six of us should be in church already and the rest of us hope to go very soon.

The devil likes for me to stay at home. I'm powerful, you know, REALLY POWERFUL. If enough of us stay at home then the church will have to close its doors. The church can't do its work when we stay home. But I KNOW YOU BELIEVE IN THE CHURCH and so you'll send me, won't you? I know you want boys and girls to have a Sunday school to attend, junior church, clubs, and camps. I know you want the church painted, buildings improved, church heated,

lights lit, and a janitor to keep things up. I also send flowers to the sick; keep the pastor, and send the message of Christ around the world.

You say you don't have much to put in me. It's not how much but the sacrifice and spirit with which you give that counts. Place in me what God tells you to and be sure I get to church regularly. Send me next Sunday or, better still, bring me.

Below are my cousins, Children's Weekly Offering Envelope and Building Fund Envelope. Children's Weekly Offering Envelope is teaching the members of our junior church to give regularly of their tithes and offerings. Building Fund is trying to raise money to pay off our debts.

We'll be seeing you. Keep us in mind and use us to the building of God's kingdom on earth.

Sincerely,
Your Tithing Envelope

PASTORAL LETTERS

Rev. William Summerscales, of Sacramento, California, raised \$8,000.00 with the use of the following three letters which were sent out over a period of a month:

DEAR FRIEND OF FIRST NAZARENE:

What a privilege it is to be your pastor! More than I can say, I appreciate the way that you are responding and rallying to my ministry.

Today I want to share with you a part of our program that is on my heart. A wise pastor will lovingly show his people the direction in which we ought to be moving.

We have two areas of responsibility toward our church property:

- (1) Improvements and repairs to keep God's house in order.
- (2) Our debt reduction obligation to maintain financial respectability.

What are the needed improvements? Here are a few of the items:

[You can list what may be needed at your church.]

In round figures we need \$4,000.00 to meet our mortgage payments and

another \$4,000.00 for property improvement—a total of \$8,000.00 in our Property Fund for this year. And we can do it if we lift together.

Here is the plan. Sunday, June 14, will be Pledge Offering Day—for some of you an opportunity to renew or increase the pledge made before; for many our first chance to show our interest and care for God's house. I know you will want a part in all of this.

You will be hearing from me again. Meanwhile, let's pray for a day of victory on the fourteenth of June:

Faithfully your pastor,

DEAR FRIEND OF FIRST NAZARENE:

FIRST NAZARENE CHURCH IMPROVES BUILDING—PAYS OFF INDEBTEDNESS.

Wouldn't it give you a thrill to see that headline in our Sacramento newspapers? Well, it is going to appear one of these days if we work together to reduce our indebtedness and raise enough money in the Property Fund to take care of the improvements we want to make on our church building.

So what I am asking today is this:

Remember—Loyalty Sunday, June 14, is just one week away. It is the day of our Property Fund Pledge Offering. Keep it in mind and plan to be in attendance for the special services of the day.

Pray—More than anything else we need your earnest prayers for the successful completion of this project. Prayer will help you to give generously and enable others to catch the vision as well.

Share—This is our load of responsibility because this is the church our families attend and we support. The income of the church is dependent upon the stewardship of her members, and that stewardship is in ratio to our love for God and loyalty to His kingdom.

ALL TOGETHER NOW—LET'S LIFT THE LOAD.

Faithfully yours,

P.S. Keep our goal in mind, \$8,000.00. One hundred and fifty units of \$1.00 per week will do it.

DEAR FRIEND OF FIRST NAZARENE:

THE DAY IS UPON US. For weeks we have been looking forward to Sunday, June 14. We have been thinking, praying, and expecting a day of victory. The needs have been outlined. The church is expecting every one of us to do his duty.

THE TEST OF OUR LOYALTY. The acid test of Christian earnestness lies in the use of our money. Money

THIS IS THE WAY WE DID IT

BUILD YOUR CHURCH—PAY-AS-YOU-GO BASIS. The Upland Church of the Nazarene, Upland, California, are in a building program under the direction of their pastor, Rev. William E. Thompson. They are paying as they go along and have been very successful in their project. Let Pastor Thompson tell you of his plan in his own words:

"We Nazarene preachers have developed a new method of greeting each other. Instead of resorting to

talks. Unless our possessions are on the altar it is not likely that our hearts are there. This is central in the teachings of Jesus. One out of every six verses in Matthew, Mark, and Luke deals with the use of our possessions. In the mind of the Master, you and I are not owners but stewards of what we have.

