

Magazine



The Preacher's Magazine

Volume 31 January, 1956 Number 1

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Cover photo courtesy Asbury Theological Seminary

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Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price \$1.50 a year. Entered as second class matter at the post office at Kansas City, Mo. Address all communications to the PREACHER'S MAGAZINE, 6401 The Paseo, Box 6076, Kansas City 10, Missouri. Printed in U.S.A.

GUEST EDITORIAL

In Partnership with God

By C. B. Strang*

I. A Complete Dedication to His Task

ON THE DAY that a man realizes that he is in partnership with God he commences to really live—to live and work with a purpose.

Paul boldly affirms, "We are workers together with Him." It was more than idealism with Paul and it may be realism with us as well.

A man in partnership with God will not be guilty of carelessness in connection with his task. The smallest detail will receive his undivided attention. While he may not be a slave to routine, he will at least not shun it. Neither will he bypass the large and difficult assignment. What he as the junior partner cannot achieve, the Senior Partner, God, will do. He can cry out with Paul: "I can do all things through Christ which strengtheneth me."

The minister, to be effective, must believe that his work is the most important task in all the world. He who regards it with a less degree of importance will certainly fail.

A minister is called of God to maintain spiritual life in the world. Sin is rampant and attacks viciously. Happy is the man with a protective prescription. Some interesting parallels could be noted between sin's attack on the soul and a disease germ's efforts to get into the human body.

We will confine our discussion here to parallels of the work of the minister and the work of the medics.

It has been my good fortune to be closely associated with some of the splendid doctors of our church. I have watched them at their work and have endeavored to note the motivations that caused them to engage in it. In a very definite way they have impressed me as being in partnership with God. To be in partnership with God one must have a complete dedication to his task.

Early in God's dealings with man He held up the standard for man's conduct. He declared he would accept nothing less than holiness of heart and action. "Ye shall be holy: for I the Lord your God am holy," was His early demand. This canon of conduct is as old as man. This quality of life is obtained only as man dedicates himself completely to God. As man gives himself to God, God in turn gives himself completely to man. Thus a com-

Dr. C. B. Strang has had a fruitful ministry in the pastorates of our church. He has been devoted to his task and has stayed close to his people. Among his congregations from time to time have been physicians and surgeons, medical men devoted to healing the bodies of men. Dr. Strang in this and subsequent articles is going to draw for us, out of his experiences, a parallel between the work of the ministry and the medical profession. You will enjoy these articles, I am sure.—Ed.

*Pastor, First Church, Chicago, Illinois.

plete unity or perfection of devotion and consecration is reached. In this way a man's heart and nature are cleansed, and man is enabled to walk before God in Christian perfection. This dedication of life must enter into every phase of living. Anyone not dedicated to God and his life's work is a spiritual failure. Dedication makes demands on men which entail social and often economic sacrifice. Many times I have been in a group with Dr. Whitsell, the great ophthalmologist from Chicago. When the tempting food was passed near midnight I have seen him refuse it time and time again, with these words, "No, thanks, I am operating in the morning." I have seen him leave the party where he was enjoying himself, with the words, "Excuse me, please, as I have important work in the morning." I have watched him perform amazing operations. I have seen him remove with steady hand cataracts from a sightless patient's eyes, and send him home seeing. With miraculous precision I have seen him transplant the cornea and give a hopeless person long-deferred sight. Years of study, application, and self-denial have made him one of the most outstanding doctors of Chicago. He has earned all the respect he has. Of course, Dr. Whitsell operates only on eyes.

The preacher's field of operation is on the eyes, ears, mind, heart, and soul. What a specialist he needs to be! Years of study must be required to make him proficient. Complete dedication to his task is a prime necessity.

The medical doctor is required to be a college graduate—then follows four years in medical school, one year of internship, and a year of residency. The more he knows and the better trained, the more acceptable he is.

Getting back to Dr. Whitsell. He is sure of himself. His confidence is supreme, although he and his asso-

ciates approach their task casually. They believe in what they are doing. They are part of what they are doing. They cannot afford to make a mistake.

When Dr. Weldon Thomas, one of Dr. Whitsell's assistants, puts that great, long needle containing the local anesthetic into the eye socket, he can't afford a mistake. He will tell you he believes himself to be in partnership with God. It takes knowledge and confidence to do that.

When Dr. Whitsell starts cutting on that eye, one mistake means blindness. Almost infinite knowledge and skill are necessary to insure success.

The minister must have a similar knowledge of his task and a faith in himself and the prescription he is handling. His tool is a keen cutting edge that will cut into the very soul of a man. There must be skill in the handling of the Word of God. There must be no malice or spite in his operations. A wrong move might kill. While there must be cutting at times, there is also the stitching again, the binding up.

The post-operation care is very important, not only in hospitals, but in churches. A man with his appendix out requires medicine and diet. How about the man who has had sin and carnality cut out?

Dedication to the task of learning or actually operating is commendable in the surgeon. But I have known some preachers who are careless about preparation for preaching, and just as careless about personal habits. They keep late hours, stuff themselves with food, and engage in frivolity. They claim to be dedicated to their task, but their conversation is more about their car or building program than in sermon planning or the winning of souls. They don't operate with a steady hand, a clear eye, and perhaps not always with a clear conscience.

My son-in-law, Mr. H. L. Clary, was asked to make the keynote speech at a large Norge Corporation convention. First, he made an outline. Then he wrote it all down and corrected it many times. Then he put it on a tape recorder several times and listened to himself. Then he completely memorized it. This took several weeks. But on the day he made the speech he was ready, and it "went over" well.

I told him he put me to shame. If I were that interested in preparing my sermons I would be a much better preacher. Perhaps his great care in this respect accounts for his being an executive in a large corporation. Perhaps some preachers are not in demand as speakers because they are too easily satisfied with mediocre productions. They are too interested in trifles to major on majors.

One cold winter's night my personal friend and physician was called to go miles out into the suburbs to attend a sick man. Chicago had experienced a heavy fall of snow. The temperature was below zero. Other physicians had refused, but not Dr. Hamlin! He drove as far as he could and then walked a mile. At the end of the journey he found a poor colored man in an agony

of pain. Ministering to his soul with prayer and his body with medicine, Dr. Hamlin brought him instant relief. What fee did he receive? Nothing! He isn't in the business to make money. Personal interests are secondary. He is a physician because he wishes to serve humanity.

Why am I a minister? Do I serve for the weekly pay check? Is it because the sun is hot and other work is hard that I am in the ministry? Or is love the motivation? Instead of trying to get all I can, am I saying to thousands of poor unfortunates along hundreds of Jericho roads, "What can I do for you?" Am I as dedicated as I once was? When I sought to enter the ministry I was offered a little church in the mountains of Pennsylvania. The bears were said to come into the back yard of the small parsonage. The salary was \$15.00 per week. I gladly accepted, but was fearfully disappointed because through a misunderstanding another pastor was called.

Let us be sure our dedication is one of love. That our consecration is one of service. That God comes first, every other creature second, and we ourselves last.

IN THE CHURCH

Pillars—worship regularly; give time and money.

Supporters—give time and money if they like the minister and the treasurer.

Leaners—use the church for funerals, baptisms, and marriages but give neither time nor money to support the church.

Specials—help occasionally for something that appeals to them.

Annals, or Easter Birds—dress up, look serious, and go to church on Easter.

Sponges—take all the blessings and benefits, even sacraments, but do not help the church through any service.

—SELECTED

Seeing the Hand of God

PERHAPS ONE OF THE MOST difficult things for the personalities around the manger was to see the hand of God in what was going on. It had been that way for generations. The prophets had told the people of God that out of captivity and judgment there would come the salvation of the remnant. During the "dark ages" of the Jewish race, about the only flicker of light that shone was the hope of the Messiah who was to come. The teachers passed the prophecy on to their students, explaining from the Scriptures what the final hope of their people would be. Parents spoke of the coming Messiah to their children and promised that there would be a better day free from poverty and oppression. And now the "fulness of time" had come; the star had appeared in the east; the angels sang on the hillside; a Baby was born of Mary in the stable at Bethlehem.

Yes, Mary saw it. Joseph saw it. The few shepherds saw it, and the wise men saw it. Simeon and Anna saw it. But beyond that small discerning group, no one else saw the hand of God moving in their midst. To the great rank and file this was just another hopeless night. The dawn of the next day was no brighter to them than all of the others. Had they but seen the hand of God!

But what about us as preachers of the gospel and shepherds of the flock? We frequently grow impatient at the Christmas season when we think of the blindness of the innkeeper, but do we get impatient with ourselves when

we too fail to see the hand of God in our midst? He is moving today to do His will, and it is important that a minister of the gospel be able to see it. What a tragedy it is when we fail!

1. We need to see the hand of God in the regular services of the church. It is so easy to get into a cut and dried routine. The week-by-week sameness, the practical struggle to find subjects to preach, the pressure of the week-day pastorate responsibilities which leave only marginal time for planning the services—these and other factors make it easy for the preacher to view the regular services as a drudgery. At times we even dread the Lord's day to come, looking at the services as a difficult task to get through as quickly as possible. But to succumb to this temptation is to invite disaster to our ministry. We need rather to approach our services with anticipation, with a sense of romance and adventure. We need, putting it simply, to see the hand of God working in every service and to joyously claim our position as His colaborer to bring about His will.

2. We need to see the hand of God, furthermore, in the special programs of the church. Christmas programs, children's recitations, choir cantatas—these sometimes become a burden to the program-weary pastor. Was the committee appointed to get up something for Christmas at the very last minute, only after every hope had vanished that some contingency which could be named an emergency would arise which would let us call

the whole matter off? But God wants to work through these simple and ordinary means to get to the hearts of people. Music has enchantment. Music can be used of the Spirit to melt people's hearts. God can even use the singsong doggerel of the little child to prick some parent heart. Let us by faith see in these the hand of God working. Let us realize that He may work through some of these means even more than He will through our prepared Christmas message.

3. We need also to see the hand of God in the visitation program, both our own and that of the church. God has provided the word of personal Christian witness as one of the great means of bringing others to himself. Jesus promised that on the Day of Pentecost when the Holy Spirit would come upon the hearts of the disciples they would be witnesses of Him. It is easy for pastoral calling to become a mere duty—calls to report at the assembly, calls simply to make the rounds. It is easy for visitation to be just a program, a project which we must carry out if we are to be loyal to the church. But calling and visitation must be more than these. In it all we must see the hand of God which may at any moment move in to work a miracle in the life of some man or woman or boy or girl. Most miracles are wrought while we are busy doing the everyday tasks of the Kingdom. Miracles come about many times when we least expect them. They arise out of situations which we would not judge to be the best prospect in which the supernatural could work. Because of this we must never cease to feel the thrill and the romance of calling which assures our hearts, "This may be it! This may be the home that most needs Christ! This may be the man to whom the Holy Spirit has been speaking!"

4. But beyond all of this, let us see the hand of God in the experiences

of our people. I guess I'm getting old, for in recent months I have been thinking and rethinking the experiences which came to me before I was converted. It scares me beyond words to see how God worked in so many of the seeming little experiences of my life. Suppose I had failed to allow these experiences to move me to God? Suppose others had failed to capitalize on the very ordinary situations which came my way? I am sure I am not misevaluating in saying that God's hand is working in the experiences of people—death, to be sure, marriage, new babies, financial success, financial failure, honors in school, and the hundred and one other experiences which come to the families of the church in the course of a year. Let us learn to go through these experiences with them, not as a casual observer, not as one all but indifferent to what these people sense and feel, but as one who is alive to help them see the hand of God working in their midst.

5. We must concentrate this attention in a special way to the lives of our young people. What has been said about experiences in family situations applies tenfold in the lives of youth. Here are our young people with all of their exciting new experiences. While those of us who are older fall easy prey to routine and drudgery with every day seeming to be the same as the one before, not so with youth. They are living their lives as a tumbling mountain stream with no two days just alike, with every moment bringing new and wonderful experiences. To them with the countless number of "firsts" in their lives—the first time to take the car out alone, the first date, the first love affair—there is no routine and no drudgery. As pastors we must stay close to these young people; we must see the hand of God in their lives and be ready and

quick to move in to help them see it too.

6. Perhaps we should not bring these suggestions to a close without calling attention to the hand of God in our changes of pastorates. God still is in the business of calling men and in directing men to the place at the time that is His good will. Let us never forget it. No one of us should move unless we are confident that it is God's will to move and unless God both attracts us to the new appointment and releases us from the old one. True, at times it may be God's will for us to move to a bigger church with a larger salary and nicer parsonage. It also may be His will for us to move to a smaller church with a smaller salary and a poorer parsonage. To

find God's will one must pull himself above these material factors; he must in a sense disregard them in order that he might be able to see the hand of God working out His will. Happy and successful is the minister who has learned to be sensitive to the will of God at this point. Contented is the man who sees only the hand of God and is not harassed by the gremlins of position and prestige and big church and big town and all the rest of the horde that would drive us mad if we would let them.

The hand of God! Let us have open eyes and open hearts to see. Let us covenant with ourselves and with God that this new year we shall be men in whose lives and through whose lives the will of God will be wrought.

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"You'll never know the great source of blessing and information that I receive from the PREACHER'S MAGAZINE."

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"Your magazine has been coming to my desk for many years and has proven valuable in many assignments.

It is our sincere prayer that our Lord shall continue to direct you in its publication."

*Chaplain G. B. Martin,
Colorado Medical Center,
Denver, Colorado*

"Just a line to express my appreciation to you for the fine publications of the PREACHER'S MAGAZINE. They are improving with each edition."

S. Stearman, Clearwater, Kansas

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*E. Stanley Hammond,
Goodlettsville, Tenn.*

The Preacher's Magazine

The Preaching of H. C. Morrison

By James McGraw*

MORRISON, I FIND where I have made a big mistake. I should have remained at home during my campaigns for president, and employed you to go up and down the land to represent me. I should certainly have been elected."

The speaker of these words was William Jennings Bryan, and the man to whom they were spoken was Henry Clay Morrison, whom Bryan called "the most eloquent preacher of our nation."

The name Morrison is a familiar one to students of preaching, for such men as C. C. Morrison, George Herbert Morrison, Robert Morrison, and our own beloved J. G. Morrison have caused us to associate the name with great preaching. Among the greatest was Henry Clay Morrison, born of rugged pioneer Scotch and Irish stock in Bedford, Kentucky, in 1857, and throughout a long and active life one of the foremost of holiness pulpiteers in America.

H. C. Morrison's early years were marked with tragedy. His mother died when he was only two years old, and he with his little sister went to his grandfather's house to be reared by their maiden aunt. Following this sorrow, his father was claimed by the Civil War as one of its victims, and young Henry and his sister were orphaned. He spent his early years in the home of kind grandparents and a loving aunt until the death of his grandfather, and then went to live with a cousin. It was here that at

the age of thirteen H. C. Morrison was converted in a little Methodist church at an old-fashioned mourners' bench.

Morrison was soon sanctified and called to preach, and he received his first license to preach in 1878. He said later in describing his first sermon that he "had liberty, told my experience, exhorted the people." His first charge as a young twenty-one-year-old Methodist preacher was a five-point circuit, for which year's labor he received a salary of exactly \$60.00, fifty of which went to pay for the pony he used to ride his circuit.

EVANGELISTIC

The preaching of H. C. Morrison was characterized by a distinct evangelistic emphasis. He loved to preach, but he preached for a purpose—the salvation of men's souls. Russell L. Carlson studied four volumes of his sermons, and found relatively few of them which would be definitely classified as evangelistic in topic or title; but he noticed in nearly all of them a definite evangelistic appeal.

Typically, the last sermon Dr. Morrison ever preached was on the theme "How to Bring a Sinner to Christ."

BIBLICAL

H. C. Morrison was a preacher who recognized the power of the Word, and he used the Scriptures freely in his sermons. One of his associates once said, "He has great respect for the Bible, and he takes it from lid to lid."

Verses were sprinkled frequently throughout his sermons, clinching a point here and illustrating a point

*Professor, Nazarene Theological Seminary.

there. Passages that seemed difficult were explained in language that the audience could understand, and the Bible was made vivid when he expounded it.

DOCTRINAL

Like his old friend Bud Robinson—whom he “discovered” and presented to a delighted audience and whose life so closely paralleled his own during their colorful careers—H. C. Morrison had for his central doctrinal theme entire sanctification as a second work of grace, wrought instantaneously in the believer’s heart by faith.

He was not limited to a few “blue ribbon” holiness texts. He saw holiness in the entire Bible. He wove it into nearly all his messages. He suggested its truths from types, from symbols, from Old Testament characters, and from prophetic utterances. He presented it as the central purpose of Christ’s sacrifice at Calvary, and he defended its validity against those who fought it.

Besides weaving holiness into all his sermons, he made it a practice to present the doctrine through such sermons as those with the titles “The Carnal Mind and Its Cure,” “Traits of Carnality,” “The Baptism of the Holy Spirit,” and “Entire Sanctification.”

DRAMATIC

C. F. Wimberly, in his fine biography of Morrison, said of his preaching: “Many times we have heard Dr. Morrison give scenes of dramatic realism, which in matters of voice, reserve power, gesture, and force could easily have given him a place of highest rank among the best Shakespearian interpreters of the past century. . . . He has every appearance of a great actor, and would be so classified when seen by strangers.”

Dr. Morrison’s daughter, Mrs.

George Mendenhall, of Lawrence, Kansas, told the writer recently about a certain sermon she remembered having heard her father preach. The sermon was on the theme “Consecration,” and the scriptural basis was Abraham’s sacrifice of Isaac. She remembered the tenseness of the audience as he described every detail of the march across the wilderness and up the mountain, and the audience was spellbound as Dr. Morrison dramatically raised his arm with strong hands gripping an imaginary knife ready to plunge the deathblow into the body of a tender lad. So intense was the emotional power of the moment that when the preacher came to the climax of the story and grasped his wrist with the other hand as he described the intervention of the angel of God, the listeners literally gasped with relief, and one woman screamed in the audience.

One of his fellow students aptly remarked concerning him, “The stage lost another Edwin Booth when H. C. Morrison entered the ministry.”

TEARS AND LAUGHTER

As might be expected from his Scotch-Irish background, Dr. Morrison had in addition to his dramatic ability an unusually keen sense of humor. His audiences laughed with him, and wept with him, as the occasion might demand.

He enjoyed telling anecdotes that made him the object of the joke. One of his favorite stories concerned an incident that happened while he was traveling. He was aware that a man had been watching him, to the point of staring. Never hesitant about making friends with strangers, he purposefully spoke to the man in hope that he might learn why he was being watched with such a degree of interest. The stranger was not long in

answering that question, for he revealed his curiosity as to who Dr. Morrison was. When told, he said, “Well, I thought you were either a United States senator or a medicine-show man.”

Indeed, H. C. Morrison’s appearance gave the air of distinction. He was strong and stocky of physique, straight of posture, and confident in manner. His black hair and piercing blue eyes commanded respect. In later years, his snow-white hair, worn long, and his ministerial long frock presented an impressive sight to those who watched and listened as he preached. A reporter once said of him: “The moment he appears before you, you feel that you are in the presence of a master of assemblies. A compelling magnetism establishes rapport between speaker and audience. Every eye is riveted, every attention fixed.”

LOVER OF PEOPLE AND CHRIST

H. C. Morrison was bighearted, and a lover of people. “At times, he was really too generous,” Mrs. Mendenhall observed. On one occasion he met a boy on the train—a Negro boy from Liberia—here in America to prepare himself for the ministry to his people. Morrison learned he had only \$300.00 with which to complete his education. He took him with him to Wilmore, and enrolled him in his beloved Asbury. For four years, that boy was under the impression that his \$300.00 had bought him a large amount of education. At commencement, when he graduated, H. C. Morrison presented him with his diploma and shook his hand warmly, saying, “Go back to Africa and preach to your people.” And he handed him his \$300.00 back!

H. C. Morrison was a Christ-centered preacher. Such themes as “The Birth of Christ,” “The Kingship of Christ,” “The Mission of Christ,” “The

Resurrection of Christ,” and the “Second Coming of Christ” were among his favorites. Characteristically, the last sermon he preached before his death had Christ as its theme.

Magnetic personality, dramatic delivery, sound full-salvation emphasis, limitless faith in the power of the gospel of Jesus Christ—all this and a powerful yet pleasing voice that in a camp meeting in Des Plaines,

No generation was ever more soundly challenged to be good and to do good than our own.

—J. B. Chapman

Illinois, was heard clearly by more than twenty thousand people without a microphone, gave Henry Clay Morrison the physical endowments that were mightily used of God in the ministry.

A burning heart, a complete dedication of soul and body to the ministry of the gospel, a genuine love for people, and a supreme love to God—all this and an unswerving loyalty to the doctrine of holiness of heart and life made Morrison’s ministry leave a contribution that cannot be measured.

One wise old figure in his conference made the remark as young Morrison accepted his first charge: “Well, Morrison, there is one consolation in your case: if you make any change, it is sure to be for the better, for you are certainly starting at the bottom.”

Start at the bottom he did, but he rose to a place in the hearts of Christian people everywhere, and his name is certainly worthy to be placed in the Holiness Hall of Fame.

SERMON OF THE MONTH

The Power of Stillness

(Prayer Meeting Message)

By Jack Lee*

Be still, and know that I am God
(Ps. 46:10).

There are many things we could never appreciate if it were not for the quiet hours or the pause. There is likely no note of music so effective and powerful as the pause.

When we hear our choir sing with volume, our hearts are thrilled; but it is only when they pause that we realize how effective the volume has been. The pause is that moment between something that has been good and something we believe will be better.

There are many reasons why we need to *be still* or quiet.

I. THE POWER OF STILLNESS HELPS US TO KNOW OURSELVES.

God cannot help you determine your real needs until you know something about yourself. He cannot help you to know yourself if you are never still.

It is easy for us to think that things and other people have changed and not realize that we have changed. We must be still to know ourselves and to realize how we have changed.

There were times when I thought I wanted to be a farmer, but now I realize that I would have been a fail-

ure. Often we feel that we are best suited for certain types of work when God knows that our temperaments, talents, and characteristics would serve Him better in another capacity.

But it takes time and stillness for us to see these things and to see how we have changed.

I once thought that the old tree out in our front yard was an unusually large tree. But it doesn't seem so large any more. There was a time when the steps to our house were too high for me to jump from, but now I can step down off them and not be hurt in the least.

I used to think that my oldest brother was a big man, but when I wore one of his coats recently I found the sleeves too short. The tree, the steps, and my brother haven't changed much. I am the one who has changed. It took a moment of stillness for me to realize that. As I thought about it I said, "Lord, help me to see myself mentally and spiritually too." Have I grown up or changed much in these ways?

The Lord reminded me of the day He saved me from sin, and since that day I have changed a lot. Values are not the same any more. I remember times when I was quick to find fault with others and sought only my way. But after the Lord sanctified me I

realized that I must be charitable in my criticisms and seek God's way first in all things.

My way of thinking, feeling, and living has changed entirely. I no longer harbor ill will or hold grudges.

I realize that the way of life has not changed much for my unsaved loved ones. What makes sin seem more terrible and their lives sadder is at least a measure of more of God and more happiness in my own life.

Having a quiet time for meditation enables us to see ourselves. As I realize the changes in my own life from time to time, it takes quiet times to help me remember that it was the grace and power of God that brought the change.

I had to realize that a change was needed, and I had to respond to the call of God upon my life. I had no other power or grace to change me. I had to be still and know God before I could be still and know the power of God. As we know ourselves better, it makes us realize how much more we need to know God, and how much more we need to know about God.

But again our knowledge of God's power, grace, bigness, and holiness can come only through the power of stillness.

II. STILLNESS HELPS US TO KNOW GOD.

"Be still, and know." It is not be still and guess or wonder but, "Be still, and know."

The more we know about ourselves; the more we need to know about God. The more we know of God's bigness, the more we realize how small we are. As God becomes bigger in our lives and begins to mean more to us, we become smaller in our own eyes and it is easier for us to see ourselves as we really are. We may then have a "quietness and confidence" which is a source of strength, a sweet peace

which no thing or person can offend, and a deep rest which the world can neither give nor take away.

There is in the deepest center of the soul a chamber of peace where God dwells and where, if we will only enter in and hush every other sound, we can hear His still, small voice.

The sinner needs to be still and know God. The Christian needs to be still and know more of God and know more about God.

There is power in stillness. Recently I went through the largest paper mill in the world. While my brothers were looking at a huge turntable, I looked at a large wheel that was turning over rapidly. And yet I noticed that there was a place in the very center of the wheel that revolved upon its axis where there was no movement at all. The wheel had an important function and was producing a lot of power, but it could do it because at its center there were stillness and strength.

So it is with the Christian. In the busiest life there must be a time when he dwells alone with God.

There is only one way to know God. "Be still, and know." There is only one way to have more of His power, "Be still, and know." "God is in his holy temple; let all the earth keep silence before him."

The power of stillness enables us to know ourselves, to know God, and:

III. STILLNESS HELPS US TO FIND OUR WAY IN THE WILL OF GOD.

There is something about nature that is healing to the mind and soul.

For over an hour one day recently I walked alone in the woods. The falling leaves, the floating of leaves upon a stream of water, the giant trees, the stillness of God's world helped me to realize the power of God.

God created this old universe. The busy activity of millions of men proves nothing. It is the stillness of

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the hills and valleys that speaks of God so forcibly.

I sat that day and looked at God's creation and then thought of the needs of our people here, the many needs of the church, and in the stillness God whispered to me these words:

"'Only believe.' If you believe that I caused the wind to blow, the leaves to fall, the stream of water to trickle down among the rocks, then believe that I can do other things also. Take more time to know Me and to know of Me. Be alone with Me more, so that I can say, 'This is the way, walk ye in it.' Walk quietly with Me and only believe.

"I am your Refuge and Strength. I

will be with thee, and be a very present help in time of trouble.

"Be still and know Me, for I am God."

It is when the Christian is still that He feels most the presence of God. It is then that He says, "God is with me and He is my Refuge."

Be still and know God. There is power in stillness. If you are seeking directions in your work, take into consideration the trend of the circumstances or the opportunities for service, and the inward desire or tug of the heart. Then spend much time alone with God and His Word. Be still and know God and you can know the way of God for your life. There is power in stillness.

The Prayer God Hears

By Fletcher Spruce*

IT IS EASY to pray long prayers; but long prayers, in public, do little good. The reason some of us pray a long time in church is obvious: we are trying to get caught up—we are behind in our closet prayer life! But long prayers cost little.

