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GUEST EDITORIAL

A Message from the Past

At What Age Is the Preacher Best?*

By J. B. Chapman

OPPORTUNITY HAS BEEN described as liquid which flows continually and which can be stayed only by being used. But men also refuse to remain the same—preachers as much as others. Years do strange things for preachers: sometimes they improve him, sometimes they retard him; but always they make him different. And for this reason a preacher is always better for some particular field or task than he used to be or than he will be later. It is customary for churches to think that a pastor who served them successfully once can do so again, and for a preacher to think that he can go back to a former field and do as well as he did before. But it is always dangerous to go back. Few second pastorates, especially if they are separated by a period of years, are really successful.

When the preacher is young and unencumbered he can live on a small salary and endure hardships and stand against difficulties, led on by his hope of a wider field. But later that same salary would discourage him and that same field would lose its romance. It is the same salary and the same field in each case, but one time the preacher passed them going

up and the other time he is passing them going down, and the direction one is headed makes more difference than the rung of the ladder he is on.

But our point is that every age in the preacher's life is the best age for some field and for some service. This should be recognized by the preacher himself, so that he will not always despise his present estate. It ought also to be recognized by churches, so they will not think a preacher too young or too old for useful service. There are extremes, of course, but every preacher should be ashamed if he comes to years without having served an apprenticeship on something akin to hard scrabble, and yet he should beware of permitting himself to become a dreamer too soon, so that he will think to go back and do his former work again. Like men in other callings, we must do our best as we go along, and then we must go on. Today is our best day for something and if we have obeyed God all along we may rest in the thought that we are in our present field by God's ordering. There must be no weak dreaming of the past nor impatience of the future. But there must be justification of the past and preparation for the future by a devotion to our present task.

*Reprinted from "Preacher's Magazine," March, 1930.

Some of the Problems of Evangelism

II. A Look at Problems of the Evangelist

PERHAPS the reader will remember that last month we tried to open up a study of our evangelism, pointing out that it was imperative that all concerned sit down and look at both our mutual and particular problems incident to it. Rather arbitrarily, let us note first some of those problems which relate to the average evangelist which make his work of effective evangelism difficult. All of these problems, of course, do not exist in every revival nor do they all beset every evangelist. However, they are representative of issues which do plague evangelists in their all-important work.

1. Perhaps one of the most common and most devastating problems which faces the evangelist is when he moves into a church for a revival only to find that the church has laid little or no foundation in prayer. There has been no way to this day to have a Holy Ghost revival without prayer—much prayer. For the church to expect an evangelist to have a successful revival without this preparation is to expect the impossible. Result: The possibility of misunderstanding between pastor and evangelists and the temptation to the evangelist to attempt to produce results through human means. Cure: The pastor and people must accept prayer responsibility before and during the meeting.

2. Or the evangelist is called for a revival for the purpose of winning

unchurched people to Christ and he finds that there has been little or no preparatory visitation. Special revival services today as a rule do not draw new people as they once did. They reach new people when these have been contacted previously, have been coming to services occasionally, and have begun to sense their own spiritual needs. Visitation—personal, impassioned, purposeful visitation—must stand as the twin heartthrob with prayer if a campaign is to be a revival. Result of failure: Few or no unsaved people in the meeting to whom to preach and the temptation to the evangelist to give the church a semblance of a move by unsettling the church people. Cure: An active visitation program worked out with the full knowledge of the evangelist as plans for the meeting are laid.

3. These are symptoms of the more serious disease, the lack of real revival purpose and passion on the part of the church. True revival does not result from partial attendance and marginal interest on the part of many of the members—even official members—of the church. The church must carry its share of the burden of revival—in prayer, in attendance, and in every other way possible. The evangelist should not be expected to have to spend the ten days of the meeting stirring the "saints" to get under the load of the revival. This should have been their desire when

they called him to come to their community. It is not "his" revival but "theirs." Result: The evangelist is expected to carry the big end of the load, stir the indifferent church, attract the outsider, and have a revival—all in ten days or less. Cure: Let the pastor and church learn that revival is a co-operative effort. The church must get under the burden.

4. Perhaps a more subtle problem is caused by that pastor who, consciously or unconsciously, expects the evangelist to bring about in ten days all that he as pastor has failed to do in a previous six months or more. True, we expect the revival to be the culmination of many months of prayer and labor. However, it can never make up for the gross failures of the months past. Now and then there are pastors who expect the "new voice" to solve problems in the church, bring order out of chaos, harmony out of confusion. The moment the evangelist lands on the job that pastor begins to brief him on all of his problems, especially the ones he hopes the evangelist will deal with during the meeting. He hopes that the revival will be the magic wand which will put members on the books, money in the bank, people in the pew, and generally pull his chestnuts out of the fire. Result: The pastor brings abnormal pressure to "solve a few problems," get a maximum of seekers, or otherwise "produce." Cure: All must remember that the evangelist's sole, primary task is to get people saved and sanctified. There will be indirect benefits of true revival, to be sure, but to focus on these is to miss both the primary and the secondary results.

5. Deep-rooted and all but undefinable is the too frequent lack of "team" confidence between the pastor and evangelist. As in no other endeavor, the revival campaign must

proceed on co-operation and inter-confidence. And yet too many times the evangelist is called, the services are turned over to him, and the pastor and people look on suspiciously with a "now show us what you can do" frame of mind. But in such an atmosphere of uncertainty and near suspicion, the evangelist has already been robbed of his greatest asset for success—the spirit of oneness with his colaborer and with the people. Result: The evangelist is tempted to spend time and energy "winning his crowd" and in convincing the pastor that he is all right. Cure: All must realize that the depth of confidence should prevail. If there is a lack of such confidence, then that evangelist should never have been called in the first place.

6. This attitude reflects on into the program of the revival also. The evangelist is called for the purpose of leading the particular church to a revival. He is expected to come with ideas, a prayer program, a visitation program, and with a plan of services which he feels God has given him for this particular meeting. All too many times, however, he finds that pastor and people are only halfhearted in following the program which he suggests. It would almost seem that they do not really want a revival, for the evangelist has to beg and coax to get people to pray, to invite, to bring people to the meeting. Actually, the church board calls an evangelist in essence saying, "We want, and are in a measure ready for, a revival at any cost. Come and help us in this endeavor." But (judging from experience) the church board instead says, "We have been told we should have a campaign twice a year and the time has come. We're busy and preoccupied but we would be glad to pay you to come and use the pulpit and our church for ten days. Stop by on the

way here and pick up a revival—cheap." Result: No revival. Cure: Pastor and people must see there are no cheap revivals, there is no way an evangelist can produce a revival when they are only casually concerned.

7. We should turn to the more personal problems of the evangelist, problems which most evangelists lock in their hearts and share with no one outside of their families. The matter of inadequate entertainment is one of these. The evangelist is "on the road" week after week, year after year. He builds certain habits of eating, study, prayer, and recreation. He is entitled to his particular habits just as anyone else is entitled to his. There is no way that one can rebuild his habits every two weeks and still be at his best. That is, as pastors and people, we should be ready to provide for our evangelist in a way that would fit in best with the habits by which he lives and not expect him to immediately adjust to ours. Habits of work which to one are conducive to efficiency may be completely confusing to another. Habits of eating which are normal for one family may be hopelessly distressing to another. Of course, as with every problem, there are two sides to this one; but a pastor should see that, for efficiency's sake if for no other, he should do his best in providing entertainment for the evangelist. And no evangelist worth having in the church will balk if the pastor and people have done their best. A room (hotel or motel) where the evangelist can be alone to study, pray, and plan his own day is ideal. A plan for meals which will allow him to plan his

hours and choose his food is best. If such is not possible (and in some places it is not), then pastor and people should work out the entertainment so that it is the nearest to the ideal that is obtainable. And the evangelist does not "expect" this. It is the minimum responsibility of the church to provide it and it is to their advantage to do so. Result: An evangelist who cannot get to his room to study and pray because it is too cold (or too hot), or who cannot keep up with his work because there is no desk or table in his room, or whose system gets out of "kilter" because of abnormal eating habits, is not prepared to give his best in the meeting and is subject to the temptation of irritation because of the thoughtlessness on the part of pastor and people. Cure: Obvious.

8. The most pressing material problem at the moment is, of course, the inadequate remuneration that the evangelist receives over the period of the year for his services. And here the doors of suspicion and accusation swing wide open. It is a mutual problem of course, but at this point we want to take a look at it from the viewpoint of the evangelist. Since there are a number of factors which must be seen and since there is some data which should be presented, we shall take next issue to discuss the matter more fully than space here will permit.

Meanwhile, are you thinking through on these problems which relate to our evangelism? What is presented here can at best be only provocative.

SALESMANSHIP

The first job of an interview is not to sell the prospect the idea of buying. It is to sell him the idea of listening.—*Nylie Review*.

Golden Anniversary Year

FOR THE CHURCH OF THE NAZARENE the year 1958 will be one of celebration, for it marks the Fiftieth Anniversary of the organization of the church. Beginning in January with the Conference on Evangelism and continuing throughout the year there will be special emphases and special features. It will be a year of outstanding growth numerically, financially, and spiritually.

The anniversary observance begins with a Watch-Night Service, December 31, with a special emphasis on Bible reading in all of the churches during January. It moves on through the spring with a goal set for a million dollars for missions on Easter Sunday. If reached, this will be the largest single offering for this purpose in the history of the church.

Details on the various projects can be secured by our ministers from the *Nazarene Pastor*. Certain helps for various phases of the observance will be released in the *Preacher's Magazine* from time to time, and the emphasis throughout the year will be upon our early history as a church. Our cover features will be of early Nazarene leaders, pastors, teachers, and evangelists—some of whom have

not appeared in recent issues of the magazine. We are featuring a short article each issue during the year from the pen of Dr. J. B. Chapman, long-time editor of the P.M. and influential in the history of the church as a preacher, an educator, and general superintendent. These articles have been gleaned from back copies of the P.M. by Leroy Guyett, pastor at Omaha, Nebraska. Many of the special sermon outlines will be from the files of early church leaders.

May we urge our Nazarene pastors to "plan big" for this year and to achieve a measure of personal gratification out of the observance because of personal participation. Let each of us feel the responsibility which is ours of leading our people in these significant projects which will not only help them see the values of the past but which will also help them grasp hold of those in the future. May we ask our friends who are just loyal boosters of the P.M. to be patient with us as we thus "celebrate" and may we even dare ask that, in spirit, you join with us as we take time to thank God for the way He has helped us hitherto.

—EDITOR

GREAT OR SMALL

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that does God's will.
Then hold my hand, most gracious Lord;
Guide all my goings still;
And let this be my life's one aim,
To hear and do Thy will.

—Anon.

The Preaching of Allie Irick

By James McGraw*

HE COULD FEED my soul more than any preacher I ever heard."

This was the tribute paid to Allie Irick by one who had listened to his preaching far more than four decades, had known him better than any other person had ever known him, and had watched him develop into one of the most successful evangelists of his time. This was the tribute of his devoted wife, a brilliant preacher in her own right and a discerning judge of excellence in pulpit ministry, Emma Irick.

"I never tired of hearing him in all the forty-two years I listened," she declares. Such apparent extravagant praise might be summarily discounted coming from some people, but a personal acquaintance with Allie and Emma Irick makes one agree that there is no exaggeration in this statement. Those who heard Allie Irick preach might find, if they tried hard enough, some fault to criticize; but they could never say that his preaching was dull. One just didn't get tired of listening when Brother Irick was preaching.

Born in the home of a small town doctor who preached holiness when he was not practicing medicine, Allie Irick grew up in a Christian environment. His father, Dr. Solomon Irick, was a captain in the Union Army during the Civil War, and after the war moved to Fannin County, near Bonham, Texas. It was in the little village of Lamasco, Texas, that Allie was born into a family of sixteen children. His

mother, Allie Martin, died when he was sixteen days old, and it was only through the providence of God that the child survived.

Growing up in a home where the family Bible had a prominent place, young Allie saw his father help organize several Methodist churches, heard him preach scriptural holiness, and watched him give the land on which his church built a holiness camp and on which today a Church of the Nazarene stands as a monument to his sacrifice.

Allie and his brother, Solomon, were converted at the same altar in a summer revival under a brush arbor in Fannin County, and fifteen months later, under the ministry of Rev. Oscar and Nettie Hudson in Lamasco, the two brothers were sanctified the same night and called to preach.

From a beginning with little more than his "ten cent wool hat, a songbook, and a Bible," as he later described it, Allie Irick made a world tour and became widely known in the early holiness movement. He was a speaker in November of 1907 at a meeting of the Texas Holiness Association in Arlington, Texas. It was at this meeting that he met a young lady who attended as a representative of the youth of Peniel College, and they began a friendship which ripened into love and eventually resulted in a long and happy marriage together. Emma Wyland, the young lady, became Emma Irick that next spring in Ringwood, Oklahoma.

Mid-century Nazarenes are thrilled to hear of some of the experiences

of such pioneer preachers as Allie Irick, who, with his companion and colaborer, helped hew out the kingdom we see today. Mrs. Emma Irick, speaking to two hundred young ministerial students not long ago, recounted one such experience to their delight and encouragement.

"We went to a west Texas town," she remembered. "The train was late, and no one was there to meet us. The pastor didn't get in from a New Mexico revival until the meeting was nearly over! Our two boys had the whooping cough after getting off the train at noon. After we waited for some time, a lady running a cafe came to our rescue. She told us we were to stay up in the north part of town, and said her thirteen-year-old boy would show us the way and haul our big trunk on his donkey cart. We rolled the baggage on the two-wheel cart, and with him beating the sleeping donkey we followed him down the middle of the street of deep sand.

"Brother Irick led one boy, Ray," she continued, "and I carried the baby, Paul. Each had an extra grip to carry, one of those old-fashioned telescope grips. The sun was boiling hot, deep sand to wade through, people looking at us from every door and porch as we went through town. About halfway, I got so tickled at the sight we made that I had to set the grip down and hold my sides in laughter!"

This evangelistic team did not need any publicity for that campaign. No spot announcements, newspaper space, or revival posters were necessary. The spectacle of that evangelistic party following the donkey cart through the sand brought a capacity crowd out "to see the show."