THE CONCLUSION OF THE MATTER. Our Property Pledge Offering is important, not simply for what it will mean to the advancement of our church, but for what it can mean to the increase of your vision and faith. Enclosed is an envelope for your prayerful consideration. Three choices are suggested:

1. A pledge to make a weekly contribution.
2. A pledge to a total amount to be paid in ninety days.
3. A cash gift now.

Come prepared on Sunday morning to respond, so we can reach our goal of \$8,000.00.

REMEMBER. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:6, 7).

Your pastor and friend,

P.S. If you can not be with us Sunday, please use the enclosed addressed envelope to mail in your pledge.

such time-worn expressions as 'Good morning,' 'Hello,' 'Hi,' etc., it is customary to greet a fellow pastor with 'What did you have in Sunday school last Sunday?' Remember the first word of that question always refers to quantity and not quality. We sincerely thank God for 'growing pains' but sometimes our growth has been our embarrassment, for many of our churches have overtaxed their facilities beyond the point of safety.

"We have only two alternatives—

either cease growing or provide larger, more adequate facilities. No Nazarene preacher worthy of the name would consent to the first, so actually we have no choice but to expand our physical equipment. This poses another question, 'Where can we secure the needed money?' 'Borrowing dulls the edge of husbandry' and always leaves a future day of reckoning and the price in interest for such a loan is often prohibitive. Is it possible to stay out of debt while building a church? The plan we are sharing with you in answer to that question is presented with the hope that it may help someone. No doubt many will find it unsuitable to their requirements or may even have a better plan that this article might encourage you to share with others.

"The Church of the Nazarene in Upland, California, is in a ten-year building program. Two years ago we

purchased 4½ acres of ground for \$14,000.00. We anticipate dedicating in the late spring of 1954 a Fellowship Hall costing \$37,000.00. This will serve temporarily as our sanctuary and has facilities for the church office, pastor's study, baptistry, and other accommodations. This will be dedicated free of debt. The Educational Building will handle 550 in the first unit and plans call for dedication of this unit at the same time. Its cost will be \$55,000.00. The sanctuary will be next on the schedule and its estimated cost is from \$100,000.00 to \$125,000.00. Provision is made for two additional units for the Educational Building as needed. This program has all been carried on a pay-as-you-go basis. I can hear some of my brethren saying, 'Your people must be wealthy,' but such is not the case. They are of just ordinary means but have co-operated beauti-

fully with the program and God has blessed.

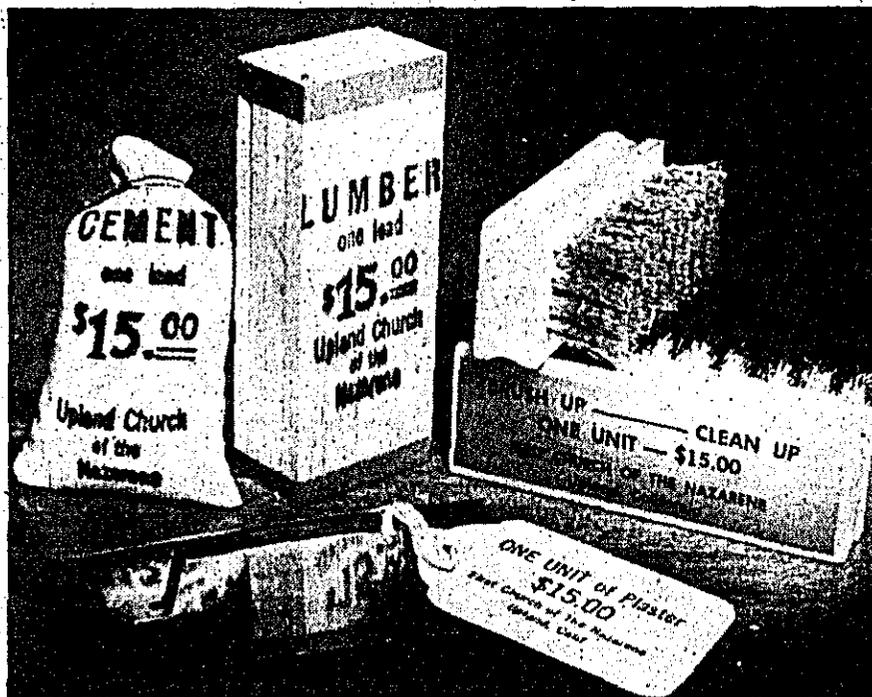
"We have financed our Fellowship Hall as follows: The entire construction was divided into four steps and a souvenir provided for each step. We needed \$9,000.00 in step one. This was divided into 600 \$15.00 units. Because the first step included footings, foundation walls, floors, etc. we spoke of units of cement. We made 600 miniature sacks, filled them with fine sand, and stamped each to read, 'Cement—one load—\$15.00—Upland Church of the Nazarene.' Each person giving \$15.00 to the building program was given a sack of cement as a receipt. A special gold colored silk sack was prepared for anyone giving equivalent to ten sacks. No solicitation personally has been made in or out of our membership. The 600 sacks were soon gone (and a few more). The second step dealt with lumber, so one of the men prepared bundles of miniature two-by-fours