It is easy to pray long prayers. And we ought to do it. Remember the district and general church, the president, the missionaries, and the servicemen. But this kind of praying costs us nothing except a little time.

It is easy to pray loud prayers. Some of us find it easier to shout at a ball game than pray loudly enough to be heard the third seat over. But at that, it is easier to pray aloud than to pray in the closet. It is always easier

to get audience with man than with God. Praying to be heard of men costs so little!

It is easy to pray in groups. Prayer and fasting groups, cottage prayer meetings, people's meetings, and special prayer groups where people come together to pray make prayer easier. Almost anyone ought to get blessed under such circumstances. But group praying often costs us little.

Praying that really counts and costs and tells is secret intercession. It is not easy to pray effectively in the closet. Prayer that comes from the depth of the soul reaches up to the highest heaven. Prayers that are not flowery words but inexpressible yearnings, "groanings that cannot be uttered," agonizing longings which never find words—those are the prayers that count with God!

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:1-2

IN THIS ISSUE we are beginning a series of Greek word studies in Paul's Epistle to the Romans. We trust that these will open new windows into a better understanding of the Scriptures for many of our readers, and that they will also furnish fresh approaches in preaching.

SLAVE AND APOSTLE

In all but four of Paul's Epistles he begins by calling himself an apostle. The four exceptions are the two Thessalonian letters, Philemon, and Philipians. In these he did not feel the need of calling attention to his apostolic authority, for the readers were thoroughly loyal to him.

But in the case of the Epistle to the Romans we have Paul's fullest and most systematic presentation of the great doctrines of "the redemption that is in Christ Jesus" (3:24). It was important that he support this with an assertion of his apostleship.

However, he begins by calling himself first a servant, and then an apostle. The only other place where he does this is in his Epistle to Titus. Why does he do it here?

Paul was writing to the Christians in the capital of the Roman Empire. He had never seen them. This was his first approach to them. The great apostle of the Gentiles did not address them with a haughty bearing. Very humbly he said, "I am a slave of Jesus Christ." It was typical of Paul's

true nobility of spirit. And it doubtless helped to open the hearts of the many who heard his Epistle read in the church.

The word servant is a translation of *doulos*, which means "slave." It is from *deo*, "bind," and so is literally "bond servant."

Cremer points out the implications of this for those who call themselves servants of Christ. He says: "The normal moral relation of man to God is that of a *doulos tou theou* (slave of God) whose own will, though perfectly free, is bound to God."¹ He then goes on to point out that this expression "slave of God," has a twofold meaning. It denotes first "that relation of subservience and subjection of will which beseems all who confess God and Christ, and are devoted to Him." Secondly, it indicates "a peculiar relation of devotedness, in which a man is at God's disposal and is employed by Him."²

There is an interesting paradox in this word. The Christian becomes a slave of Christ by free choice, and yet he is owned by Christ because the latter purchased him with the price of His own blood.

This twofold idea is expressed in the case of the "love slave" of Old Testament times, described in Deut. 15:12-17. If an Israelite bought a Hebrew slave he must let him go free in the sabbatical year. But if the slave

¹Hermann Cremer, "Biblico-Theological Lexicon of New Testament Greek," Translated from the German of the Second Edition by William Urwick (Edinburgh: T. & T. Clark, 1878), p. 216.

²Ibid.

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loved his master and chose, of his own free will, to remain with him, then a hole was bored through the lobe of the slave's ear. He then became a bond servant for life.

This paradox is well expressed by Vincent. He writes: "The word involves the ideas of belonging to a master, and of service as a slave. The former is emphasized in Paul's use of the term, since Christian service, in his view, has no element of servility, but is the expression of love and free choice . . . On the other hand, believers belong to Christ by purchase, and own Him as absolute Master."¹

The phrase "servant of God" (or "servant of the Lord") has a strong background in the Old Testament. Many times the prophets are called servants of the Lord—with *doulos* used in the Septuagint. It is found thus in Amos 3:7 and frequently in Jeremiah (e.g., 7:25), as also in Dan. 9:6 and Ezra 9:11. The first time that it is found in the New Testament is in Rom. 1:1:

This suggests that Paul's use of the term was not only an evidence of humility; but also a declaration of the fact that he belonged in the noble succession of prophets of the Lord. Sanday and Headlam have described this well in their comment: "But it is noticeable how quietly St. Paul steps into the place of the prophets and leaders of the Old Covenant, and how quietly he substitutes the name of his own Master in a connexion hitherto reserved for that of Jehovah."²

The idea of being a slave of Christ takes an added significance when we think of the fact that He became a slave for our sakes. That is beautifully

stated in Phil. 2:7, where we read that Christ "emptied himself" and "took upon him the form of a servant" (*doulos*). This was necessary for our salvation. Only as we become His slaves can we hope to be used in saving others.

The phrase "slave of the Lord" would carry added significance for the readers of Paul's Epistles because of the current phrase "slave of the emperor." Deissmann points out the frequent occurrence of this phrase in the inscriptions of that period. For instance, a Greek inscription found in Phrygia (in Asia Minor) contains this wording: "Agathopus, slave of the lord Emperor."³

All over the Roman Empire there were those who were known as slaves of the emperor. How happy Paul was to write to Rome, "I am a slave of Jesus Christ, the King of Kings and Lord of Lords!" Thank God for the privilege of being freed from slavery to sin and Satan, that we might be Christ's slaves, and His alone. For His slavery spells true freedom.

But while Paul is a slave he is also an "apostle." We get our English word directly from the Greek *apostolos*. As is commonly known, this comes from the verb *apostello*, which means "send on a mission, or with a commission." Hence an apostle is a "sent one." But more than that, he is one sent with a message. The word suggests a messenger-missionary. It is used by the famous Greek historian Herodotus in the sense of "messenger" or "envoy."⁴

SEPARATED UNTO THE GOSPEL

The idea of Paul's special commission as an apostle is further enhanced

by the phrase "separated unto the gospel of God." The verb here, *aphorizo*, means "mark off by boundaries," and so "set apart, devote to a special purpose." Paul was conscious that he was set apart, separated from all other pursuits in life, that he might devote himself wholly to the special purpose of preaching the gospel.

Such a consciousness must grip every preacher if he is to be true to his vocation. Until we are really separated we cannot hope to make a success in the ministry. It has been often and well said that if a person can feel content to do anything else in life rather than preach and teach the Word he does not belong in the ministry. A preacher must have an inescapable conviction that he is called and separated by God to this special purpose.

God's Book

The second verse contains the interesting phrase, "in the holy scriptures." The Greek is *en graphais hagiais*—perhaps the earliest occurrence of this phrase anywhere. It is noticeable that the definite article is missing in the Greek. This grammatical construction emphasizes kind or quality. Sanday and Headlam have indicated well the

significance of this feature in the passage before us. They write: "In *graphais hagiais* the absence of the article throws the stress on *hagiais*; the books are 'holy' as containing the promises of God Himself, written down by inspired men."⁵

In the same vein Vincent says that they are, "books which are holy as conveying God's revelations."⁶ They are holy because they contain holy truth.

The word *graphai* simply means "writings," from *grapho*, "write." But in all the fifty or more occurrences of it (singular or plural) in the New Testament it refers to the sacred Scriptures, either the Old Testament or some particular passage in it. Only here do we find the adjective "holy" with it.

The force of this compound expression is clearly indicated by Denney. He writes: "It emphasizes the Divine character of these as opposed to other writings. That is *hagion* which belongs to God, or is connected with the Old Testament as God's book."⁷

¹Op. cit., p. 6.
²Op. cit., p. 3.
³James Denney, "St. Paul's Epistle to the Romans," in "The Expositor's Greek Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), II, 585.

A FATHER'S ADVICE

A father, sending his son out into the world, gave him the following rules, without which, he said, he could not hope to get on:

Tell the truth—falsehoods are hard to remember.

Shine the heels of your shoes as well as the toes.

Don't lend money to your friends—you will lose both.

Don't watch the clock; it will keep on going—you do the same.

You do not need clean cuffs every day, but you need a clean conscience all the time.

Don't borrow money, unless you positively have the wherewithal to pay it back; then you don't need it.

—Sunshine Magazine

¹Marvin R. Vincent, "Word Studies in the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946), III, 2.

²William Sanday and Arthur Headlam, "A Critical and Exegetical Commentary on the Epistle to the Romans" (New York: Charles Scribner's Sons, 1895), p. 3.

³Adolf Deissmann, "Light from the Ancient East," translated by Lionel R. M. Strachan (New York: George H. Doran Co., 1927), p. 376.

⁴James Hope Moulton and George Milligan, "The Vocabulary of the Greek Testament Illustrated from the Papyri," etc. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 70.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

CRUSADE ECHOES

Winning a Family

By C. B. Dickerman

"I am going to follow up that call," I reported. "That woman is definitely interested. She told me that their twelve-year-old boy ought to be in Sunday school." My wife and I had been in our new pastorate less than a month. With two ladies from the church to show us the way, we had visited a home on the river twenty miles from town. I asked the ladies about the few families in this sparsely settled rural area. On the way home there was time to make this one quick call on Mrs. B.

Three months later, on the first Sunday in January, I asked how many would pledge to read their Bibles through during the year. Mr. B. was in the service, and promised to read the New Testament.

Since I first called on Mrs. B., I had been out to see them four times and had given them religious literature. Their boy had an important part in our Christmas program. As a result, Mrs. B. and her son had come to Sunday school several times and Mr. B. brought the family to the Christmas program and had been at church a time or two.

Monday night found us at the home for one specific purpose, but how could we bring the conversation

around to the matter of their salvation? The usual rural topics of conversation seemed to demand lengthy discussion. The evening was about gone.

"We've certainly appreciated your presence in our services of late," I blurted, "and I'm glad you're going to read the New Testament through this year."

Mr. B. started on another lengthy discussion, this time dealing with the subject of religion. It appeared that he was erecting his fortifications, as many do, against a personal approach. But the longer he talked, the more apparent it became that here was a sincere seeker after light.

"I quit smokin' several weeks ago," he finally confessed, "but there's one habit I just can't conquer. It's the cussin' habit. I can get along all right without the old tobacco, but I can't keep those evil words from coming out. Oh, my unsaved brother has noticed that I don't talk nearly as bad as I used to. He has even accused me of getting pious."

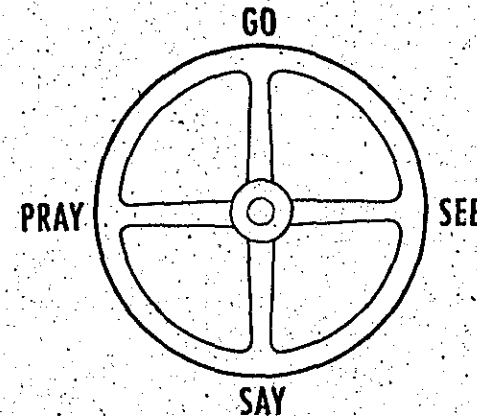
"No," I agreed, "you can't quit your habits—not in your own strength. But there is one thing I think you have failed to take into account, and that is the grace of God. When you are converted a new Power will come into your life and you will have strength then that you never dreamed of."

The following Sunday night Mr. B., his wife, and son were converted. "It was what you said about not being able to do it in my own strength that

got me to thinking. I realized I would have to turn myself over to a higher Power, and so I did."

The Crusade pays big dividends.

Here's Something You Can Use The Endless Wheel



TEXT: Matt. 9:35-38

- I. JESUS WENT
He went far and near.
If He went, we should go also.
If we go, we will see.
- II. JESUS SAW
He saw the multitude—people in need.
If He saw, He will help us to see.
If we see, we'll have a message.
- III. JESUS SAID
The cause of His message was His going and seeing.
The message of Jesus is a message of redemption.
We, too, have a message.
If we go, see, and speak, we will be driven to our knees.
- IV. JESUS PRAYED
If the Son of God saw the need and wisdom of prayer, how much more do we need to pray?
If we pray, we'll go, and the wheel continues to turn.
H. A. CASEY, *Evangelist*

HOW WE DID IT

During my pastorates, I was especially interested in getting the laymen to read good holiness literature, including, of course, the *Herald of Holiness*. I made it a practice to take an offering for literature each prayer meeting night. Most Nazarenes are accustomed to giving every time they come to church and there is no reason why the prayer meeting should be an exception. There was never any particular pressure; but the offering plates were passed each week.

In one pastorate within a few months we had sufficient funds from this source to pay for a subscription to the *Herald of Holiness*, *Other Sheep*, and *Come Ye Apart* for every family in the church. We announced that after that time they would not have to renew their subscriptions, but that it would be a gift from the church and they could assist through the prayer meeting offerings for literature. In this way we made sure that every church family was receiving the periodicals. We were also able to purchase additional literature and send subscriptions to prospects and others where we felt it would be effective.—ROY F. STEVENS, district superintendent, Minnesota.

A PASTOR ASKS

We have received no questions from pastors this month. We trust that the answers to various problems connected with visitation evangelism and the Crusade for Souls have been helpful. If you have a question, please send it in for answering in this column. Address it to the Crusade for Souls editor, PREACHER'S MAGAZINE.

*Secretary, Crusade for Souls Commission.

Gibraltars of the Faith

By J. Kenneth Grider*

III. The Gibraltar of Christian Ethics

A WAY BACK THERE, in the fifteenth century B.C., a mandate was given to man. The Ten Commandments, we call it, the Words from Yahweh (Exod. 20:3-17). Eight of these demands are couched in negatives, so that we need to reverse them to get their positive meanings. Some of them, as the sixth and seventh—the ones about murder and adultery—require the depth of interpretation that Jesus gave them; lest they touch only a small percentage of persons. And most of them need contemporaneous application so that the tenth, for example—on coveting—would speak to us moderns in the midst of our twentieth-century thing-mindedness. But there they stand: a brief, trenchant, eternal code for humanity, given by the Creator, who has the right to regulate the creature.

They have been despised by many, as by the Jewish populace in the time of the prophets. They have been flaunted by some, as by the Nazis, who followed Nietzsche's power and greed ethic. They have been disregarded by some, as by the Roman Catholics, who foster the use of images in spite of the second commandment, which forbids them. And they have been opposed by many, as by sinners in general who know all ten and believe in their validity, but who go on breaking themselves upon them.

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But for some thirty-three centuries, although despised, flaunted, disregarded, and opposed, they have spiritualized and intensified man's worship of the one God and have fostered proper relations between us humans. The Jews have always regarded them as basic to the moral life. King Alfred made them fundamental to the political laws of early England.¹ They have also been of distinct influence upon American law. Until a few decades ago they always appeared, along with the Lord's Prayer and the Apostles' Creed, on the east wall of Anglican churches—and still, with those other two "Gibraltars," the Anglicans require parents to teach them to all baptized children, as a sort of minimum of Christian knowledge. Other Christian groups, too, of course—Roman Catholic, Greek Orthodox, and Protestant—stress the importance of these Ten Words. They are the groundwork upon which our own Nazarene general and special rules have their foundation, and thus we include them with the Apostles' Creed and the Lord's Prayer in the responsive reading section of our hymnals.² Surely they are the Gibraltar of Christian ethics.

THE VERTICAL COMMANDMENTS

A school child, asked to spell a ten-letter word, misses the whole word if only one of the ten letters is incor-

¹See Clark's "Biblical Law," 1943, p. 43.

²There might be some significance in the fact that, in our newest Nazarene hymnal, and only in it, the commandments are given first.

rect. So it is with the ten Sinai utterances. A person is guilty of breaking them all if he disregards only one. James has said, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (2:10, A.R.V.). But although the commandments are interrelated to this extent, they may be studied individually and according to their two groupings.

The first four pertain to man's worship of God. At the outset we are told what is basic: that we are to put God first in our interests—"Thou shalt have no other gods before me." When circumstances went against the Israelites they often lost interest in Yahweh and turned to idols. And this sin of idolatry was their worst, for it was a personal affront to God himself, and not only rebellion against what He had required. We do not make a golden calf, as they did under Aaron, but we need to guard against the stepbrother of idolatry—secularism.

The second cutting edge of this objective law ". . . is by no means a repetition of the first. It forbids a practice which becomes possible only when the One God is believed in and worshiped."³ Taking it for granted that the first one is being obeyed, it forbids making and bowing down before representations of our religious faith. This does not mean that there was to be no religious symbolism, as some have thought, for soon after this commandment had been given God asked them to make Him a sanctuary (Exod. 25:8) and told them to place in it likenesses of heavenly creatures (Exod. 25:19). It means that we are not to make any likeness which we would bow before, using it for worship.

³G. Campbell Morgan, "The Ten Commandments," 1901, p. 25.

The third commandment, about not taking God's name in vain, certainly forbids what we think of as swearing; but it surely cuts more deeply than that. Elton Trueblood says: "We may therefore say truly that the one ancient commandment which is most completely pertinent to our contemporary predicament is the third. Of all the commandments it hits us hardest. It hits us hardest because it reveals our life at its weakest point and shows us that we cannot be saved except by a return to veracity and urgency. . . . To take God's name in vain means to 'take up for unreality.' It is to express a faith but without enthusiasm."⁴ He also writes, "The worst blasphemy is not profanity, but lip service."⁵

The fourth commandment has probably received more attack than has any of the others. Jesus opposed Pharisaic Sabbatarianism, but some have thought He had no use for the commandment regarding the Sabbath. Yet He surely observed it as God had intended it to be kept, even if He healed on this day and permitted His disciples to pluck a bit of wheat for refreshment. Soon after Jesus' sojourn, however, as a sort of weekly Easter, in order to commemorate the Resurrection and perhaps Pentecost, Christians began to worship on the first day of the week. And we find Paul writing: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5). So Paul did not mind which day was kept. As it happened, for some three hundred years the seventh as well as the first was kept by Christians, after which time special observance of the seventh was dropped.⁶

⁴"Foundations for Reconstruction," 1946, pp. 33-34.

⁵Ibid., p. 31.

⁶See Cosslett Quin's "The Ten Commandments," 1951, p. 130.

Luther and Calvin, in their new-found freedom from law, considered the fourth commandment outmoded and did not greatly care whether or not Christians were careful to observe any day as a Sabbath. Later on, however, when Protestants came down to earth, as they did through the Wesleys, they saw that free men in Christ need to abide by certain regulations—and the Lord's day came to be respected.

"The sabbath was made for man," said Jesus (Mark 2:27). It was made for man's benefit. We needed a day of rest from our work, and a day of concentrated worship. The fourth commandment, therefore, seems to arise even from the nature of our human order.

All of the first four commandments, then, have to do with our worship of God. According to the first, He is to have our sole loyalty. According to the second, we are not to bow before representations of our faith. The third requires that all of life be built around the one master motive of serving God with enthusiasm. And the fourth has to do with setting aside a regular time in which to give our day-by-day worship a renewed zest.

THE HORIZONTAL COMMANDMENTS

Even political leaders and scientists, in this hydrogen era, are urging upon us the importance of moral principles. A little while after Hiroshima, Elton Trueblood said, "Every thoughtful person now knows that the major problem of our time is the ethical problem."⁷ Yet in these times many wish to advance their own ideas about ethics. Have we not had Bertrand Russell with us a long time? And the Hollywood set, too, too long? But ethical subjectivism, the view that one may make his own standards, has

had its great foe: that shorthand statement of what is right, especially the last six of its ten cutting edges—the ones about man-to-man relationships.

The first of these horizontal commandments, the fifth of the ten, is a bridge between the two groups, and positively urges honor of parents. When we are children we honor by obeying; when older, by virtue in ourselves and by a kind of reverence toward our fathers and mothers—even if they do not "deserve" it. Noah, in his shame, did not deserve the honor given him by Shem and Japheth, but they were blessed for their "... reverent faithfulness which covered the sin of their father."⁸

The sixth commandment, "Thou shalt not kill," is understood by most to mean that we should do no murder, for both capital punishment and killing during war were sanctioned by Yahweh in those very times. But what we most need to remember, in this connection, is that Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: . . ." (Matt. 5:21-22).

The seventh, "Thou shalt not commit adultery," is perpetually applicable in human society. Dean Farrar says, "To speak properly of it [impurity], in words sufficiently delicate, yet sufficiently strong, would require the tongue rather of an angel than of a . . . man."⁹ But Jesus was able so to speak of it, as was Paul—and Dante and Milton. From earliest times this sin, with its cognates, has ruined individual lives, wrecked families, and defeated whole nations. In the Mosaic law it was punishable by the death

of both offenders. Of it Job says, "For this is a heinous crime; . . ." (31:11). The author of Hebrews declares, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (13:4). And in Proverbs we read: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away" (6:32-33).

The eighth commandment, "Thou shalt not steal," begins a series of three comparatively less important ones. "In the Mosaic economy," says G. Campbell Morgan, "violation of any of the first seven commandments incurred the death penalty. This is not so with regard to the last three, . . ."¹⁰ In the first of these three, property rights are protected.¹¹ Not many folk commit theft in the usual sense, but what passes for "business acumen," "salesmanship," and "smart trading" might not always be so innocent as it seems. Of theft in general, Morgan writes, "The thief violates the law of toil by attempting to possess without toil, and thus to take from another something for which no equivalent return is made."¹² Paul admonishes, "Let him that stole steal no more: but rather let him labour, . . ." (Eph. 4:28).

The ninth commandment reads, "Thou shalt not bear false witness against thy neighbour." It would prohibit all kinds of lying, of course, but it singles out the kind which is done so frequently and is so devastating: that in which other persons figure. One is seldom jailed for this sin, although it ruins reputations in short order. Its prevalence is due, in part, to the fact

that it "... gives a bit of excitement along with the sense of relative virtue in one's self."¹³

The last of the Ten Words, the one on coveting, is undoubtedly the most penetrating of the Decalogue, for it alone deals solely with the thought life.¹⁴ If a person takes another's maid servant, he breaks the commandment regarding adultery. If he takes someone's ox, he breaks the one on stealing. But if he wants to take either, and would if he could, he breaks the tenth.

CONCLUSION

These, then, are Gibaltars of the faith: the Apostles' Creed is the Gibraltar of Christian doctrine; the Lord's Prayer, of Christian devotional life; and the Ten Commandments, of Christian ethics. But in a sense the experience of holiness is the Gibraltar of Gibaltars. It gives added fortification to the Apostles' Creed because, through entire sanctification, the carnal proneness to make an easy, individualistic creed has been eradicated. It fortifies the Lord's Prayer against empty repetition because, through the whole response necessary to receiving and keeping holiness of heart, and through the crucifixion of "self-willedness," which by faith follows that complete yieldedness, one is much better able to pray, "Thy kingdom come"—and mean it. And holiness garrisons the fortification of Christian ethics, those ten Sinai demands, because, through this miracle of purifying grace, accompanied as it is by the baptism with the personal presence of the Holy Spirit, a person is better able to keep the Ten Commandments even in the inwardness which Jesus attached to them.

⁷Op. cit., p. 9.

⁸Dean F. W. Farrar, "The Ten Commandments," 1907, p. 195.

⁹Ibid., p. 233.

¹⁰Op. cit., p. 88.

¹¹Marxism, in its principal maxims, denies a person's right to property. See "The Communist Manifesto."

¹²Op. cit., p. 91.

¹³Trueblood, op. cit., p. 93.

¹⁴See George Jackson's "The Ten Commandments," 1898, p. 179.

So You Are Now a Pastor, Son!

(A Letter from a Minister to His Son on the First Day of His First Pastorate)

DEAR D—:

So this is the great day—your first day in your own pulpit as a pastor. Since I am confined to my bed with a bad cold, I have the rare opportunity of writing to you a letter of mutual celebration.

There is an out-of-print book entitled *Letters of an Old Methodist to His Son in the Ministry*, which I would give a lot to have you read. The book would save many young men from some of the more ludicrous blunders which they are apt to make in their first pastorates. At least I wish I had read it when I first went to ———, when I was nineteen years of age.

While the blood of old men is apt to be too sluggish, the blood of young men is apt to be too fiery. While old men are impoverished for lack of new ideas, young men pop out with so many and so often that their people get dizzy. If old men are apt to be in a rut, young men are apt to be too much like Don Quixote, who mounted his horse and rode furiously in all directions at once.

No young minister can help his youthfulness—he can remedy that only with time. But he can overcome the liabilities of age by frankly acknowledging to himself all those liabilities and being wide awake to the pitfalls.

Not that he should ever call attention to his age, of course. But he should avoid two extremes: first, a swagger of synthetic self-assurance to cover up his youthfulness and prove his maturity. Such an attempt has ex-

actly the opposite effect to that intended. People see through it and are amused; more than ever they will "put it down to his youth." On the other hand, he should not allow his youth to make him overly timid and self-conscious. But in between these two extremes he should quietly keep a realistic attitude to the matter in his own mind, without "kidding" himself, and frankly realize that he will lead best by being on the modest side rather than the bold side. A quiet deference to the opinions of others, especially older men, will be fitting, and will command respect far more than Rehoboam tactics. He needs to realize the blunt truth that what he can do at forty or fifty years of age—and which needs to be done—without causing anyone to raise an eyebrow cannot be done at twenty or thirty. And there is simply no remedy for this but time. Brilliance and ability will not compensate.

A congregation may respect a young man for his preaching and his spiritual life, his sincerity and character; wise is he to let it go at that. The added respect for his judgment and leadership as an administrator is something else; that kind of respect comes gradually. It must be won; it cannot be commanded. Most people give it a bit cautiously to young men in their first pastorate. That is quite natural. If your church board members don't seem to respect your leadership fully at times, don't feel that they are your enemies or that they are necessarily carnal. That kind of respect cannot

be forced out of people by cracking the whip of pastoral authority. The young man who throws such a whip away and forgets where he throws it will gain this kind of respect more quickly.

I write about such matters because they pinpoint the weaknesses and mistakes of my early pastorates. Whether I would have had enough humility (in my youthful cockiness) to have profited by such a letter as this, I don't know. But I believe you will.

Let me more specifically enumerate some of the more flagrant weaknesses of my first years (either before you were born or when you were quite small).

1. Majoring too much on searching evangelistic preaching morning and night. Not enough pastoral instruction and Biblical exposition.

2. Prematurely making confidants out of certain church members, often with embarrassing consequences. (The pastor's wife is in great danger here too.) We cannot know people sufficiently to make confidants out of them in less than a year at least.