Allie Irick was a student. He loved books, and often went without other luxuries so that he could buy more books for his library. He especially

enjoyed the reading of history, and often on his evangelistic trips weighed down his baggage with books. During his ministry he accumulated an excellent collection of the holiness classics.

An admirer of Dr. A. M. Hills, his preaching was doctrinal, scriptural, inspirational, and evangelistic. This writer has before him now a collection of some of Brother Irick's sermon outlines, and need he say they are handled with a sense of reverence and wonder? Here is one that he preached for the first time on December 18, 1938, on the subject "The Majestic Message of the Master." The text is John 14:6: "Jesus saith unto them, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Here are intriguing titles such as "Sight-seeing in Heaven," "Steps to Spiritual Altitudes," and "Pearls from Patmos." Here is an excellent exposition of I Corinthians 13, which he titled "The Trinity of Christian Perfection."

Here are holiness sermons from New Testament texts and holiness sermons from Old Testament texts. One is brought face to face with the claims of the full gospel in his sermon on "Job, the Model Man." Here is a convincing, clear, Biblical message on holiness from the text, Ephesians 5:32: "This is a great mystery: but I speak concerning Christ and the church."

Allie Irick was noted for his inspirational preaching. Few preachers could offer such a diet of spiritual food that would "feed the hungry soul" as did he. The common expression among pastors who had him for revivals was something such as this: "No evangelist I have ever had could build up my people and bless my soul like Allie Irick."

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Jesus Christ—Man's Only Hope*

(A New Year's Message)

By L. K. Mullen**

TEXT: *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (Hebrews 6:19).*

A few years ago one of our nation's newest submarines "turned turtle" and sank, trapping its entire crew in a watery prison. Feverish efforts were made to save them, but time ran out. The last message laboriously tapped out before their oxygen failed was this: "Is there any hope?"

That is the question that dwells uppermost in the minds of multitudes today. At no time in recorded history have so many asked, "Is there any hope?" Every corner of the globe has its tensions and its turmoils. The possibility of war is a constant reality. At a time when prospects for peace should be the best, we are forced to admit that there is no true peace.

One should not minimize the contributions made today's world by the UN, NATO, and other similar organizations. What these organizations have done is commendable. But they can never provide nor guarantee a permanent world security. Human nature is such that it refuses to submit indefinitely to any system of law and order.

The tensions of international and interracial relationships refuse to be

*Second Award, 1956 P.M. Contest.

**Pastor, Reformed Baptist Church, Yarmouth, Nova Scotia.

He enjoyed preaching on Bible characters, and one of his favorites was Job. Many of his illustrations were from Biblical sources, and the Bible-centered emphasis of his preaching was never overshadowed by any tendency to tell "too many stories."

Irick wasted no time in getting started. When he stood up to preach, he opened his Bible and immediately began by saying, "My text is found . . .," and he was under way. His introductions were short. The audience soon saw that this preacher was preaching, "not because he had to say something," as Bishop Whately often expressed it, "but because he had something to say."

One secret of Allie Irick's success as an evangelist was his deep love for God and His church. He said many times, "Friends are to be chosen above rubies." He had many friends, and the reason was that he was a genuine friend to those he knew and those with whom he worked.

His love for the Church of the Nazarene dated from its earliest beginnings. He joined The New Testament Church of Christ soon after his call to preach, and was among those present at the historic "wedding" in Pilot Point, Texas, when General Superintendent P. F. Bresee put the motion that established the church as we know it now.

Best known as an evangelist, Allie Irick served the church well as a district superintendent for several years. During the six years he was superintendent of the Hamlin District (now named Abilene District) he traveled more than 90,000 miles and averaged six new churches organized each year. As an evangelist he believed in giving time for home mission work, and it

was through his and his wife's ministry that such well-known churches as Ashland, Kentucky; Olive Hill, Kentucky; Birmingham, Alabama; and Shreveport, Louisiana, were organized.

When a stroke stopped him in January of 1934, he had averaged twenty revivals a year for thirty-five years, and there had been an average of a thousand people praying through every year in his ministry. He later described his momentary sense of panic when at Riverside, California, while engaged in a revival campaign, he was stricken. When he tried to rise after falling to the ground, then tried to crawl when he could not rise, then tried to cry out for help when he could not crawl, only to discover that his helplessness was utter and complete, he had a moment's feeling of panic. "Then," he said later, "Someone in a still, small voice whispered, 'It's all right; I'm right here!' and my panic left me."

He recovered partially from his stroke, and his life was extended another fifteen years, during which time he was able to preach again until a little while before his death three days after Christmas in 1949.

This article is being written in Mineral Wells, Texas, where it was that Allie Irick sat in a chair and delivered the first sermon he was able to preach after his stroke. His text was, "None of these things move me." An appropriate theme for one who served his church and his Lord so faithfully during all the fifty-two years of his ministerial life, and an appropriate theme for all the preachers who follow in the tradition set by such worthy pioneers in the holiness movement as the saintly Allie Irick!

relaxed. In spite of faithful efforts on the part of statesmen, relations between governments in many instances grow worse and worse. Man has not learned to respect his neighbor's rights and privileges either nationally or individually.

In the midst of man's dilemma, we see a banner raised on which is inscribed the answer to the question, "Is there any hope?" The banner reads, "Jesus Christ, the Hope of the World." In Jesus Christ and His cross is found the only panacea for the world's ills. The brightest prospect for 1958 lies in the fact that God still lives and His mercy endures. The cross of Jesus Christ still stands as an eternal witness to God's love and concern for lost humanity.

Note that in Jesus Christ is found:

I. *Man's Only Hope for a Personal Salvation*

Despite the economic and cultural progress of our generation, there remains a great vacuum in the hearts and minds of mankind. This vacuum is caused by the absence of spiritual and moral values. Man has never been able to learn that it is impossible to satisfy spiritual capacities with nonspiritual realities. Consequently, he still finds himself participating in a frantic quest for happiness. Frustration and despair are his only rewards.

Typical of the many heartbroken souls of our day is the wealthy young woman in New York City who wrote the following note just before she jumped to her death. "I have been everywhere. I have done everything. Life has nothing for me."

This is the picture of man in need of a Saviour. Truly that is the great need of our day. Man desperately needs a Saviour, whether he admits his need or not. Jesus Christ represents God's supreme effort to provide for that need. God's plan was perfect. The provision was adequate. In Jesus Christ lies man's only hope of personal salvation.

"A NEW CREATURE"

God's purpose to save men finds expression in the words of II Peter 3:9, "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." God wills to redeem lost humanity. He wills to perform a miracle in man's soul, so that he can become "a new creature in Christ Jesus." The nature of the human heart is such that by itself it persistently goes contrary to divine law. Man's inability to change his nature requires a higher power to do it. This God wills to do.

The experience of the new birth effects a threefold transformation in the heart of the believer. He suddenly realizes that the weight of condemnation and guilt has been lifted. His soul has broken free from the binding powers of sinful habit. He is a prisoner set free. He can lift his face heavenward and cry, "My Father."

Secondly, he finds that he is not the same man. "Old things have passed away." Possessing him are new desires, ambitions, and interests. "Behold, all things are become new." Truly, he has been regenerated, born again, and made a child of God.

Thirdly, he is made aware of a new attitude toward his fellow man. He finds an unbelievable "love of the brethren." Enmities disappear; hatreds are forgotten. His soul overflows with compassion for the lost. He feels a new sense of "belonging." He has been adopted into the family of God.

"EVERY CREATURE"

The extent of God's provision is unlimited. It includes all men. The words of the inspired apostle in Revelation 3:20 are unmistakable in meaning. "If any man hear my voice . . . I will come in to him." Equally clear are the words of Revelation 21:6-7: "I will give unto him that is athirst of the fountain of the water of life freely . . . I will be his God, and he shall be my son."

No one can say, "Redemption excluded me." Those who have taken this position have done so at the price of going against the clear call of the Scriptures for all men to repent, and be saved.

II. Man's Only Hope for a Pure Heart

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Sins need to be forgiven; sin needs to be cleansed. God's grace provides for both.

In conversion our sins are dealt with finally and completely. In entire sanctification our sin is dealt with in the same manner. Someone may ask, "Why two works of grace?" At least one good reason is the fact that the unconverted soul does not realize a need of a second work. Conversion is required in order to see the need for entire sanctification. More convincing is the fact that God's Word makes a place for two distinct works of divine grace. Christ's prayer for His disciples was, "Sanctify them." The question put before the Ephesian

Christians by the Apostle Paul was, "Have ye received the Holy Ghost since ye believed?"

MAN'S NEED

Nothing short of a pure heart will satisfy the sincere seeker after God. As long as traces of sin exist in the heart of the believing child of God, it will be impossible to escape a conflict. The unsanctified nature refuses to live at peace with the new man in Christ. The normal outcry of one experiencing this civil war in the soul is, "Who shall deliver me?"

The provision for this need is found in the Cross. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

The experience of a pure heart is necessary for spiritual well-being. It is equally necessary from the point of view of mental and physical health. Inner harmony of the soul is a fundamental requirement for normal mental behavior. The concept of a pure heart is valid both spiritually and psychologically.

GOD'S COMMAND

God's specific command, "Be ye holy," cannot be lightly ignored. Holiness is a minimum prerequisite for full harmony and fellowship with God.

It is not thinkable that God would demand something of His children that was impossible to perform. Nor would God penalize His children for that which they could not do. To do so would be the height of irrationality. Yet scripture makes holiness a demand of God and points out that without holiness "no man shall see the Lord" (Hebrews 12:14).

Holiness is the norm of Christian conduct. Any level of living short of this is necessarily below God's minimum standard for Christian behavior.

Let us have pure hearts today even as did those of the early church (Acts 15:9).

III. Man's Only Hope for a Permanent Peace

The record of history reveals the fact that men have always been in conflict with one another. The two sons of our first parents could not dwell together in peace and harmony. Hatred and jealousy caused the blood of Abel to flow. The pattern has been the same ever since. In spite of his rich endowment of talent and intelligence, the heart of man has revealed itself to be "deceitful above all things, and desperately wicked" (Jeremiah 17:9).

Little hope remains of man, by his own abilities, ever being able to bring a permanent peace to the world. What he cannot do on a national level is just as difficult to accomplish in his own heart. Peace of mind is a spiritual quality and cannot be put together out of a mere quantity of materials. Some have thought that peace could be found by pleasure, power, or riches. The quest for peace has been sincere enough but it has been in the wrong direction.

Jesus Christ is "The Prince of Peace." Apart from a knowledge of Him and His will there is no true peace. Peace is a heavenly gift, and to possess it requires a vital relationship with that realm.

THE WORLD'S LONGING

In spite of wars and much evil, there is evidence to show that a great portion of humanity honestly longs for peace. From the depths of men's souls there issues a great cry for something better than they have yet known or seen. Multitudes are hungry for a personal knowledge of God. Other multitudes, in the darkness and fear

of heathendom, hunger for something they are not even sure exists.

It is both heartbreaking and frightening to realize that millions of souls die yearly having never once heard the name of Jesus. In their ignorant state these people grope hopelessly for truth and certainty. Their only contact with the spiritual world has been through witchcraft and evil spirits. It is not strange then that their concepts of God and truth are somewhat twisted. These souls have no knowledge of peace. Their hearts are troubled and they are afraid.

THE CHURCH'S TASK

The greatest challenge ever laid before the Christian church is now present. With so much of the world in dire need of spiritual light and guidance, the church must prepare itself for a missionary effort hitherto unseen. This can be the church's greatest hour if her forces can be marshaled for immediate action.

Time is short. For if the church of Jesus Christ fails to challenge mankind with the gospel, then it will be challenged by the godless and atheistic gospel of dialectical materialism.

Where the church has been slow to go forward, communism has already done this. Whole nations have been won to communism because the church failed to reach them first.

Now is the time to organize, pray, plan, and pledge in order that the missionary ventures of the church can be carried out speedily and efficiently.

The new year presents a new opportunity. We must think of the word opportunity in terms of service to God rather than in terms of pleasure and self-indulgence. Jesus said, "The harvest truly is great, but the labourers are few" (Luke 10:2).

Looking back on a year gone by, we ought to see ways in which we can improve our service to God. Surely we can pray more, give more, and carry a heavier burden. If we feel "loaded" now, let us ask God for strength to carry a bigger load.

Looking ahead to the year before us, we need to see Jesus Christ as the world's only hope. It is our privilege to proclaim Him to the nations. Let our vision be clear and our faith be strong as we seek to do that task this year.

A BETTER YOU

"Your task—to build a better world," God said.
I answered, "How?
The world is such a large, vast place,
So complicated now.
And I so small and useless am,
There's nothing I can do."
But God in all His wisdom said,
"Just build a better you."

—DOROTHY R. JONES, in
P.E.O. Record

Commensurate Revelation

By James H. Whitworth*

PROGRESS IN REVELATION is accepted both by those who uphold the supernatural character of inspiration and by those who believe that all religious knowledge has evolved through natural processes. While evangelical thinkers carefully outline their concept of progressive revelation, they frequently fail to recognize that there can be evolutionary implications in a careless statement of unfolding revelation. Although all fundamentalists and less radical conservatives contend boldly for the miracle of divine revelation, they do not demonstrate explicitly how supernatural revelation fits into any scheme of progressive revelation.

I. The dispute over divine agency

Propagators of evolution have a ready interpretation for progressive revelation. According to these naturalists, the progress clearly evident in Old Testament religion provides positive confirmation for their belief in evolution. Because they think evolutionary development of religion is unquestionable, godless critics take the liberty to rearrange everything in the Bible that does not fit their preconceived pattern of evolution. All higher criticism sprouts from this usurped prerogative to tear the Bible apart and to put it together as evolution dictates. In such a rationalistic way of thinking, it is preposterous to talk of supernatural communication while affirming development in revelation.

*Normal, Illinois.

January, 1958

Super critics representing orthodoxy—such as Robert Dick Wilson, James Orr, Harold Wiener, John Howard Raven, Edward J. Young, and Merrill F. Unger—have blasted every defense of the higher critics. However, it is not enough to undermine the arguments of liberalism, for the defenders of the faith should demonstrate how progress in revelation is compatible with plenary inspiration. For this a modification of the theory of progressive revelation is in order.