and we secured 600 of these \$15.00 units of lumber in short order. In fact, it moved along even easier than the first. The third step was stucco and plaster. A miniature cement finishing trowel was prepared for a souvenir. \$7,500.00 was the goal for this step, so we prepared 500 trowels. It is now a reality. The last step, now in progress, is called "Brush Up—Clean Up" and we have secured 900 small brushes suitably labeled, to be given as receipts. The same unit value is maintained and we hope to raise \$13,500.00 in this step.

"Interest has steadily increased with each step. Our regular tithes and offerings have increased proportionately to our other giving. God has blessed. After reading these words you no doubt will think the idea is certainly simple, and it is. But people and preacher understand it. Our group is united and happy and looks forward to a completed job in the near future."

SHARE YOUR IDEAS

Many thanks to those sending in ideas this month. We appreciate your letters, cards, and bulletins. Keep them coming. Send your samples. Let's build the Kingdom together. Write: "Workable Ideas," Box 686, Cypress, California.



The Preaching of Phineas F. Bresee

(Continued from page 8)

on the "Open Door" have engraved themselves upon the hearts of all of us as we face the future along the path that he charted:

"When Garibaldi was raising his army he said, 'I have no money, no food, no clothing, no stores, no resources. Let every man who is willing to suffer poverty, shame, hunger, disease, and death follow me.' God has called us to this work—to sacri-

fice and toil; to prayer and supplication; to proclamation and testimony. He has called us to a movement from which nothing can deviate us.

"We stand in the ranks, we wait around the Throne. We march with fixed bayonets of flashing testimony. Nothing can turn us from the appointed way. We go onward to victory!"

To this ringing challenge in the living words of their founder, the preachers of the Church of the Nazarene respond with a hearty "Amen!"

SERMON OUTLINES

SUNDAY EVENINGS WITH JESUS

A series of evangelistic messages which received the first prize in the 1953 sermon contest conducted by this magazine.

By J. Melton Thomas*

- I. Children's Night—"Christ's Care of the Young"
- II. Youth Night—"Tragedy in Three Acts"
- III. Family Night—"Home—Oasis in the Desert"
- IV. Church Night—"Christ and His Church"

(Note: Suggestions and promotional ideas presented by the author are printed immediately following these outlines.)

Christ's Care of the Young

TEXT: *But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14).*

INTRODUCTION: (Address the introduction right to the boys and girls, that they may know it is indeed their service.) Now this is a children's service and we want all the children, as well as the older people, to enter right into the service. Our services usually are addressed to the grown people. Aren't you children glad that we can have a service just for you?

Here in my hand is a book. Children, what is it? (They answer, "The Bible.") Now what great Person does this Bible tell us about? (Jesus.) (Here ask any questions about the Bible, such as numbers of books, etc. and let the children answer.) One day Jesus said, "Let the children come"; and in so saying He indicated His care of the young. We want in this service to study reasons why. Why should children seek the Lord?

I. It is so much easier to find Him in childhood.

A. Not so much adjusting with others. *Illustration:* Even though saved as a lad, there were things I had taken that must be restored.

B. Not hardened in heart.

1. Rejecting heart is like a path hardened by much walking. *Illustration:* As a child, King Nero (it is said) could not endure death for a bird; as a man he played his violin while Rome burned.

2. Statistics on ages saved (this test actually made at Ironton, Ohio, First Church with 120 present who professed to be Christians):

Before age of 20	75!
20 to 30	23
30 to 40	17

*Pastor, Juneau, Alaska.

40 to 50 4

Above age of 50 (only) 1!

C. Easier to believe. *Illustration:* Man and boy at altar: boy will readily believe; for man it will be hard.

II. Finding Him then keeps one from deep sin.

A. No one intends to be mean, steal, kill, lie, go to jail.

B. Yet the mean and wicked were once children too!

C. Sin becomes binding. *Illustration:* Power of habit. Discuss power of tobacco, etc., until they become binding habits. Then (when habits become binding) like trying to break sticks. (Here one can conduct a simple object lesson. Take a stick, easily broken, and let a boy break it. Then keep adding to it until he can't break the sticks.)

III. Finding Christ then gives years for service.

A. The appeal of service—thrill of soul winning.

B. So much greater than other ways of life. (The minister might relate his plans for life before commitment to the Lord, and show the joy he has had by turning from them to God.)

C. Show how early conversion adds years to service. *Illustration:* A man is saved at sixty, lives till seventy—ten years of service; a boy is saved at ten, lives till seventy—sixty service years!