3. Becoming so busy cultivating, winning, and nurturing new people that the board members and other stand-bys were neglected, only to find that the very ones on whom I most depended were drifting away from me. Take no loyalties for granted. Keep close to your leaders.

4. Being too wordy in board meetings, homes, everywhere, about my ideas, plans, explanations, et cetera, ad infinitum. A pastor can talk too much. Sometimes of course he can forestall criticism by making a timely explanation of his moves and motives. But he must not be so continuously explaining that he ends up by undermining confidence instead of strengthening it. Certainly, too, he needs to "sell" his ideas. But if he floods the market with them he will decrease the de-

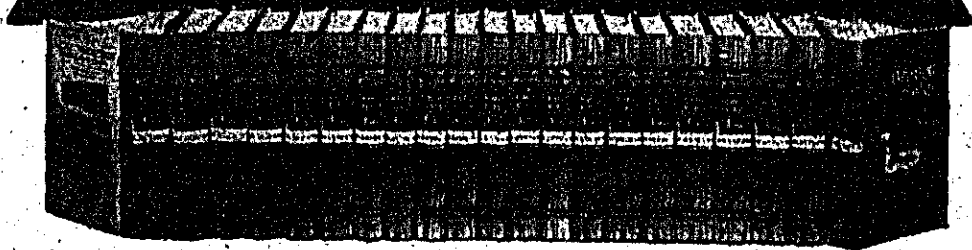
mand, until people will finally pass even the good ones by. He can make too many promises, express his opinions too freely, commit himself too readily, and as a consequence spend half his time hopping around trying to get his foot out of his mouth. Along with this is the mistake of raising unnecessary issues. In a board meeting for instance—best to get at the business in hand, get it out of the way with the minimum splurge, and adjourn before discussion gets too complicated. If it does get complicated, be doubly careful of what you say yourself and attempt a postponement of decision rather than attempting to force one through. Of course it is wise to encourage the members to be frank and free in board meetings, but so far as you are concerned be a good listener rather than a prize example.

5. Not giving enough consideration to the opinions and counsel of my laymen, especially the older heads. Our laymen are not simpletons. They like to feel they were elected to the board and to various offices to help run the church and they want to be allowed to do it. A pastor who tries to run the whole "show" will soon be doing it—with a vengeance. Take C——, for instance. Most of my board members were old enough to be my father, and knew more about business and practical affairs than I did—and they knew it. I was the only one who lacked sense enough to know it. If I had let the board hold the business reins pretty much in their own hands, and concentrated more on my preaching and visitation, I would have gotten on better.

You see I have learned a few things the hard way. Oh, well, experience keeps a dear school, but fools learn in no other. Don't be a fool.

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"QUEEN OF THE PARSONAGE"

Marital Happiness in the Parsonage

By Lora Lee Parrott*

PREACHERS ARE EMOTIONAL CREATURES, capable of bearing the feelings of their congregation, of giving a spark of their own souls as they deliver their hearts to their congregations on a Lord's day morning. They are men who hold a creative genius within their own minds and souls, else they could not produce the materials necessary to successful pastoring. The tensions of church administration, the burdens of pastoral counseling, the constant pressure of producing creative work, and a continuous fight for attendance and financial goals often take their toll on the reserve of nervous energy within the pastor himself. Learning to bear these burdens and to share these tensions is a part of the business of the wife of a minister.

At times your husband will be lauded; at other times severely criticized. Occasionally an abnormal person unnecessarily involves his time. Then there are ill-adjusted people who drain his energy without purpose. There is the unceasing barrage of telephone messages, of emergency calls at all hours, the borrowers of money, the lenders of advice. There is the constant threat of moving, the breaking up of friendships, the separation from loved ones. There are the inquisitive parsonage visitors and the unneeded and unwanted sympathizers. There are the joys and rewards without number, but there are also the thorns and

the crosses. There is a price you pay for being the wife of a minister.

There are inevitable conflicts in the forming of a new home, whether it is in the parsonage or down the street. You must learn the secrets of "give and take" and the techniques of resolving conflict into a lifetime of fellowship and love and service to each other and to God. Marital problems in a minister's home are just as real as those in the home of a schoolteacher or factory worker.

The pastor who lives under considerable emotional tension and strain is often not permitted the luxury of expressing resentment in public. Therefore, there may be times in the home when his ultra quietness or edginess may signify the marriage is doing one of the fundamental functions, that of allowing opportunity for letting off steam within the confines of the home. If your parsonage life is on so fragile a foundation that it cannot endure except with the artificial niceties of the workaday world, then it can stand considerable improvement. As long as your love is secure, chalk off any eccentricities of behavior to the fact that the home atmosphere is relaxed enough to encourage him to let off the excess steam which he has created and held down within.

The only successful way to handle the obstacles in the road to a happy married life in the parsonage is to learn the technique of praying things through and talking things out. To

harbor misunderstanding or to allow resentment to develop is the sure beginning of a breach. But to calmly talk out the problem, centering the discussion on the issue, rather than the person, is an expression of real adult emotional maturity. A more secure foundation for the marriage and a broader outlook of happiness for the future are the result of these prayers and talks. As time progresses, these misunderstandings, obstacles, conflicts, or whatever you want to

call them, become fewer, less violent, and further separated. A conjugal fellowship unites with romantic love to form a sterling marital relationship.

Real happiness in the parsonage does not come by ideal circumstances; it comes when two people, eager in God's service, have learned enough about each other to love in spite of shortcomings, in spite of unpleasant surroundings, in spite of long, hard days at work.

My Prayer for You

O God, our Father, we thank Thee for Thy providential care, that we can look to Thee for the help we need in times of distress and uncertainty.

We thank Thee, too, for the comfort of the Holy Spirit, for Thy abiding presence, never drear nor hopeless, but filling our hearts with warmth and blessing and hope. How wonderful to know Thee and the power of Thy might!

May we recognize some fundamental truths as we live in this changing and challenging world of today. Help us as parents, who are inclined to say, "Our boys and girls aren't going to have to work as hard as I had to work," not to do them this great injustice, allowing them to feel that life is coming easy. Lord, help us to build into them a fiber of character that is tough and will stand whatever trials we have as individuals and as a nation.

Help us to realize that we must re-emphasize with our children that "the worth-while things of life have to be bought at a price." May we give more attention to discipline and the relation of discipline to freedom. May we ourselves be examples in the deepest sense, that we might obtain freedom in other things in life that are worth while.

Give us courage, Lord, to face the tremendous challenge that life presents to us. May we humble ourselves to do Thy will and be faithful to all our responsibilities. We know that only the courageous are free and can fight the good fight of faith and bring the blessings promised to Thy children. How we thank Thee that these blessings are ours today, and every day! We surrender ourselves to Thee in complete consecration, dear Lord. "Not my will, but thine, be done." Help us, our Father, not to seek an easy way but to work, and work hard, if we would be victorious and happy. All this we ask in Jesus' name. Amen.

Mrs. R. T. Williams, Sr.
Bethany, Oklahoma

*Pastor's Wife, Flint, Michigan.

Hospital Visitation

By Virgil L. Sprunger*

THERE IS HARDLY anything more rewarding than the pastor's "hospital ministry." This ministry is rewarding to both the patient and the patient's family, as well as to the minister and the church he serves.

There is perhaps no more receptive period in the lives of those the minister seeks to serve than that during the times of illness. Many of the finest contacts for the church will come through this phase of a pastor's ministry. People can be made friends of the church who previously may have tended to be indifferent to the church.

If diligently pursued, this ministry can lead to at least as many contacts outside the church as it does within it, if not more. All such contacts can and do prove valuable to the church. Certainly not all will become members of the church. The effectiveness of the pastor's hospital ministry will be greatly reduced if he uses this ministry merely as a means of securing contacts for his church. The minister's true goal in this, as well as in all phases of his ministry, must always be to help people. His very calling implies that the minister is to serve.

A prime qualification of the minister is that he must be sincere in his desire to help people. Nearly anyone can detect insincerity, especially those who are ill. A real concern for the sick has a way of building a bridge of

help and understanding from the minister to the one in the hospital bed.

A genuine love and appreciation for people will keep this work from becoming a drudgery. The more the minister meets people in the hospital and there ministers to their needs, the more he will want to do so. As one sees those who are ill strengthened and helped, the good feeling which comes to the heart of the minister is ample reward.

Perhaps a few illustrations from my actual experience will best illustrate the wonderful possibilities in this area of our ministry. Too, the illustrations may help to serve in giving advice and point out some of the areas where great care must always be exercised.

It is not the purpose of the writer to be boastful in this presentation, but merely to offer helpful suggestions which have come to him through the avenues of experience. It is fully realized that this presentation is not exhaustive. Its main purpose is to suggest the fruitful possibilities in this area of the minister's task.

This first case I wish to present is the case of Norma M. Norma was in a serious automobile accident in May of 1953. At that time she suffered a neck injury which has paralyzed her since that time. When I received the call about the accident, she was not expected to live for more than three or four days. This presented several problems both concerning immediate

action on the part of the minister and also concerning future action, depending upon the outcome. Upon arrival at the hospital, my first concern was to minister to her immediate needs. The oxygen tent immediately told me that the accident had indeed been a serious one and that my first call would need to be brief. It would, however, need to contain adequate spiritual help for the situation at hand. It was my responsibility, as her minister, to realize the situation at a glance, and to give spiritual and physical encouragement without either being shallow or, on the other hand, revealing to her her true condition. Since, upon entering her room, I did not know whether she had been told or not, my help to her had to be positive without giving false hope and at the same time not be negative so as to kill all hope. The Lord will certainly help in the making of such decisions. My first call on Norma was just a few brief moments, in which she gave me her testimony and in which I offered a prayer for God's presence to be with her in her present time of need.

My next step was to determine Norma's true condition, so that I might best minister to her and her family. This I did through a conversation with the doctor. The information I received from him was strictly confidential. Unless especially chosen for the task, the minister's task is certainly not to tell the patient about the diagnosis the doctor has made. This trust that a doctor can have in the minister is certainly invaluable in the best performance of the minister's task. It is a confidence which personally I cherish very highly.

During the period of the first five or six days, my calls upon Norma were very frequent, perhaps two to three times a day. This meant much to her and certainly was received well by the hospital staff. As time stretched into

two or three weeks, my calls were made on the basis of about one a day. Now the time has lengthened into a little more than two years since Norma was first injured. During that time there have naturally been times when Norma was discouraged. My task has been to encourage her. The length of time itself is a source of discouragement. Also, during this length of time I have been permitted to give her Communion. This has helped her to feel the interest of the church as well as her relationship to her church group.

While it has been my prayer that my calls to Norma would prove a blessing to her, I know that she has often been a source of inspiration and blessing to me. Certainly not to be discounted have been the many opportunities that have come to me for serving those who have shared a room with her at some time or other. Among them was the Bob and June K. family. Prior to my contact with them, they had not had any contact with a Nazarene minister. One day while making a call on Norma, June was undergoing surgery. Thus my first contact with this family was to remember both June and her husband, Bob, in my prayer.

Just a few weeks later Bob had his left leg amputated just below the knee as a result of an accident. This presented another series of experiences. Because of my previous contact with the family, I was asked to visit Bob. This was to be a long process, as a considerable amount of skin grafting was needed.

The uncertainty of the outcome of some of these graftings led to several occasions in which Bob was really discouraged. This called for a type of encouragement other than a single statement saying that Bob would soon be out again. Too, when he would get out, there would be the adjusting to

*Pastor, Lima, Ohio.

the artificial limb. These were all serious aspects in this hospital situation.

In addition, Bob's mental and spiritual approach needed to be considered. I soon discovered this family to be a closely knit family. Bob and June lived close to each other as husband and wife. Their three children were near to Bob's heart, and his extended absence from them certainly added to the problems that now faced Bob each day as he lay in his hospital room. These life situations often demand more than the administration of medicine, as important as that is. I endeavored to meet the needs in this case by short daily visits. These visits were used to give the patient a chance to tell me what was on his mind, which in turn helped me to know what to say and how to pray. Great care was used in not touching the bed or in any way jarring it, so as to cause unnecessary pain. Before each of his surgeries, I made it a point to pray with Bob and to assure him of my interest in both him and his family.

Part of my ministry to him, of course, was to keep his wife encouraged, so that she could help him as she came to visit him. Often I would try to help them both at the same time when my call found them together. One such occasion arose just a few minutes before a surgery was performed upon his leg. Several weeks had gone by since his coming to the hospital. He had missed being home with his wife and family. Too long periods of separation tend to bring feelings of despondency to either the wife or husband who are devoted to

each other. This seemed to be the feeling that I found as I called that morning. After talking with Bob and June for a few minutes and expressing my concern for them, especially as it related to their immediate problem, I prayed that God would help through this surgery and soon make it possible for them to be together again. This God did. Bob was able to go home for a few days before another operation on his leg was necessary. In addition to this answer to prayer, I was rewarded amply one day as I came into Bob's room. Bob told me that on many occasions his problems or questions had been answered during my visits. He wondered how that could happen. A testimony then was in order giving God praise, for indeed God had helped as I was attempting to minister to this family.

With the help of the Lord, I have been able to give help to Catholic people as well as to nearly every Protestant denomination. My first interest has been to help, not to make Nazarenes of them.

My contacts with the doctors have been a source of help in my work. It has always been important to me to guard well their confidences to me. It is always my aim to keep as well informed as possible. When in need of information, I have found the doctors to be co-operative with me. My relationships with them have certainly aided in a great way my ministry in the hospital room.

This is an enjoyable work. I hope every reader will be benefited by this brief report of an area of my ministry which I have found to be intensely interesting and extremely worth while.

Out of the clouds that hang over us come often the tenderest voices of divine love, the most precious disclosures of divine grace.

—J. R. MILLER

How I Prepare My Sermons

Steps in Sermon Preparation

By Lawrence B. Hicks*

IN MY MORE MATURE MINISTRY of the Word I find myself attracted more and more to strictly expository preaching. I find it tends to encourage my own heart as well as bless and strengthen my flock. It occurs to my mind that, after all, we must base our belief, our ethics, and our hope on a strict "Thus saith the Lord." I am happy to try to set forth my process in the preparation of an expository message, with the prayer in my heart that the Holy Spirit will use it for some good somewhere.

I

First, I shall deal with the methods I use in obtaining the passage. I do much preaching by series, trying to cover whole books or at times major themes in books. Not too long ago I preached a Sunday morning series on the Decalogue, with profit to myself, to my local congregation, and our Sunday morning radio congregation.

Having settled on the desired passage, I proceed to the first real step in good expository preaching. What does the passage actually say? What do the words really mean? What does the original Greek say, if the passage is a New Testament one? (In this article we shall deal with a New Testament passage.)

In establishing the verbal veracity of the passage I like to read it first in the King James Version. Then I like to read it in Revised Standard,

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Phillips, Godbey, Wesley, Weymouth, and Goodspeed. I like to note how many of these agree in word meaning. Next I turn to the Greek passage itself. Any doubtful words I like to check in at least two Greek lexicons, including of course Thayer's. I like then to see what Vincent, Robinson, Wuest, and Nicoll have written about that word over which I am working. I then like to take the *Englishman's Greek Concordance* and note how many times the word appears in different places in the New Testament. In this search of the *Greek Concordance* it is profitable as well as interesting to notice the various shades of meaning the word has and how these various shades of meaning are used in different passages in the New Testament. This foundational work done in word meaning, I like to see which meaning best fits into the actual context of the passage.

II

Step number two in expository sermon building is the commentary check. I like to scan through com-

Some ministers have difficulty in preparing their messages week after week. Not the least of the hindering factors is the lack of a pattern of operation or approach to the task at hand. It seems to your editor that it might help if we would ask some of our successful pastors just how they go about building a sermon. For the next several months we shall be hearing from these men. If you find, after reading a few of these, that your method has some unique features, we invite you to contribute to the series. Not over 1,700 words, please.—Ed.

mentaries of both Arminian and Calvinistic background. I personally use Adam Clarke, Albert Barnes, Matthew Henry, Peter Lange, Joseph Benson, Gray and Adams, Ellicott, the *Pulpit Commentary*, and *Wesley's Notes on the New Testament*. In this same field of the commentaries I like to check with various Bible teachers who have done one-volume works on various books in the Bible, like Ironsides, Seiss, Newell, DeHann, Peters, and others. Having noted what the commentaries say the passage means, I try to fit their ideas into my first step of the actual word meanings. I am now ready for step three.

III

Step three is in the preaching of the pulpit masters. I like to see what other great pulpiteers of the past have said on this passage. Oh, the richness of this almost inexhaustible mine of wealth! I like to check what these holy men preached when and if they "took this passage." I use Spurgeon, G. Campbell Morgan, John Wesley, F. B. Meyer, Alexander Maclaren, Frederick Robinson, A. B. Simpson, Munsey, and others. I try to note how these men handled my passage. I now, with the conclusion of step three, have begun to "rough in" my outline. In fact it is well-nigh complete by this time.

IV

Step number four is of utmost importance. How does my interpretation of the passage fit into our theology? Here is an exceedingly exact step. We must preach a truth that is constant, positive, scriptural, and noncontradictory. Here again I like to check with both Arminian and Calvinistic theologians. I find much help in both the Hodges, Charles and A. S. Hodge. I like to see what Dr. Wiley has said about this doctrine that is beginning

to express itself in my sermon. I sometimes check Curtis and Finney as well as others. I now begin to feel more certain of myself. I feel I have satisfied my mind as to the real, unbiased, literal meaning of the words in my passage. I feel that I am fairly sure as to its meaning in the whole connection of inspiration. The commentaries have given me this foothold. They have shown me the historic background and have further established word meanings in my mind. I begin to feel a warmth inside as I sit in Westminster with Morgan, or in Metropolitan with Spurgeon, or in St. Mary's with Wesley. I sometimes approach weeping or shouting grounds as I sit at the feet of the saintly Meyer. I catch fire with the oratory of Munsey or Carradine or Lee. I begin to feel that I have an anchor when I find Hodge, Wiley, Curtis, and other theologians "line up with me" in my doctrine.

V

Step number five is the grinding of the meal. I am aware that many who will hear my message do not understand the technical terms in which I have read and worked. I am well aware that they know no Greek. I know that their hungry hearts reach, not for theory, or philosophy, or history, but for "bread." I now try to say what I want to say in language they understand. I want to preach so that the little lad who sits on the front pew, a-swinging his feet, looking up at me in a sort of hero worship, will understand what his pastor is talking about. I want to face that retired minister of another denomination, who will be listening, with a sureness of facts and a correctness on theology that will prove a gadfly to his mind, even though he disagrees with my idea.

Some may wonder why I have said

nothing of prayer in my steps toward the completion of an expository message. I try to season it all the way in prayer. I try to remember that my desk is an altar. I pray for the blessed Holy Ghost to direct me as I read, ponder, search. I firmly believe that He does.

I make a rather full and comprehensive outline. I take it to the pulpit with me. I do not try to conceal it from my congregation. I use notes

in the pulpit freely. I am dealing with eternal things; I just cannot trust my finite mind too far!

For inspiration I pray and trust God as I sit in the pulpit. I let my illustrations arise as I preach. I let whatever oratory that my fall into my presentation come from the voice of God in my heart. I know I need to impart His truth. I try to ascertain "the mood of the Spirit" and fit that mood.

Illustrations:

FAITH

Faith is the live wire along which travels the shock of life; and the golden achievements of Hebrews 11, the mightiest miracles of the world, all were wrought, not by merely saving faith, but by the power that grasped and lived the Word of God, all down their years. Faith is belief in action, and the action can grow until it covers all that God has said.—D. M. PANTON.

PREPARING TO DIE

I shall never forget hearing Wade C. Smith tell of his experience while in a plane crossing the English Channel. Scarcely had they left London than he had a distinct impression that he should speak to the pilot about his soul. Again and again came that still, small voice telling him to speak to the pilot. Suddenly they ran into a thunderstorm, and the plane was grounded at an emergency field. The passengers got out and walked about while the pilot stood apart from the rest. Walking over to the young man, Mr. Smith questioned him about his soul, found him ready to yield to Christ, and led him to the Saviour. With what joy he saw the young man wave good-bye at the French airport a little later, holding one hand over his heart, and another pointing to the sky as if to say, "I'll see you up there"! Returning to London some days later, Mr. Smith bought a paper. There, in screaming headlines, was the account of a plane crash. The young pilot whom he had led to the Lord headed the list of the dead.—Selected.

January, 1958.

PRAYER

Michelangelo once called upon his young pupil Raphael. The latter was not in his studio, but there was a cramped, meager design of his on the canvas. Michelangelo drew with a piece of chalk underneath the poor sketch a bold, sweeping line, and added the word, *Amplius*. When Raphael came in he took the hint, changed his style, and became one of the first of immortal painters. Is not this the trouble with our prayers? They are cramped, meager, narrow, selfish, revolving largely around ourselves and our immediate relatives and friends? Would not the Master write over them, *Amplius! Amplius! Wider and wider! Broader and broader! Deeper and deeper! More and more! Listen to His challenge: "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not"* (Jer. 33:3).—Selected.

KINDNESS

Sir Wilfred T. Grenfell, of Labrador, felt that the continuous stream of patients awaiting his services often demanded extraordinary sympathy, and sometimes there was the tendency to become irritable. To check this, he was in the habit of giving a prominent place in his surgery to these words:

*He did things so kindly,
It seemed His heart's delight
To make poor people happy
From morning until night.*

SERMON WORKSHOP

Contributed by Nelson G. Mink*

NEW YEAR'S THOUGHTS

"God, our Vanguard and Rearguard"
Text: *For the Lord will go before you, and the God of Israel will be your reward* (Isa. 52:12).

"New Year Harp Strings"

Text: *And I heard the voice of harpers, harping with their harps* (Rev. 14:2-3).

"Armor the Christian Needs for the New Year"

Armoury—Eph. 3:14-21

Words on a statue in West Virginia:
"He worked as if he would live forever; he lived as if he would die tomorrow."

"Tomorrows"

Pharaoh and his "tomorrow." Felix and his "tomorrow." The rich fool's "tomorrow."

THE NIGHT OF THE STORM

It was a wild, stormy night in Scotland. The old saint lay suffering and dying. His daughter came with the Bible, saying, "Father, will I read a chapter to ye?" The man was in much pain. He moaned. Then he said, "Na, na, lassie. The storm's up noo; I theekit (thatched) ma hoose in the calm weather."—Selected.

THE WHOLE FAMILY

"The most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention, that a family should merely send a delegate."—JOHN ANDREW HOLMES.

*Pastor, Oxford, Pa.

THIS IS ALSO ACCEPTABLE

The inmate of an old people's home hobbled into the service. To one of the visitors she said: "I can't hear a thing, but I want them to know how I am voting."—Anon.

THE BIBLE LIFT

Bishop Ryle asked a colporteur if many people in the basements read their Bibles. "No," he replied, "as soon as the Bible goes in, the people move to the top flat." "Quick and powerful" (Heb. 4:12).—Selected.

FOR THE BULLETIN BOARD

"Take time by the forelock; he is bald behind."

"Eternity gives nothing back of what one leaves out of his minutes."

"You can't change the past, but you can ruin a perfectly good present by worrying about the future."

"Fear is unbelief parading in disguise."

"Worry: Interest you pay on trouble before it is due."

—Selected

WORDS

At the home where he regularly delivered eggs, the man was late a day. The customer berated him for his tardiness. When she had spoken all she pleased, he answered, "I am very sorry, lady, if I inconvenienced you, but yesterday I had the misfortune to bury my mother."—C. L. HOWLAND.

A Watch-Night Service

THEME: "The Voice of the Days"

TEXT: *I said, Days should speak, and multitude of years should teach wisdom* (Job 32:7).

- I. YESTERDAY SPEAKS. It says:
 - "Avoid mistakes made this year."
 - "Time wasted can never be brought back."
 - "I am gone forever."
 - "Now that I'm past, forget me. Take hold of today."
- II. TODAY SPEAKS. It says:
 - "I am short."
 - "Turn me to the best advantage."
 - "If you ever do anything, it will be today."
- III. TOMORROW SPEAKS. It says:
 - "Trust me with God."
 - "Today has enough cares of its own."

"All our tomorrows must pass God before they reach us."

NELSON G. MINK

Preaching Program—1956

We are quite confident that the presentation of a preaching program through the PREACHER'S MAGAZINE for the entire year is beneficial. The value of such a program is increased when it is presented by one person, giving his subjects and outlines very much as he has preached them during the course of a year. We are indebted to Dr. E. S. Phillips, pastor of the First Church of the Nazarene, Bethany, Oklahoma, for the outlines for 1956. Dr. Phillips is a successful pastor and his pulpit ministry is rich and rewarding. We commend to our readers the outlines in this issue and those to come in the next eleven months.—Ed.