II. The control over the timeless miracle

Much of the progress that is discernible in revelation can be accounted for as the accumulation of experience, but that does not explain all the facts. Basic to the Biblical idea of revelation is the miracle of communication wherein God made known truth which man could never have attained by natural processes. Such a concept of revelation necessarily implies that God could reveal whatever He deemed proper at any time in history. Hence supernatural revelation can never be forced arbitrarily to fit any scheme of development whether evolutionary or orthodox. If God is unlimited as to time and jurisdiction, He could have made known the same majestic truth two millenniums before Christ as He did in the days of John.

Man was the factor that qualified the content of revelation. For every communication of truth there had to be a man or a group of men capable

of receiving the message. Hence divine revelation was commensurate with the receptivity of the person to whom it was directed. If a prophet had a big soul, God was able to communicate profound truth. If the nation was dwarfed by apostasy, God was limited in the message He could send to the people. Obadiah may have been bigger than his word, but Edom was in no condition to receive lofty predictions. On the other hand, as far back as the days of Thutmose III and Amenhotep II in Egypt, God prepared a spiritual giant who had a soul colossal enough to comprehend the whole law. If such a genius with the caliber of Moses was really nurtured by Queen Hatshepsut and a godly mother, he could have written all the Pentateuch. After all the facts are considered, the impartial observer finds no objective reason to date any fragment of the law later than the last of the fifteenth century before Christ.

When the experiences of Abraham, Moses, and the prophets are set down in chronological order, clear progress in revelation becomes apparent. Part of the development was due to accumulation of knowledge, but another factor entered into the situation. The capacity to receive the things of the Spirit may be developed by living in accordance to the commandments of God. This potential of spiritual cultivation operates collectively as well as individually. As God's chosen people turned from their backslidings and renewed their covenant, more of them achieved a spiritual state wherein they could comprehend the deeper truths of revelation. Consequently, with each revival after apostasy, there was a definite upsurge of spirituality in Israel.

III. The destiny of the redemptive purpose

The visible effect of accumulated experience and cultivated spiritual

faculties was noticeable progress. However, this improvement was the fulfillment of divine purpose and not an accident of evolutionary mutation. Throughout the variegated scenes of time—dappled with the pallor of man's sin and the glow of his repentance—the indelible hand of God maneuvered history toward the foreordained design. Thus in spite of many frustrations caused by judgment-bound men, God finally accomplished the ultimate goal of His sovereign will. This irrevocable intention prescribed the preparation of a people able to conceive the climactic revelation of Jesus Christ. In fulfilling the eternal purpose to redeem mankind, God in no way robbed man of his right to decide his individual destiny. Invincible grace merely circumvented human obstructions to provide a way of salvation for all men.

The delay in movement toward final revelation was not due to the survival of the beast in the sons of Adam. Man never had to mutate through infinite stages of development before he overtook the Christian ideal in religion. The drag was due to sin. The lift of special revelation was limited by man's capacity to receive truth. Because of human weakness, many steps were needed to raise fallen man to the place where he could receive Christ. Each of these epochs in revelation was commensurate with the capacity of the Old Testament saints to receive it. Instead of being determined by natural stages of development, revelation was limited by man's receptivity to spiritual truth. Hence progress in revelation was governed by the reciprocity of God's eternal purpose with man's vacillating readiness to heed redemptive truth. Since the divine factor in any such equation is constant, the progress was therefore commensurable to the fluctuations in human comprehension.

II. A Holy Ghost Crusade Through Bible-centered Preaching

By C. E. Stanley*

What has happened in the life of the minister previous to his ascending the pulpit, in regard to prayer, will determine the work of the Holy Spirit's revelation of the deep truths of the gospel!

Still again, Bible-centered preaching must be preaching of the cardinal themes and truths of the Word. One must not be a "hobbyist" with a pet theme on which he specializes, but must plan in his ministry to develop all the graces in his flock. I do not discount the fact that evangelists may be strong on one truth or another, but I feel in the pastoral ministry that all the finalities of faith should be preached on. Christian doctrine in the fullest sense may be comprehended in these seven cardinal themes: God is, God created, God spake, God came, God redeemed, God is coming, and God will judge. The preaching of the fact that God is reminds of eternal law and a moral government of holiness; the fact that God created reminds men that they have a responsibility to God on the basis of His creation of them; the fact that God spake reminds that God has definitely communicated with man His purpose and will; the fact that God came speaks of the love of God that reaches out beyond justice; the fact that God redeems reminds of the awful reality of a burning hell to which man has consigned himself; the fact of His coming again speaks of the end of testing, and of life more

abundantly; and the fact that God will judge reminds us of the final reckoning for deeds done in the body.

Yea, we must preach on positives and not neglect the negatives. There are contrasts in color, in personalities and eternities, and there are "Thou shalt not's" and "Thou shalt's" in the gospel. To preach a rounded, Bible-centered gospel one must major on both the negatives and the positives of the gospel. To accentuate the one and neglect the other is to preach less than the whole gospel!

Some have erred in preaching the whole gospel because they felt that preaching a positive gospel was the authoritative gospel, and to preach the negative would seem to appear dictatorial. I have not found it so. It is my personal opinion that love can cloak the preaching of either. If our hearts are made fervent for the lost it is as easy to preach on hell as heaven, as easy to preach on the standards of the Bible as on the Cross of redemption. Let us not forget that in our congregations we have people living on both sides of the track and I don't mean geographically! No doctor would prescribe the same kind of medicine for all his patients. One prescription may be to reduce the weight of the body, while another prescription may be to cause the body to take on weight. No minister is preaching the gospel whose ministry leaves the impression that sinners are to repent, as it were, and believe in a measure or they will be damned to some extent. The other

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day I read these words, I believe from the American Bible Society, "Perhaps three-fifths of the world has some part of the Bible if not the whole of it in their mother tongue." I did not question the fact of the statement that said three-fifths have some part of the Bible, but I did wonder about how much of the world was getting the whole Bible even in America from our pulpits.

The minister who constantly fears the reaction of his people to the jarring truths of the Scriptures would do well to quit the ministry and get himself a job behind a ribbon counter! In Matthew 4:17, we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." From that hour we follow His ministry and find Him bombarding the citadels of deceitful hearts that were desperately wicked with the jarring truths that He hurled in love at them. He recognized man as a sinner from the crown of his head to the sole of his feet, and He did not say to do the best you can, neither did He say to reform or recite a creed, but repent. One can fairly hear Jesus preaching against the highest moral reformers of His day when He preached to Pharisees, calling them "whited sepulchres, . . . full of dead men's bones." Of course He did not teach that all men were as bad as some men, but He did teach that all men must be saved. To be sure, not all accepted His gospel, neither will all men accept it today. Everywhere that Christ preached there were two camps, those who wanted to enthrone Him and those who wanted to crucify Him.

I make no allowance for discourtesy or uncouthness in preaching the gospel, but I do wonder when John the Baptist had those who opposed his preaching, and Peter met the wrath of opposers, and Paul was driven from

city to city and jailed and beaten with stripes, why so many preachers today quake before so little opposition.

Let us remind ourselves over and over that we are to feed the flock and add to its number. There is something wrong with a flock of sheep that never lamb. Such is contrary to nature, and it is contrary to and a reflection on the gospel we preach to do nothing more than bury the sheep who die of old age. What is the meaning of the scripture that says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," if it does not mean that His Word will "not return unto him void"? We have a right to expect an increase when we preach it in power sent down from heaven. In the second chapter of Acts at the close of Peter's sermon, I read, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." In chapter 4:4, I read again, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Still again, we read that such a pattern followed the preaching of the early church, for we read in Acts 5:41-42: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." In Acts 6:7 we read, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." The secret of conversions was the Word of God increasing, and it increased as it was preached. Paul preached the gospel to Felix, and as it increased, Acts 24:25 tells us that, as Paul reasoned of

righteousness, temperance, and judgment to come, Felix trembled.

Recently I read an article on the church and her redemptive task by W. A. Elliott and he said, "Christianity is no longer a roaring, devouring Lion of Judah attacking evil and utterly destroying it. Rather, religion today has become a purring pussy, dozing in the lap of a luxurious and ease loving age. It is no longer a mighty wind sweeping the landscape clean of the stench of sin; it is rather a gentle zephyr fanning the cheeks of a mild mannered people who worship at the shrine of the gods of this world. This is so because the ministry is calm, cultured, contented, conventional and conforming. The dynamite of the gospel goes unexploded because fire is never prayed to the fuse. Modern preaching magnifies the safety and security of the saint while minimizing the peril of the sinner."

Yea, this is the condition when the ministry majors on current events, philosophy, and human behavior rather than preaching that there is a hell of brimstone and fire to shun and a heaven of perfection to gain.

Again, this is the condition when the opinions of agnostics and infidels are aired from the pulpit rather than

preaching the gospel in its simplicity. If we are to reach the world for Christ it will take a Bible-centered ministry. God's Word is authority! Quoting men and their opinions of certain passages does not strengthen the authority of God's Word. Hear Jesus as He says in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." To have a Bible-centered ministry we must absorb that Word, fill our minds and hearts with it. Make it the message that we preach, and any other material that we use should be but to open up its depths of meaning—certainly never to supplant it!

Let us preach from God's Word, for it is like a great tree of the forest whose roots penetrate the hills of eternity and fasten themselves in the Rock of Ages. Its 66 books form the trunk that the winds of infidelity and skepticism have been unable to shake across the centuries; its 1,189 chapters form the limbs; its 31,173 verses form its twigs; and its 3,366,880 letters are the leaves for the healing of the ills of the world.

Brethren, it is our job to preach it with the unction of the Holy Ghost and expect results, for it is the Lord who giveth the increase!

SALVATION FROM SIN

So many say there are so many kinds of religion in the world and that they all claim to be right and they don't know which is the right religion. I can give you a little touchstone by which you can determine that question for yourself. In considering any doctrine bring up this question: Does it save from sin? If it does, it is divine, for no one but God can do that. Bring that little question up to any teaching, to any dogma. Does it save from sin? If it leaves you in sin, it is merely human.

—C. W. RUTH
Herald of Holiness, April 17, 1912

I. The Propriety of the Preacher*

By Raymond C. Kratzer**

I beseech you . . . that ye walk worthy of the vocation wherewith ye are called (Ephesians 4:1).

In thinking of a discussion upon such a theme as the "Propriety of the Preacher" my first consideration would be to define the term and then break it up into its component parts with the thought of extracting meaning relevant to the subject.

The word propriety means; "Fitness, observance of a proper standard of conduct, or a sense of correctness."

In order to apply the term to the greatest advantage it would seem necessary to be rather specific in regard to many situations where preachers are prone to disregard propriety. However, in most cases impropriety is not so much the result of malicious disregard of a standard code of ethics, but rather it is a thoughtless lack of insight into the nature of things.

A careful and periodic perusal of the thirteenth chapter of First Corinthians will aid greatly in clarifying the issues and will help to temper one's actions.

I. PRUDENCE OF PROPRIETY

In the first place let us discuss *The Prudence of the Preacher*, viz., his ability to govern and discipline himself through the exercise of his reason. In other words to be a prudent minister of the gospel, one must develop skill and good judgment in managing his relationships with his church, his fellow ministers, and the world at large.

*Paper read at Idaho-Oregon Preachers' Convention.
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Too often in this regard there are preachers who deviate from the norm so far that they cast a serious reflection upon all their fellow pastors. Charity often prohibits one from correcting the situation, if indeed it could be corrected. The ministry profession is not so fortunate as a recent radio station which had an indiscreet speaker on their program. The announcer said at the close of his talk that the opinions expressed by the speaker were his own and not those of the station—or, for that matter, of anybody else in his right mind.

The Word indicates that "he that winneth souls is wise." Wisdom and prudence are indispensable in the pattern of successful ministry. We are all possessed of its kernel, but we must nurture it carefully if it shall come to fruition and produce a long and fruitful ministry.

In this matter of prudence so many things must be taken into consideration. Take for instance one's relationship with his church board. Some pastors are possessed of the idea that their church boards should be "rubber stamps" for every idea that crosses their minds. And if every plan or proposal does not receive a unanimous "Aye" he is thrown into the doldrums of despair. Two young men were concerned in the selection of something sad in the way of a story. One of them picked up the book entitled *The Last Days of Pompeii* and suggested to the saleslady that the book looked melancholy, and asked if she knew what Pompeii died of. She replied: "I'm

not sure, but some form of eruption, I believe."

Many a pastor's future has been killed by impropriety in the matter of handling church boards. Eruptions at this point spell disaster and woe. The pastor is not supposed to be an expert in any field except in the matter of the spiritual nurture of souls. Hence he has a church board to guide him in the directing of his financial program, his expansion needs, and other endeavors of Kingdom interest.

It is singular to note that prudence in the manner of getting a program across often succeeds in uniting a group. Premature forcing of issues can sow discord and muffle a clarion voice that tries to call the people to manifest the fruits of the Spirit.

Prudence is likewise needed in a preacher's relationship with his fellow ministers and to his district and general church program. If he is to enjoy the benefits of the church, he must support the program of the church. He is a fraternal brother with all his fellow ministers, and because of this there should burn within him a strong group loyalty. God says in Proverbs 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." The wise preacher will early learn that charity among the brethren is most important. As someone has said, "When you handle yourself, use your head; when handling others, use your heart."

II. POLICIES OF PROPRIETY

Each profession has a certain code of ethics—written or unwritten. Common courtesy forbids one to overstep these standards of conduct. For in-

stance, it would not be a good policy for one doctor to seek out his competitor's patient list and then put their names on his mailing program with the thought of supplanting his fellow doctor. Neither would he be ethically correct to be heard taboing the methods and character of his colleague.

However, it is too often true that preachers are guilty of trying to build their work at the expense of their fellows. Many forget that in the basic policies of deportment there is the ever-present law of sowing and reaping. To stoop to the temptation of worldliness, viz., to be guilty of the "pride of life" or worldly ambition by attempting to build up oneself at the expense of others, is to foster the frown of God. We need to remember the golden rule in our relationships with others.