CONCLUSION: Remember, only 1 out of 120 saved after fifty! Make, too, the appeal of the wonder of service; Christ all through life.

"Remember now thy Creator in the days of thy youth."

Tragedy in Three Acts

READ: Mark 10:21, 22, *One thing thou lackest . . . And he . . . went away grieved.* Luke 12:20, *God said . . . Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?* Luke 16:23, *And in hell he lift up his eyes, being in torments.*

INTRODUCTION: I have read three very striking statements; three very arresting verses of scripture. These will readily be recognized as referring to three of the rich men who figured in Scripture: first, the rich young ruler; second, the rich fool; third, the rich man in hell. Very briefly relate the stories.

Bible students say these may be three episodes in the life of the same man. They well might. If so the unified story carries with it the most tragic note of the Bible—the tragedy of a man who sees the way, backs away, goes the other way, and finally begins his eternity in damnation. Hasten to say, not just dealing with riches here; truth far deeper.

I. The Tragedy of the Rich Young Ruler

A. The tragedy of accepting the inferior

He saw the gleam of the Light—accepted the dark.

Thrilled to the stars—deliberately put the mountain of refusal between him and them.

His ship was almost out to the wide seas—he turned back to some safer harbor.

He saw the Ideal—but traded it for the inferior.

B. The tragedy of almost

1. The "almost" in any realm is tragic.

2. He was almost to Christ. "What must I do? . . . One thing."

Illustration: Dr. R. T. Williams used to refer to the "near miss" of World War II—bombers who hit close to the target but missed. The emphasis was they missed, not almost hit. Yet the tragedy was they were so near!

C. The tragedy of passing from youth to mid-life, unsaved

II. The Tragedy of the Rich Fool

A. The tragedy of a lost faith—as a youth believing, in maturity clouded with questions.

Illustration: Former holiness preacher said, "I'd give the world to believe that again." Throwing away his simplicities, rich young ruler cynically seems to say, "They almost sucked me in. I'll show these cranks real life."

B. Tragedy of the misappropriation of life—"Soul, thou hast much goods laid up for many years; take thine ease."

1. Supreme statement of selfishness: "Take thine ease."

2. Anyone, rich or poor, can do it: just drifting along, refusing a cross; taking it easy—with a world dying for Christ!

C. The tragedy of nonspiritual decision—"What shall I do . . . ? I will pull down my barns, and built greater."

Christian colleges need support.

Missionaries need desperately to be sent.

Local churches need real help.

Poor need to be fed, clothed . . . but, "I will build bigger barns!" My life shall be material, not spiritual.

III. The Tragedy of the Rich Man in Hell

This life reaches its peak of disobedience in final act, an act of four scenes.

A. Scene I. The progressive enslavement of sin. First, rich young ruler—seeking; second, rich fool—satisfaction; third, rich man in hell—surfeited. The rejection, the road away, the reaping.

B. Scene II. The hardening effects of failure to live up to the best. *Illustration:* Beggar allowed to remain hungry in presence of his abundance.

C. Scene III. The dullness to impending danger. *Illustration:* He was secure (he thought), the beggar in danger; the opposite was true.

D. Scene IV. The irrevokable outcome of the finally impenitent. *Illustration:* "In hell he lift up his eyes."

CONCLUSION: Could dwell on the fires of hell; they are literal and real. Let us conclude, however, another way. Note the meaning of Gehenna or hell:

Valley of Hinnom was a deep and narrow ravine separating Mt. Zion from the hill of evil counsel.

Here Solomon set up altars for Molech.

Here Ahaz and Manasseh made children pass through the fire in infant sacrifice.

In the revival under Josiah, the place was finally polluted with human bones so that it would be ceremonially unclean, and hence avoided by the Jewish people. It then became a cesspool of the city, receiving its sewage to be carried off by way of the Kidron. It was also a laystall where solid filth accumulated. This, the worst picture of waste imaginable, is the picture of the destiny of the soul that finally rejects.

Ah, youth! Will you trade the noble impulses you feel in your heart tonight for that?

Home—Oasis in the Desert

READ Luke 2:41-52.

TEXT—And the king said unto the man of God, Come home with me, and refresh thyself . . . (I Kings 13:7).

INTRODUCTION: If this world is a desert, then the home should—and if it is a real home will—be an oasis in that desert, refreshing the heart of the weary travelers who chance that way.

Jeroboam, king of Israel, boasted that his was such a home, and promised that if the man of God would come his way his heart would be refreshed. I doubt that Jeroboam could have carried through, for his character was anything other than the promise would suggest. His suggestion was good, however, even if it did stem from a hypocrite. His idea was right.