Sermon Subjects for January

By the Editor

II Timothy 2:1-6

Scriptures

1. v. 1, *My son, be strong . . . in Christ Jesus.*
2. v. 2, *The things that thou hast heard of me . . .*
3. v. 2, *Commit thou to faithful men, who shall . . . teach others also.*
4. v. 3, *Endure hardness, as a good soldier of Jesus Christ.*
5. v. 4, *No man that warreth entangleth himself with the affairs of this life.*
6. v. 4, *That he may please him . . .*
7. v. 4, *Chosen . . . to be a soldier.*
8. v. 5, *A man . . . is . . . not crowned, except he strive lawfully.*
9. v. 6, *The husbandman . . . laboureth*
10. v. 6, *Must be first partaker of the fruits . . .*

Subjects

1. CHRISTIAN STRENGTH FOR MAN-SIZED TASKS
2. THE WORTH OF CHRISTIAN WITNESS
3. THE CHAIN REACTION OF THE GOSPEL
4. BASIC TRAINING FOR THE CHRISTIAN WARFARE
5. UNENCUMBERED SOLDIERS OF CHRIST
6. THE SUPREME PURPOSE OF LIFE
7. DRAFTED TO A GLORIOUS WARFARE
8. THE RULES OF THE GAME
9. KEEPERS OF THE VINEYARD
10. THE FIRST TASTE OF RIPENED FRUIT

January 1, 1956

Morning Subject: **THE CHRISTIAN'S GUIDE**

TEXT: Romans 8:14

INTRODUCTION:

- A. David Riesman in his book *The Lonely Crowd* divides American people into three groups: (1) traditional-directed people (by ancestors), (2) inner-directed people (by ideals), and (3) other-directed people (by others).
 - B. The natural man is limited to one of these three.
 - C. The Christian believes in the guidance of the Holy Spirit in all of life's relationships.
- I. IN RELATIONSHIP TO THE PAST
 - A. To the veracity of our traditional beliefs
 - B. To the quality of past standards and ideals
 - C. To the rigidity of our devotion to God alone
 - II. IN RELATIONSHIP TO THE PRESENT
 - A. Relationship to our fellow man
 - B. Relationship to our vocation
 - C. Relationship to our possessions
 - III. IN RELATIONSHIP TO THE FUTURE
 - A. For life's tomorrows are unpredictable
 - B. For life's tomorrows are uncontrollable
 - C. For life's tomorrows are unforeseeable

E. S. PHILLIPS

Evening Subject: **BE ON YOUR GUARD**

TEXT: Habakkuk 2:1

INTRODUCTION:

- A. New Year's is a time for framing new resolutions.
 - 1. Most resolutions are negatives.
 - 2. Moral conduct built only on positives.
 - B. Subversive forces seek to undermine foundations of moral life. Therefore, like Habakkuk, we need to be on our guard.
- I. WE NEED TO GUARD OUR CONVICTIONS
 - A. Personal convictions
 - B. Denominational convictions
 - II. WE NEED TO GUARD OUR CONDUCT
 - A. That which exerts a voluntary influence
 - B. That which exerts an involuntary influence
 - III. WE NEED TO GUARD OUR CITADEL—THE HEART
 - A. Guard it against the paralysis of anxiety
 - B. Guard it against the cancer of wrong attitudes
 - IV. WE NEED TO GUARD OUR CONSECRATION
 - A. By re-examination of our hearts
 - B. By reaffirmation of our vows

E. S. PHILLIPS

January 8, 1956

Morning Subject: **A PROFITABLE RELIGION**

TEXT: I Timothy 4:8

INTRODUCTION:

- A. Some argue religion is good only as death insurance.
 - B. But man needs a religion (religious experience) now, for three reasons.
- I. FOR LIFE'S PROPER EVALUATION
 - A. The natural man evaluates life materialistically.
 - 1. In the sense of its prolongation.
 - 2. In the sense of its gratification
 - 3. In the sense of its accumulation
 - B. Only religion can cause him to evaluate life spiritually.
 - II. FOR LIFE'S PROPER PARTICIPATION
 - A. All life is a divine impartation.
 - 1. Physical life
 - 2. Spiritual life
 - B. God's purpose for us is a full life by a divine transformation.
 - 1. Inner transformation of heart
 - 2. Outer transformation of life
 - III. FOR LIFE'S PROPER CONTINUATION
 - A. Physical life proceeds to point to declination.
 - B. Spiritual life proceeds to eternal continuation.

E. S. PHILLIPS

Evening Subject: **WISE COUNSEL**

TEXT: Matthew 6:24-34

INTRODUCTION:

- A. The field of counseling is expanding today into all areas of life.
 - B. It is important to give attention to the counsel of Jesus, the expert Psychiatrist.
 - C. In this text He deals with three phases of His kingdom.
- I. ITS GRAMMAR ("SEEK" IS A VERB.)
 - A. It is active; it urges pursuit.
 - B. It has an object. Verses 31 and 33 set forth contrasting objectives.
 - II. ITS GEOGRAPHY
 - A. It has reality within.
 - B. It has reality without. Change a man within and you change his world without.
 - C. It has reality above—His eternal kingdom.
 - III. ITS MATHEMATICS
 - A. It has addition—adding to life.
 - 1. It adds things with temporal value.
 - 2. It adds things with eternal value.
 - B. Some think religion is a process of subtraction—taking from life.

E. S. PHILLIPS

January 15, 1956

Morning Subject: DO YOU WANT TO PLEASE GOD?

SCRIPTURE: Hebrews 11; TEXT: Verse 6

INTRODUCTION:

- A. Give brief resume of seven factors which are displeasing to God (Prov. 6:16-19).
- B. Hebrews 11 mentions sixteen persons who had one thing in common which pleased God—faith.
- C. The faith which pleaseth God incorporates these characteristics.
- I. **IT IS AUDACIOUS—IT DARES**
 - A. It dares to obey God's commands (Heb. 11:8).
Illustrated by daring acts of Noah, Abraham, Joshua, etc.
 - B. It dares to do the unconventional (Heb. 11:26, 30).
- II. **IT IS ASSERTIVE—IT DECLARES**
 - A. It declares its objective (Heb. 11:14).
 - B. It declares its convictions (Heb. 11:24-25).
- III. **IT IS ACTIVE—IT DEMONSTRATES**
 - A. It demonstrates by a wordly apartness (Heb. 11:7, 27, 29).
 - B. It demonstrates by spiritual accomplishment (Heb. 11:33-39).

CONCLUSION:

You will exclaim, like Samuel Morse when in 1844 he sent the first telegraph message, "What hath God wrought!"

E. S. PHILLIPS

Evening Subject: OBEY WARNING SIGNALS

TEXT: *How shall we escape, if we neglect . . . ?* (Heb. 2:1.)

INTRODUCTION:

A doctor, beside a dying man, said, "The greatest tragedy a doctor faces is to see a man die unnecessarily."

The apostle gives examples of those who neglected God and suffered punishment, then asks, "How shall we escape?"

- I. **THE PENALTY OF LOST OPPORTUNITIES**
 - A. Opportunities for personal spiritual advancement.
 - B. Opportunities for promoting spirituality in others.
- II. **THE PROCESSES OF SIN'S HARDENING**
 - A. Hardening by sinning against light.
 - B. Hardening by rejection of overtures of mercy.
- III. **THE PAYMENT OF SIN'S WAGES**
 - A. For sin is expensive to the individual.
 - B. For sin is expensive to the nation.
- IV. **THE PAIN OF SIN'S TORMENT**
 - A. Sin gravitates to suffering as a law of nature.
 - B. Sin gravitates to suffering as a law of God.

CONCLUSION:

David Browning was asked about people living in the crater of a volcano, "Isn't there danger of eruption?" He replied, "They will be safe if they don't neglect to heed the warning when it begins to rumble."

E. S. PHILLIPS

January 22, 1956

Morning Subject: A GOD OF ACTION

TEXT: I Kings 18:24

INTRODUCTION:

- A. Religion reduced to its basic element is a man choosing a god.
- B. There are many gods today: power, possessions, state, security, success, self.
- C. The god "self" has many devotees. Paul, in Gal. 5:19-21, enumerates the sins which result from the worship of "self."
- D. The true God today must possess certain characteristics.
- I. **HE MUST BE ONE TO WHOM I CAN GIVE MYSELF WITHOUT VIOLATING MY RELATIONSHIP TO ANY OTHER HUMAN BEING.**
 - A. All human beings are members of human race, therefore impossible to worship any without violating that relationship.
 - B. The sin of idolatry is worshipping someone or something less than God.
- II. **HE MUST BE ONE WHO GIVES AS MUCH AS OR MORE THAN HE DEMANDS.**
 - A. What does He demand? My all.
 - B. What does He give? His all.
- III. **HE MUST BE ONE WHO CAN ENTER INTO MY EVERYDAY LIVING.**
 - A. Who comforts in life's sorrows.
 - B. Who supports in life's strain.
 - C. Who fails not in life's crises.

E. S. PHILLIPS

Evening Subject: DELAYED ACTION

TEXT: *When I have a convenient season . . .* (Acts 24:25).

INTRODUCTION:

- A. God uses agencies to convict men.
 - 1. Agency of a Spirit-filled life
 - 2. Agency of a Spirit-filled message
- B. God presses for decisions now, but man presumes on God's mercy and delays action.
- I. **HE DELAYED BY FACING CONVICTION WITHOUT YIELDING.**
 - A. Conviction is an indictment of God.
 - B. Conviction indicates a need.
 - C. Conviction should inspire repentance.
- II. **HE DELAYED BY FAILING TO RECOGNIZE A DIVINE VISITATION.**
 - A. God visits in time of sickness.
 - B. God visits in time of bereavement.
 - C. God visits in time of revival.
 - D. God visits in time of calamity.
- III. **HE DELAYED BY FEARING OPINIONS OF OTHERS.**
 - A. Fearing opinion of companions.
 - B. Fearing opinion of fellow associates.
 - C. Fearing opinion of general public.

E. S. PHILLIPS

January 29, 1956

Morning Subject: A COMMAND OF GOD

TEXT: I Peter 1:16

INTRODUCTION:

- A. Recently I read that our age is classified as "The Age of the Asterisk," meaning the age of references needing footnotes to explain.
- B. The commands of God are always in the "Age of the Period," speaking with authority and finality.
- C. Six reasons why we should obey this command to be holy.
- I. **IT IS A REQUIREMENT WE MAKE OF OURSELVES.**
 - A. Every man intuitively knows the kind of life he should live.
 - B. Notwithstanding natural goodness, without holiness man knows there is a lack.
- II. **IT IS A REQUIREMENT FOR TRUE HAPPINESS.**
 - A. True happiness is not determined by circumstances.
 - B. True happiness results from right relationship to God, to things, to others.
- III. **IT IS A REQUIREMENT FOR REAL ATTAINMENT.**
 - A. Carnal disposition—temper—inclination limit personal development.
 - B. Only sanctified persons can rightly fulfill mission in life.
- IV. **IT IS A REQUIREMENT FOR VICTORIOUS CHRISTIAN LIVING.**
 - A. Reverses carnal human tendencies.
 - B. Enables us to live above tug of environment.
- V. **IT IS A REQUIREMENT FOR FELLOWSHIP WITH GOD.**
 - A. How can two walk together unless they agree?
- VI. **IT IS A REQUIREMENT TO BECOME A RESIDENT OF THE CITY OF GOD.**

E. S. PHILLIPS

Evening Subject: ABANDONED BLESSINGS

TEXT: I Samuel 9:2

INTRODUCTION:

- The history of the life of Saul should be a lesson to all people that God's blessings can be forfeited.
- I. **GOD HAD SIGNALLY BLESSED SAUL.**
 - A. Physically
 - B. Temperamentally
 - C. Spiritually
 - II. **SAUL GAVE EVIDENCE OF THESE BLESSINGS.**
 - A. By a changed heart (I Sam. 10:6-9)
 - B. By a changed life (verse 11)
 - C. By a deep humility (verses 14-16, 22)
 - D. By absence of retaliation (11:13)
 - III. **SAUL GAVE EVIDENCE THAT HE ABANDONED THESE BLESSINGS.**
 - A. By his disobedience (15:3-15)
 - B. By his pride (13:9)
 - C. By his jealousy (18:8-9)
 - D. By his own testimony (28:15)

E. S. PHILLIPS

SPECIAL

GRATITUDE OR GRUMBLING IN 1956?

SCRIPTURE: Luke 13:10-17

TEXT: Luke 13:12-13

INTRODUCTION:

- In this "sample case" of the glorious things wrought by divine compassion and power there are three pictures which can help us to choose which attitude we shall adopt during the coming year.
- I. **A WOMAN HELPLESS, BUT NOT HOPELESS**

Apparently her trouble was a permanent curvature of the spine—as a Christian doctor, Luke senses a deeper cause, "a spirit of infirmity." In the mystic region of personality where soul and body meet, a paralysis, a satanic frustration, a spirit of infirmity but not an infirm spirit! Helpless, but not hopeless.

 - A. She knew her duty—in spite of affliction, personal appearance, exertion needed, perplexity of mind, "in the synagogue." Habitual worshiper, where others have only excuses and not reasons for absence.
 - B. She lived in hope—"could in no wise lift up herself."
 - C. She had preserved her faith—"a daughter of Abraham"; not because of nationality, physical appearance, but the possession of the same quality of faith—she believed God was still a present help in trouble.
 - II. **A SAVIOUR AS LOGICAL AS HE IS LOVING**
 - A. In all the miracles of Jesus, compassion and common sense are blended.
 - B. In four words we see the loving compassion of Jesus.
 1. "Saw." Love's vision—a man's character is revealed by the things he sees; Jesus always had eyes for the suffering ones.
 2. "Called." Love's association—some would avoid the grotesque, the physically repulsive. Jesus never.
 3. "Said." Love's inspiration—"Thou art healed . . ." before the work was done. Love always inspires faith.
 4. "Laid his hands . . ." Love's transformation—"she was made straight."
 - C. That love is also logical.
 1. Jesus recognized that sickness does not come from God.
 2. Sunday is a sacred, but also a sensible, day. Jesus liberated "Sunday" but gave no room for license.
 3. He recognized that hypocrisy and destructive criticism are inseparable. "Thou hypocrite," less for a human being than a beast, less for others than self-interest.
 - III. **A LIFE DELIVERED AND DEDICATED**
 - A. "She was made straight, and glorified God." The afterward of saving grace is always all-important. We are delivered to glorify God.

- B. Possible to be wonderfully saved and yet live for self in many aspects—to be "living thieves."
- C. Illus. of ex-jockey in Bible class hearing of Jesus entering Jerusalem on unbroken colt, controlling it amid crowds; etc., said, "My, what hands He must have had!" He still has the same hands to make us straight in character, life, and worship throughout 1956 and to eternity.

ALBERT J. LOWN, Pastor
Lisburn Church, N. Ireland

IF I HAD BUT A YEAR TO LIVE

TEXT: *Set thine house in order* (Isa. 38:1).

INTRODUCTION:

- A. Life becomes cluttered with things, easy to lose the way.
 1. Every contact in life has an influence upon us.
 2. Our courses have been altered by time and circumstances.
 - B. Our egos are bolstered by the successes of life.
 - C. If we knew that we had but a year to live, our props would be swept away.
- I. I WOULD MAKE SURE I WAS RIGHT WITH GOD
- A. The Bible declares the importance of being right with God (Matt. 5:29; 26:24).
 - B. No price would be too great to pay for me to have this knowledge.
- II. I WOULD MAKE SURE MY HEART WAS PURE
- A. Make sure the mind of the flesh was crucified.
 - B. Be sure that Christ was the center and circumference of my life.
- III. I WOULD MAKE SURE I WAS RIGHT WITH MY FELLOW MAN
- A. I would restore anything I had taken wrongfully.
 - B. If I had spoken falsely of anyone, I would like to correct it if possible.
 - C. I would thankfully recognize the worth of every man.
- IV. I WOULD BE A BIG SOUL
- A. I would try to be like Jesus in my attitudes and conduct.
 - B. I would forgive all.
- V. I WOULD LOSE MY LIFE IN SERVICE TO GOD AND MEN
- A. I would carry a greater burden for the lost.
 - B. I would preach, teach, sing, exhort with a greater imperativeness.
 - C. I would pray with greater sincerity.
 - D. I would testify with more boldness.

KENNETH A. HUTCHINSON
Pastor, First Church
Pontiac, Michigan

FACING AN UNKNOWN FUTURE

SCRIPTURE: Joshua 1:1-9

INTRODUCTION:

Moses, the great leader of ancient Israel, was dead. God was raising up a new leader in the person of Joshua to carry on His work. It was a very uncertain future which Joshua faced, as this tremendous responsibility was thrust upon him. But Joshua found strength and courage in the promises of God. As we face the uncertainties of life, we may find strength and courage also in the example of Joshua, and the promises which God gave him.

- I. IT WAS NO EASY TASK TO WHICH JOSHUA WAS CALLED.
- A. Moses had proved a great leader, and it would be no small thing to try to fill his place.
 - B. Israel, though a great people, were rebellious and hard to lead.
 - C. There were enemies to be conquered—they were going into a fight. Every foot of ground in Canaan would be contested.
- II. BUT JOSHUA HAD MUCH TO ENCOURAGE HIM.
- A. He had the call of God—"The Lord spake unto Joshua.
 1. It was more than the call of man, a political office, or a profession.
 2. When God calls He always qualifies His servant for the task assigned.
 - God did not make a Joshua into a Moses, but equipped him.
 3. To know that one is doing God's will gives courage to face an unknown future.
 - B. He was strengthened by the co-operation of the people.
 1. Moses had spoken words of encouragement.
 2. He had the support of his officers under him (vv. 16-18).
 - C. He had the promises of God to rest upon.
 1. The promise of the Divine Presence.
 - "As I was with Moses . . ."
 2. The promise of conquest.
 - "Every place that the sole of your foot . . ."
 - "There shall not any man be able to stand . . ."
 3. Prosperity and success assured upon conditions.

III. JOSHUA'S SUCCESS WAS CONDITIONED UPON:

- A. Courage—"Be strong and of a good courage."
 - Fear exaggerates difficulties, murmurs at duties, shrinks from reproaches, postpones duty, hates God with bitterness of despair.
 - 1. Joshua had already exemplified this quality of character, as one of the twelve spies (Num. 14:9).
 - 2. A sense of God's presence gives courage.
 - Example: David going out against Goliath. (See Ps. 56:3.)
 - 3. We must have courage to face the uncertainties of our day.
 - 4. Courage is strength—fear is weakness.

B. Devotion—"This book of the law shall not depart out of thy mouth."

1. We must be true to God and to His Word.

2. We must live close to God in our prayer life.

C. Obedience—"That thou mayest observe to do according to all the law which Moses my servant command thee: turn not from it to the right hand or to the left."

CONCLUSION:

Many things might fail, but God says, "I will not fail thee, nor forsake thee." With every duty comes the power to do it. With the coming of each new day will come strength for the day. Let us not be fearful nor anxious about the future. Trust all into God's hands, and walk before Him with courage, devotion, and complete obedience, and success and prosperity are assured.

—RALPH AHLEMANN, Pastor

Kenwick Church

Lexington, Kentucky

SUFFICIENCY—A BY-PRODUCT

TEXT: Matt. 6:33

INTRODUCTION:

A. Man, victim of vicious dilemma: God and sin.

B. Loyalty to God—narrow, personal, exclusive.

C. Man's total problem grew out of Eden's perfection and earth's perplexities.

D. These words of Jesus represent:

I. PREROGATIVE

A. Personal privilege

B. Forced option

II. PATTERN

A. Low Road

Necessities, beauty, favor, security, hope (these as end, disastrous)

III. PLEA

A. Of Christ, the Sufferer

B. Of Christ, the Omniscient

IV. PROMISE

A. An act of faith

B. The response of God (He committed himself)

V. PERIL (Implied)

A. vv. 24-27—life's storms

B. vv. 21-23—eternal welfare

CONCLUSION:

Solomon's request and the subsequent abundance

—HARLEY DOWNS, Pastor

South Side Church

Indianapolis, Indiana

EVENING

THE ALL-SUFFICIENT SAVIOUR

SCRIPTURE: John 6:5-14

TEXT: *And they did all eat, and were filled* (Mark 6:42).

INTRODUCTION:

Story of this incident as told in John's Gospel. This incident is found in all four Gospels. Before Christ could work and before we can have our needs met, we must:

I. RECOGNIZE THE NEED (John 6:5; Matt. 14:15-16)

A. Before a doctor can prescribe a cure, he must recognize the trouble.

B. Christ recognized the need of the group that day and of ours today.

C. So we must recognize our need. Church needs a revival, believer needs sanctification (I Thess. 4:3; Heb. 12:14), and sinner needs salvation (Rom. 3:23; John 3:18).

ILLUS.: We see so many here in Trinidad who are sin-sick, and yet they do not know what is wrong. I am thinking of one young lady who heard our "Showers of Blessing" program and came to hear Brother Harmon. He quoted John 3:16, and she said she had never heard it before. But she was glad she heard it and soon found peace.

II. HAVE A WILLING CHANNEL (John 6:9)

A. Before Christ could work He had to find a willing lad. He has no hands, feet, or voice but ours. The disciples said it couldn't be done.

B. Lad only had a little lunch. It was given to the Lord. Our little in His hands becomes much to those about. Moses had only a rod, David had only a sling.

C. We must become willing channels. Church must pray, pay, and work. Believer must consecrate his all (Rom. 12:1-2). Sinner must confess and believe (I John 1:9; etc.).

III. THE ALL-SUFFICIENT SUPPLY—JESUS (John 6:12-13 and text)

A. All were filled and there was much left over (Eph. 3:20).

B. So all can find in Him the need of their lives.

HOWARD SAYES, Missionary
Trinidad, British West Indies

Minister

In the New Testament a minister is a *diakonos*, literally, "one who goes through the dust"—the figure of the camel driver who walks through the dust leading the camel while another is seated on top.

—E. S. JONES

TRIFLING WITH ETERNAL TRUTH

TEXT: *He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy* (Prov. 29:1).

INTRODUCTION: God is fair with all men. The Spirit is sent to "convict of sin . . ." God is not willing that any should perish. The long-suffering of God is one of His most marvelous characteristics. Contrast with the impatience of men. The refusal of men in the light of His mercy is hard to understand. Three reasons why the process in the text takes place.

- I. TEMPORALITIES DECREASE OUR DESIRES FOR GOD.
 - A. Our strong tendency to worship material success.
 1. Consumes our energies until we are wrung dry emotionally and spiritually.
 2. An unseen power in material success that without God destroys spirituality.
 - B. The price is too high.
 1. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"
 2. "The time will come when he will find himself in a darkened room, with the shades drawn, and everyone walking on tip-toe and conversing in whispers."
- II. TIME DIMINISHES OUR OPPORTUNITIES.
 - A. This law holds for the Christian as well.
 1. Procrastination about those things you should have done.
 2. One of hell's greatest weapons—put it off.
 - B. The life span is short at the longest.
 1. Future unknown.
 2. Headlines in an age of speed cry warning.
 - C. Today is all we have.
 1. Every benediction says, "One less opportunity of finding God."
 2. "Those who expect salvation at the eleventh hour often die at ten-thirty."
- III. TRIFLING DEADENS OUR SENSIBILITIES.
 - A. Paul described the finished condition of some—"past feeling" (Eph. 4:19).
 - B. Christians, losing their first love, can trifle with truth until lulled into a deadening sleep.

CONCLUSION: Whether it is material success, procrastination, or trifling that has caused you to grow lax toward the things of God, do something about it today; for the result is the same for all who take this road, "shall suddenly be destroyed, and that without remedy."

GEORGE GRAWBURG, Pastor
Corning, California

BOOK BRIEFS

Book of the Month Club Choice

BASKETS OF SILVER

By C. Roy Angell (Broadman, \$2.00)

Here are fourteen superior sermons by the man who gave us *Iron Shoes*, a book which snuggles in a warm spot on many of your library shelves. I believe you will find *Baskets of Silver* equally as good, and some will think it better than *Iron Shoes*.

We have not chosen a book of sermons in our Book of the Month Club selection for quite some time. But when your Book Man got his nose into this one, he instinctively said, "If I belonged to the Book of the Month Club, here is one I would want." This book of sermons will "wrap you up" or I am mistaken. It has sermonic warmth of a fine order, and the illustrations shine. They are the kind that fairly beg to be used; and what I liked about them, they are not the hackneyed ones that have been used ever since Adam first started preaching.

Referring to doctrine, let us be honest with you. This is not written by a man of Wesleyan persuasion. Yet only in a few places will you find deviations theologically from the Wesleyan position. In the "Cross Pull" the author infers that Romans 7 is the accepted norm for Christian living—that is very bad exegesis. But others such as "The Interrupted Sermon" will more than recompense you.

THE GRAMMAR OF PROPHECY

By R. B. Girdlestone (Kregel Publications, \$2.50)

This book is distinctive and unlike other books on prophecy. It wholly lacks too dogmatic statements. The author is cautious, sane, scholarly, and scriptural. Prophetic terminology is systematically discussed and its grammar traced and explained. The scientific method of interpreting language of Biblical prediction is clearly set forth. It is strictly premillennial, of course, but evasive of strained interpretations and personal notions. The author "leans over backward" if anything in order to be fair and sensible. This book will safely guide the student into the realms of prophetic truth. It champions no pet theory and is far removed from extremism. The very title is intriguing and suggestive, yet withal clarity of statement is seen on every page. A basic understanding of the grammar of prophetic truth is indispensable to the student and this book supplies the need as no other book I have read. It is an invaluable aid to the beginner of the study of prophecy, and the advanced student will use it constantly as a work of reference. It is a MUST book. (E. E. W.)

PASTOR AND CHURCH

By Gilbert L. Guffin (Broadman, \$2.00)

Dr. Guffin, as a Baptist minister, wrote primarily for Baptists. However, there is much material revealing the general technique to be executed by any alert pastor. He clearly shows how to build the church membership, Sunday school, youth organizations, and so forth. And the chapter on "Church Publicity and Public Relations" is worth its weight in gold. The book is devoted to up-to-date methods for progressive church work in either rural communities or large centers of population. *It has real merit.* (E. E. W.)

WHY YOU SAY IT

By Webb B. Garrison (Abingdon, \$3.95)

It was Jowett who said of preaching (using a reverent paraphrase), "In the beginning is the word." Certainly we who proclaim publicly the glorious gospel have but the one tool—words, so should make words our vocation.

If you can spare the fare you will get hours and hours of delight out of this book—as well as heaping heartfuls of helpfulness. You will enjoy using the words you have well known. You will laugh at your old favorites, and shake hands with new friends in this word-realm. Sayings that we have grown up with will yield up their secret; words will begin to sing.

These studies in words were formerly published in installments in a great variety of magazines. Now gathered in one volume for the collector of correct sayings they are grouped in a way to make the book very usable and practical.

NURSE, PASTOR, AND PATIENT

By Granger Westberg (Augustana, \$1.00)

The author is recognized as a leader in the chaplaincy ministry within the Lutheran church.

The material is grouped under two main headings: The Nurse and the Patient, The Nurse and the Pastor. The topics discussed are: The Nurse's Task; Listening to the Patient; The Needs of the Whole Man; The Value of Religious Literature; The Use of Prayer in the Sickroom.

We could well wish that a more positive spiritual note were included relative to getting people saved in the time of hospital confinement. And the reference to tracts is certainly too negative. But it is the kind of book that a family or pastor can well give to a girl in nurse's training, for it really majors on the nurse contribution.

THE YEARS OF OUR LORD

By Charles M. Crowe (Abingdon, \$2.50)

Seventeen sermons on various high points in the life of Christ. Not liberal in its interpretation, but it does lack positive evangelical and evangelistic emphasis. It smacks of carefulness and fear of being too dogmatic in opposing wrong. It is the opposite of hard-hitting sermon material.