Some preachers in their ethical deportment throw the book of rules out the window and proceed to drive down the road of ministerial achievement according to their own whims and desires, much like the proverbial woman driver. Someone has aptly outlined this gentle automobile pilot in these words: "A woman driver is one who refuses to take the straight and narrow path. When she holds out her hand, you can be certain she is either going to turn left, turn right, back up, or stop. She doesn't let her right hand know what her left hand has signaled. A man is always glad to give her half the road if he could find out which half she wants. Time, tide, and women drivers wait for no man. Among women drivers, one bad turn deserves another. Allowing the woman driver the right of way is chivalry, to say nothing of prudence."

Perhaps this definition finds a close corollary to some preachers in their policies toward their ministerial brethren.

In this regard it is important to exercise propriety concerning one's relationship with a former pastorate. Every pastor who leaves a charge should really leave it. There should be a sweet spirit of fellowship between the former and the present pastor, born of a mutual love for the people and their ongoing success.

Naturally, one cannot stand before the altar and hear the exchange of vows as young people unite their lives together, or dedicate their babies to the loving Heavenly Father's care, or stand beside your flock in hours of serious illness when life hangs in the balance, or try to bring comfort to the bereaved, without having your hearts blended together in love and affection. Some of these ties will be cherished throughout eternity. For this reason there is a profound sense in which it is impossible for a minister to leave his church.

However, if we really love the church, as we leave to go to a new pastorate we must leave all matters of leadership entirely and completely in the hands of the people and their new minister. We will want to continue to pray for the work, and be continuously eager for its progress, and cherish the continued friendship of its constituency. But it is not in the realm of propriety to initiate or keep sending back a stream of personal communications or to seek control in any way.

From the ethical point of view, the hardest task, but yet the crown of his ministry, is that when a pastor leaves a church he leaves it. As he moves on to other fields of service, his policy should be to bend every effort to make the move so normal, so owned of God and according to His will, that there should be no rupture at all, only a slight shifting of gears in preparation for greater progress than ever before.

Of course it goes without saying that any pastor leaving a church should have an ironclad policy of never leaving any personal debts that would in any way embarrass the church or the incoming pastor. One time I recall paying a visit to a businessman with the hope that I might interest him in becoming a Christian in due season. Of course I wanted him to have the highest regard for our church and through it perhaps win him to Christ. He inadvertently, with a bit of sarcasm in his voice, referred me to a former pastor who had left town owing him a bill. Years had now gone by, and no effort had ever been made to pay the obligation. This businessman dropped dead one day, and as far as I know never made any profession of religion. I wonder whose partial responsibility his loss will be.

It is conceivable that a man may forget a small bill, and thus innocently bring reproach upon the church. In order to prevent this, I think a pastor should have a policy of contacting any firms where he has had charge accounts and checking to see if there is anything on the books against him. If so, he should make arrangements to care for it. An ounce of prevention is always worth a pound of cure.

One further policy which should be mentioned is that of the use of great care in statements made from the pulpit. The minister is pre-eminently a specialist of the gospel. He should be able to speak with authority and understanding on the Bible doctrines until people will have confidence in the truth of what he says. By this same token, when he refers to other fields of learning by way of illustrating gospel truths, he should be wise enough to be sure of his ground. He is not expected to know all about politics, farming, science, etc.; but when he ventures into these fields, he should have searched out facts which would

find a listening ear to men in his congregation whose interests are in such fields. By transference, these individuals will sit up and take note of well-stated gospel truths made important by the thoroughness of the messenger.

Many a preacher's message has been hurt because he has made extravagant statements from the pulpit. Perhaps he has quoted pseudo-statistics,

made startling predictions, and drawn conclusions from isolated cases, thus breaking all the laws of logic and credence. Rather, the preacher should speak as one having authority based on facts which can be substantiated.

The Bible injunction to study to show ourselves approved unto God, workmen that need not to be ashamed, will be a policy well worth adopting.
(To be continued)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:2-5

ACCESS OR INTRODUCTION?

The second verse declares that through our Lord Jesus Christ "we have access by faith into this grace wherein we stand." The word "access" is *prosagoge*. Literally, it means "a bringing to." Besides this passage the term occurs in the New Testament only in Ephesians 2:18; 3:12. Ellicott favors translating it "introduction" in Ephesians. The question is whether it should be rendered that way in Romans.

James Denney says that *prosagoge* "has a certain touch of formality. Christ has 'introduced' us to our standing as Christians."¹ Christ is not only the Door but also the One who stands there to welcome us in.

Cremer argues for "access" rather than "introduction." But Sanday and Headlam take the opposite position. They write: "The idea is that of introduction to the presence-chamber of a monarch. The rendering 'access' is inadequate, as it leaves out of sight the fact that we do not come in our

own strength but need an 'introducer'—Christ."²

THE GLORY OF GOD

The word for "glory," *doxa*, has had a long and interesting history. Its original meaning was "opinion, estimation," and then it came to mean "reputation." In the Septuagint it took on a meaning not found in classical Greek, namely, "brightness, splendor." In this passage it seems to have special reference to the future glory awaiting the Christian in the next life. Sanday and Headlam comment: "It is the Glory of the Divine Presence (Shekinah) communicated to man (partially here, but) in full measure when he enters into that Presence; man's whole being will be transfigured by it."³

PATIENCE

The term "tribulation" has already been discussed at length in connection with its previous occurrence in 2:9. There it was noted that the figure of pressing out grapes is suggested by

*EGT, II, 623.

¹Professor, Nazarene Theological Seminary.

²Op. cit., p. 121.

³Ibid.

the Greek word *thlipsis*, and that of threshing grain by the Latin *tribulum*, from which comes "tribulation."

Paul says that we "glory in tribulations"—he certainly did!—because we know that "tribulation worketh patience." One can actually rejoice in hardship when he knows that great benefit will result from it.

"Patience" is the translation of *hypomone*. This comes from *hypo*, "under," and *meno*, "remain." So it literally means "a remaining under."

The word "patience" is really too weak a translation for *hypomone*. Denney says that the Greek word "has more of the sense of bravery and effort than the English 'patience'; it is not so passive."⁴

The real meaning is "patient, enduring, endurance" (Abbott-Smith). Thayer gives "steadfastness, constancy, endurance." He defines the word as follows: "In the New Testament the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings." The best translation is "endurance" or "steadfastness."

EXPERIENCE

The Greek word is *dokime*. It comes from the adjective *dokimos*, which means "tested, accepted, approved." It is connected with the verb *dokimazo*—"test, try, prove," and then "approve" as the result of testing. The noun *dokime*, used here, has this two-fold usage. It means first "the process of trial, proving, test" and secondly "the result of trial, approved, approvedness."⁵

The word occurs only in Paul's Epistles, where it is found with both senses a total of seven times. In the King James Version it is translated four different ways: "proof," "experience," "trial," "experiment."

Sanday and Headlam give a good definition for the word, as used in this passage: "the character which results from the process of trial, the temper of the veteran as opposed to that of the raw recruit."⁷ Denney defines it as "a spiritual state which has shown itself proof under trial."⁸ He also says: "Perhaps the best English equivalent of *dokime* would be *character*."⁹

It should be obvious that "experience" is hardly an adequate—if indeed an accurate—translation. The American Standard Version more correctly uses "steadfastness" instead of "patience" and "approvedness" in place of "experience." Perhaps the Revised Standard Version is still better—it is certainly more simple and clear—when it reads: "Endurance produces character." That says exactly what Paul meant.

SHAME OR DISAPPOINTMENT?

The fifth verse goes on to say: "And hope maketh not ashamed." The Revised Standard Version reads: "And hope does not disappoint us."

The Greek verb is *kataischyno*, which means "disgrace, dishonour, put to shame" (Abbott-Smith). But Sanday and Headlam would translate it here: "Does not disappoint," "does not prove illusory."¹⁰

SHED OR POURED?

The reason that hope does not disappoint us is that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." God's love, in the indwelling presence of the Holy Spirit, holds our hope steady.

The verb "shed abroad" is *ekchuno*, a late form of *ekcheo*. The dominant meaning of the latter, even in the King James Version, is "pour out" (eleven out of eighteen times). That

⁴Op. cit., p. 125.

⁵EGT, II, 624

⁶Ibid.

⁷Op. cit., p. 125.

is the way the former verb should be translated here. The Revised Standard Version correctly reads: "God's love has been poured into our

hearts through the Holy Spirit." Only by the baptism with the Holy Spirit can our hearts be filled with divine love.

From Behind My Pulpit

I See Those Empty Pews

By Willard B. Airhart*

THERE WERE quite a number of them last Sunday night—empty pews, that is. Far more than usual. Of course, we talked it over and decided that sickness and a long holiday week end had combined thus to humiliate us. There is usually a good reason or two for these occasional setbacks.

But I have been thinking about those empty pews a bit more in the last few days. Why were there so many of them unoccupied? The answers began to come voluntarily and pointedly.

Yes, some of the flock were sick. Yes, an unusual number of the faithful were out of the city. But could it be that some were not "church-going" because the pastor had not been as "home-going" as he should have? A telephone call might have been the necessary encouragement needed by another. Some of those uncontacted Sunday school absentees might have been inspired to return for evening service. Then there is the irritating thought that the evening services themselves might have become stale and powerless.

The hour for prayer and fasting was poorly attended last Sunday night. People weren't praying, apparently, as they customarily did.

Then there is the Crusade for Souls Now idea. Ah, there's the rub! The Crusade has not been working so well around here lately. Those invitations have not been going out. New contacts have been few. Most visitors have come on their own initiative, without any help from us. The fact is that our people have become complacent about their part in the Crusade. Yes, it's the people. But with utter candor, I must confess that above all of these reasons I hear a voice say, "Pastor, you are the key man!" And my reasons become a personal confession!

So the admission might as well be made, and the responsibility shouldered manfully, for those empty pews. Only the performance of some difficult tasks will solve that nagging numerical problem.

A Prayer: Lord, because we prayerfully and earnestly do the best we can to reach lost souls, may we, from behind our pulpits, see fewer empty pews. Amen.

*Pastor, Saskatoon, Saskatchewan.

⁸EGT, II, 624

⁹Thayer, "Lexicon," p. 644.

¹⁰Abbott-Smith, "Lexicon," p. 120.

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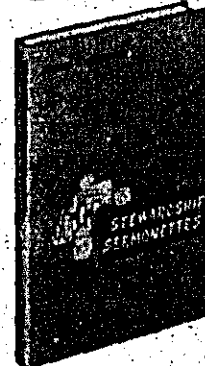
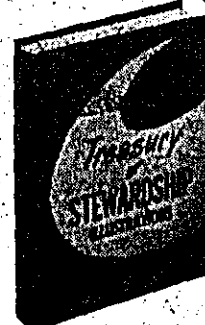
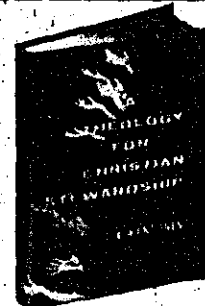
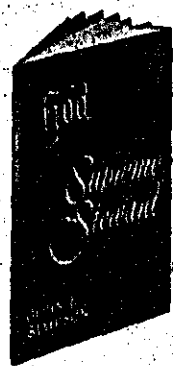
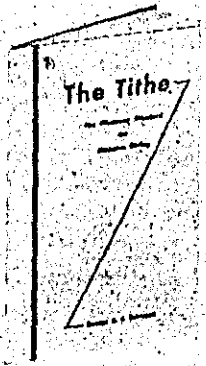
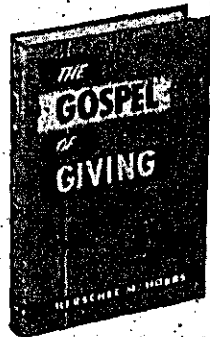
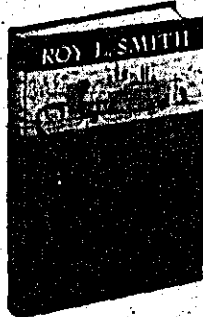
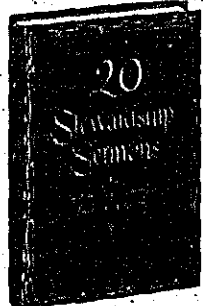
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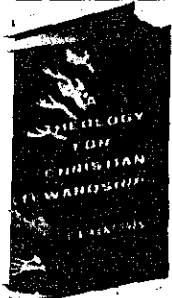
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EVANGELISM

By V. H. Lewis*

The Kind of Revival We Need Now

By Donald K. Ballard**

Introduction:

As a nation, indeed as a world, we face a spiritual crisis. Men have sought security in material things; they have sought it on the battlefield, and around the peace table. They know, and we know, that they have not found security, nor have they found peace. Many are realizing that the world's ills are spiritual and that the remedy must be spiritual. Surely, they feel, the church has the answer to their needs. This places the challenge at our very doors. The greatest need of the world is for a revival. As ministers, our lips, our minds, our hearts, respond fervently—We do indeed need a revival! We need a revival now! But may we consider further—what kind of revival do we need? An old-fashioned, Heaven-sent revival, you say; one that will sweep sinners into the kingdom of God! Yes, surely, but let us be more specific. What kind of revival do we need?

I. We need a revival of concern in the church.

Dr. R. A. Torrey, noted evangelist of years gone by, made the statement that "a deep concern in the church is the prime essential in any revival." He says: "Let a few Christians get thoroughly right with God and themselves and revival will be on the way; let them pray for a revival until God

opens the heavens and comes down in His glory and power; let them put themselves at the disposal of God in witnessing to others." All this noted man of God says centers in the fact that, if we are to have the kind of revival we need, it must begin with professing church people. Members of the church must be revived, "for the time is come that judgment must begin at the house of God" (I Peter 4: 17). Professing Christians must be made to feel once again that fire and compassion for the lost they felt when they were first saved. The divine urgency to go out into the highways and hedges, and bring the lost to Christ, must grip their hearts anew. Unconcern and indifference is the sin of the church of today. We must awaken to our responsibilities. We must alert our people to the realization that failing to do what God commands us to do is sin, just as surely as doing those things that God warns us not to do is sin. Inactivity in the church is the cause of its backslidings. If we can arouse our people to repent and return to their first love, we will see the beginnings of the kind of revival we need.

Recently in a Sunday morning service in our church, without any preaching, a professing Christian, and member of the church, felt the need to go to the altar and pray. She confessed that the sin of omission was her

biggest sin. Others who had lost the keen edge off their experience joined this one in prayer. Sinners and un-sanctified believers, sensing the presence of God in the service, and noting the sincerity and concern of God's people to mind the Lord, fell at the altar of prayer. That morning over thirty people sought God, with several long-time sinners among them. When the church became stirred and concerned, revival was on the way.