Every home should be a place of refreshment to weary spirits, a place of love, peace, and contentment. For that to be the case, certain things must be present. There are certain golden words around which such a home is built. What are these?

I. Ideals

Certain ideals must be kept before the minds of children; become part of character.

A. Ideals of industry; work. *Illustration:* Dr. O. J. Nease's touching story of the things he was determined to receive, by his father, one of which was the heritage of hard work!

B. Ideals of character: honesty, loyalty, chastity, temperance

C. Ideals of achievement

1. Impressed to do a task in life

2. For and with Christ

D. Do the things necessary to instill these ideals. *Illustration:* My parents' patience with me as a lad as I insisted on reading to them Lincoln's life.

II. Obedience—tempered by respect

A. To the ideals given

B. To the laws of the home

C. To parents—first commandment with promise (Paul)

1. Promise of long life

2. Promise of an easier life ahead if obedience learned early

3. Promise of character that will endure forever

D. Coupled with obedience is respect

1. For the precepts stated

2. On the part of each family member for the others

III. Love

A. Love is basic, for without it:

1. No laws will be respected.

2. No ideals will be instilled.

3. No happiness will result.

B. Love must be family-wide.

1. Love of parent for parent.

2. Love of parents for children.

3. Love of children for one another.

C. Love will stand the acid test.

1. When the going gets hard, love holds.
2. When others cannot see, love understands.
3. When development is slow, love is patient. In the home, as nowhere else, the thirteenth chapter of First Corinthians is needed.

IV. Christ

A. Christ should smile on every wedding. *Illustration:* Wedding at Cana.

B. Christ should be the Guide of every uncharted family sea.

1. Adjustments are not always easy in earlier married life.
2. "Families that pray together stay together."

C. Christ should be the Center of the workaday life.

1. In practices: grace at meals; family prayer; family recreation; family planning.
2. In outreach. From the family altar take Christ to the school, the job, the community.

CONCLUSION: The old motto was, "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." May it be so with all our homes.

(Note: The appeal of this service might be a varied one. It might be a good time to pledge some family altars. It might be good to make an appeal to parents who are unsaved. It could well be a time in which whole families were asked to come to the altar together, even though some or all members are Christians. The atmosphere which should be created by this service would be a wonderful time for families to prayerfully and tearfully look at their lives together.)

Christ and His Church

READ Eph. 5:25-27

INTRODUCTION: A thorough study of the Bible usages concerning Christ and His Church would be a thrilling and rewarding exercise. We do not have time for that tonight; however, by way of introduction we may briefly point out some of them, and trust that you will enrich your soul by further study during the week. The relation of Christ to His Church is:

1. Relation of the gardener to the garden—I Cor. 3:9, "Ye are God's husbandry [tillage]."
2. Relation of the vine to the branch—John 15:5, "I am the vine, ye are the branches."
3. Relation of the shepherd to the sheep—John 10.
4. Relation of the head to the body—Eph. 4:15, 16, "... the head, even Christ, from whom the whole body fitly joined together ... maketh increase."
5. Relation of the foundation to the house—I Cor. 3:11, "For other foundation can no man lay than is laid, which is Jesus Christ."
6. Relation of husband to the wife—(text) "Husbands, love your wives, even as Christ also loved the church ..." It is to this relation that attention is directed tonight. It shows:

I. Christ's Feeling for His Church—"Christ ... loved"

A. Remember of whom text is spoken, "the church."

1. Implies He had wooed and won.
2. To Him had been promised all her love, her life.

Illustration: Same promise and figure as marriage.

B. Some say, "He loves. He will ignore sin."

C. Just the opposite is true.

1. He loves. He claims us.
2. Therefore He will not tolerate sin. *Illustration:* Just as a husband, because of love, could not tolerate unfaithfulness.

II. Christ's Intent with His Church, "that he might present it unto himself"

A. Christ wants all our love, hearts, lives. So to be charmed by other voices shows us to be untrue.

B. He will not share our interest, loves, with others.

1. Not the human self, plans, ambitions
2. Not the materialistic spirit of the age
3. Not with other humans who would usurp His place
4. Not with institutions that compete with His kingdom. *Illustration:*

Preacher had pastored a church several years. It was *that* long before a member-family called him before their lodges and this in the time of death!

5. Not with worldly places and practices

C. Jesus, *for our good*, is totalitarian. *Illustration:* Contrast His absoluteness, however, with Hitler, for instance.

III. Christ's Method of Preparing His Church, "sanctify," "cleanse"

A. Supreme loyalty depends on supreme love. *Illustration:* Marriage problems solved by love.

B. Christ knew His believing children were defective in love. *Illustration:* Even as with Lot's wife; there was a tendency to turn away.