A MORE EXCELLENT WAY

By Ruth Nothstein (Augustana, \$1.00)

Pardon me, Mr. Preacher, if I tune you out and talk a minute with your wife. And of course I do want to talk to those charming women who are lady pastors.

This is a different kind of book to be listing in the PREACHER'S MAGAZINE, for it is a "A Handbook for Church Women." The title would never suggest that, and let's be honest, it is not a treatise on perfect love (as the title might imply). It is a practical and decidedly spiritual discussion of the problems (multitudinous, I guess is the proper adjective) that beset the women who bear so many of the duties of church work.

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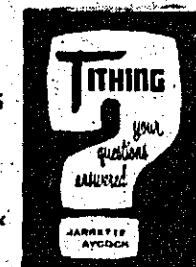
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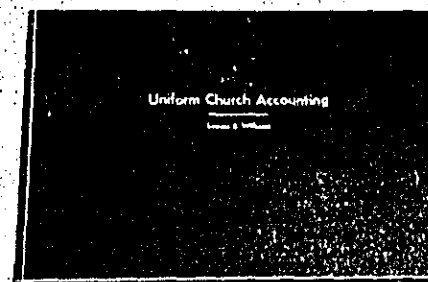
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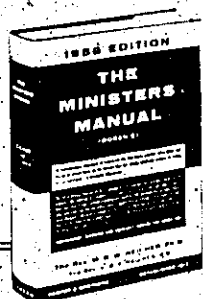
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FEBRUARY

1956

The Preacher's Magazine

Volume 31

February, 1956

Number 2

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Published monthly by the Nazarene Publishing House, 2023 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Mo. Address all communications to the PREACHER'S MAGAZINE, 6101 The Paseo, Kansas City 30, Missouri. Printed in U.S.A.

GUEST EDITORIAL

Human Life Supreme

By C. B. Strang*

HARRY WARNER was a resident of Chicago until recently. He had an excellent position, made big money, spent it in riotous living, and cared little for his fellow man or God. Then illness struck hard. At Mayo's they pronounced it cancer and operated. After expensive weeks there, one day he heard a man say over the radio: "Wherever you are, I will come to pray with you."

The Holy Spirit used those words. They burned into Mr. Warner's very soul.

Calling a newsboy from the corridor, he gave him two dollars with the instruction that he find that man and bring him to the hospital. The lad did just exactly that. This resulted in Mr. Warner's conversion. He was baptized and took Communion. Later, he came back to Chicago a very sick man.

Dr. Whitsell was called in, then Dr. Hamlin, and then they asked me to go to see him. There commenced an ordeal such as I have seldom seen. Either one of these two doctors saw him every day. They gave him medicine and injections. He was fed intravenously. From the first, he was ticketed to die, but the doctors never gave up. They admitted to me that it looked like a losing cause, but their consecration to the profession de-

manded that they keep Mr. Warner alive as long as possible. If they had missed one day in attending him, that day Mr. Warner would have died. But the Hippocratic oath, which is peculiar to their profession, demanded that they keep that spark of life alive. I learned a great deal from these doctors. They were very busy men. Dr. Whitsell was out of his particular field of activity. But friendship, dedication to task, a consecration made, kept them working with Mr. Warner day after day. In spite of their efforts Mr. Warner died.

I had tried to keep him alive spiritually. Many times I read the Word to him and prayed with him. He was so appreciative. But the doctors saw him every day. I saw him once a week. They dealt with his body, I with his soul. They taught me the importance of maintaining life at any cost—that human life is supreme.

Perhaps we preachers give up too easily at times. We are always dealing with sin-sick souls. If our ministry is withheld or ineffectual it could mean the death of a soul. Startling! Yet true.

Perhaps we are too easily convinced that one has gone over the deadline, committed the unpardonable sin. Could it be that while there is life there is hope spiritually?

In commenting on his efforts to keep Mr. Warner alive, Dr. Whitsell

*Pastor, First Church, Chicago, Illinois.

told me about a man in the town where he first commenced practice before he became an eye specialist. The doctor with whom he worked had sent him out to attend this sick gentleman. Dr. Whitsell came back to report, "He is dying with cancer. He will be dead before morning." Several years later Dr. Whitsell went back to his home town. The first person he met on the street was the man he had attended years ago who would be "dead before morning." "One never knows," says this wise doctor. Yes, while there is life there is hope. There is power in the gospel to reach even the one furthest down the scale of moral rectitude. The grace of our Lord Jesus envisions even the vilest brought to Him.

Harold Begbie talks of the marvelous conversion and rehabilitation of "Old Born Drunk" and the Copper Basher. These infamous characters became, through grace, living witnesses of the fact that even the product of the gutter can be reached. While there is life, there is hope.

"Concertina Joe" was a man I knew in my boyhood. It was easy to see how he came by his name. For a few drinks he would entertain the customers in any and every saloon on the avenue. Saturday night always found him intoxicated.

He was induced to come to our little church at Terrace, Pennsylvania. The claims of the gospel took hold of him. In simple faith he believed and was wonderfully saved. Until he died Joe and his concertina were the center of every religious gathering, and he who had wasted most of his life became an oracle of grace and redemptive power. He was almost lost. But while there was life there was hope. The cause of his trouble was removed; Jesus' blood went deeper than the stain had gone. The sharp scalpel of the Bible and the healing

power of grace were effective. Only a few believed he was worth saving. One especially never ceased to pray for him.

Physicians and surgeons sometimes must cut deep to get at the cause, but when the cancer is removed the patient has a chance for recovery.

Dr. Hamlin removed my gall bladder recently. He hated to do it. He knew I would suffer in the process, but like the good friend and great surgeon that he is, he removed the cause and I got well. I would have died without the operation. He believed my life was worth saving.

The persons to whom we preach are either saved or lost. The lost ones are worth saving. Our tools are incisive, our medicine is healing. Souls are at stake. The worth of one soul is rated greater than the value of the whole world.

Our praise goes to the men of medicine and scalpel. But Christ is a Physician of value. A touch from His hand, and application of His blood, a pouring out of His Spirit, will make men what they ought to be. Ministers are instruments in His hands to bring the sin-sick to Him. Ministers are not required to take the physicians' Hippocratic oath, but their pledges to Christ during their consecration or their reaffirmations at the time of ordination are even more serious. These cannot be taken lightly. To preach the glorious gospel, to administer the sacraments, to call on the needy in the third floor rear apartments, to visit hospital and hovel, to pray until ignited at the touch of holy fire are glorious privileges but tremendous responsibilities. To work hand in hand with men who are dedicated to medicine and scalpel, who would rather die than fail, is a challenge which ministers must meet.

Christ believed that men were worth dying for and He never hesi-

tated to pay that price. His ministers must believe that men are worth living for and also that they are worth sacrificing for even unto the death. Whether that death come instantly or through a slow diffusion of mental,

physical, or spiritual energy is not for the servant to attempt to ascertain. Human life is most worth while when it is touched by the spirit of the Master. It is our task to see that it is done.

FROM THE EDITOR

Darkened Churches

DRIVING to our church on a Sunday evening recently, we passed by several other church buildings which were dark, with no service planned. No lights were in the windows, no cars were parked at the curb near the entrance, there was no evidence that there was anything at all going on inside. In contrast to this, when we neared our own church the place was aflood with light, people were entering, and young people were laughing and talking on the walk outside. To top it off, I had to settle for a parking space a block and a half away.

That evening I got to thinking about darkened churches, those whose lights were turned out, whose doors were locked, and where the Bible on the pulpit was closed, where no songs were being sung, no prayers being prayed, no sermon being preached, no invitation being given. In a sense this picture of a darkened church represents the religious apostasy of our day and the spiritual indifference which blankets our land. It is a symbol of part-time religion, a day-time gospel, a half-open church door.

As I sat there and thought about these darkened churches, how I wished that the picture could be changed! How I wished that every Protestant church were open and thriving with a gospel service on Sunday evening! Certainly some of them had known better days. Let us all pray that one of the by-products of the present-day religious awakening will be the lighting of some church lights that have not been in use for many years.

But my thoughts did not stop here. I could not satisfy my mind by finding fault with and condemning others. For I saw countless numbers of our churches which were also darkened and perhaps just as effectively as the others. A church is "dark" in more ways than one. People will stay away from church through other means than merely that the doors are locked and the lights are turned out. Churches can be dark even though the lights are on and a service has been announced. And this is the picture which bothers me, more so than the other one, for this applies to us.

THE PEOPLE DO NOT KNOW

Churches are dark because there are no people coming. Some will tell us that the reason a particular church gave up its Sunday evening service was that their people just would not attend more than one service on Sunday. But in another case people may not come because they do not know the church is there. The end result is the same. In our busy day it is not impossible for a family to live in the same block with the church and still hardly be aware that it is there. To that family the church is dark. It seems there are three basic things which we can do at this point.

1. *Advertising.* We need to let people know where we are and that we are in business! Let us remember that we are living in a day of high competition for the interests of people. The newspaper should be used. We must not be afraid to buy a little space for advertising and also use all of the free space that we can get. Radio, television, highway signs, special mailings to the "friendship" list, distribution of the special issues of the *Herald of Holiness*—all of these and others are means of letting people know that our church lights are on.

2. *Visitation.* But general advertising is not enough. In fact, it produces so few tangible results that many are discouraged from making use of it at all. Our advertising must be made specific and personal. As many members of the congregation as possible must enlist in the work of visitation. This is the Crusade for Souls with its fourfold emphasis: literature, enrollment, friendship, and soul-winning visitation. In this day we cannot hope to get the ears of the great host of unchurched people without this personal approach. The churches today whose lights are burning are those which have a witnessing people.

3. *Program.* Perhaps this is a cold word. I do not mean it to be. By program I mean all that goes on in the church, during the week as well as on Sunday. To put it bluntly, if we expect people to come once and keep coming we must have something going on. Our services must be planned to be interesting and with definite purpose. Our messages must be well prepared and pointed to say something that will relate to the spiritual needs of the people who come. Our entire service must be geared to the times with the real interests of people at the center. In addition we must have a weekday program which will challenge people that we are doing something important in Kingdom business. Let's feature every special day that we can, making opportunities to do something different and attractive if we have to. I was won to the church because of what was going on in that particular church. Frankly, I would never have gone back to the program I have seen since in some other churches.

THE PEOPLE HAVE NO CONFIDENCE

Ouch! Can it be true? Yes, indeed it can. People do not come to church unless they have at least a measure of confidence in that church and in the people who belong or attend there. And whether or not we like to face it, our churches can become darkened to those in our communities who for one reason or another have no respect for us. Part of our job, then, in keeping our lights burning is to build confidence in ourselves, in our churches, and in our gospel. People will come for spiritual help where they feel they can get that help. Their confidence in us is the number one asset in our winning them.

1. *Our Building and Surroundings.* Recently a pastor took me with him

to visit one of his men in the hospital in a neighboring town. On the way home he drove through a village where we have a church, and circled by the building. It was a ramshackle store building, the very worst in a row of weather-beaten shacks. Over the sagging doors was the hardly distinguishable sign, "Church of the Nazarene." I was ashamed for the pastor and congregation and commented as we hurried by, "Who would ever be attracted to attend there!" And this was not a home-mission church just getting started! Certainly many fine churches today had humble beginnings. But this church had been organized for years. This was what they were content with. As a result they were derelict in their mission to that community.

2. *Our Foolishness.* There is an inertia in the work of the church which constantly draws us from the inner, spiritual aspects of the gospel to the external and superficial, from the central to the marginal, from essentials to nonessentials. And because it is easier to yield to the inertia than fight against it, we find ourselves, if we are not careful, substituting for true worship, true revivals, true righteousness, a lot of superficial methods and patterns and all of the time identifying them with our religion. People will be attracted by the true evidence of the presence of the Holy Spirit in our services, but they will be repulsed by human attempts to stir up a particular demonstration or by human imitations of the divine blessing. Sinners will be moved by the genuine moving of God in a spirit of conviction in an evangelistic service and we do not need to be afraid of the outcome, but they will be offended and probably will not come back when an attempt is made through human tricks and human pressure to duplicate that genuine

moving of the Spirit. Brethren, our job is to win men to Christ. We cannot violate the laws of courtesy and decency and expect people to come back. Our churches are dark to many, many people who have been thus driven away.

3. *Our Poor Living.* Holiness is an ethical gospel. Our preaching majors in good living. We insist that to come to Christ one must confess his sins, forsake those sins, and live free from sin. We insist that the experience of entire sanctification goes beyond this and cleanses the principle of sin from the believer's heart and digs out the root of sin from his inner life. Just mark it down that those who come in contact with our church are watching ever so closely to see if this gospel really operates in this manner in the lives of our people (and in the life of the preacher). There is just no excuse for poor living among our people that is directly or indirectly condoned by the church.

THERE IS NO SPIRITUAL LIGHT

The light in the church which most surely keeps the church open does not come from the power company but from the Lord. There must be an evidence of spiritual force and spiritual light or needy people will not long make their way to our services. Without doubt many churches whose lights are out today first lost their spiritual light. This is a real point of warning. Let us not lose the latter even though we may tenaciously hold to the former. Briefly let us notice three evident areas to which this applies.

1. *Atmosphere.* Dr. Bresee's admonition, "Let us keep the glory down," is as sound today as ever before in our history and probably more needed. This is essential if God's people are to truly worship Sunday

after Sunday, if they are to be kept melted together in a true Christian fellowship, and if we expect the unsaved to be brought to God in our services. True, God manifests himself in many different ways. There is no one pattern of demonstration which can be said to be "it." There is no human scheme which can produce this kind of genuine result. The sense of God's presence will not be in the same degree in every service. There is much that is a mystery about how God works in this regard. But all of us know when the glory is there and when it isn't.

We must keep ourselves in the place where God can bless us; we must conduct our services in such a manner as to give God a chance to work; we can keep alert to the moving of His Spirit. And our churches will indeed be dark if we go for extended periods without sensing this atmosphere.

2. *Prayer.* We recognize immediately that prayer is the lifeline of the church. It is also the "light line." We must encourage our people to be a praying people. I used to tell my

Sunday evening prayer group that I could sense the moment I stepped into the pulpit whether they had prayed that forty-five minutes preceding the service or just visited. It will reflect from more than just one group, however. Light will shine where prayer is wont to be made. Let us not fail God and our generation by running a spiritually darkened church.

3. *Grip and Power of Message.* Our preaching must have some grip to it. We have heard this again and again but it applies at this point also. The preacher must keep his own heart prayed up and blessed. His message must have the unction that God alone can give. God can readily ride into a hungry heart through a message that is warm and is aglow with light. He has a difficult time getting to those hearts if He has to move in over the top of a cold, lifeless lecture or if He has to climb over the top of a muddled confusion of ecclesiastical double talk. God help us all to preach simply, so that our messages will be light to needy hearts.

May we keep the lights burning in the churches where we minister.

TIME

Fanning the spark of life into flame anew, Time has lighted another candle for each of us. He tenders it, bids us do with it what we will.

No one man's candle burns more brightly than another's. But some are content to let theirs gutter in the ugly shadows at their feet. Others hurl theirs to the heights in brief, rocketing spectacle. Some, climbing upon the shoulders of their fellows, thrust their candles aloft so all may view with envy and admiration. And still others, through labor and faith, hold theirs high, and pass among men so the timid may be inspired, the doubting assured, the lost guided.

—Sunshine Magazine

The Preaching of Samuel Logan Brengle

By James McGraw*

BROTHER BRENGLE, if that is holiness, we want it!"

This was the expression of many who heard Samuel Logan Brengle preach his first sermon after his experience of entire sanctification. His text was, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1), and he closed his message with his personal testimony of his own recent Pentecost.

Samuel L. Brengle did not waste any time in beginning a holiness ministry, and he preached the full gospel so effectively and so faithfully that many who heard him would be inclined to agree with George W. Ridout when he said, "Brengle became the greatest apostolic preacher of holiness throughout the whole world."

Young Samuel Brengle had a happy childhood until his father died, but then his stepfather was a poor provider and his later childhood was characterized with poverty. He worked hard during the summers and studied carefully during the winters to complete his education.

His early life provided a background from which a great preacher might develop; for hard work, frugal habits, extensive reading, and deeply religious home associations molded him into an instrument of power in the hand of God.

Clarence W. Hall, in his biography of Brengle, describes Samuel's desire to read widely. He read from the

Bible, from *Pilgrim's Progress*, *Plutarch's Lives*, *Pickwick Papers*, the works of Josephus, Scott's *Ivanhoe*, Stephen's *History of Methodism*, and *A History of Our Wars*. "So vivid was his desire to know," said Hall, "that when he had read and reread all the other books on the shelf, he would take down Webster's *Unabridged Dictionary* and find fun in toying with words, and their meanings."

It was a great day on Christmas Eve of 1872 when young Samuel Brengle prayed through at a mourners' bench in a little Methodist church, and it was a great day a few years later while a law student in Rhode Island that he accepted the call of God to preach. It was not until he attended Boston Theological Seminary that he sat under the ministry of Daniel Steele and began to realize his need of holiness. It was the greatest day of all, when "on January 9, 1885, at about nine o'clock in the morning, God sanctified my soul," as he related it. A student who saw him twenty minutes later remarked at the change in him, and another said later, "The minute I saw you I said to myself, 'Something has happened to Brengle.'"

HIS DEDICATION

Soon after Brengle's experience of entire sanctification, he demonstrated his consecration in turning down an offer to be the pastor of one of the finest new churches in Indiana at South Bend. He declined this to pur-

*Professor, Nazarene Theological Seminary.

sue the uncertain course of full-time evangelism. Later he described his thoughts as he faced the rather, insecure future of evangelistic work instead of a brilliant and attractive pastorate, and he said the Spirit took him into Exodus and reminded him of the Israelites. God seemed to whisper to his heart: "Can you not trust Me? If I could care for those Israelites in a desert land, cannot I supply all your needs in rich New England?"

He again indicated a spirit of dedication when he offered his services to General Booth in the Salvation Army. Booth is quoted as saying to Brengle: "You belong to the dangerous classes. You have been your own boss for so long that I don't think you will want to submit to Salvation Army discipline. We are an army, and we demand obedience."

To this Brengle replied: "Well, General, I have received the Holy Spirit as my Sanctifier and Guide. I feel He has led me to offer myself to you. Give me a chance."

He served in some of the poorer, run-down corps, and knew the sting of persecution and hardship. One night a hoodlum intruded in his meeting and threw a brick that hit him and nearly ended his life, but through it all he held steadfastly firm in his convictions and preached faithfully the full gospel.

HIS PREPARATION

When asked upon one occasion by a fellow field officer who had a great deal of difficulty in finding the time to build sermons, "If you had but ten minutes to prepare for a meeting, how would you spend it?" Brengle replied, "In prayer."

Brengle's own explanation of his plan for sermon building was that his whole lifetime had been a preparation for preaching. Regarding more par-

ticularly his preparation for a specific sermon, he said, "I prepare my sermons for others by preparing my own heart."

He read widely, not to find parts here and there to quote for the enrichment of his message, but to find materials that would enrich his own heart and inspire his own spirit. He believed that by this approach he could expect God to use him more effectively than through any other use of his time.

HIS USE OF SCRIPTURES

Brengle's preaching was Bible-centered, and his sermons were saturated with quotations and illustrations from the Scriptures. C. W. Hall said of his preaching, "Scripture quotations were so interwoven through all he said that to lift them out would be to make his addresses almost unintelligible." One man described Samuel Brengle as "a walking, talking edition of the Bible."

General Higgins, one of his colleagues in the Salvation Army, stated that in his opinion much of Brengle's success could be ascribed to "the place which the Bible occupies in his platform utterances." He not only used the Bible often, but used it in a most graphic way. He knew how to clothe a text with such action as to break down indifference in his audience. For example, he might be reading or quoting his text and then interrupt himself to carry on a dialogue with the Biblical character in his text. "Peter, an apostle of Jesus Christ... 'What's that, Peter? How can you make such a claim? Did you not deny Him in His bitterest hour? Did you not turn coward and curse and swear?'"

He then would continue the conversation between himself and the big Galilean fisherman, with the disciple telling in broken voice of the lov-

ing look and the infinite compassion of his Master in restoring him as an apostle.

SIMPLICITY VERSUS ORATORY

In describing Samuel Brengle's preaching style, one is at a loss to assert just what his attitude was toward oratory on the one hand or simple conversational style on the other hand. In his early ministry, with his background of law school, debating societies, and innate delight in the use of words as keen tools, Brengle was definitely an orator and a good one. His high school teacher in Illinois recognized his talents and sent him to a Professor Hinman, a specialist in words and phrases. For two years he studied oratory with this tutor, and then later in college, oratory was his greatest interest. For many hours in those days he would sit at an organ or piano, striking a note of the scale and following the tone with his voice, developing resonance, flexibility, and depth in his voice. In his early ministry he wrote out each sermon in full and committed it to memory.

In his later ministry, Brengle preached extemporaneously and with few if any notes. He said of his own preaching: "I carefully cultivated the conversational style because I soon saw that it was the most effective in speaking to all classes of people. You may believe that the cultivation took time, for I had all those years of training in oratory, with its flowery and bombastic style, to buck against."

Here, therefore, was a preacher possessing the unique combination of natural oratorical ability plus an appreciation for the value of simple, straightforward, gospel truth. Brengle was an equal success when he spoke before the university and seminary

audiences, as he did on so many occasions, or in the humble rural churches where he labored as a pastor and in the tight little halls where the Salvation Army held services. The combination has also existed in other well-known preachers in more recent years, such as Dr. Jarrette Aycock and the late Dr. James B. Chapman. An article in the *War Cry* described Brengle's voice as having the tonal qualities of a great organ, with "the dominant chord mellow, soft, and conversational, but with time when it became deep throated and booming like the thunder of God's judgments."

One may better sense the spirit of the man by an examination of one of his sermons as it was recorded for us. Brengle once preached: "The Bible says Jesus is God. Jesus says so, John says so, Paul says so. The church in all its creeds says so. The wisest Christian teachers say so. The saints and Christian martyrs who have perished by flame and wild beasts' fangs say so. The great soul winners say so. The humble penitents, rejoicing in the assurance of sins forgiven, say so, and with comingling tears and smiles and heavenlit faces, cry with Thomas, 'My Lord and my God.'"

Samuel Logan Brengle's preaching had a quality of power in it that can be explained in no other way but that God's Spirit was upon him. He once said, "To warm others—and is not that your purpose in preaching?—a man must keep the fire burning hot in his own soul!"

It burned hotly in Brengle's soul, and it kindled a response in the hearts of those who heard this great holiness evangelist preach.

SERMON OF THE MONTH

Stewardship: The Christian's Perspective of Life

By Wilfred Winget

EVERYONE who becomes a child of God sees life in a new perspective. Life takes on new length and breadth and depth of meaning. As one who leaves the shadows of the forest is thrilled to see the boundless glory of a thousand sunlit vales and hills, so he who lifts his eyes from earth to eternity leaves the dullness of a self-bound life and sees before him the glory of unlimited grace—his to conquer and share, in a life of Christian stewardship.

Peter, the fisherman, was one who heard a beckoning call to such a life as this. He was a man with his feet on the ground. To him religion was relevant to life. Nowhere is this more evident than in his first letter to the persecuted Christians of Asia. For them it was a time of extreme emergency, so he stressed the virtues of practical Christian living—sobriety, love, the sharing of grace, service; in a word, stewardship. While life was closing in on them, they must not forget their responsibilities to fellow Christian, the needy world, and God himself. Peter was concerned that they keep their perspective clear, and see life in the light of eternity. These are the words the great apostle wrote: "The end of all things is at hand; therefore keep sane and sober for your prayers. Above all hold unflinching your love for one another, since

love covers a multitude of sins. Practice hospitality ungrudgingly to one another. As each has received a gift, employ it for one another, as good stewards of God's varied grace; whoever speaks, as one who utters the oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him be glory and dominion for ever and ever. Amen" (I Pet. 4:7-11, R.S.V.).

In this brief paragraph, the writer has asserted and implied a number of basic truths to Christian living, which have truth for life in any age. Throughout he is gripped by one dominating conviction: the son of God is a steward of grace. All of life relates itself to this one fundamental fact, and this principle of stewardship gives an eternal perspective to the duties and privileges of daily, prac-

Ed. Note:

This stewardship sermon by Wilfred Winget was the first-place winner in the 1953 contest sponsored by the General Stewardship Committee. It was sent to an international contest, sponsored by the Joint Department of Stewardship and Benevolence of the National Council of Churches, and there won second prize. Wilfred graduated from Nazarene Theological Seminary in the spring of 1955 and is, this current year, taking graduate work at Vanderbilt University, Nashville, Tennessee.

tical, Christian living. Let us give close attention to four important emphases in this paragraph as they are especially related to the all-inclusive truth of our stewardship of grace.

I. THE GOOD STEWARD OF GRACE VIEWS ALL OF LIFE AS A TRUST FROM GOD

The primary fact of life is that God is the Creator of all—the Giver. Peter sees that strength for service (v. 11), the oracles of spiritual truth (v. 11), special gifts of whatever kind (v. 10)—all are given by God as an expression of His richly varied and "unmeasured grace." We are not surprised to note that the words gift and grace, in the above passage, have the same original root meaning. "Every good and every perfect gift is from above" (Jas. 1:17, K.J.V.). In fact, it is "in him we live, and move, and have our being" (Acts 17:28). God is the Source of all life's blessings, and even life itself.

How great, then, are the vastness and variety of God's gift! "Each has received" (v. 10), and everything of value that he has received is from the Father. All the powers of body, mind, and spirit, the joys of family and friends, the beauties of nature, the blessings of a free nation, material possessions, spiritual gifts and achievements—all speak of the Father's "unmeasured grace."

Yes, God is the gracious Giver, and all of life His gracious gift; but with the gift comes a sobering truth—life is a trust, an estate over which we are stewards. He must accept this relationship to life and things who would be called a child of God. Jesus called that man a "fool" who boasted of "my crops," "my barns," "my goods" (Luke 12:17-18). Peter was there when the Master said that, and he remembered. Man may claim the wealth of earth, but "the silver is

mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8, K.J.V.). Man may hunt the beasts of the forest and the "birds of the air," and herd "the cattle on a thousand hills," but God says, "All . . . is mine" (Ps. 50:10, 12, R.S.V.). Man may be the owner in an earthly economy, but in the realm of eternal values, he is a commissary of the King of heaven, entrusted with the boundless grace of God. How fitting these words of Whittier!