II. What kind of revival do we need now? We need a revival of confession among sinners.

When Christians have confessed their neglect of duties to God, their faults one to another, their indifference to what they know is God's will for them, it is then that sinners will be moved to a confession of sins committed. The confession of sinners, of course, includes a genuine repentance. We are persuaded to believe that the reason more of our converts do not hold out after "seemingly" praying through is because they do not go deep enough in repentance. They believe that God is able to forgive them of their sins, but they are not willing to "go, and sin no more." Real repentance includes a forsaking of sins. God's promise of forgiveness is conditional. We have known altar workers who tried to talk the seekers through, explaining that God only expects us to say, "I'm sorry," and He will forgive our sins. Taking the easy way, many of these seekers go that far, but fail to go the rest of the way with a determination to forsake their sins, and consequently they do not last long on the battlefield against Satan. Beloved, the kind of revival we need is one in which sinners include a deep repentance in the confession of their sins. Such repentance will produce a change of mind about ourselves, about sin, and about God. When peo-

ple seek God in this attitude, they will not forget their experience too easily.

III. We need a revival of consecration among believers.

We are aware that today there are many false impressions among holiness people as to what real consecration is. Too many confuse an intellectual assent with heart surrender. Mentally putting everything on the altar, they conclude that they are now sanctified. Sooner or later, then, they admit to an unsatisfactory experience, and question whether anyone may be sanctified in this life, after all. These fail to realize that the Holy Ghost is the great Agent in the sanctification of our souls. Others have the notion that they are to consecrate this "thing" or that "thing"—tobacco, jewelry, or some pet sin they have been trying to hold on to. Those things, we believe, should have been included in the confession of sins and the experience of regeneration. We need a revival of consecration that is real! When believers present their bodies a living sacrifice (Romans 12:1-2), wholly surrendered to the will of God, let them tarry until the refining fire touches the sacrifice; then let them believe that God hath wrought the miracle of cleansing and infilling of the Holy Spirit in their hearts. Only then will we have victorious Christians with a clear witness of hearts made holy. These will prove by their daily walk that they are established in their goings.

IV. We need a revival of convictions among Nazarenes.

The only kind of church that will give us the kind of revival we need is the kind that has scriptural convictions. Webster defines conviction as being "strongly persuaded" as to the truth of something. As our church grows (I refer to the general church),

*Executive Secretary, Department of Evangelism.
**Pastor, Holtan Heights, Tuscaloosa, Ala. This message given at the 1954 Alabama District Preachers' Convention.

The Marks of a Successful Pastor

By W. B. Walker*

there will be the temptation and the tendency on the part of some to lower our standards and forget our convictions. We would not imply that our wonderful church is backslidden, but we feel that we must ever hold tighter to the "old landmarks" and adhere closely to the doctrine and principles upon which our church is founded. We must convince our people that we do not stand against sin and the world just because we are Nazarenes, but because we are Christians. We must help them to realize that sin is still sin, that light is still light, and that our convictions as a church are not "Nazarene notions," as some seem to think, but that they are a part of God's command for a holy people; that the rules found in our church Manual are based upon God's Manual, the Bible.

V. Finally, we need a revival of conservation of our converts.

Brethren, I am disturbed, and no doubt other pastors here feel the same way, over the fact that we are not conserving the results of our ministry. Jesus said, "I have ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Far too many of our seekers who may be genuinely saved are lost to the church and eventually to God. From a fairly recent survey, statistics showed that out of approximately fifteen hundred churches of our denomination, conducting an average of three meetings a year, not one church member was received as a result of the meetings! It would seem that we are failing in the task of adding "to the church . . . such as should be saved." Our concern must go beyond getting sinners saved, believers sanctified, and established in the way of Holiness; we must do more toward getting them established in the church. We need them to strengthen our ranks, and

they need the church to strengthen and guide them in their new way of life. Our task is not only to get men saved, but to get them to heaven. And the surest way to do this is to give them a church home, the care of a pastor, the association and fellowship with other Christians, and a sense of responsibility, through service to God and their own church.

Let's bring folks in, and keep them in! This, in our humble opinion, is the kind of revival we need now.

A Pastor's Prayer

By Ben Lemaster

Dear Father:

Help me to sit in the pews as I preach.

Help me to sit beside the one who has lost his way in sin's dark night, that I might sense the needed word that will draw him to thyself.

Help me to slip into the pew close to the one who is bent low with crushing burdens, that I might sense the needed word that will encourage him to stand upright and gain new strength from Thee.

Help me to move unnoticed near to the one who has felt the cross pull of temptation, that I might sense the needed word from which he can gain power to overcome.

Help me to find a place close to the one who has said or done things which I feel are meant for me, that I might sense the needed word to allay the difficulty for both him and myself.

Help me to sit beside each person in the sanctuary, that I might sense the needed words to help them all into closer fellowship with Thee.

Amen.

IT IS NOT my desire to have you look upon this poor scribe as a flaming example of success. However, if you will bear with me, I shall endeavor to give you my ideal of a successful pastor. Your ideal of a successful pastor might be different from my appraisal of success. But I will give you the same privilege that I am about to take. I fully realize that there are many things that might be said regarding success, but I shall endeavor to confine my thoughts to the following:

I. A SUCCESSFUL PASTOR HAS A DEFINITE CALL TO THE PASTORATE.

Paul says, "And he gave some, apostles; and some, pastors and teachers" (Ephesians 4:11). A preacher should be settled as to what the Lord wants him to do—to be a pastor or to be an evangelist. The preacher that is not quite sure as to which of the two the Lord has called him will be numbered among those ministers who are constantly changing from the one to the other. While I am quite sure that the Lord does call men from the pastorate to the evangelistic field, yet I am pleading for a man to find his place and stick to it. Happy is the preacher who finds his place and then puts forth every possible effort to succeed. Yet I would like to say that I believe it is healthy for a pastor to be able to conduct a genuine revival outside his own pulpit. In fact, I think it would be good for both the pastor and his church for him to conduct one or two short revivals or conventions each year outside his own pulpit.

*Pastor, Dayton, Ohio.

II. A SUCCESSFUL PASTOR IS DEEPLY SPIRITUAL.

Paul says, "Ye which are spiritual." Again he says, "But he that is spiritual." I have always felt that a preacher's first task is to be a first-class Christian. If he fails in everything else, he must first be a genuinely spiritual person. First, we should be the living embodiment of the truth that we preach. Of course you will understand that in referring to deep spirituality I do not refer to nonessential issues. But if we are to be spiritual we must give the place of prayer a big place in our lives. If our blessed Lord spent hours on the mountains in prayer, how necessary it is that we pray! Our compelling needs should drive us to our knees. Our success does not depend entirely upon the human—we must have the power of God in our lives. It goes without saying that we must be clear in our regeneration and in the baptism with the Holy Ghost. There must also be frequent anointings of the Spirit, which will oil the machinery of our souls and will keep our vision clear.

III. A SUCCESSFUL PASTOR WILL ENDEAVOR TO BE A STRONG PREACHER.

All successful pastors are not strong preachers, but this should be no excuse for poor preaching. If a man is successful in the work of the pastorate and yet is not considered a strong preacher of the Word, I sincerely believe he would be more successful if he were strong in the pulpit. I think you will understand that I am not pleading for pastors to ignore and neglect pastoral calling and the boost-

ing of the various interests of the church, but I am pleading for stronger preachers in our pulpits. I have found out by experience that church members regret to apologize for their pastor's poor preaching. If a pastor will visit his people, will exercise good judgment, and keep a tender and kind spirit, the people will forgive many things if he can feed them on the cream of the Word when he preaches.

IV. A SUCCESSFUL PASTOR WILL BE A GENUINE VISITOR.

The successful pastor will share his people's sorrows, help them bear burdens, and rejoice over their prosperity. A visiting pastor will learn more about human nature and the application of psychology as he visits among the people than by reading a carload of books on applied psychology. One great man said, "A house-going minister makes a churchgoing people." How can a pastor know the real needs of his people without visiting them? The successful pastor will take an active part in the program of visitation.

V. A SUCCESSFUL PASTOR WILL WISELY GO IN AND OUT BEFORE THE BUSINESSMEN AND THE OTHER MINISTERS OF THE CITY.

It is almost criminal for a pastor to live in seclusion. A pastor should enter every open door that is possible. There are a few pastors who feel that it is not very important to announce their revivals. Some are very neglectful of using the newspapers for church announcements. A few do not seem to believe in bulletin boards nor electric signs in front of the church. Too many of us do not avail ourselves of the grand opportunity of placing road markers leading into the city, carrying the location of our churches. In addition to these suggestions, we should be prompt in paying our finan-

cial obligations. Many a preacher has been defeated, or greatly hurt by not meeting his financial obligations.

VI. A SUCCESSFUL PASTOR IS LOYAL TO HIS CHURCH.

(1) He should be loyal to its doctrines. Do not get the idea that people will not listen to doctrinal preaching that is tied into life. I fear we have too little of this type of preaching. Most of our people need to be indoctrinated. Could this be one of the reasons why many of our people were lost during the last war when moving into new cities and finally dropping out of sight? *I wonder!*

(2) Then, we must be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business has its leader, and every ship at sea has its captain. Hence the church is no exception to this rule. We have our general superintendents, our faithful district superintendents, and connectional officers. If we expect co-operation from our lay people, should we not be just as loyal to our general and district leaders? I do not have as much patience as I ought to have, with a pastor or leader who criticizes the leaders over him.

(3) There must be loyalty to the district program and sincere loyalty to the general program of the church. We should be loyal in paying the budgets and in boosting all the interests of the Kingdom. We should be interested in organizing new Sunday schools and new churches, even when we have to give up a few of our own members. The man who is not in sympathy with our program, which is geared up for real success, will soon be out of a job. He who would have the church feed his family, clothe his children, and furnish a shelter from the dampening rains of time should

be loyal to its program. We are too near the end of this age to get off on some side switch of this great program of God. The times demand that we stay on the main line, with a full capacity of steam, with our headlights undimmed and the throttle open wide.

VII. A SUCCESSFUL PASTOR WILL BUILD THE WORK INTO THE MOVEMENT AND NOT AROUND HIS OWN PERSONALITY.

It is quite true that we must have the confidence of the people before we can win them to Christ or lead them in the work of God, but we do not need to build them around ourselves. If we build them around ourselves, then when we move to other fields of labor our work will go to pieces, and will cause other leaders trouble for many years. Yes, if the work is not built into the church, then when you move on, your work will go down. The best way to perpetuate our labors is to build into the church. We have only a few men of the objectionable type, and let us thank God.

VIII. THE SUCCESSFUL PASTOR WILL GIVE THE SUNDAY SCHOOL A LARGE PLACE.

The pastor who would succeed in our church must believe in, and tremendously boost, the work of the Sunday school and the youth of the church. It is possible for us to fail to see this great work in the light of its possibilities, and as time passes, wonder why we seemingly are not fitting into the work as we once did. We must keep step with the marching army of the church. The pastor who fails to boost the work of the Sunday school and the youth of the church will become a back number. The church of tomorrow depends upon the Sunday school of today. The present Sunday school is an outline of the church of tomorrow. There is one

word of caution that I would offer here. We must evangelize the Sunday school. Crowds will not guarantee us success unless we are able to win them to Christ. I realize this cannot be done in one day, nor one week, nor one month, but it must be our ultimate goal.

IX. THE SUCCESSFUL PASTOR HAS A BURDEN FOR SOULS.

I am about through. I sincerely hope that I have not detained you too long. But let me say that, regardless of other qualifications, the passion for souls must be supreme in the life of a pastor. Without it we are dry, dead, and fruitless. We must go in for mighty revivals and fruitful services in our churches from week to week. Let us pray for that, plan for it, and expect results. Our churches should show from year to year increases in membership and heavenly blessings.

The clock on the city wall had struck twelve o'clock. The inhabitants of the city were fast asleep. On the evening before the sky was clear, with no signs of an approaching storm. Yonder in the west rose a dark and angry cloud that threatened the slumbering people. The low muttering thunders told of a coming cyclone. Across the dark face of the cloud flashed zigzag lightning, that had been commissioned as a grim monster of destruction. Without an angel of mercy, death was inevitable. Was there no messenger to arouse this slumbering people? Hark! I hear the sound of a whistle. Immediately the inhabitants arose and hastened to places of security. Thus, the people were saved from a tragic end. Thanks to the man who pulled the whistle cord that saved this people from destruction!

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we

hear the piercing cry of the lost. Everywhere are dissatisfaction and unrest, men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-bound world. Men are tremblingly looking into the future, with disappointment and fear. There is a spirit of expectancy in the very air we breathe. On almost every lip is the sad wail of fear and discouragement.

The clock of opportunity has struck twelve for our church. Men are sick and disgusted with mere form and ceremonies. No preachers ever had a greater opportunity to preach a glorious gospel than we have. The century is ours. But along with opportunity comes responsibility. The vision of the world's needs presents

a tremendous challenge and responsibility. Sixty-five millions of people in America have not been reached with the gospel of Christ. There are more than twenty-five millions of young people who are under twenty-five years of age who never darken a church door. Shall we permit the indifference of the times and the darkening days of this age to influence us in becoming indifferent and careless to the spiritual needs of these dying millions? Shall we cease to fight because the days are evil? Who knows but what the Lord has raised us up for just such times as these? May the Lord make us genuine soul winners! God grant that our churches shall be centers of holy evangelism!

On Reading the Scripture

By E. D. Messer*

BEFORE I ENTERED the ministry an evangelist said to me, "When you read the scripture, be sure you read it correctly, for if you do not read it correctly, somebody will notice it." This has proved to be of help to me down across the years of my ministry. When in doubt about the pronunciation of a word, I have made it a rule to find out before reading publicly.

Many times I have listened to people as they have attempted to read the scripture in public when it was evident they had not read it previously. Just recently I heard a pastor read from the sixth chapter of Isaiah. He called Isaiah "Isaiar," and mispronounced three words in the eleventh verse. The verse reads, "Until the cities be wasted without in-

habitant, and the houses without man, and the land be utterly desolate." He substituted the words, "habitation," "men," and "destroyed" for the words italicized in the verse. This is merely an example of many such exploitations.