C. He found a method—*sanctification*—to make us fully His.

1. Sanctification alienates our affections from sin, world.
2. This work infuses us with His loving Spirit, that we supremely love Him. Song: "All the glitter and glamour of earth to me have grown strangely dim, etc." *Illustration:* Legend of the sailors who were lured away from destructive music of the sirens by a music sweeter still.

IV. Christ's Gift to Effect His Preparation of His Church; He "gave himself."

A. What wonder: He gave himself!

B. If you wish to see exceeding sinfulness of sin:

1. May be seen in broken bodies, lives, homes; wars; crimes.
2. More in this: He gave himself!

C. If you wish to see the ugliness of carnality:

1. May see it in its real manifestations.
2. More in this: He gave himself!

D. If you wish to see the preciousness of salvation:

1. May be seen in its guidance of youth, its help of the middle years, its comfort of the aged.
2. But more in this: He gave himself!

E. If you wish a portrayal of the love of God:

1. It may be found in Scripture, in song, in service.
2. More in this: He gave himself!

CONCLUSION: Give yourself to Him! If you have not begun do that, even now. If you have begun and find a divided loyalty and love, make a complete surrender, and realize a perfect love.

Suggestions to Pastors Using This Series

The Pastor's Place

The pastor should have general oversight and be the guiding hand back of all; his emphasis, however, should be to see that his best preaching is done during this time.

Specific Leaders

To promote the various nights, to organize workers, to see that suggestions are carried through and that the series is more than just so much talk, a responsible lay person who will dedicate himself to this task should be appointed to head each week's activity.

Planning

The plans should be perfected, leaders appointed, and the program well in the minds of the people at least a month before an announcement is made to the general public and the series begun. Many worthy programs are defeated because the ideas were not planned for execution.

Prayer

It is most important that much prayer be offered for the presence of the Lord in the services. The people should be urged to pray privately, at their family devotions, etc. for the success of the meetings. A prayer group should meet each Sunday evening prior to the actual meetings themselves. For this program to be more than that, it must be bathed in prayer by both pastor and people. It must have the element of soul-passion; of a method being used to "Crusade for Souls—NOW."

Promotional Ideas For Children's Night

Attractions

A Junior choir. Special vocal or instrumental number by one of the Junior age group.

Junior ushers.

Boy and girl testimonies. (No testimonies from anyone over twelve years of age—this is a child's service.)

Inducements

Work this week should be conducted through the Sunday-school classes of Junior age and under. Offer a \$5.00 award for classroom equipment to the class which has the highest percentage of its enrollment present. They may count any child they have present of the age of that class.

Advertisement

The first Sunday of the series should be preceded by a news story with a preview of the month's program in the local papers. A paid ad should be run, slanted toward children. A mat picturing children at play, going to church, etc. can be secured from the newspaper to be an attention-getter in the ad. The service should be talked up in every child's Sunday-school class of the Sunday in question. The teacher might send out mail to each pupil, arrange to pick up the child from unchurched home. All the features of the night (note attractions above) should be played up in the advertising. If held during a school year, a bulletin might be allowed on bulletin boards. In the advertising, focus all attention on children.

For Youth Night

Attractions

Teen-age ushers.

Teen-agers in charge of the music program. A lively chorus choir. Young person directing the singing (if possible). Youth leading in prayer.

Teen-testimonies, led by teen-ager.

Make this service the Youth for Christ rally type.

Inducements:

Offer to each teen-ager who comes a souvenir copy of Dr. J. B. Chap-

man's booklet *Your Life—Make the Most of It*. This to be autographed by the pastor and the N.Y.P.S. president.

To the young person having the most present, give an autographed copy of Dr. R. T. Williams' book *Life's Supreme Choices*.

Advertisements

Continue the newspaper story series, repeating the program for the month. Reference should be made to the success of "Children's Night," the present emphasis (Youth Night) stated, and the remaining two nights referred to. Run again an attractive display ad, highlighted by a picture of youth.

Get news of this service on all bulletin boards that youth see: high school, city library, Y.M.C.A. or Y.W.C.A., etc.

If a transcription of the testimony of a Christian young man or woman in a foreign land could be gotten, and news spread that it would be played in the service, attention would be gained. If not that, perhaps some "name" figure of the Christian youth world today.

A band of young people calling for an hour on Sunday afternoon and bringing friends would be most effective.

For Family Night

Attractions

Have all the families to sit together in the "family pew."

Call attention to the family which has the most in its group.

Why not have all the congregational songs center around the home theme? They could emphasize both the home here and "The Home Over There."

Suggestions for special song: "Home, Sweet Home" ("Walking along life's road one day," etc.).