*All things are Thine; no gifts have we,
Lord of all gifts, to offer Thee;
And hence with grateful hearts today,
Thine own before Thy feet we lay.*

The error of ownership can blind the spiritual vision as a penny held close to the eye can shut out the rest of the world. The Christian perspective of life can be kept clear only as the child of God first recognizes that all of life is the gift of the Heavenly Father, and he holds it as a sacred trust.

II. THE GOOD STEWARD OF GRACE IS FAITHFUL IN ADMINISTERING HIS TRUST

If then all the blessings of life and even life itself are given as a sacred trust, the good steward has a grave responsibility—he must be faithful in administering that trust according to the will of God. His divine charge is to be a "faithful dispenser of the magnificently varied grace of God" (V. 10, Phillips). Paul emphasized this too: "It is required in stewards, that a man be found faithful" (I Cor. 4:2, K.J.V.).

But how far does this requirement go? Here is the principle that Peter makes plain: "Let each one serve the group to the measure of his endowment" (v. 10, Berkeley). Again Peter seems to restate the Master's decisive words: "Every one to whom much is

given, of him will much be required" (Luke 12:48, R.S.V.). The prescription of God corresponds to the possessions of men.

If God, then, is not satisfied with a partial return, what He truly desires is all that man is and has, in a complete surrender for time and eternity. Total self-giving must come first. Once God's right has been fully recognized and a man's surrender has been completely effected, that man becomes a steward in the greatest sense and has been given the sacred privilege of administering the sacred gift. Let me be more personal—you have become "a living sacrifice, holy and acceptable unto God" (Rom. 12:1). All of your living, active powers are in the hands of God—your undivided affections to love Him, your undaunted intellect to search for His eternal truth, your unwavering will to serve His kingdom purposes. Then you may sing with sincerity: "All for Jesus."

One's material possessions are a part of this sacred trust also. "Take my silver and my gold; not a mite would I withhold," is also the song of the surrendered soul. We think at once of the poor widow who "cast in all that she had, even all her living" (Mark 12:44, K.J.V.). How it thrilled the Master to witness such devotion! But He did not use this to teach that we were to have nothing on which to live. No! Remember, stewardship is practical! *If we belong to God, we are required as God's stewards to provide for the practical needs of our daily living. This is God's service. Beyond that, the plan for the Christian is to give systematically and proportionately, "as he may prosper" (I Cor. 16:2, R.S.V.). It has ever been the Biblical plan that "every man shall give as he is able, according to the blessing of the Lord thy God which*

he hath given thee" (Deut. 16:17, K.J.V.).

Such giving finds its expression first in the tithe. God established the principle with Abraham, and re-emphasized it at Sinai: "All the tithe of the land is the Lord's: it is holy unto the Lord" (Lev. 27:30, K.J.V.). To withhold it was to incur the guilt of robbing God (Mal. 3:8). Jesus sanctioned it as a duty, the apostles taught it, the Church fathers and later reformers practiced it, and outstanding men of modern times—Gladstone, Colgate, LeTourneau, and a host of others—have proved that it works. And beyond the tithe is the offering.

There are two ominous dangers in material prosperity which can be avoided only by this perspective. There is first the danger that one will dissipate his wealth upon selfish desires, and repudiate his spiritual duty. But haughtiness and pride have their reward. Life becomes blighted, and its treasures leak from "a bag with holes" (Hag. 1:6). Jesus' antidote is simple: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:33, K.J.V.). And, as another has coined it tersely: "Treasures in heaven are laid up only as treasures on earth are laid down." The safety is in stewardship: "Be rich in good deeds, liberal and generous" (I Tim. 6:17, R.S.V.).

A second danger threatens the prosperous, and even more so the one gifted with natural abilities: the danger of disuse. Foscue, an old French miser, hoarded his gold in a hidden cellar, where he would often secretly sneak to count his wealth. One time the trap door slammed and locked, and Foscue withered and died among the bags of cherished gold. How like the "wicked and slothful servant" of whom Jesus spoke! Shriveled in spirit and trapped by his selfishness, he was

cast into outer darkness—the reward for unfaithfulness (Matthew 25:26 ff.).

But how thrilling it will be to hear the "well done" of the Master! That is all the reward the faithful will desire.

III. THE GOOD STEWARD OF GRACE IS MOTIVATED BY CHRISTIAN LOVE

In the Christian perspective of life, everything is viewed in relation to God, the Giver of life and every grace; and the good steward is required to be faithful in administering this sacred trust. But the motive is deeper and more dynamic than duty. The only worthy and efficient motive in the service of the King is the "royal law" of love! The heart of the gospel is love. The only commandment of Christ is love—Thou shalt love God and thy neighbor without reserve! Peter never forgot these words of the Master either, so he wrote with deep conviction: "Above all else, cherish intense love for one another" (v. 8, Berkeley).

Love must be the mark of the disciple, because it was the character of the Master. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Christ was the unmeasured gift of God's infinite grace—just because He loved without limit a wayward, sinful race. The Cross is the symbol of the deepest love the world has ever known. One sees no "grumbling" (v. 9) there! No unfaithful neglect, or selfish indulgence there! No unworthy motive ever blurred the beauty of that infinite gift of grace.

The soul that has received such a gift finds that love has been kindled. Throughout the ensuing years this love is cultivated by an intimate companionship with the Master. Such love grows more sensitive to the Saviour, and His gentlest leadings are

received as urgent orders. The surrendered soul never balks, but obeys as his Master did.

How can I, Lord, withhold

Life's brightest hour

From Thee; or gathered gold,

Or any power?

Why should I keep one precious thing from Thee

When Thou hast given Thine own dear self for me?

Love is the only worthy motive for the Christian steward.

IV. THE GOOD STEWARD IS EVER ALERT FOR HIS MASTER'S RETURN

As Peter pondered these truths, he was gripped to the heart by the emergency of the hour in which they lived. "The end of all things is at hand" (v. 7), he wrote with deep conviction. It was true for them! Many of his readers, and Peter himself, were soon to seal their faith with martyrs' blood. But "the end" seemed to be more than imminent death to the apostle. The glorious appearing of Christ was the object of his eager expectation. The secret of his buoyant spirit was in this: "Rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed" (4:13, R.S.V.).

Here, then, was the real emergency: the Master was soon to return, and He would require an account of every steward. This was a sobering thought that made the stewardship of grace a matter of utmost importance. The tendency of many was to neglect the Christian virtues in life. The turmoil of the times blurred their spiritual perspective, and cast a haze over the things eternal.

It was the Master himself who taught Peter to be ready at all times for His return, and especially in times

such as these. Jesus had warned: "The Son of man is coming at an hour you do not expect" (Luke 12:40, R.S.V.), and Peter never did forget! He determined to be ready at all times, and preparedness meant to be constantly engaged in the work of the Master. By discipline and sober prayer (v. 7), he kept his perspective clear and his spirit clean.

There is a gripping message here for the twentieth-century Christian Church! We are in a day of moral degradation and international anxiety. But, we must not become paralyzed by fear or speculation! The need of the hour is for a sober, sensible, spiritually sensitive Christianity that will get its perspective clear; a Christianity that will lift its earth-bound vision from the temporal and transitory to see life in an eternal light. A Church

that sees life against the backdrop of eternity will experience a new surge of power in the ethics of stewardship in practical Christian life. Christ will mean more to the Church; and the Church will do more for Christ!

Peter had traveled a long way since he had lifted his eyes from the nets and boat and fish to gaze into the face of the eternal Lord. His intimate schooling with the Master taught him much—much that he never forgot. One of the greatest lessons he ever learned was that the heart of Christian living was the stewardship of grace. Stewardship meant living "with eternity's values in view." It meant that every blessing of life was his to use for God. He must not, would not be unfaithful, for he loved the Master deeply and longed to see Him face to face again.

Historical Quotations on Tithing*

Collected by Milo Kauffman

Irenaeus (A.D. 120-202) declares: "The precepts of the perfect life are the same in each testament . . . The Lord did not abrogate the law which also those who are justified by faith did observe, previous to the giving of the law, but extended them."

Origen (185-253): "It is fit and profitable that the first-fruits be offered unto the priests of the gospel also, for so also hath the Lord or-

dained, that they who preach the gospel should live of the gospel."

Cyprian (200-258): "The tribe of Levi had no inheritance, but was supported by tithes, that they might devote themselves entirely to Divine service . . . Which reasoning and form is now held in matters affecting the clergy, that those who are promoted to clerical ordination in the Lord's church should on no account be called away from these Divine duties . . . but . . . receiving from

the altar, as it were, tithes from the fruit of the earth."

Ambrose (340-97): "It is not enough to bear the name if we do not the works of Christians; and the Lord hath commanded that the tithe of all our fruits, cattle, etc. be annually required. . . . The nine parts are given to you; but if you will not give tithes, you shall be reduced to a tenth."

Augustine (354-430): "By the grace of Christ (dearest brethren) the day is now at hand, in which we ought to gather the harvest, and, therefore, should be thinking about returning thanks to God who gave it, both in the matter of making offerings and rendering tithes. For God who has deigned to give the whole has condescended to seek back from us the tithe, doubtless for our profit, not his own."

Augustine (354-430) brings to a close a sermon on Mal. 3:10 by saying, "For tithes are required as a matter of debt, and who has been unwilling to give them has been guilty of robbery."

Chrysostom (347-407): "How great a disgrace is this, that what among the Jews was no matter of astonishment or celebrity, has now among Christians become a matter of surprise. If it were a dangerous thing to fail in paying tithes then, to be sure it is a much more dangerous thing now."

Innocent III said, "God has commanded the payment of tithes to himself as a token of his universal ownership."

In the *Constitutions of the Holy Apostles*, believed to have been written the last of the third century, we read: "All the first fruits of the winepress, the threshing floor, the oxen and the sheep, shalt thou give the priests, that thy storehouses and gar-

ners and the other products of thy land may be blessed, and thou mayest be strengthened with corn and wine and oil, and the herds of thy cattle and flocks of thy sheep may be increased. Thou shalt give a tenth of thy increase to the poor; and to the stranger. All the first fruits of thy hot bread, of thy barrels of wine, or oil, or honey, or grapes, or the first fruits of other things, shalt thou give to the priests; but those of silver and garments, and all sorts of possessions, to the orphans and to the widow."

The Council of Seville, 590: "Let every husbandman and every artisan make a just tithing of his business. For as the Lord hath given everything, so from everything He demands the tithe, whether from fruit or field."

The Council of Macon, 585: "The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithe, that the clergy being hindered by no sort of employment, may be at leisure for spiritual duty of their ministry. Which laws the whole body of Christians for a long time kept inviolate, but now by degrees, almost all of them have shown themselves prevaricators of those laws since they neglect to fulfill the things which have been divinely ordained."

A later council, the *Council of Trent*, 1550, took the following action: "The payment of tithes is due to God; and they who refuse to pay them or hinder those who give them usurp the property of another. Wherefore the Holy Synod enjoins on all, of whatsoever rank or condition they be, that they henceforth pay in full the tithes to which they are bound in the law of the Church, and they who withhold or hinder them shall be excommunicated, nor shall they be absolved from the crime until full restitution has been made."

*p. 15, Ante-Nicene Fathers, VII, 471. Appearing in "Stewardship Facts," 1955.

Community Disaster

By Melvin Riddle*

Ed. Note:

The spring of 1955 was the spawning grounds for tornadoes across the nation. Perhaps no year in the history of the United States were there such tragic stories written. Blackwell, Oklahoma, was one of the cities severely lashed by such a storm. It was of the same family of storms which completely destroyed Udall, Kansas. Rev. and Mrs. Melvin Riddle were on their way home from church when the tornado struck. Upon arriving, they found their parsonage demolished. Many of their people suffered shock and loss. We asked Brother Riddle to share his experience—as a pastor—with our readers. He states:

"The following includes details of a community disaster which happened May 25, 1955. The purpose of it is to point out the tremendous responsibility of a pastor during and following such a disaster."

I. PRECEDING THE DISASTER

For many days and even weeks there had been a general feeling of apprehension among the people of the First Church of the Nazarene in Blackwell, Oklahoma. A few families increased their property insurance and the church also increased its insurance from four thousand to ten thousand dollars. This was the first increase in property insurance in twelve years, and although it was not a sufficient amount to cover the parsonage it was a tremendous help to the church.

One day preceding the storm, for no known reason, the Sunday-school

superintendent, Dallas Coffelt, notified his family to go to a designated closet if a storm should ever come. This closet was the only part of his home left standing after the storm which later struck.

Another member of the church, Mr. Charles Butcher, a man eighty-five years of age, strangely placed his hearing aid, treasured watch, and keys in a garment pocket and hung the garment on a particular closet door. This was unusual because for years he was accustomed to placing these items on a bureau by his bed before retiring. Strange as it may seem, after the storm one small closet with the hanging garment still stood. Mr. and Mrs. Butcher were both hospitalized, but it was a real comfort to Brother Butcher when he heard his watch and hearing aid were still where he had placed them the evening before the storm.

The day of the terrible disaster was a day of fear, apprehension, and an ominous feeling of impending danger seemed to hover over everyone.

Prayer meeting that memorable night is one never to be forgotten. The atmosphere was tense and the testimonies of God's people peculiarly revealed an inner unknown fear. Brother Alfie Houser, a dear member, was strangely and wonderfully blessed during the devotional period of the service. Later as he testified he

seemed to leave the people with the feeling that this was his last earthly testimony, and he assured all that he was prepared to meet his Creator. Brother Houser did meet his Saviour, due to fatal injuries of the storm.

II. THE DISASTER

Prayer meeting had ended and the skies were filled with threatening black clouds that looked like billowing black smoke from a thousand furnaces. The heavens, which would give one the feeling that he was looking into outer darkness, were broken only by the intermittent flashes of forked lightning. We took two older couples home from the church. On our way the rain started to descend—at first lightly, then in great sheets, then in torrents. After taking the couples to their homes and while we were still in the car, the rain seemed to cease and huge hailstones fell in its stead. We drove our car under a shelter and this phase of the storm continued for several minutes. Then came a sudden cessation of both rain and hail, followed by a deathly calm witnessing only slight, interchangeable breezes. These breezes were first extremely warm and then very cool.

At this moment an extremely brilliant flash of lightning revealed before our very eyes a vicious black cloud that hung over the edge of our city like the trunk of a great elephant. With breath-taking fear and with one motivating thought in mind, to get to the basement of the parsonage, I pushed the accelerator to the floor and the car roared into motion, only to be stopped only two blocks from the parsonage by a huge tree which fell directly across our path. We realized then we were caught in the heart of a real tornado.

The next few moments which

seemed like eternity are indescribable. Our eardrums witnessed such intense pressure we thought they would burst. The roaring sound of a hundred speeding boxcars filled the air. My first thought was to protect my wife and two-year-old son. She crouched on the floor board of the car over our son, and I hovered over both of them as flying debris came crashing in from all sides, bursting the windows and smashing the car. Instantly we felt the car starting to move and we knew any moment we would be spinning into mid-air. The feeling of utter helplessness was appalling. At this moment I was quoting God's Word, and as I came to this verse in the twenty-third psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," a huge, breath-taking crash which shook our inmost beings took place. We then realized that a gigantic tree had fallen across our car, pinning the car safely down yet leaving the portion where we were hovered unharmed. Like a mighty hand it held us firmly to the earth while all hell seemed to roar around us and then pass on.

It was over. Crawling from our crushed car, shaken and somewhat bewildered, we were all too soon shocked to our senses and to the realization that the entire east part of our city had been destroyed. The shooting flames of the glass factory were the only source of light. The wails of crushed and dying people will never be forgotten. Some were frantically screaming, others calling for help, and, yes, many could be heard praying. I had some concept in that moment of what that great and terrible day of the Lord will be like when mountains shake and the islands of the seas begin to move from their moorings, while men cry for the rocks and the mountains to fall on them to

*Pastor, Blackwell, Oklahoma.

hide them from the face of Him who sits on the throne.

After blindly groping and climbing our way over debris and fallen trees, we reached the place where our home had been. An inexplicable feeling seized our souls as we saw all our earthly possessions gone. But while we wept unashamed as we stood in the rain viewing the rubble with a dim flashlight, we sincerely thanked our Heavenly Father for His protection, that our lives were spared.

III. POST-DISASTER RESPONSIBILITY

Realizing that a great number of my parishioners resided in this devastated wilderness, now nothing but splintered trees and shambles where homes once were, I began immediately to look for my people. The storm struck at 9:29 p.m., and by 4:30 a.m., drenched with rain and covered with mud, I had most of them located. Some had already seen the Saviour face to face. Others I found in the streets and many were almost unrecognizable, lying in the hospital halls and filled rooms.

Many whom I had not known previously received my attention and prayers, but my most difficult task was to keep back a fountain of tears when I would come to my own people.

Walking into the hospital operating room where two or three doctors were operating, I found my superintendent. His right hand was filled with splintered wood and his face was badly bruised. As the doctors were operating we rejoiced and thanked God that we were still alive and ready to shoulder the load of rebuilding our Sunday school. The Holy Spirit seemed near in this hour.

It was now time for the gigantic task of cleanup, funerals, and con-

stant vigilance over the wounded. Boxes of clothing were coming in by now, and it was my task to see that they were distributed among the eleven stricken families of the church.

As funeral arrangements were being made and there was a need of constant, unhurried hospital calls, I was given added strength for each day. At this time the church also needed encouragement. Many loved ones had been stricken with loss, many were housing those who needed shelter, and still others were now unemployed because of the destruction of the glass factory. My messages were constructed to cheer the bereaved, to give hope to the homeless, and to build up their faith in a God whom Paul said would work out all things to our good if we love Him.

Now weeks have passed and the task is still great. Many have moved to other cities, many Sunday-school children are living at new addresses, and still others are in the midst of rebuilding. My sheep as never before need green pastures and still waters. It will be some time before they can produce wool and sustenance for others. There must be no stone throwing and no driving. At this time there should be the tender call of a loving shepherd who is willing to suffer and sacrifice along with his sheep.

At the time of such a community disaster the pastor, as never before, must be steady, spiritual, in touch with God, and ready for any eventuality. He not only will serve his church at this hour but he also can as at no other time work his way into the very heart of the community. It is no time to take a vacation or to run from the task, as did Jonah. It is a time which tries men's souls. Oh, the virtue of knowing where the upper window is in the time of storm! Jesus was and is standing by.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:3-7

DIVINE OR HUMAN

Ask a fundamentalist, "Was Jesus human or divine?" and he will answer emphatically, "Divine!" Ask a modernist the same question and he will reply, "Human." Both are right and both are wrong. For the correct answer is, "Both." Jesus was both human and divine.

This dual truth is expressed forcibly in the third and fourth verses. The third states that He became, or "was made," from the seed of David—that is, from Davidic ancestry—"according to the flesh" (*kata sarka*). The fourth affirms that He was "declared to be the Son of God with power, according to the spirit of holiness [*kata pneuma hagiosunes*], by the resurrection from the dead."

The Greek for "which was made" is *genomenon*. It is the aorist participle of *ginomai*, the simplest meaning of which is "become." The verb indicates "transition from one state or mode of subsistence to another." By His physical birth Jesus became a human being, descended from David and so Heir to the throne of Israel.

But He was also "declared" the Son of God. The Greek word is *horisthentos*, which comes from *horos*, "boundary." So it means "marked off by

boundaries." In the metaphorical sense, as here, it means "designated."

Jesus did not become the Son of God by His resurrection. He was God's Son from all eternity. But His resurrection designated Him as such to mankind. James Denney has well expressed it in these words: "The resurrection only declared Him to be what He truly was."¹

What is meant by the phrase "spirit of holiness"? Some modern commentators agree with the Early Church fathers in taking it as a reference to the Holy Spirit. Others refer it to the divine nature in Jesus, implying that *sarks* means the human nature. But it seems best to take it as referring to Jesus' human spirit, which was completely holy. Sanday and Headlam express the consensus of the best commentators when they write: "The *pneuma hagiosunes*, though not the Divine nature, is that in which the Divinity or Divine Personality resided."²

These two verses sum up the twin truths that He who was from all eternity Son of God became Son of Man by a human birth and that He was then designated as God's Son by His resurrection from the dead. The purpose of the latter was that man-

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¹"Expositor's Greek Testament," II, 536.

²"Epistle to the Romans" (ICG), p. 9.

kind might know beyond dispute that He was divine.

The word *anastasis* ("resurrection") means "a raising up." It is used in a Greek inscription for the erection of a monument. The resurrection of Jesus Christ was God's monument to the deity of His Son, erected to confirm the faith of all generations to come.

Before we leave these two verses there is one other word that deserves attention. Paul uses the very full expression "his Son Jesus Christ our Lord" (v. 3).

The word for Lord is *kurios*. In the Septuagint (Greek) version (LXX) of the Old Testament, made before the time of Christ, *kurios* is used regularly to translate the Hebrew name Jehovah (or Yaweh). But Jehovah is the God of the Israelites, the only true God, the "high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15).

When the early Christians applied to Jesus the term *kurios*, they thereby expressed their faith that He was really God. Though men may use "lord" in a lesser sense, with Paul and the other writers of the New Testament the word as applied to Jesus involved a declaration of His deity. James Denney says: "Our Lord' is the most compendious expression of the Christian consciousness." By the use of this term the believers declared that Jesus was all that the term Jehovah implied in the Old Testament.

GRACE

In the fifth verse we meet the term "grace" for the first time in this Epistle. Though a small word both in

English and in Greek (*charis*), its meanings are many and varied.

The oldest sense in which *charis* was used, going clear back to Homer, was that of "sweetness" or "attractiveness." Then it came to mean "favor," "good will," "loving-kindness," especially when shown to an inferior, as by a master to his servant or by a king to his subjects. So in the Old Testament (LXX) it is used of God's favor to man.

A new element is then introduced, that of *unearned favor*. Thayer says that the writers of the New Testament use *charis* "pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ."¹

The word *charis* occurs about one hundred sixty times in the New Testament. It is translated a number of ways in the King James Version: favor, thank, pleasure, liberality, benefit, thanks, joy, thankworthy, acceptable. But by far the most common rendering is "grace."

When Paul says here, "We have received grace," he apparently refers to God's wonderful favor, shown in his salvation. The great apostle never got over marveling that God should have saved him, the chief of sinners. He expresses more fully his feelings when writing to Timothy: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering" (I Tim. 1:15-16).

Cremer sums up the New Testament meaning of *charis* in these words: "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 favor, of favor where-in no mention can be made of obligation."

SAINTS

The word translated "saints" in the New Testament is *hagioi*. It is the plural of the adjective *hagios*, "holy," which occurs over two hundred times in the New Testament. About sixty of these times it is used as a substantive and is rendered "saints."

So the literal meaning of "saints" is "holy ones." That is the way Father Spencer renders it in his translation of the New Testament from the original Greek. (All official Catholic translations have to be from the Latin Vulgate.) The reason for Father Spencer's choice is obvious. Among Catholics the term "saint" has a technical connotation. It refers only to one who has been officially canonized by the church.

But it is obvious that Paul uses the term as a general designation for all Christians. In what sense, however, can they be called holy?

If we restrict the word holy to the

character or state resulting from entire sanctification, there is no answer. Obviously the term holy has a wider usage.

The primary idea of the word holy, as used in the Old Testament, is that of separation. It describes both persons and things as set apart to God and to His service. But since what was consecrated to God must be unblemished, the word came to mean "free from blemish, spot, or stain."

In the New Testament the ethical or moral, rather than the formal and ceremonial, use came to the front. Since God is holy in character, that which is set apart to Him and for His use must be holy in character. Thus we have the essential idea of holiness as Godlikeness.

In referring to Christians as "saints" Paul is emphasizing the fact that they are set apart to God. He is also implying that, as such, they should become more and more holy in character, more like the God they serve.

GRACE AND PEACE

This is Paul's typical greeting, found at the beginning of all his Epistles. The typical Greek salutation was *chairein*, derived from *chairs*. The universal Hebrew greeting, then as now, was *Shalom*, "Peace." Paul combines the two in his letters to these churches composed of both Jews and Gentiles.

¹Hermann Cremer, "Biblico-Theological Lexicon of New Testament Greek" (Edinburgh: T. & T. Clark, 1878), p. 574.
²Francis A. Spencer, "The New Testament" (New York: Macmillan, 1941).

Foot in Mouth—

One of our pastors out here, who hadn't been preaching very long, preached one Sunday night and had the congregation stand. Then he said, "Let us all bow our eyes and shut our heads." They were quiet for a moment, and then all began to laugh hysterically. Church was out. He had to dismiss them and let them go home.

—B. V. Seals

¹Joseph Henry Thayer, "A Greek-English Lexicon of the New Testament" (New York: American Book Co., n.d.), p. 666.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

A PASTOR ASKS

QUESTION: Do you know of any methods for telephone evangelism?

ANSWER: Recently a pastor told me how, during a very busy time in the construction of his church building, a woman called him with a spiritual need. He could not leave right at the time, but he asked the lady to kneel down at the phone and he prayed with her in this manner. Within a few minutes she had prayed through to definite victory and was rejoicing in God's answer to her prayer.

Perhaps we have never thought of the potentialities of evangelism over the telephone, but for over fifteen years a minister in New York City, Rev. J. J. B. Hall, has been giving telephone sermons from his apartment office. There are now sixteen Protestant sermon telephones in the United States. About a year ago a telephone ministry of a Roman Catholic church in Charlotte, North Carolina, was started and has been flooded with calls. More recently a group of Jesuit priests in Germany suggested that anyone in trouble should call them during two hours of the evening. They have had to extend this to a twenty-four-hour service and install additional telephones. Surely as Nazarene ministers we can use our telephones to bring comfort and guid-

ance and salvation to many in spiritual need.

We may also encourage our laymen in telephone evangelism, and some who may feel unable to help the church in other ways may become soul winners through this method. In telephone evangelism the caller must be natural, sincere, and friendly. Invitations to church are always in order and salvation can be brought into the conversation by asking what the person understands it means to be a Christian, or to be converted. A personal testimony with a minimum of theological expression is helpful. We can use many opportunities—even those of the wrong number caller—if we are alert to be ready to witness for Christ. A Bible with bookmarks to quickly find passages is of assistance in a telephone ministry.