It seems to me that there is little excuse for mispronouncing ordinary words when reading the scripture, especially so when dictionaries are so easily available. For a preacher especially to stumble along and mispronounce words in his public presentation of the Word makes it predominantly apparent that no effort to properly pronounce the words had been made previously by him.

Take heed, brethren!

*Evangelist, Jacksonville, Florida.

The Preacher's Magazine

Encouraging the Discouraged

By A. S. London*

HE IS A GOOD MAN, and a very useful man. He has been a success as a pastor. We have been with him many times over a period of years, and he has always been cheerful, optimistic, with faith and vision. He is known as a Sunday school builder. There has never been a scandal over his ministerial life. He is well loved by the public. But he is discouraged today!

Discouragement is the common lot of all. People in all walks of life are tempted to this common foe. Money, position, or social standing does not save us from this temptation. It is thought to be the most deadly weapon that Satan uses to destroy the influences of the people of God.

The discouraged preacher that I saw today is fighting physical ailments. He is a sick man and hardly realizes it. His nerves are jittery. His sleep is broken with headaches, pains, and restlessness. He does not know what it is to get a good night's rest.

This preacher, like Elijah, is at the breaking point physically. He is not the same man as in years past. Yesterday he was fighting church problems with a victorious attitude. Today he is whipped. Yesterday he was all aglow with prospects for his church. Today he is down. Yesterday his vision was large and his church was moving. Today he sees no future for his church, and the Sunday school is on the decline.

This preacher, as far as building this local church is concerned, is at the end of the road. Our late Dr. Chap-

man said that when a pastor loses his vision for his people it is time to move on. This pastor, like Elijah, has taken the wrong attitude toward people. He sees the shortcomings, the faults and failures, of his church crowd. He thinks they are unstable, and unworthy of his time and effort. He is tired of visiting, and goes so far as to say that if they want to come to church they can do so; if not let them stay at home.

Yesterday he was known as a visiting pastor. Today he is ready to join that great crowd of ministers who visit only the sick and a few special friends.

This pastor, like Elijah, has personality problems. People are getting on his nerves. He has dealt with some of them in a stern manner. Like Elijah, his feet are taking him away from certain individuals. Friends of yesterday have become menaces to the church as he views the situation. He is a discouraged preacher!

This pastor is discouraged because of unjust criticism. Unkind criticism has probably taken the heart out of more preachers than any other one thing. It helped to kill the late President Woodrow Wilson. I just heard of a superintendent of public schools in a southern city who spent six months in a hospital as a result of unjust criticism heaped upon him. A leading pastor had a heart attack as the result of abuse hurled at him over the telephone. He resigned his pastorate immediately.

May God have mercy upon any church crowd, or individual, that gets in a critical spirit against a good man in the pulpit!

*Oklahoma City, Okla.

January, 1958

My pastor friend is not a gross sinner. He loves the Lord. But he is discouraged, and he does not need thrusts from long-tongued men and women because he does not do to suit their whims and notions.

I have just urged this pastor to take a needed rest. His family are sick, and all need a physical rest from active church work. He is a sensitive soul, and suffers when his work does not make progress.

Again, this pastor must change his attitudes. God reminded Elijah that there were seven thousand people who had not bowed their knees to Baal. This preacher will have to change his outlook or become a grouch in the pulpit. This spells doom to any pastor. He will have to guard his tongue and learn to "speak evil of no man."

Our late Dr. Williams used to pray that God would set his nerves farther back in his body, so that he

would not be cut so deeply by criticism.

Uncle Buddie Robinson used to pray that God would give him a hide as thick as the hide of a rhinoceros. It would not be a bad prayer for all of us. Any man in public work becomes a target for criticism.

A leading athlete says, "If you can't take it, you can't make it."

I said to my preacher friend, "Get an overflow blessing upon your heart-life, and many major problems will become minor ones." As General Superintendent Vanderpool suggests, our problems are in proportion to our soul-life.

May Christ give our discouraged preacher, along with multitudes of others, a touch in body, a change in attitudes, a victorious outlook upon life and the church, in my sincere prayer!

HOLINESS AND EDUCATION

When we come to the higher institutions the custom seems to be simply present the different theories upon a subject and then leave the student free to form his own conclusions with no special direction from the instructor. The reason given for this is to create independent thought. As a people we have both a mission and a message. Our mission is the building of a holy character. Our message is the eternal verities comprehended in the Christian system as revealed in the Bible and supplemented by nature. In order to accomplish our mission we must declare and teach our message. We can have no sympathy with current uncertainty and reckless speculation. Within certain legitimate bounds we must be definite, and we may say, dogmatic. Whatever may be said as to the development of the intellect, strong character cannot be built upon uncertainty or speculation. Men, real men and women, have deep convictions as to truth; they have a definite creed.

Herald of Holiness, April 17, 1912

—E. P. ELLYSON

A Sermon with Wings of Song

By Warren W. Clay*

AN ATTRACTIVE and helpful service may be developed by interspersing a sermon with appropriate songs. These songs may be sung as special numbers, but the service will be most appreciated where the congregation does most or all of the singing.

Such a sermon calls for careful planning, with the co-operation of the organist and song leader. The organist must have in her possession the list of songs or choruses to be used, together with a key that will tell her when to use them. No prelude should be played, the organist giving the chord that will let the leader start into the song without any waiting. It works fine if the pastor can himself lead the songs, but if another leader is used, have him seated near the piano and start the song without rising.

An outline of a song-sermon recently used by the writer follows.

SUBJECT: *Jesus, the Name Pre-eminent*

TEXT: *Wherefore God hath . . . given him a name which is above every name . . . the name of Jesus" (Philimon 2:10-11).*

INTRODUCTION:

A. Unless you have gone through the Bible and tried to list the different names that have been applied to Jesus, you will be surprised to know that there are nearly two hundred of them. Each has its special sphere and prominence. But to us who have been saved from sin, and who have to live in this world of sin, the name that is most filled with stimulating meaning is that one name, the name of Jesus.

*St. Albans, Vermont.

I do not think it was chance but the consciousness of the greatness of this name that led those who compiled our other hymnal, *Glorious Gospel Hymns*, and those who compiled the new hymnal, *Praise and Worship*, to place in each as number one that song that is sung round the world, "All Hail the Power of Jesus' Name." Let us sing the first stanza together.

B. I know that Shakespeare has said, "What's in a name? A rose by any other name would smell as sweet!" But names do surround themselves with associations so that they stand out as symbols of great truths, the summing up of great lives, and as the repositories of precious experiences. And this name, Jesus, stands out from all other names in its religious significance, in its relation to our own happiness, and in its significance to the world's past, present, and future. Saul of Tarsus got over his blindness to physical light in a few days, but from that time on the name of Jesus blinded him to the glory of all the fascination of this world. Shall we sing together that stanza of the well-known hymn, "Since my eyes were fixed on Jesus, I've lost sight of all beside"?

I. THE PRE-EMINENCE OF THAT NAME IN ITS BESTOWMENT

A. This name was given to Jesus by God himself. No one but God had an adequate conception of the work that Jesus came to do, the life that He was to live, the death that He must

die, to fill to completeness the idea that was embodied in the name Jesus.

B. And, too, that is the name that links Him to humanity: Other names speak of His relationship to God, as the word Christ; or of His coming triumph and His kingdom, the word King. This name embodies that phrase given by the angel to the shepherds, "For unto you is born . . . a Saviour." No wonder we love that song "Take the Name of Jesus with You"! (Sing first stanza and chorus.)

II. THE PRE-EMINENCE OF THAT NAME IN THE BIBLE

A. Look at the great number of names applied to Jesus in the Bible. It will help us to think of them as we do the stars, in clusters. All of you have seen the Seven Sisters, that cluster of tiny stars in the sky. And there are seven names, all heaven bestowed, that cluster around His birth: Jesus, Son of God, Son of the Highest, Immanuel, Saviour, Christ, and Lord. Another cluster is in the first chapter of John, which has more names of Christ than any other chapter in the Bible—seventeen names. Another is found in the last chapter of the Bible, where Jesus gives himself seven names. Think of the names that cluster around the word Lord: Lord of Lords, etc. Or Christ: Messiah, Lawgiver, High Priest, etc. Or of things in our earthly environment: Rose, Lily, Vine, Root of David, Rock, etc. And lift your eyes to the skies and see the dawn, and think of the Dayspring from on High, the Bright and Morning Star, Sun, the Light of the World. Or of life: Tree of life, Life itself, Water of Life, etc.

B. And do not forget that little cluster of name-stars in Isaiah 9:6: "Wonderful, Counsellor," etc. Haldor Lillenas put this on the wings of song

—let's sing it: (chorus only) "Wonderful, wonderful, Jesus is to me."

III. THE PRE-EMINENCE OF THAT NAME IN SALVATION

A. Our only hope for salvation lies in the pre-eminence of that wonderful name. I hear Peter as he shouts out this wonderful truth: "Neither is there salvation in any other: for there is none other name," etc. (Acts 4: 12).

B. Only through His name can we be made holy. "The Holy Ghost whom the Father will send in my name" (John 14:26).

C. It is through His name we have healing (Acts 3:18).

D. It is through His name that we are kept (John 17:11).

Chorus: "Jesus Is a Wonderful Saviour," "He Will Carry You Through," or "Safe am I."

IV. THAT NAME WILL HAVE THE PRE-EMINENCE ON EARTH.

A. The text points directly to this: "That at the name of Jesus every knee should bow." He is coming again, not to be spit upon, nor despised and rejected; not to sit tired at a well, nor be dragged at the midnight hour into the conclaves of men. But coming as a King, Conqueror, the Millennial Monarch. Sing it: "Oh, our Lord is coming back to earth again!"

CONCLUSION:

A. *Jesus shall have the pre-eminence in my life.* There is a throne in my heart. There are two rivals for that throne, Jesus and self. If self is on the throne, Jesus is not. Let us not only admire this wonderful name of Jesus, but let us make that name mean its utmost to us by giving Him absolute pre-eminence in our lives.

Close with one or more stanzas of the song "He Keeps Me Singing."

For the Watch Night Service*

By R. V. DeLong

PART I. The Heritage of the Church of the Nazarene (8:00-8:45 p.m.)

Hymn: "All Hail the Power of Jesus' Name"

Prayer

Scripture—Isaiah 35

Short talks by selected members (concerning early days of the church)

Hymn: "A Charge to Keep I Have"

PART II. The Achievement of the Church (8:45-9:30 p.m.)

Hymn: "Faith of Our Fathers"

Membership roll call

Panel discussion—revealing growth of the church since 1908
Presentation of the anniversary poster

PART III. The Vision of the Church (9:30-10:15 p.m.)

Hymn: "Lead On, O King Eternal"

Scripture—Isaiah 55

Three short talks—"What will it take to maintain:" (a) our doctrine; (b) our spirit; (c) our progress?

Hymn: "We're Marching to Zion"

A short inspirational address—"Looking to the Future"

Hymn: "Ready to Go"

PART IV. Honoring Pioneer and Charter Members (10:15-11:00 p.m.)

Suggest a time of fellowship when each one can be introduced and respond with a testimony

PART V. Communion and Commitment (11:00 p.m.—Midnight)

Hymn: "I Am Thine, O Lord"

Address by pastor—"Meaning of the Past and Challenge of the Future"

Hymn: "There Is a Fountain Filled with Blood"

Sacrament of Holy Communion

Hymn: "Have Thine Own Way, Lord"

Benediction

A Cancellation Exercise

Can I find refuge in Jesus?—Question
I find refuge in Jesus—Affirmation
Find refuge in Jesus—Exhortation
Refuge in Jesus—Consolation
In Jesus—Exaltation
Jesus—Satisfaction
—Alloway, N. J.
Baptist bulletin.

Man, a Slow Being—

Hundreds of years before he even thought of them, the turtle sported a streamlined body, a turret top, retractable landing gear, and a portable house. Man is a slow being after all.—Selected.

We can have the presence and glory of the Lord everywhere and miss them anywhere.—J. RUFUS MOSELEY.

*Initial service of the 1958 Golden Anniversary.
NOTE: This program is condensed and appears in greater detail in the "Nazarene Pastor" (August-September).

Contributed by Nelson Mink*

THINGS TO DO TODAY

1. Hear—"To day if ye will hear His voice . . ." (Hebrews 3:15).
2. Pray—"O Lord my God . . . hearken unto the . . . prayer which thy servant prayeth before thee to day" (I Kings 8:29).
3. Consecrate—"Consecrate yourselves to day to the Lord . . ." (Exodus 32:29).
4. Glean—"Where hast thou gleaned to day?" (Ruth 2:19).
5. Work—"Son, go work to day in my vineyard" (Matthew 21:28).
6. Exhort—"Exhort one another daily, while it is called To day" (Hebrews 3:13).

—WILEY MISSION NEWS

WHAT IS A BOY?

After a male baby has grown out of long clothes and triangles, and has acquired pants, freckles, and so much dirt that relatives do not care to kiss it between meals, it becomes a boy.

A boy is Nature's answer to that false belief that there is no such thing as perpetual motion. A boy can swim like a fish, run like a deer, climb like a squirrel, bellow like a bull, eat like a pig, and act like a mule according to climactic conditions.

He is a piece of skin stretched over an appetite; a noise covered with smudges. He is called a tornado because he comes in at the most unexpected times and leaves everything a wreck behind him.

He is a growing child of superlative promise, to be fed, watered, and kept warm. A joy, a periodic nuisance, the problem of our times, the hope of a nation. His future is in our hands. God bless him.

—Author Unknown

SENTENCE SERMONS

"A friend is a person who likes you even though he doesn't need you any more."

"Jumping at conclusions is not nearly as good a mental exercise as digging for facts."

"One way to defend your church is to attend its services."

"Man is made of dust, and dust that is stuck on itself is mud."

—Selected

A CHALLENGE

Said the speaker, "If any man here can and will name an honest business that has been helped by the liquor traffic, I'll spend the rest of my time with them."

A man in the audience replied: "I consider my business honest, and it's been helped by it."

"How is that?"

"I'm an undertaker."