Advertisement

There is no better attraction than friendliness. So why not promote some family friendship on this night? Get as many families as possible to have another family with them for the Sunday evening meal, and then bring them to church. This should be done in the open; the family who are invited should know expressly that they are being invited to the meal and to church. The family that is invited should be a family that has spiritual need, a Sunday-school family perhaps. This should not be just a time of fellowship between church families.

The usual paper story should be run, together with the display ad featuring, "Families that pray together stay together." The motto of the week should be: "Every family get a family." The work of the week should be done by the families; however a letter from the pastor, as head of the church family, inviting guests to become a part of it would help.

For Church Night

Attractions

Vary the testimony meeting by having the oldest member and the youngest member testify. All charter members should be recognized and allowed to testify. Someone who would not be too verbose might be trusted to give some of the high lights of the early days of the local congregation.

This would be a fine time to distribute to the families of the church a copy of the Constitution and General Rules of the Church of the Nazarene (these could well be given to any other interested persons).

What would be more fitting than to receive, in the earlier part of the service, a class of new members; products of this month of special effort?

Other church people can be recognized by seeing how many of various denominations are present, and by speaking a good word concerning these.

Advertisement

The concluding news story of the series should precede this service, with an account of the results of previous services of the series. The

paid ad could be more appealing by running a picture of the local church and pastor.

The pastor should send out a pastoral letter urging all members of the church to be present. Some key persons should be charged with the responsibility of telephoning all church families the Sunday afternoon of the service.

THE CHRISTIAN'S INTERNAL SECURITY

SCRIPTURE READING: Eph. 4:1-32

TEXT: *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (v. 30).*

Introduction: This is the dispensation of the Holy Spirit. By Him we are convicted, converted, sanctified, and kept. We believe in *internal* and not *eternal* security. It is the seal of the Spirit that keeps us. It is imperative that we keep Him in our souls, for experience is based on His presence and not our feeling. If we grieve Him, He, like the dove with tender nature, is driven away.

I. NOTE, FIRST, THAT HE CAN BE GRIEVED. Inferred from the words "Grieve not." Many places in the Bible He is likened unto a dove. The tenderest of all birds. More tender than human hearts. He is a Personality. The third Person of the Holy Trinity. Isa. 7:13; Ezek. 16:43.

II. NOTE HOW WE MAY GRIEVE HIM.

A. Verse 26: "Let not the sun go down upon your wrath." Sleep should not be sought with unkind, unbrotherly feelings toward others in human hearts. Anger produces revenge, and one could drop off into eternity while asleep with something in his heart that would bar from heaven.

B. Verse 27: "Neither give place to the devil." Don't listen to him. Like the Master on the mountaintop, quote scripture to him.

C. Verse 29 tells us to watch our conversation. Do we edify whom we are talking about?

D. Verse 31: "All bitterness"—censorious, unmerciful, unchristianlike with all who do not agree with you.

"Anger"—passion at its highest that brings forth harsh, injurious remarks.

"Clamour and evil speaking"—words that hurt about whom and to whom they are spoken.

"All malice"—all the above, when harbored, will produce malice, the sullen spirit which looks for revenge. All these will grieve the Spirit.

III. HOW TO KEEP FROM GRIEVING HIM (v. 5).

A. "Be ye kind one to another." Kindness is the outward expression of inward love.

B. "Forgiving one another." Occasions of difference will happen to Christians, but we must be ready to forgive and thereby resemble Christ. Can you picture an unforgiving Christ? Of course not! So we are to forgive even as we are forgiven by Him. Lest someone should say, "How much am I to forgive?" the answer is there in the verse, "Even as God for Christ's sake hath forgiven you."

IV. RESULTS OF GRIEVING HIM.

A. Loss of His presence, upon which salvation depends.

B. Loss of Christian joy, which is our strength.

C. Loss of sense of pardon, which gives me courage and faith.

D. Loss of soul throughout eternity. "Whereby we are sealed unto the day of redemption." The day of redemption will be the day of rapture, when the soul will be redeemed from the clutches of sin forever and restored back to its original relationship with God. Those who have grieved the Spirit will be left behind. They lost the seal. The seal of the Spirit is God's distinguishing mark.

CONCLUSION: Do you have Him now? If not, seek Him. Have you lost Him and thereby broken the seal? Then fall on your face in repentance and return. Are you wholly His? Does He entirely sanctify you? Seek Him! Not the blessing, but the Blessor. Would you want to face God as you are now?

Spirit of the Living God, fall fresh on me.

Spirit of the Living God, fall fresh on me.

Melt me, mold me, fill me, use me.

Spirit of the Living God, fall fresh on me.

—L. I. WEAVER

HIDING BEHIND TREES

SCRIPTURE READING: Gen. 3:1-8

TEXT: *And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (Gen. 3:8).*

INTRODUCTION—

How wonderful to hear the voice of God! Abraham heard God's voice . . . Enoch heard God's voice . . . Moses heard God's voice.