CRUSADE ECHOES

Winning a Farmer

By C. B. Dickerman

"I felt I had to drive out and see you this afternoon, Mr. T.," I said after visiting a bit about his new house and the new road leading to it. Mr. T. had come to church three or four times with his wife and family and seemed to be quite interested. We were preparing for three revival

services with Rev. J. W. Short, beginning on Sunday morning. Saturday afternoon with all of its extra duties had come, but I felt constrained to drive fourteen miles into the country, for here was a man who needed to find God in these special services.

"I did not want to approach you about salvation in a public service before I had a chance to talk to you here at your home," I told him. "I would not want to embarrass you, but only to help you." I had called on this man and his family many times in the fifteen months that I had been in this parish. He thanked me for my interest and thoughtfulness.

"Of course, you don't even have to wait for a revival service to get saved," I said. "God could save you right here and now." I cast a glance around the little garage in which we were standing. "Would you rather find Christ at an altar, or—"

"That's the only place," he interrupted before I could finish.

From that statement I took my cue. "I believe you are right, and that is exactly what you should do. We are having three special services tomorrow and Monday night and I want you to come. When the altar call is made, I hope you will step right out on your own decision without even being asked. It will mean so much more to you to do it that way, won't it?"

"I believe it will," he agreed with a positive tone. He promised he would come to the altar and he shook my hand in agreement.

The next morning I scanned the congregation, but Mr. T. was not there. He had been detained, but that night he was present and conviction was written upon his face. He did not respond to the altar call, and I did not approach him about it. On Monday night the Lord came on the

scene. The invitation was extended and people came seeking the Lord. Still he did not come. Oh, how I prayed! At last he came, and, oh, what victory and rejoicing we shared in that altar service!

Within two weeks Mr. T. was asking for work to do for the Lord and was soon teaching the young people's, Sunday-school class, leading others to know the Christ he had found when we faced his own spiritual need.

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HOW WE DID IT

I believe that a reading church will be a growing church. With that in mind, we have endeavored to get good holiness literature into the hands of our laymen. We had the Sunday-school classes buy their teachers a set of commentaries. Our church bulletins are mailed ahead of time to the homes instead of being passed out in the services. We have put the *Herald of Holiness* and *Other Sheep* in the home of every church family and have sent them to many of our friends. I often take a few moments in prayer meeting to sell pamphlets and books to our laymen as cheaply as I can get them. This has brought returns to us in our church.—PAUL PITTS, Lake Charles, Louisiana.

"It isn't the question of what God will do with those who don't know, but what God is going to do with those who do know and don't care."
—W. A. STRONG.

*Secretary, Crusade for Souls Commission.

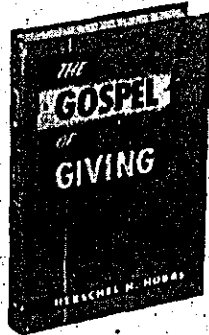
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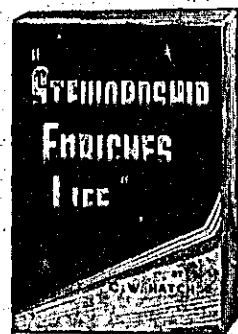
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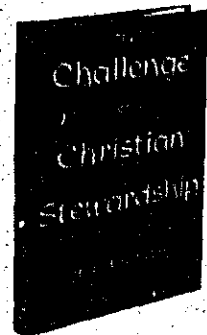
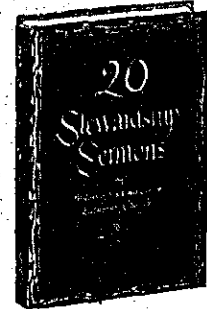
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'QUEEN OF THE PARSONAGE'

The Blessings of Soap and Paint

By Lora Lee Parrott*

JOHN WESLEY, the fifteenth child of his mother, Susanna, was born in a parsonage where cleanliness and orderliness were the basic rule. Judged by modern standards, the people, particularly the working people of Epworth, were a filthy lot. They fed like animals and were physically dirty. Baths as such were for the rich, and diseases of all types were on constant rampage. Even the luxury of the ruling classes was substandard to the clean efficiency known by the average American working family today. Coarseness of the most rare type was prevalent among the people who found their only escape from their dirty, unlearned selves by drinking and riotous week-end living. Pride of home and cleanliness of body and mind were the exception, not the rule. Many drinking establishments advertised, "Dead drunk for a penny with clean straw to lie in."

Against such a background the clean but sparsely furnished parsonage at Epworth was a jewel. In the big room where the children sat six hours a day, the mental discipline was certainly severe, but it was a splendid contrast to the coarse illiteracy of contemporary living. The house was swept clean daily; children were made to be mannerly; and unlike the village youngsters who ran scot-free through the streets and alleyways,

Susanna Wesley maintained her family within the acre provided by the congregation. John Wesley became a Christian through the grace of God, but he was a Methodist from his mother's knee, where he learned the secret of orderliness and cleanliness.

Be it ever so humble, your parsonage can be clean. A set of tools consisting of a broom, mop, pail, box of detergent, plus an ample supply of elbow grease, can transform any dingy parsonage into a sparkling set of rooms. Clean woodwork and windows are the result of application. Keeping the furniture in order and the toys picked up is a matter of bodily exercise, which St. Paul says is profitable.

Most parsonage families need occasionally to sponsor for themselves a "cleanup, fix-up, paint-up campaign." I know of one parsonage family which moved into a new dwelling and spent the first two weeks working on the outside of the property, making it presentable. When they had finished working on the lawn and cleaning up the dwelling, they were visited by several neighbors, who complimented them for their industry and testified that for the first time in years they were not ashamed of the parsonage property in their neighborhood.

Our little family once moved into a parsonage which had not been

painted in more than a dozen years. Porch screens were rusted through and the drainpipes were rusted out. Furthermore, the church, which was back considerably in its operating expense, had felt an inability to change the situation. But with only a few dollars of materials and the deft touch of some volunteer painters and carpenters, the entire complexion of the property was changed in a few after-work painting and repairing bees. Paint is comparatively cheap, and oftentimes, volunteer help may be utilized in changing completely the appearance of unkept parsonage property.

In our hustle to keep the church program going and in our concern to see that the immediate needs of our family are taken care of, we must not forget that the parsonage is testifying

to the community of whether we care or whether we do not care. And usually our people are more anxious that the parsonage be kept in good repair and in good appearance than we think they are. Most of them are happy when they can point out a nicely painted house as the "place where my preacher lives." With some leadership they will do what is necessary in providing the necessary materials.

Furthermore, we owe it to our children to give them a home of which they can be proud. We ask so many things of our children, there are so many things in which they are isolated in their schools and in their neighborhood. It gives them a sense of confidence and well-being if they can look upon their home as one of the nicest in the block.

My Prayer for You

Our Father, again we thank Thee for Thy providential care, for the comfort and guidance of the Holy Spirit. How wonderful to feel Thy presence day and night, to know that Thou art with us, that our every need can be supplied through the promise, "According to your faith be it unto you!"

Grant, dear Lord, that we may discover how to relate ourselves to the world in which we live. May we be able to follow Thy precepts and Thy example in dealing with those who conflict with us. Save us, Lord, from petty conflicts, from selfishness, and from any desire to be important or superior. Help us to forgive and to forget. Make plain to us our responsibility. May we not shirk nor shrink from any duty, no matter how distasteful or humiliating it may be.

When disaster visits us, we know that we reveal ourselves for what we really are. Give us the inner courage and endurance to meet it and master it, remembering that "adversity is the prosperity of the great." Through Jesus Christ we can conquer.

Give us the quietness and patience to work out our own salvation, and to be at peace with ourselves, maintaining our dignity and integrity.

This we ask in Jesus' name. Amen.

Mrs. R. T. Williams, Sr.
Bethany, Oklahoma

*Pastor's wife, Flint, Michigan.

ONE MAN'S METHOD

The Information Class

By Theodore Simonson*

THREE YEARS AGO I was appointed to a church which was at a low ebb spiritually. The membership was divided into bitter, gossiping factions. Financial troubles were a constant cloud overhead. And at first glance, Jesus was nowhere to be seen.

I went to God in prayer with the tiny group that still came out to prayer meeting on Wednesday nights. I preached the great extremes of the gospel: the ghastliness of the unfaithful man's eternal hell and the bliss of the heart forgiven and made clean. Gradually a penitent silence stole upon the people. Many ceased murmuring as their eyes were lifted to the Man on the cross. A thousand times I asked myself the question: How could a gospel-preaching church come to such a condition?

The answer came out one day as I was looking through our Church Membership Register. Further investigation confirmed it: for years it had been a simple, undemanding matter to join church. Little care had been taken to make sure that every probationer had accepted Christ. Often whole groups had been taken in on short notice. Some of these undedicated people never came back. Others stayed, eventually were elected to the governing board of the church, where they exerted a constant poisonous influence. With peo-

ple like this directing, the church was "driving with the brakes on."

I learned a real lesson about church membership. I learned that future pastors would have a victorious or a harassed ministry, depending upon how I received members. And to make matters worse, church-joining had become such a traditional affair that people who had never been to church or had attended only one meeting frequently called up, expecting to join the following Sunday. They were insulted at the mention of salvation, feeling that we ought to be grateful enough to accept them without question.

Out of the conversations we had with God about this came the "Information Class," which has been a wonderful blessing to our church and may be the same for yours.

We no longer have the traditional "Membership Class." Instead, we invite all people who are interested in church membership to attend an "Information Class." We hold these meetings in the church about once a month for six months. They are lecture and question-and-answer type meetings. We even urge transferred members to attend these meetings as a "refresher" course.

The topics for lecture and discussion are: Salvation, Sanctification, The Church, Stewardship, Sacraments, etc. But the really important part

comes afterwards: I ask a different couple or individual to remain behind after each meeting. By the end of the series of get-togethers, I have personally counseled every inquirer and had an opportunity to lead him to Christ or to the place of cleansing. In between meetings, visiting teams from my Committee on Evangelism have called and witnessed in the homes of all inquirers.

Inevitably, there are those who count the cost and decide against accepting Christ. These people can quietly drop out of the "Information Class" any time during the six months without embarrassment and without feeling forced to "go through with it." (Later they may attend another "Information Class" series.) At the end

of the six months, the "residue" is made up of committed, educated people who now view church membership as a spiritual experience of high order.

The "Information Class" has greatly blessed our church. The ideal of becoming part of the body of Christ has been raised before the community. Sincere unbelievers are challenged by something treated as the big step it really is. Even the scoffers think twice, recognize it as "difficult." And into our church for three years, solving our financial problems and reviving our spirits, has poured a small but steadily increasing group of men and women who know Christ and are striving to make Him known.

The Worth of a Highway Sign

By Mrs. W. M. Franklin*

OUR CHURCH has signs on the highway and I am glad. Sometimes we wonder if the signs are ever seen, and if we have gone to a needless expense to put up those signs. Recently I've been musing about the importance of such witnessing because of an incident of the past week. Let me put the story together this way:

Years ago a young man attended a holiness school, and met the Lord; and also a sweet Christian girl. They were married and three precious children came to bless their home. After leaving the school and holding some very good jobs, the man was called to the service of his country. Sad to say, the forces of evil were so

strong that he was led into temptation, started drinking, and became an alcoholic. A second term in the army deepened the desire for drink. His wife was faithful for years; stood by him when he lost jobs, hoped and prayed for him when he sought help through psychiatry in a state institution, loved him as he moved her from one state to another; but she finally sued for separate maintenance.

All that was really important to him seemed lost and he started on a trip to hunt for another job. As he drove along near our town, the desire for a drink came, and about that time he saw the sign of the Church of the Nazarene in our little town. Instead of stopping at the tavern for a drink, he stopped at the parsonage for

*Rufus, Oregon.

*Pastor, Methodist Church, Thorndale, Pa.

prayer. He sobbed and cried, admitted his need of the Lord instead of psychiatry, prayed, and believed. He went on his way strengthened—with a joyous look on his face. Later he wrote that he still had the victory. Another Nazarene pastor had prayed with him as he journeyed along, and

his letter was definitely one of praise for the Lord's help.

We are glad the sign was on the highway and that God used it in this case. If it helps one soul it's been worth while. I wonder what other ways we can find of witnessing to the passers-by.

Are You Frustrated About Reverence?

By R. E. Lawrence*

LET US NOT BECOME too frustrated in our failures to approximate what is called reverence in those churches referred to as formal, conservative, or ritualistic. The difference rises out of our basic teachings.

Those churches which set forth salvation through the church, placing no emphasis on individual experience of salvation, as distinct from any church affiliation and performance of ritual, naturally found a reverence for that structure wherein the performance of ritual takes place, and which of necessity, when the individual is excluded, form the only visible manifestation of the church through which he is to be finally saved. Hence the perfect psychological setup and easy enforcement of what may be called reverence.

But those churches that preach being born again and being entirely sanctified as essential to any final salvation, and hold that these experiences bring about a continual consciousness of God's presence, produce an altogether different psychological pattern for the church house.

When a person has accepted and complied with these doctrines and our teachings, he walks into the church house and knows that a greater than

the house has walked inside. His presence has hallowed the place. God was not there waiting. God walked in with him. The entrance into this building did not call for a change of attitude or conduct other than that which had sustained God's presence all through the week. Hence the absence of any unnatural restraint on conversation and conduct. The church house will hold no awe or mystery of salvation or hell to the individual who walks and talks with God all through the week, while participating in all those things which we call secular.

Do not be frustrated; there should be laws of courtesy, order, humility, and good manners. These can be presented and insisted upon. Many Christians are careless in these graces, but as to the awe and fear that arise from confidence in church house and ritual, we cannot expect it. We should not desire it. Let our people live godly every day. Their worship will be accepted any time, anywhere, by the Lord, who said, "To obey is better than all burnt offerings and sacrifice"; ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; . . . go thy way; first be reconciled to thy brother; and then come and offer thy gift."

*Pastor, Hoquiam, Washington.

How I Prepare My Sermons

The Importance of Sermon Series

By L. Guy Nees*

ALBERT SCHWEITZER stated once: "To me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life." This being true, it is of no small importance that serious consideration be given to the preparation of sermons.

I think it might well be said that sermon preparation varies—varies even with the individual. That which is true at one time may not necessarily hold true at another. However, I presume that when we are at our best in this field we have somewhat of a set pattern. In any case we have an ideal as to how we think it should be done and, though we do not always measure up to this level, we at least have something to beckon us onward and upward.

For my regular pastoral preaching, with the exception of the special day messages and other messages I feel especially led to preach, I like to prepare sermons in series or groups. I might say after some experiment along this line I have found it better to confine the series to not more than three or four in one group. A series longer than this suffers the hazard of losing interest, and in our busy church program too many conflicts arise to continue a longer series. For me, one of the most difficult tasks is the choosing of a subject or subjects. Therefore in arranging a group or

series of messages this problem is solved several weeks in advance.

Last summer I brought a group of sermons on Sunday morning based on the Sermon on the Mount. The first message was taken from chapter 5 and the subject was "The Highest Goal," with Matt. 5:48 as the key verse. The second message was from chapter 6, entitled "The Hindering Cause," with verse 33 cited as the way of victory. Message number three was taken from the forepart of chapter 7 and was called "The Helpful Power," with verse 11 used as a text. The final message, entitled "The Heartening Assurance," was based on the last nine verses of chapter 7. At this same time I was bringing an evening group of messages under the general heading of "Obscure Personalities from the Old Testament," which dealt with such persons as Joab and Jabez. Last summer I preached a morning series on the "Life and Ministry of St. Paul," taking the historical record in the Acts and relating it to four of his Epistles. In the evening I delivered a group of messages on "Spirit-filled Messages from the Book of the Acts," and spoke on the messages preached by Peter on the Day of Pentecost, Stephen at the time of his martyrdom, and two of the sermons of St. Paul—before Felix and before Agrippa.

The questions might be asked as to how these subjects or others are chosen. It is not difficult of course to decide to preach a series of mes-

*Pastor, College Church, Kankakee, Illinois.

sages on Stewardship in February, or on the passion of our Lord during Lent, or on the ministry of the Holy Spirit leading up to Pentecost Sunday. A series on some particular theme of holiness is always appropriate. Otherwise suggestions come to me from my reading, many times from devotional reading or study in the Bible itself. For instance, the suggestion for preaching on the "Life and Ministry of St. Paul" came to me at the time of Pentecost Sunday. Thinking of the ministry of the Holy Spirit and the tremendous effect it had upon the lives of the disciples themselves, the thought came: As Paul was writing the Epistles, he was living in the Book of the Acts. Therefore why not try to find out just what he was doing when he wrote Corinthians, Thessalonians, Ephesians, and Philippians, and then share these truths with the congregation? My own mind was stimulated to dig into the historical record and then go into the Epistles themselves and relate the two together. There was a definite reason, you know, why each of the Epistles was written.

Another interesting method for me is to select some portion of scripture from which I can preach both morning and evening—a passage that contains both a devotional and an evangelistic appeal. Tit. 2:11-14 is a good example of such a portion of scripture. In the morning an expositional sermon can be preached on the entire passage with the following four main divisions:

- I. The Origination of Salvation, verse 11
- II. The Instruction of Salvation, verse 12
- III. The Culmination of Salvation, verse 13
- IV. The Intention of Salvation, verse 14

Then in the evening preach a gospel message from the eleventh verse.

Once the subject and text are chosen, the procedure is clear. First of all I read and reread the scripture to be sure that I have not misinterpreted the meaning. Dr. Harry Jessop recently said, "No matter how well I know a verse of scripture, I never preach from it until first refreshing my mind as to its location, wording, and explicit meaning." This procedure would eliminate "ministerial muddling." I always like to get the proper location of the scripture. Then I find out what Bible scholars in various commentaries have to say on this portion of God's Word—jotting down ideas, quotations, etc., as I read. It is then time to build an outline, emphasizing the things that are important for my congregation. There is no use preaching a sermon that is unrelated to the people and their needs.

Added to this procedure is the scanning of books, periodicals for additional information, illustrations, etc. I quote freely from many sources, always seeking to be free from plagiarism.

My messages for Sunday are usually not put into their final form until the latter part of the week and I preach on Sunday from a full outline.

All of this preparation would mean little, of course, without that inward preparation of soul and spirit. I continually ask myself this question, Why am I preaching this sermon? It must answer to the motive of exalting Christ and helping the people. With this motive firmly established I can go to my knees in prayer and stay until the assurance of His presence is mine. Then and only then do I feel adequately prepared to "address my congregation about the deepest questions of life."

SERMON WORKSHOP

Contributed by Nelson Mink*

SERMON THOUGHTS ON LINCOLN AND ON MONEY WASHINGTON

The Practical Life: "Remember me, O my God, for good, according to all that I have done for this people" (Neh. 5:19).

Remembering Great Men: "The memory of the just is blessed. . . ." (Prov. 10:7).

The Cost of Freedom: "With a great sum obtained I this freedom" (Acts 22:28).

The Foresight of Our Forefathers: "Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. 128:6).

GEMS

"I will make all my mountains a way" (Isa. 49:11).

"I will lay thy stones with fair colours" (Isa. 54:11).

"I will hasten my word to perform it" (Jer. 1:12).

SENTENCE SERMONS

"Modern man has the genius to make it rain, but lacks the common sense to come in out of it."

"You shouldn't blame the boss for being a 'crank,' if the employees aren't 'self-starters.'"

"God has millions of worlds that rush to do His bidding, but only now, and then can He find a man He can trust."

"Thomas lived a defeated life all week, because he was not at the place of meeting. He that would go with God must go with God's people."

(Origin unknown)

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"The word 'alms' has no singular, as if to teach us that a solitary act of charity scarcely deserves the name."

"Charity is never lost: it may meet with ingratitude, or be of little service to the one on whom it is bestowed, yet it does a work of beauty and grace upon the heart of the giver."

"A lot of money is tainted—'tain't yours, 'tain't mine, but 'tis God's."—(Anon).

A PRAYER FOR MY PASTOR

"Our Father, let me be a pillar of strength to hold him up, and not a thorn in his flesh to sap his strength. Let me lift his hands without putting shackles around them. Let me give him my help, that he may devote more time in working for the salvation of others, and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious hours bragging on me." Amen!
—ROBERT S. KERR, in Corpus Christi, Texas, Nazarene Bulletin.

LET US STRIVE SO THAT IN OUR CHURCH:

No stranger shall remain ungreeted!
No unfortunate member go unfriended!
No invalid be unvisited!
No needy person be unassisted!
No bewildered soul be unadvised!
No home of mourning be neglected!
No act of needed mercy shall be omitted!

(Selected)

CHRISTIANITY—COMMUNISM

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the Communist party, and there are six hundred million enrolled Christians!

When we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as

Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born.

From *The Secret of Effective Prayer*
By HELEN SMITH SHOEMAKER
(Fleming H. Revell Company)

Sermon Subjects for February

By the Editor

Luke 12:13-21

Subjects	Scriptures
1. COVETEOUSNESS—THE MAD DOG OF HUMAN LIFE	1. v. 15, Beware of covetousness.
2. THE COMPONENT PARTS TO LIFE	2. v. 15, A man's life consisteth not in the abundance of the things which he possesseth.
3. BOUNTIFUL HARVESTS	3. v. 16, The ground of a certain rich man brought forth plentifully.
4. A MAN WHO TALKED TO HIMSELF	4. v. 17, And he thought within himself
5. THE FUNDAMENTAL QUESTION OF STEWARDSHIP	5. v. 16, What shall I do?
6. THE WORLD'S PHILOSOPHY OF OWNERSHIP	6. v. 18, I will pull down my barns, and build greater . . .
7. STARVATION DIET FOR A SOUL	7. v. 19, And I will say to my soul, . . . thou hast much goods . . . take thine ease, eat, drink, and be merry.
8. GOD'S EVALUATION OF SELFISH LIVING	8. v. 20, But God said . . . Thou fool . . .
9. ACCOUNTING TIME	9. v. 20, This night thy soul shall be required of thee.
10. "YOU CAN'T TAKE IT WITH YOU"	10. v. 20, . . . then whose shall those things be . . . ?
11. LIFE'S GREATEST TREASURE	11. v. 21, So is he that layeth up treasure for himself, and is not rich toward God.

PREACHING PROGRAM

for February

February 5, 1956

Morning Subject: **THE PATTERN OF PROCEDURE**

SCRIPTURE: II Chron. 20:1-5, 27-28

INTRODUCTION:

- A. These verses sound two bugle calls: (1) to battle, (2) to victory.
- B. Between verses a unique battle is fought in which Jehoshaphat gives us a pattern of procedure for fighting spiritual battles.
- I. HE RESORTED TO PRAYER.
 - A. He did not underestimate the strategy of the enemy.
 - 1. Enemy always seeks to cut supply lines.
 - 2. Enemy always seeks to cut communication lines.
 - B. He did not depend upon his own resources.
- II. HE RECITED THE PROMISES:
 - A. He reminded God of His word for such a situation.
 - 1. This reassured him of heavenly reinforcement.
 - 2. This revived the courage of his subjects.
- III. HE RELIED ON GOD'S PLAN.
 - A. This plan seemed contrary to human wisdom.
 - 1. To set forth singers.
 - 2. To praise before victory.
 - B. This plan routed the enemy.

—E. S. PHILLIPS

Evening Subject: **LESSONS WE NEED TO LEARN**

SCRIPTURE: Jonah 1:1-4

INTRODUCTION:

- A. This story illustrates a dual evaluation.
 - 1. The world evaluates things—centers attention in the whale.
 - 2. God evaluates personality—centers attention in man.
- B. The purpose of story is not to prove science but to teach lessons relative to human behavior.
- I. WE CAN'T EVADE GOD BY CHANGING OUR RESIDENCE.
 - A. Jonah faced the personal problem—choice of my way or God's way.
 - B. Chose his way but still had to deal with God.
- II. WE WILL ENCOUNTER STORMS ON THE ROAD OF EVASION.
 - The outer tempest was a symbol of his inner storm.
- III. MORAL EXCURSIONS CONTINUE IN MEMORY AFTER THE TRIP ENDS.
 - Illustrated by Noah, David, Achan, and prodigal son.
- IV. THERE ARE NO EXCEPTIONS TO GOD'S INTEREST IN SINNERS.
 - This is the central lesson of the book. No nation or individuals are outside of God's interest. Not His will that any should perish.
- V. THE STORY IS EVIDENCE THAT THE FUTURE CENTERS IN CHILDREN.
 - God pleaded with Jonah for the sake of 120,000 children in Nineveh, that they might be saved.

—E. S. PHILLIPS

February 12, 1956

Morning Subject: HELP FOR THE HOPELESS

SCRIPTURE: John 14:15-17

INTRODUCTION:

- A. History is replete with scenes that stir emotions.
- B. History's most stirring scene—the Upper Room, where hopelessness is abandoned by the promise of the Comforter's helpfulness.
- I. **CHRIST PROMISED ANOTHER COMFORTER** (implying that He had been a Comforter).
 - A. As a Comforter, Christ had a special field of activity.
 - 1. To the lost sheep of Israel.
 - B. As a Comforter, Christ had a mission to perform.
 - 1. To the brokenhearted, to the captives, to all that mourn.
- II. **CHRIST PROMISED ANOTHER COMFORTER (THE HOLY GHOST)**.
 - A. As a Comforter, He has a special field of activity.
 - 1. To those whom Christ has received out of the world.
 - B. As a Comforter, He has a special mission to perform:
 - (1) to convict; (2) to purify; (3) to stand as Advocate; (4) to guide.
- III. **CONDITIONS FOR RECEIVING THE COMFORTER.**
 - A. On man's part—obedience, "if ye keep my commandments."
 - B. On Christ's part—intercession, "I will pray the Father."
 - C. On God's part—giving, "He shall give another Comforter."

—E. S. PHILLIPS

Evening Subject: DANGER OF DEPLETED RESOURCES

SCRIPTURE: Matt. 25:1-13

INTRODUCTION:

- A. Jesus took observable events and gave them spiritual significance. (Give resumé of custom of groom entering bride's home with guests.)
- B. Here Jesus would teach us.
- I. **THE DANGER OF SPIRITUAL EXPEDIENCY**
 - A. Religion must have an outside.
 - 1. Outwardly the virgins were alike (in dress, activity, etc.).
 - B. Religion must have an inside.
 - 1. Inwardly virgins differed (in preparation, attention, etc.).
 - C. Religious expediency left five virgins without reserve.
 - 1. Principle rather than expediency gives reserve for the unexpected.
- II. **THE DANGER OF SPIRITUAL INADEQUACY**
 - A. Religion is a personal matter.
 - 1. It is not transferable, cannot be borrowed when needed most.
 - 2. Inadequate supply leads to catastrophe (the door was shut).
- III. **THE BLESSINGS OF SPIRITUAL SUFFICIENCY**
 - A. Readiness for life's emergencies.
 - B. Entrance to life's opportunities (here and hereafter).