D. L. Moody said: "Christianity isn't worth a snap of your finger if it doesn't straighten out your character."

"A night club is a place where the tables are reserved and guests are not."

CONCERNING THE COLLECTION

"One reason we have so many pennies in the offering now is—we have no smaller coin."

January 5, 1958

Morning Subject: THE NIGHT COMETH

SCRIPTURE: John 9:1-7

TEXT: John 9:4

INTRODUCTION: Night does not mean the same to everyone. There are children of the day and children of the night.

- I. LIGHT AND DARKNESS ARE OPPOSITES.
 - A. These terms are as far apart as north and south, cold and hot.
 - B. Things that are attracted to one will be repelled by the other.
 - C. It is impossible to bring opposites together on common ground.
- II. WE ARE INSTRUMENTS OF LIGHT OR INSTRUMENTS OF DARKNESS.
 - A. We are not lights; we are only reflectors.
 - B. If we do not reflect, our reflectors will be taken from us.
 - C. If we hinder someone, woe unto us (Matthew 18:6)!
- III. THE DAY IS FAR SPENT, THE NIGHT IS AT HAND.
 - A. For those that love darkness.
 - B. The day is at hand for those that await His coming.
 - C. There will be no night where Jesus, the Light of the World and of Glory, is.

CONCLUSION: Let those that love light dwell in the fullness of His presence. Let those that love darkness rather than light, because their deeds are evil, flee from the wrath to come.

—WILLIAM C. SUMMERS, Pastor
Union City, Pennsylvania

Evening Subject: THE DARKNESS OF NIGHT

SCRIPTURE: John 13:18-30

TEXT: John 13:30b

INTRODUCTION: The night is a precious time to the saints. It is also a time of evil deeds.

- I. SOME EXAMPLES OF NIGHTTIME TRAGEDIES.
 - A. Belshazzar and the handwriting on the wall.
 - B. The rich farmer—"This night thy soul shall be required . . ."
 - C. The arrest and false trial of Christ—Peter's denial.
- II. THE GREATEST TRAGEDY OF ALL HISTORY, FROM A HUMAN STANDPOINT, OCCURRED AT NIGHT.
 - A. The traitor was one of His own.
 - B. Jesus was in the garden; Judas was consorting with the enemy.
 - C. All the disciples forsook Him and fled.
- III. THE CONSEQUENCES OF THAT TRAGEDY.
 - A. The traitor committed suicide.
 - B. The centurion was saved—"Truly this was the Son of God."
 - C. A great, innumerable host have since said those words.

CONCLUSION: What will you do about the night that is coming? For Judas it was the beginning of eternal night. For all that will accept Christ it will be the beginning of eternal day.

—WILLIAM C. SUMMERS

January 12, 1958

Morning Subject: **THE STRAIGHT WAY**

SCRIPTURE: Hebrews 12:7-17

TEXT: Hebrews 12:13

- I. **THE STRAIGHT WAY IS THE WAY TO HEAVEN** (Matthew 7:13-14).
 - A. God's way is not elastic to accommodate man's desires.
 - B. The mountains or obstacles must be scaled or removed—not detoured.
- II. **ONE'S STRAIGHT PATH WILL BE EASILY FOLLOWED BY ANOTHER AND WILL LEAD TO JESUS.**
 - A. It will be especially helpful for a weak brother.
 - B. Your crooked path will cause him to go down in defeat.
 - C. The Great Physician heals the lameness of all those that spiritually find His presence.
- III. **THE STRAIGHT WAY IS NOT AN ACCIDENTAL WAY.**
 - A. One must make it his business to seek salvation.
 - B. God chooses to convict but the choice to serve is ours. "If any man will come after me . . ." (Luke 9:23).
 - C. "But he that endureth to the end [on the straight way] . . . shall be saved", (Matthew 10:22).

CONCLUSION: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience . . ." along Straight Street.

—WILLIAM C. SUMMERS

Evening Subject: **THE FIRE THAT CONSUMES**

SCRIPTURE: Hebrews 12:18-29

TEXT: Hebrews 12:28-29

INTRODUCTION: There are some things that are unshakable.

- I. **GOD MAY CONSUME THE OBJECT OF HIS WRATH.**
 - A. God is a God of wrath as well as a God of love.
 - B. God's nature demands that He be angry at sin.
 - C. The fact of the wrath of God ought to be preached whether it is popular or not.
- II. **THE CONSUMING FIRE OF GOD WILL CONSUME ALL THAT CANNOT BE PURIFIED.**
 - A. All that is in our hearts will either be purified or consumed.
 - B. This has to do with our motives.
 - C. This has to do with the Great Commandment. We cannot love God with all our hearts until our hearts are pure.
- III. **WE CAN SERVE GOD ACCEPTABLY AND THUS ESCAPE HIS WRATH.**
 - A. It lies within our power to choose to serve (let us have grace).
 - B. We are instructed how to serve God acceptably in Romans 12:1-2.
 - C. No one need despair; the goal is attainable.

—WILLIAM C. SUMMERS

January 19, 1958

Morning Subject: **THE BEAM OR THE MOTE?**

SCRIPTURE: Matthew 23:1-28

TEXT: Matthew 7:5

INTRODUCTION: Note the different kinds of beams. Note that Jesus used rough language. He didn't sand off the corners nor plane off the splinters.

- I. **THERE ARE TWO KINDS OF BEAMS—THOSE THAT HELP, AND THOSE THAT HINDER.**
 - A. A beam can block vision or support a structure.
 - B. There are also false beams—not strong enough to hold.
 - C. There are too many blind leaders of the blind.
- II. **TO IGNORE THE EXISTENCE OF A BEAM IS HYPOCRITICAL.**
 - A. It causes the mote in the other one's eye to look larger.
 - B. It causes self to look perfect—everyone else imperfect.
 - C. The desire to remove motes is carnal as long as there is a beam in your own eye.
- III. **JUDGMENT IS RESERVED FOR GOD.**
 - A. We are too busy to sit in judgment on others if we are about our Father's business.
 - B. We lack the wisdom required for judging.
 - C. It is dangerous to judge—the same verdict will be passed on to us.

—WILLIAM C. SUMMERS

Evening Subject: **THE DESTRUCTIVENESS OF SIN**

SCRIPTURE: Genesis 3

TEXT: Romans 6:23

- I. **MAN'S ORIGINAL RIGHTEOUS STATE WAS DESTROYED BECAUSE OF SIN.**
 - A. The Garden was turned into a patch of thorns and briars.
 - B. Man's heart and mind were depraved.
 - C. Man's daily fellowship with God halted abruptly.
- II. **SIN DESTROYS OUR HOMES.**
 - A. Self-willed parents insist on their own way at the expense of devotion and love.
 - B. Sin causes lust and wrong attitudes on the part of husband and wife (adultery).
 - C. Broken homes cause seven out of ten juvenile delinquents.
- III. **SIN DESTROYS OUR CHURCHES.**
 - A. Sin causes divisions in the church (church bosses, etc.)
 - B. Sin reveals itself in selfishness, carnal spirit. (Illus.—One man said to me, "If I'm not good enough to teach a S.S. class, then I'm not good enough to come to prayer meeting.")
 - C. Sin causes material-mindedness, which dooms many churches.
 1. People hold back their tithes—God's cause suffers.
 2. Sin prompts people to seek material rather than spiritual.

—WILLIAM C. SUMMERS

January 26, 1958

Morning Subject: HOW MUCH I OWE

SCRIPTURE: Psalms 66

TEXT: Psalms 66:13-14

- I. WE ARE DEBTORS TO OUR FELLOW MEN.
 - A. Community and national indebtedness.
 - B. We are indebted to our fellow men spiritually.
 - We've received from some and must pay to others.
 - C. We owe the world our very best.
- II. WE ARE DEBTORS TO THE CHURCH.
 - A. For bringing us to God.
 - B. For providing us a place in which to serve.
 - C. We owe the church our loyalty.
- III. WE ARE DEBTORS TO GOD.
 - A. We owe God our love.
 - B. We owe God our obedience.
 - C. We owe God our sacrifice.

CONCLUSION: "I beseech you . . . present your bodies . . . a sacrifice." This is expected of all. We owe this; how can we pay less? The song writer said, "I gave, I gave My life for thee. What hast thou given for Me?" I wonder how much we have really paid on our indebtedness to God, the church, and our fellow men.

—WILLIAM C. SUMMERS

Evening Subject: GOD'S COMMAND TO THE YOUNG

TEXT: Ecclesiastes 12:1

INTRODUCTION: Youth is the span between childhood and middle age.

- A. Youth is the most desirable span of human life.
 - B. Youth is the most valuable time of life.
 - C. It is the most wasted time of human life.
- I. NOTE THAT YOUTH IS COMMANDED TO REMEMBER.
 - A. Memory is one of the three divisions of the mind—memory, reason, imagination.
 - B. We ought to remember the shortness of life and prepare.
 - C. We ought to remember the pit from whence we were dug.
 - II. THE COMMAND IS TO REMEMBER "THY CREATOR."
 - A. The Creator is Master.
 - B. The Creator is Saviour.
 - C. The Creator will create you anew spiritually.
 - III. THE TIME FOR YOUTH TO REMEMBER IS NOW.
 - A. "In the days of thy youth."
 - B. "While the evil days come not."
 - C. While the greater portion of your life is ahead.

CONCLUSION: Notice the great men that served God in their youth—Paul, Samuel, David, John Mark, and Jesus himself. "Behold, now is the accepted time; behold, now is the day of salvation."

—WILLIAM C. SUMMERS

SPECIAL

PREPARING FOR THE NEW YEAR

A New Year Sermon Outline

TEXT: Philippians 3:13

INTRODUCTION: Paul had learned to forget, and not be regulated or influenced by the failures, battles, or even the victories of the past. He saw he was in a race for his very life. He must forget the past and concentrate on the glorious and blessed possibilities of the future. The goal and the crown lie ahead.

I. LITTLE HELP IN DWELLING ON FAILURES OR VICTORIES OF THE PAST YEAR.

- A. Today (tonight) we close the book called 1957. The final page has been reached, and the word "end" appears before us.
- B. As I thumb quickly through its pages I read of:
 - 1. Wonderful victories through Christ, our Redeemer.
 - 2. Some defeats. There seem to be far too many of these.
 - 3. Opportunities that are lost forever.
 - 4. Times I have done my best and others I could have done better.
- C. But now the book is closed and we turn our faces toward the future.

II. WHAT THEN ARE SOME OF THE POSSIBILITIES AND OPPORTUNITIES AHEAD?

- A. Salvation that is full and complete through Jesus Christ.
 - 1. Too many have lived a life of defeat and sin this past year.
 - 2. Christ desires your salvation. He can and will save (I John 1:9).
 - 3. Christ also can and will sanctify you wholly (I Thessalonians 5:23).
- B. As a sanctified Christian, a closer walk with God.
 - 1. I will do this through daily prayer (Psalms 86:3)—as daily food is required, so is daily prayer needful.
 - 2. Will do this through daily Bible reading (Acts 17:11). There is gold in the Book, fruit to be picked daily.
 - 3. Will do this through daily gratitude to God (Psalms 68:19).
 - 4. Too many times, we like Peter, follow Christ afar off.
- C. The salvation of our loved ones.
 - 1. Death is stalking their trail.
 - 2. Eternity without Christ faces many of our loved ones.
 - 3. Some mother, father, brother, or sister will be gone before another year.
 - 4. Through our prayers, tears, and obedience there is the glorious and blessed possibility of seeing them brought to Christ.

- D. The wonderful grace of our Lord Jesus Christ to meet every need.
1. Our sufficiency is of God (II Corinthians 3:5).
 2. Made perfect in our weakness (II Corinthians 12:9).
 3. Wherever my path may lead this new year, Christ will go with me to guide the way.

III. LASTLY, WE MUST FACE THIS NEW YEAR AS IF IT WILL BE OUR LAST.

- A. Before another year has passed, I may meet my God face to face.
- B. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).
- C. I must give my best to God. Endure to the end. Set my face, like flint toward the goal. I cannot slacken my pace, for the end of the race may be near.
- D. Illus.—When Diogenes was old, he was asked, "Thou art now an old man. Why don't you rest from your labours?" He answered, "If I have run long in the race, will it become me or help me to slacken my pace, when the end may be so near? Rather I must stretch forward."
- E. I, too, must face this new year with this attitude.

—IRA E. FOWLER, *Pastor*
Parkersburg, West Virginia

**CHRISTIAN SERVICE
OR ENERGY EXERTED FOR GOD**

SCRIPTURE: II Peter 3:10-14

- I. THE CAUSE OF SERVICE—THE CALL
 - A. We are faced by a needy world.
 - B. We are faced by the Great Commission (Matt. 28:18-20).
 - C. The Day of Judgment is approaching.
 - D. There are few who will labor for Christ (Matt. 9:37-38).
 - E. We must serve to save our own souls.
- II. THE COST OF SERVICE—ALL
 - A. It cost much in another world, heaven. The Trinity affected, and all that related to the Son.
 - B. It cost much for Christ here in this world.
 - C. It costs us time, money, and energy (Mark 10:29-30).
- III. THE CAUTIONS OF SERVICE
 - A. We are admonished to make full proof (II Tim. 4:5).
 - B. We are warned to stay sanctified (Heb. 12:14).
 - C. We are examples (I Tim. 4:12).
 1. Selfless
 2. In the spirit of Christ
 - D. We do not dare to fail (Ezek. 3:17-21).

—DELMAR STALTER, *Pastor*
Nappanee, Indiana

WALKING TOWARD THE CITY

SCRIPTURE: Psalms 23:1-6

INTRODUCTION: The Christian life is often compared to a journey. We walk through life and walk through death in order to reach the City of God.

- I. IT IS A WALK FRAUGHT WITH DANGERS—"walk through the valley."
 - A. The valley of heavy burdens.
 - B. The valley of sorrows.
 - C. The valley of death.
- II. IT IS A WALK WITH ONE WHO HAS ALREADY MADE THE JOURNEY—"thou art with me."
 - A. He has borne His burdens.
 - B. He has gone through the valley of sorrows.
 - C. He has gone through the valley of death.
- III. IT IS A WALK WHICH LEADS TO AN ETERNAL GOAL—"Dwell in the house of the Lord for ever."
 - A. We have unfulfilled hopes and aspirations here because the journey is so short.
 - B. We are permitted to know only a fraction of the goodness of God on the journey.
 - C. We will understand things more clearly when we gather into the city when the journey is over.