Here the first human pair heard God's voice. A familiar voice, for they had communed with Him often, etc.

But now voice was different; sin had entered their hearts; they were ashamed and dread was in their hearts. Why? Sin! Now instead of running toward God, they were hiding! They tried to screen themselves! Trees do not hide us from God. There is no real hiding from God.

I. SOME TRY HIDING FROM GOD TODAY IN:

A. *Forms and ceremonies.* Merely these. Some of these are important and necessary, if we don't depend solely on the outward. One must be a Christian in public, before others, but in order to do this one has to be a Christian inside (heart).

B. *Confessional orthodoxy.* Not a Christian just because we believe in orthodoxy. Can't hide behind this. Mere assent to truth is not enough. Can't

hide behind creeds, though such creeds are true. Must have Christian experience.

C. *Social respectability.* Fine to be upright and respected. But this is not enough to be accepted in the sight of God.

D. *Intellectualism.* Ignorance is no excuse either. Not accepted because we know no better. But still great learning does not justify us; some are "ever learning, and never able to come to the knowledge of the truth."

E. *Works.* Alone not sufficient. Doing good is fine, helping and relieving suffering commendable, but we do these things perhaps because of the influence of Christianity upon the conscience of the world; do not purchase our salvation.

CONCLUSION

It is folly to try to hide from God. Before His eyes all things are revealed. Can't hide from God, but can hide in God! Christ is our Hope and our Salvation. Christianity is an experience!

"Rock of Ages, cleft for me, let me hide myself in Thee."

"In the rifted Rock I'm resting."

—C. E. SHUMAKE

The Minister and the Serviceman

(Continued from page 31)

most of all, *simple acceptance* as a normal being, will do more to help him re-establish himself and find adjustment than anything else that can be done.

The returning serviceman has much to contribute to the local church. He has experienced degrees of sacrifice and consecration that can well be capitalized upon by the pastor and reinterpreted to the Christian life. He has found an ability to get along with others in difficult situations, therefore should be able to fit into some real place of leadership. If the military has recognized his ability by promotion, we can do no less. And most of all, he has learned how much more can be expected from the average person in the giving of himself than normal life demands, so that he should be able to lead folk into deeper sacrifice and a greater givingness than perhaps anyone else in the congregation.

Pastor, remember, service people are people. Let them find out you think so—then do what comes naturally!

The Spiritual Life . . .

(Continued from page 28)

understands your frame, your position, and your life. He is not a hard taskmaster, waiting to pounce on you. No, indeed! He wants you to be the best queen of the parsonage that you are capable of being and He will help you. Be yourself, your best self, of sterling quality and genuine worth, filled with His Spirit and crowned with the personality of Christ.

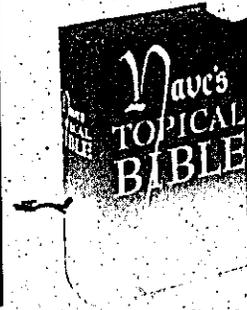
Gleanings from the Greek New Testament

(Continued from page 20)

ness provided in Christ. A Christless gospel is no gospel at all. Salvation by works either presents man with a ladder he can never climb or else it lulls him to sleep in the false security of self-righteousness. What a terrible responsibility lies at the door of every preacher who fails to preach the true gospel of salvation through faith in the atoning sacrifice of Christ! Let us study the Word and preach it!

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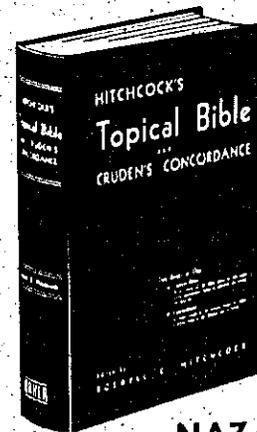
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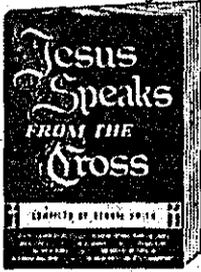
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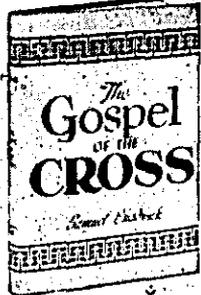
For Your Pre-Easter Reading



JESUS SPEAKS FROM THE CROSS

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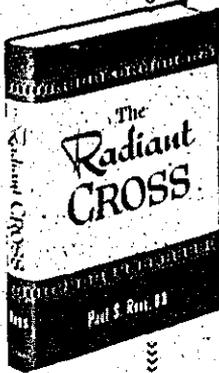


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