—E. S. PHILLIPS

February 19, 1956

Morning Subject: COMPANIONSHIP FOR TROUBLED DAYS

TEXT: Psalms 91:15

INTRODUCTION:

- A. Great truths are often incorporated in songs.
 - 1. Negro spiritual—"Nobody Knows the Trouble I've Seen."
- B. David was the sweet singer of Israel.
 - 1. In this psalm he tells of help in time of trouble.
- I. **TO WHOM DO WE GO FOR HELP?**
 - A. The help sought depends upon the need.
 - 1. To the physician.
 - 2. To the psychiatrist.
 - 3. To the philosophers.
 - 4. To the preachers.
 - B. There is boundary beyond which these cannot help.
- II. **TO WHOM SHOULD WE GO?**
 - A. To the One who can help whatever the need.
 - B. To the One who promises His help but also His presence.
 - 1. Aloneness, the most difficult aspect of trouble.
 - 2. His presence alleviates suffering, allays fear, affords comfort.

—E. S. PHILLIPS

Evening Subject: PERSONAL RESPONSIBILITY

TEXT: Matt. 25:15

INTRODUCTION:

- A. In every parable Jesus sought to teach a central truth.
 - 1. Lost sheep, coin, son—truth of individual worth
 - 2. Flowers of the field—truth of individual care
- B. In this parable he taught truth of individual responsibility.
- I. **NOTICE THE DISTRIBUTION OF TALENTS.**
 - A. Each man received according to individual ability.
 - B. Each man received his amount for the same purpose.
 - C. Each man received something to use in furthering the Master's business.
- II. **NOTICE THE TREATMENT OF TALENTS.**
 - A. Each man was tempted.
 - 1. The five-talent man (exceptional man) to get by with less than his best.
 - 2. The two-talent man (average man) to slide by with the crowd.
 - 3. The one-talent man (limited man) to excuse himself on inability.
 - B. Two men wouldn't yield to temptation—they succeeded.
 - C. Third man yielded to temptation—he failed.
- III. **NOTICE THE DAY OF RECKONING.**
 - A. Judgment not on basis of returns but on faithfulness.
 - B. The Master's disposition of us there based on our disposition of Him and His work here.

—E. S. PHILLIPS

February 26, 1956

Morning Subject: INVEST WISELY.

TEXT: I Tim. 6:6

INTRODUCTION:

- A. Paul writes to Timothy about universal problems.
 - 1. The relation of people to their possessions.
 - 2. The temptation to be religious for personal gain.
- B. Paul advised that only spiritual investment secures material riches.
- I. STEWARDSHIP IS MAN'S GREATEST PRIVILEGE.
 - A. The story of life is the record of individual stewardship:
 - (1) of time; (2) of health; (3) of friendship; (4) of citizenship; (5) of love; (6) of money.
- II. STEWARDSHIP IS MAN'S GREATEST RESPONSIBILITY.
 - A. Individual privileges involve individual responsibilities: (1) to self; (2) to others; (3) to God.
- III. STEWARDSHIP BRINGS MAN'S GREATEST REMUNERATION.
 - A. Material investments have possibility of evil.
 - 1. Much money invested in digging graves for body and soul.
 - B. Material investments have possibility of good. Money invested in spiritual interests brings spiritual returns.

CONCLUSION: The test of character is what we do with what we have.

—E. S. PHILLIPS

Evening Subject: CHRISTIAN CERTAINTY

TEXT: John 9:25

INTRODUCTION:

- When Michael Faraday, the scientist, was dying someone asked, "Professor Faraday, what are your speculations now?" He replied, "Speculations, I have none; I now rest on Christian certainty." We need Christian certainty in our lives.
- I. WE NEED TO BE CERTAIN OF THE PAST LOVE OF GOD IN THE FORGIVENESS OF OUR SINS.
 - A. This is essential to Christian positiveness.
 - B. This is essential to Christian progress.
 - II. WE NEED TO BE CERTAIN OF THE PRESENT LOVE OF GOD IN THE CLEANSING OF OUR HEARTS.
 - A. This is essential to consistent conduct.
 - B. This is essential to sanctified service.
 - III. WE NEED TO BE CERTAIN OF THE FUTURE LOVE OF GOD IN THE RETAINING OF OUR EXPERIENCE.
 - A. This is essential to victorious living.
 - B. This is essential to keep from backsliding.

CONCLUSION: Nothing but sin can rob us of the certainty of sins forgiven, hearts cleansed, and future victory.

—E. S. PHILLIPS

SPECIAL

GIVING AND GETTING

TEXT: Acts 20:35

INTRODUCTION: Does one's interest in religion lie with what he can give or what he can get?

- I. THE GETTER IS A LOPSIDED CHRISTIAN.
 - A. Comes to church to enjoy himself, demanding a certain atmosphere. He decides whether he likes the preacher and the preaching.
 - B. He insists that people treat him just so. He requires a certain amount of praise and handshaking, wants his ideas to be accepted.
 - C. He longs for heaven, sings, "O land of rest, for thee I sigh." I wonder why some who do so little should be so weary.
 - D. He may be sincere but he grows selfish.
 - II. IT IS BETTER TO GIVE THAN TO GET.
 - A. You find that, as you give out of the fullness of your heart, God replenishes and overflows you.
 - B. Examples: At Cana the wine vessels were refilled. The widow's oil continued to flow as it was used. The manna was good only when used.
 - C. There are distinguishing marks of one who is determined to be a giver.
 - 1. He comes to church to contribute, to enrich the lives of others. His songs, his words, his spirit, his face—all contribute something.
 - 2. He demands nothing in return for the help he can give.
 - 3. His thought is not how people treat him but how he treats them. He will support any reasonable idea. Boosts every preacher, receives every message.
 - 4. He regards religion, not as something to enjoy, but to use. Ready at every call for volunteers. Responds to every financial need.
 - III. THE GIVER IS HAPPIER THAN THE GETTER.
 - A. He knows happiness not found by seeking it, but by losing self in service.
 - B. Through accepting Christ, receiving the Holy Spirit, obeying the Word, he serves and gives out of the fullness of his heart.
 - C. Giving all is the secret of happiness. Give and ye shall receive.
- CONCLUSION: Perhaps you cannot be a giver because you have not enough of grace for yourself. You may be spiritually empty, you have never received Christ as Saviour; or you do not possess the Holy Spirit in sanctifying fullness. Let God fill your life, then find your highest happiness in giving.

DONALD H. STRONG, Pastor
East Rockaway, New York

THE SINS OF OMISSION

TEXT: Jas. 4:17.

INTRODUCTION: There are very few hypocrites, not many Pharisees. Their wrong hurts the Kingdom, but not as much as the good left undone by good people. We are responsible to God for the failures caused by neglect, carelessness, delay, or refusal.

I. THE OMISSION OF DUTIES COMMANDED IN GOD'S WORD IS SIN.

- A. Righteousness is both negative and positive. "Thou shalt not," "Thou shalt."
- B. Text shows the importance of full obedience.
 1. Some Christians do not need this reminder—others do.
 2. No excuse justifies us in any disobedience.

II. SCRIPTURE GIVES US MANY PLAIN EXAMPLES.

- A. The Pharisees, known as spiritual people, yet with wrong hearts (Matt. 23:23).
- B. The unfaithful steward (Matt. 25:28).
 1. He did no wrong, nor any right—would not use his possessions for God.
 2. Drove his car empty, his phone was silent about the gospel, would not reach to his hip pocket for a financial need.
- C. Ananias and Sapphira (Acts 5:1).
 1. Had some interest in the work—sold their possessions.
 2. They just kept back part—perhaps intended to give it to some "independent" work.
 3. The condemnation on them, how stern a lesson!
- D. Those who ignored the strangers, the hungry, the sick (Matt. 25:41).
 1. To omit deeds of Christian mercy is to insult Christ.
 2. Is this not a call to missionary concern?
 3. See the severity of the judgments.

III. CONSIDER THE RESPONSIBILITY OF CHRISTIAN USEFULNESS.

- A. There are seven things to which every Nazarene is pledged by his vows.
 1. All are good, and to break one pledge is sinful.
 2. Because all are commands of God, and because the Christian keeps his word.
- B. These are: Christian courtesy, church support, helpfulness to the household of faith, personal devotion, faithful attendance, ministering to the needy, personal witnessing, and invitation.
- C. Christians too will go to the judgment.
 1. To determine rewards, to judge how well we did right, to reveal the good we would not do.
 2. Some will be embarrassed and shamed.
 3. Do not mistake self-confidence for the commendation of the Spirit.

CONCLUSION: You can contribute in many ways to the church, to help bring revival power.

DONALD H. STRONG, Pastor
East Rockaway, New York

FUNDAMENTALS OF STEWARDSHIP

SCRIPTURE: Matt. 25:14-30

TEXT: I Cor. 4:2

INTRODUCTION:

- A. The gospel deals with all that a man is—body, soul, and spirit—his person (I Thess. 5:23).
- B. The gospel also deals with all that a man has—his possessions. This involves stewardship.
- C. In the matter of stewardship are some fundamentals which all of us should know well.

I. OWNERSHIP. God owns all.

- A. Creation. (Gen. 1:1; Ps. 24:1; Ezek. 18:4)
- B. Preservation (Dan. 5:23; Acts 17:24-28)
- C. Redemption (Isa. 43:1; I Cor. 6:19; I Pet. 1:19-20)
- D. Consecration. We are His by our own free will.

II. STEWARDSHIP. Man is a steward.

Steward defined as one who is entrusted with goods or property of another; thus one who manages or oversees for another or others.

- A. Of person—"me"
- B. Of possessions—mine

1. Acquisition

- a. John Wesley in a sermon on money said, "Make all you can; save all you can; give all you can."
- b. Christian is responsible to secure best possible for body, mind, and spirit.
- c. Christian is to acquire honestly within the limits of the Ten Commandments, I Corinthians 13, and Sermon on Mount.

2. Conservation

- a. Wastefulness is sin.
- b. Seek golden mean between being spend-all or a miser.

3. Distribution

- a. Time
- b. Talents
- c. Money and goods

III. ACCOUNTING. We must give account of our stewardship

A. Certain. The fact of our giving account is sure.

B. Basis

1. Not according to amount entrusted
2. Not according to amount gained
3. According to faithfulness

C. Results

1. Commendation—where faithful
2. Condemnation—where unfaithful
3. Compensation—reward or punishment.

CONCLUSION: May ours be: "Well done, good and faithful servant" (Matt. 25:23).

B. W. DOWNING, Pastor
Meridian, Mississippi

A CHARGE TO KEEP

SCRIPTURE: I Pet. 4:1-11; I Cor. 4:1, 2

TEXT: I Pet. 4:10

INTRODUCTION:

- A. Stewardship is more than tithing; it is all-inclusive—time, talents, energy, personality, etc.
- B. But a church must exercise stewardship also. We have "a charge to keep."

I. OUR PRIVILEGE

- A. True light of God shining on our hearts and minds.
 1. The true interpretation of the Bible as foundation of our doctrines and lives and ministry.
 2. We have heard the message of full salvation.
- B. Enjoy presence, power, and love of the Holy Spirit abiding in our lives.
- C. In true sense we are in Pentecostal succession.

II. OUR STEWARDSHIP

- A. The Church in general has a stewardship.
 1. Salt of the earth.
 2. Light of the world.
- B. Holiness church includes these things above, plus stewardship of:
 1. Message—holiness! "Christianize Christianity."
 2. Mission—spread these truths world-wide.
 3. Might—Holy Ghost! Potential, prayers, moments, abilities.
 4. Manner—holy living, as well as inner spirit!

III. OUR PERIL

- A. Peril of failing—poor stewards. Become satisfied with small accomplishments instead of major victories.
- B. Peril of faith that does not venture.
- C. Peril of service that does not serve. (Serve minor or secondary interests rather than God and Kingdom first.)
- D. Peril of material resources not practically consecrated.
- E. Peril of prayer that is not persistent and intercessory.

IV. OUR ACCOUNTING

- A. Its certainty.
 1. Nations are to be judged.
 2. So are churches (note Revelation 2; 3).
- B. Its character. A day when God sets.
 1. Accomplishments over against opportunities and open doors it had.
 2. Activities compared with its privileges.
- C. Its consequences.
 1. Revelation.
 2. Regrets—see where failed because of carelessness, failure to follow Christ as closely as possible, satisfied when should have had passion for the souls of men.
 3. Rewards—to the truly faithful.

B. W. DOWNING, Pastor
Meridian, Mississippi

THE SUPREME PATTERN

SCRIPTURE: I John 3:11-24

TEXT: I John 3:16

INTRODUCTION: While thinking on the question, "What does the Christian owe in example to those in the world around him?" the text was brought to mind. How well it answers the question, and what a great pattern it lays out for the Christ-filled life!

I. THE SCOPE OF THE PATTERN. "Greater love hath no man than this, that a man lay down his life for his friends."

A. Jesus laid out His life for others.

1. In His own spirit and life He was an Overcomer.
2. He was always attentive to the needy.
3. He gave His life, "I lay it down of myself."

B. The Christian should follow His example, "And we ought to lay down our lives for the brethren." If it might be argued that brethren does not mean the world around us, then recall Jesus' story of the good Samaritan.

II. THE EQUIPMENT NEEDED ACCORDING TO THE PATTERN.

A. Jesus had a supreme purpose, "My meat is to do the will of him that sent me, and to finish his work," and, "I must work while it is day." The purpose was noticeable in all He did.

B. His will was always subject to and co-operative with the higher plan. "The works of him that sent me"; note His prayer in the garden.

C. But the following of His purpose and the set of His will were only made possible by the grandeur of His love (John 3:16 and the text).

D. We ought to equip ourselves as He did. "As he is, so are we in this world"; "The servant is not above his lord." We need a real purpose, God's will, and divine love.

III. FINISHED WORKS OF OUR EXAMPLE.

A. Purchased our salvation (Gal. 1:4).

B. Was exalted into heaven (Eph. 1:20-23).

C. Shares His power, peace, joy, and hope with His people.

CONCLUSION: If we follow the pattern of Christ, we may expect to join Him in:

A. Helping to save others.

B. Making it safely home to heaven.

C. Sharing with those about us all the benefits of His life, whether here or there.

T. A. BURTON, Pastor
First Church, Corpus Christi, Texas

Solitude

Any man is what he is when he is not being watched.

—ROY L. SMITH
Christian Advocate

THE MASTER OF THE VINEYARD

TEXT: Mark 12:1-12

INTRODUCTION:

- A. This one of Jesus' most important stories, found unchanged in three of the Gospels. Given in the last week of His ministry.
- B. This is one of the most pointed parables intended for the Jews.
- C. But as Jews were morally free, so are all people, and the story is timeless.

I. GOD'S DAY OF CREATION:

- A. God's wisdom and love in creation. "Planted a vineyard."
- B. A fruitful world. "That he might receive . . . of the fruit."
- C. A safe world. "Set an hedge about it."
- D. A world of activity. "Dugged a place for a winevat."
- E. A world with a forward vision. "Built a tower."

II. AFTER CREATION CAME A DAY OF STEWARDSHIP.

- A. "He let it out to husbandmen."
- B. This fruitful world is man's to use for good as a steward.
- C. This beautiful world is man's to enjoy.
- D. This world of activity is man's to make a living and a life.
- E. This world of vision is man's to see afar the glory of God, to seek first His kingdom, to lay plans for the day of accounting.

III. DURING THE DAY OF STEWARDSHIP WAS A TIME OF GRACE AND WAITING.

- A. Though the stewards betrayed their responsibility, the Master sent many messengers, who were insulted, killed. They were God's best men.
- B. Then the Master sent His Son. "They will reverence him," the "wellbeloved." See the process of moral decay in the husbandmen.
- C. Yet through all this the Master of the vineyard was patient and merciful.

IV. AFTER THE DAY OF WAITING COMES THE DAY OF FINAL RECKONING.

- A. The Master of the vineyard will return in Jesus Christ.
- B. We plan for the world of tomorrow, of atom power and pensions and security, but must remember God will come for an accounting from us and the Church. Signs of His coming multiply.

CONCLUSION: What have you done with the messengers and the message? How are you using your resources? Are you good and faithful?

DONALD H. STRONG, Pastor
East Rockaway, New York

Failure

Failure is the path of least persistence.

—Sales Maker
(Hardwick & Magee Co.,
Philadelphia)

"SO GREAT SALVATION"

SCRIPTURE: Hebrews 1:1-2:3, 9-10

TEXTS: Hebrews 1:3-4; 2:9

INTRODUCTION: The person of Christ is the very heart of the Christian creed. Without Christ there is no Christianity. Christianity is Christ.

Christ shared with the Father in creation (John 1:1,3; Gen. 1:1-3).

We see throughout God's Word the relationship that exists between Jesus and man.

I. BECAUSE OF HIS SOVEREIGN POWER, GOD MADE ME.

God said of the Son: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10). "All things were made by him, and without him was not any thing made that was made" (John 1:3; also Neh. 9:6).

A. The created universe is marvelous. "The heavens declare the glory of God . . ." (Ps. 19:1).

B. But man is the crown of all His creation (Ps. 8:3,9).

1. Man is made in God's image (Gen. 1:26-27).

2. Man has an eternal soul.

C. Something went wrong with this beautiful scene of the perfection of God's creation—when man sinned!

II. BECAUSE OF HIS AWFUL HOLINESS, GOD JUDGED ME (Heb. 1:9).

A. Sin entered the human race when Adam sinned.

B. The human race is enslaved to sin (Jer. 17:9; Isa. 53:6).

C. Death is the penalty for sin (Gen. 3:3; Rom. 5:12; 6:23; Ezek. 18:20).

D. A gulf was fixed between man in his sin and God in His absolute holiness.

III. BECAUSE OF HIS SACRIFICIAL LOVE, GOD REDEEMED ME.

A. God still loved man though He judged against his sin; He wished to reconcile man with himself (John 3:16).

B. The Creator became as His created to redeem him (Phil. 2:5-7).

C. Christ stepped lower at the Cross (Phil. 2:8).

D. God had never known death, but Christ laid aside His deathlessness and died the death of a man for our salvation.

E. He died, but He rose from the tomb in glory, the Victor over death.

CONCLUSION:

"Worthy is the Lamb that was slain . . ." (Rev. 5:12).

"Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

"All hail the power of Jesus' name!"

—HAROLD M. DANIELS, Pastor
Spokane, Washington

THE RICH FOOL

SCRIPTURE: Luke 12:16-21

TEXT: Matthew 6:33

INTRODUCTION:

It was the purpose of Jesus in His teaching and preaching to emphasize the right relationship that is to exist between a man and the material things of this world. By precept and example the Lord Jesus taught the proper conception of stewardship. The Master was very careful in the choice of terms He used in appraising people, so that we may give diligent attention when He terms a man "a fool."

Three distinct accusations are brought against this rich man whom Jesus called a fool: That of—

I. HIS CARNAL SECURITY

- A. Security for his goods. He put too much confidence in earthly means of security. Barns do burn; thieves do steal; storms do, destroy; and God has a mysterious way of reaching into a man's coffers!
- B. Security for his happiness. Poor wretch! He thought happiness and contentment were secure for him because he was rich in this world's goods.
- C. He, like millions of others, hadn't learned that the only sure and safe places of deposit are the bank of heaven, and the barns of God's vineyards to be used at His discretion.
"Lay not up for yourselves treasures upon earth . . ."
"Seek ye first the kingdom of God, and his righteousness . . ."

II. HIS COMMON SELFISHNESS

- A. Thought only of his own selfish interests and pursuits.
- B. Filled his barns, sat back in ease and luxury, while the poor went hungry and God's cause suffered.
- C. The center of his universe was self!
In his inner being he was surrounded by mirrors, and in every direction he looked he saw self.
No window upward to see God.
No window outward to see needy mankind.
If he had any window at all in his soul, it was the window of greed, through which he gazed with lust and envy for a few more paltry dollars.

III. HIS CARELESS STEWARDSHIP

- A. He regarded himself as sole owner, but God placed him here as a steward who will give an account at the judgment of his stewardship.
- B. He might have been a wise farmer, but he was a foolish steward.
- C. He forgot God in life but faced Him at death and the judgment.
"What shall it profit a man, if he shall gain the whole world . . .?"

DOYLE C. SMITH, Pastor
Asheville, North Carolina

BOOK BRIEFS

Book of the Month Club Selection for February

THE MAN WHO FORGOT

By Clarence E. Macartney (Abingdon, \$2.00)

In the libraries of many of our ministers there is almost a Macartney section, so prolifically has he written and so well. Over a score of books have come from the vigorous pen of this well-known religious preacher and writer.

The Man Who Forgot comes out of the years of retirement after more than forty years of active ministry. But the writing and the thought-content have still the penetration and warmth we have come to expect from Macartney. The book is a series of sermons on Bible characters—a type of thing where he excels. The Chief Butler (with Joseph), Cyrus the King, Herod the Great, Simeon, James, Uzziah, Cain and Abel, Rehoboam, Luke, Trophimus, Gaius, and Lazarus: these are the men who walk before us once again as Macartney lights a flame under the scriptures which tell the story of each. And using a bit of God-given imagination (without which all preaching is as dead embers) the men tell their tale in unforgettable tones. Lessons this weary world needs are gathered up in this volume.

THE EFFECTIVE CITY CHURCH

By Murray H. Leiffer (Abingdon, \$3.50)

The problems associated with a church in the city are far greater than many realize, and with the rapid changes in recent years, our city churches are facing decisions that will vitally affect their future usefulness. A failure to fully understand the problem, or a mistake in the decision, may limit the effectiveness of the church for its entire future.

The Effective City Church is a guide to the city church pastor in studying the city and community in which his church is situated, in assessing the probable future changes in the community, and in evaluating the effectiveness of the outreach of his church in the city and the impact of his church upon its constituency.

This is not a book on how to have a revival in my church this year, but one on how to build my church across the next twenty-five years so that it will effectively and increasingly reach people for God. It is an excellent reference book for every city pastor, and should be studied by every city church that is contemplating a change in location. (A. B.)

WHAT'S IT ALL ABOUT?

By Robert E. Goodrich, Jr. (Revell, \$2.50)

A series of seventeen short chapters purposing to give a palatable answer to the question which is the title, "What's It All About?" Discussions deal with such varied topics as God, Faith, Prayer, Perfection, Tears, Money, Pride. The title will cause many to buy it hoping for a full answer. However, the author deals all too superficially with deep-down issues. Perfection is an academic issue and there is no full cry toward a life of victory. Ministers will find many excellent illustrations but little evangelical help.

THE CHALLENGE OF CHRISTIAN STEWARDSHIP

By Milo Kauffman (Herald Press, \$2.50)

We do not hesitate to recommend this title. It is one of the best books I have read in this field during the past five years. Dr. Kauffman, president of Hesston College, has done extensive and painstaking research in the field and gives a clear, fundamental background to the entire concept of "Christian Stewardship." His book is well documented and it agrees fundamentally with the general position of the Church of the Nazarene.

Out of the ten chapters only two of them are strictly denominational, "The Mennonite Church and Stewardship" and "Improving Stewardship in our Churches." The other eight chapters are of a general nature and have very worth-while material in them. This book ought to be in the library of every pastor in the church. (S. T. L.)

THINKING ABOUT GOD

By R. L. Middleton (Broadman, \$2.00)

A layman writes in a devotional vein, and he writes well. This man knows God and knows also the broad stream of devotional and classical literature, and knowing it he dips in frequently to hand out refreshing cupfuls.

There is no significant theological reference in the book, and a wealth of illustrative material. Just a good book, worth several hours of your time, and one to which I think you will return with relish.

CALVINISM

By Ben A. Warburton (Eerdmans, \$3.00)

We Arminians can only expound our own theological point of view adequately when we understand the Calvinistic interpretations. And it is well, oftentimes, to read the other man's point of view to be well informed.

This book is a study of Calvinism by a student of Calvinism and one utterly devoted to that theological position. So an Arminian will read it with this in mind and will derive solid good.

It gives a historical background and also a chapter on Arminius (which you will find written with a distinct bias). The famous "Five Points" are thoroughly covered and then the author concludes with a study of the fruits of Calvinism.

Warburton is an English scholar and brings to his task a typical English thoroughness which you will soon discover as you read.

TOWARD A THEOLOGY OF EVANGELISM

By Julian N. Hartt (Abingdon, \$2.00)

In the attempt to make evangelism proper, the writer inclines to steal its rugged forcefulness, and the methods used in public evangelism are too largely declared obsolete. While offering a lot of helpful suggestions for content of evangelism, the book is weak at the point of evangelistic method. It is a liberal's view of the upsurge of evangelism in our times.

WHY I ACCEPT THE GENESIS RECORD

By John Raymond Hand (The Hoosier Schoolmaster). (Van Kampen Press, 75c).

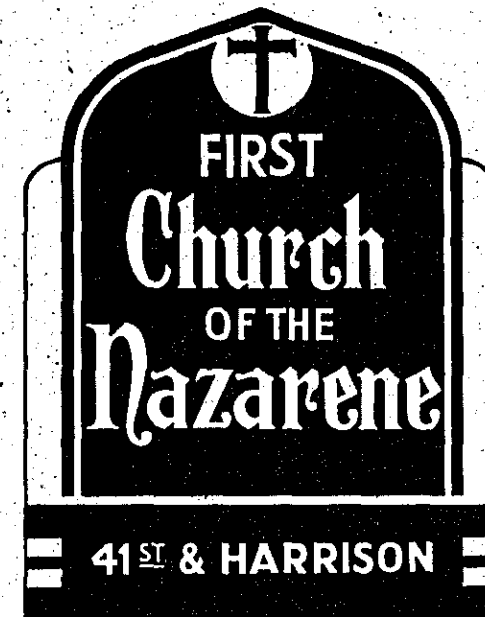
The evolutionary hypothesis is not as openly promoted now as in years gone by, but it is more subtle, rather than absent. Here is some fresh and very readable material in defense of the Genesis record of creation. The strain of humor throughout is seldom found in a discussion as scholarly and technical as this. You will find it a good book for reference for your high school youth when faced with the claims of evolution.

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