—ELBERT WATSON, *Pastor*
East Gadsden, Alabama

AT HOME WITH JESUS

SCRIPTURE: John 1:38-39

INTRODUCTION: People without Christ are "homeless," like the underprivileged children of society. You, like these men, can find a way home.

- I. THEY INQUIRED—"Where dwellest thou?"
 - A. Nothing wrong with an inquiring mind.
 - B. Can the gospel we preach satisfy an inquiring mind?
- II. THEY WERE INVITED—"Come and see."
 - A. The invitation is open to all.
 - B. The emphasis is on "coming" first, then "seeing."
- III. THEY ACCEPTED THE INVITATION—"Came and saw."
 - A. One can accept or decline an invitation.
 - B. To decline means one remains homeless.
- IV. THEY FOUND FELLOWSHIP—"Abode with him that day."
 - A. A fellowship that is genuine.
 - B. A fellowship that grows with years.

—ELBERT WATSON, *Pastor*

HEAVEN

Funeral Message for a Believer

SCRIPTURE READING: I Thessalonians 13: 18; Revelation 21: 1-4; 22: 1-5; 12: 10-12, 21-27; 5: 11-13; 6: 9-14; 14: 13; Daniel 12: 3; I Corinthians 2: 9; Psalms 17: 15; II Timothy 4: 6-8; Revelation 7: 17

TEXT: John 14: 1-3

INTRODUCTION:

- A. A believer's attractiveness is his love for Jesus.
- B. A believer's death is his graduation.
- C. A believer's future is to live forever with his Lord.

Looking into God's Word, we see that heaven is:

- I. A PLACE OF IMMUNITY.
 - A. Immune from suffering—"God shall wipe away all tears from their eyes." Illus.—"The Immunities of Heaven," *Singing in the Shadows*.
 - B. Immune from sin and all of its affects—"There shall be no more curse." What a blessing for those who are vexed with the sin of earth!
 - C. Immune from separation—"And there was no more sea."
- II. A PLACE OF IMMORTALITY (John 11: 25-26)
 - A. Immortality of body—"When this corruptible shall have put on incorruption"—the wonder of having all physical limitations removed!
 - B. Immortality of soul—"Whosoever liveth and believeth in me shall never die." Illus.—"When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we first begun."
 - C. Immortality of our crown—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Illus.—"And when the battle's over, we shall wear a crown."
- III. A PLACE OF IMMENSITY—NOT ONLY IMMENSITY IN QUANTITY, BUT:
 - A. Immensity of Love—"God himself shall be with them, and be their God."
 - B. Immensity of revelation—"Now we see through a glass, darkly, but then face to face."
 - C. Immensity of joy—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2: 9).

—ELMER W. PANNIER, Pastor
Racine, Wisconsin

Book of the Month Selection; January, 1958

MAKING THE MOST OF WHAT LIFE BRINGS

By Theodore F. Adams (Harper, \$2.50)

The author is worth hearing. While this is his first book of sermons, it is not because he did not have books of sermons within his soul crying for expression. As a popular counselor, speaker, and writer for home-builders, he has interned long and well. So as he writes, you are impressed with his maturity of thought, the warmth of his spirit.

Clearly evangelical, Adams builds constructively into your life and your ministry in every chapter. And how about this for realism? "Making the Most of Life's Interruptions" or "Making the Most of Life's Leftovers." The book faces the fact that few of us have ideal surroundings; most of us are what we are "in spite of." So that gives you an idea into the basic premise of the writer—MAKING THE MOST OF:

As to illustrative material it is prolific. It reminds me a little of *Getting Help from the Bible*, by Crowe, though not so superb or saturated as that. Admirably prepared to help you minister to the storm-tossed, the physically handicapped, the embittered, the grief-stricken who peer into the dark abyss of death.

SERMON OUTLINES FOR EVANGELISTIC OCCASIONS

By Al Bryant, compiler (Zondervan, \$1.00)

This is another one of the series compiled by Al Bryant in loose-leaf form. This should be an unusually good group of outlines, for nearly one-fourth of them come from Nazarene preachers.

HANDBOOK OF BIBLE HISTORY

By George Stob (Eerdmans, \$1.00 paper; \$1.50 cloth)

A summary of Old Testament history, each segment followed by a series of questions, the first for small children, the second series for older children, and the third for adults.

WHERE TWO CREEDS MEET

By O. Glenn McKinley (Author, \$1.00)

A wholesome and totally acceptable discussion of Arminianism and Calvinism. The author is kind and careful. He does not reflect upon the motives of people with whom he disagrees. He is clearly a Wesleyan in doctrine and belief, and while he compares the Wesleyan position to the Calvinistic position, all the way along he is logical without being sarcastic. I wish the book were bound in a nicer fashion. The format is rather discouraging, but the material in the book is definitely superior.

THE WORD OF GOD AND THE LIFE OF HOLINESS

By Wilbur M. Smith (Zondervan, \$2.00)

I believe it was the great Henry Jowett who spoke once of "a wilderness of words." He referred to words that were spilled around, but which spelled nothing out. The volume, *The Word of God and the Life of Holiness*, could well be called a doctrinal wilderness. At times there is suggested a life of holiness but nowhere is there delineated clearly what it means nor are there any steps shown how one might obtain the blessing.

This author has achieved eminence in conservative circles with his writings on Biblical studies, but to be very frank, this book is no contribution whatsoever to the literature of holiness.

BUSINESS HANDBOOK FOR CHURCHES

By Harold F. Linamen (Warner, \$2.50)

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You will not agree with all of the fund raising plans inasmuch as our church depends more heavily upon the system of tithing, but you will receive a great deal of help from this book.

FROM ABRAHAM TO THE MIDDLE EAST CRISIS

By G. Frederick Owens (Eerdmans, \$5.95)

To you who saw the author's earlier edition entitled *From Abraham to Allenby* it will be vitally interesting to know that the author has revised his book bringing it totally up to date; in fact, up to the very present time. To those who did not receive the author's original book, this is one of the most authoritative, complete, and carefully done bits of research on the story of God's people across the centuries.

G. Frederick Owens is known not only as an author but a careful scholar and a meticulous student of research. All eyes these days are on the Middle East, for it seems at times that the world might almost cleave asunder at that very point. Any minister of the Word is happy to receive help relative to the conditions and their relationship to the Bible and its prophecies.

REVIVAL TIMES IN AMERICA

By Fred W. Hoffman (W. A. Wilde Co., \$2.50)

You will like this book. It will stir you relative to the place of evangelism in the history of America. However you will be disappointed. First, it leaves the impression that the Calvinists have done all the revival work that has been done and, second, it refers to the holiness movement as "Pentecostals." This shows something of the lack of careful scholarship on the part of the writer with reference to the Wesleyan contribution to revivalism in America.

YOUNG ONLY ONCE

By Clyde M. Narramore (Zondervan, \$2.95)

The subtitle tells a lot—"Secrets of Fun and Success." The author is highly respected in Christian educational circles. He writes frankly and bluntly about spiritual issues. He holds no punches but is fair and well informed. Teen-agers will like this and it covers the wide scope of teen-age interests—dating, appearance, family responsibilities, education, and a score of others. It is warmly spiritual in tone throughout—no compromise faintly suggested.

DAILY HOLINESS SCRIPTURE TEXTS

By E. I. D. Pepper (Light and Hope, \$1.00)

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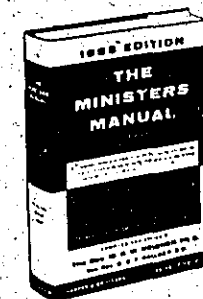
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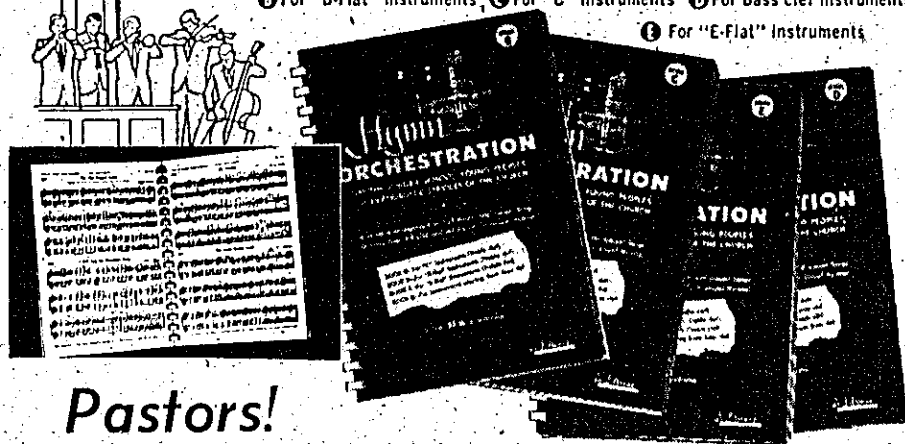
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GUEST EDITORIAL

A Message from the Past

I Glorify My Ministry*

By J. B. Chapman

THE WORDS of our caption come from the Revised Version of Romans 11:13, and constitute part of one of many passages in which Paul indicated his very great joy in the fact that he was not only a Christian but a preacher. We nearly all enjoy being "conservative," so it is fashionable to speak often of the sacrifice of the preacher's calling, and to dwell much upon the irksomeness of his duties, and to magnify the insufficiency of his stipend as compared with others. Perhaps all this serves a good purpose in tending to keep persons of unworthy motive out of the sacred calling. But there are compensations which outmatch the drawbacks in the preacher's work.

I speak to you who have known the joy of helping a soul to Christ, and who have seen a discouraged soul revive under the inspiration of your own words: how would you like to turn today to a calling in which your service for the souls of men would have to be indirect? How would you like to come again into the place where you would not be sure you were in the highest calling simply because there are other callings at least on a level with yours?

I seek thus to stir you up because your calling, more than any other in

the world, demands that you appreciate it and that you not be ashamed of it and that you magnify it in the spirit of true and holy optimism. Your duties and privileges require you to live and encourage others in their times of trial and test, and you will be sorry in such service unless you yourself can live in the spirit and temper of the "more than conqueror."

It is all well and good that the preacher should hold in the background of his thinking the "woe is me if I preach not the gospel," but it is disastrous for him to bring this to the front and make it "woe is me because I preach the gospel." In the way of full, glad obedience the preacher keeps ahead of the woe and does his work because he loves it. There may be a place for the whining, grumbling, dispirited preacher, but I do not know just where that place is. The places I know all want courageous, triumphant men who are glad for the chance to live and die as preachers.

Some have supposed that this glory in the preacher's calling is an emotion of early days only, and that by and by the preacher will become humdrum; and sad to say this is very often the case. But there are multitudes of men who make their glorying intellectual and spiritual as well as emotional and

*Reprint from "Preacher's Magazine," April, 1930. Selected by LeRoy Guyett, Omaha, Nebraska.

even when the disillusionments of the first years pass they still count themselves honored and happy to be in the business of leading men directly to Christ for salvation and comfort. And many an old preacher has looked back from his dying couch and rejoiced that he "fought a good fight" and re-

mained in the harness as a minister as long as he was able to do so. Like S. A. Keen, who surveyed his incessant labors which were believed to have brought him to an untimely death and said; "I have now no regret, bless the Lamb that was slain. If I could I would do it all over again."

FROM the EDITOR

We Look at Our Evangelism

III. The Evangelist's Salary

PERHAPS the most pressing material problem at the moment is the adequate remuneration for the work of our evangelists. And here the doors of suspicion and accusation swing open wide. It is a mutual problem, of course, but here let me present the case for the evangelist (which I have pried out of a number to whom I have talked). I am sure that there are factors which I have overlooked but allow me to present the issue as I see it.

The fact is, we have driven many good evangelists from the field during the last number of years because we would not give them a living wage, or even come close to what they could get in the pastorate. One of our excellent evangelists confessed that he operated "in the red" for the first three years of his evangelistic life, kept in the field only because his wife's folks were able to help them and because he felt God had called him to evangelism, whatever the cost.

Most of our evangelists have measurably less "take home pay" than they could command in the pastorate. Let's look at a few facts, especially as they

relate to the pastor and the salary he receives.

The evangelist has a far higher "business expense" than does the pastor. One representative evangelist travels by car 40,000 miles a year. The average pastor travels 20,000. Result: the cost to the evangelist of owning and operating a car is twice that of the pastor. The average evangelist (even at the most conservative minimum) goes through twice the clothes that the average pastor does. One representative evangelist (in an unusually good year) received in offerings a little over \$8,000.00 but paid only \$72.00 in income tax and his lawyer-adviser told him he would be justified in reporting less than that. The bulk of his income went into "allowable business expense." The pastor taking in this much in salary and parsonage allowance would pay from \$600.00 to \$1,000.00 income tax.

While it seems to the pastor and the church board that the evangelist gets his entertainment during the meeting in addition to his offering, actually we must see that the evange-

list has expense here over and above his meals while he is at a given church. Many an evangelist must maintain his family and a home, which means he must pay for this out of his salary. In addition, he has expense for his own meals en route to the meeting and for any layovers he has between meetings. This in itself, eating in restaurants and on trains, can add up in a year's time to perhaps 50 per cent of what his cost of entertainment is. Month by month the evangelist's food expense will equal or surpass that of the average pastor. In addition, he is practically never the recipient of "poundings" or other food supplies to help on his bill.

Then there is the very serious matter of vacations and layoffs. Industry today is talking much of "annual wage" for workers. Many board members are anxiously waiting for the day when the "annual wage" will arrive in their particular jobs. We need to talk also about the "annual wage" of our evangelists. They have just as much right as the pastor or anyone else to a "vacation with pay." They have a right to protection from layoffs because of cancellations, off season (midsummer and holiday time), for emergencies, for sickness and the like. The average evangelist must figure not less than two months' layoff (which includes his vacation) during the year. This means that his weekly income while in meetings must take account of this 16 per cent of his time when he will be without salary. Some evangelists plan to give one or two meetings a year in home missionary work. In these cases an additional two to four weeks must be added to this nonproductive (income-wise) period, bringing the total for the year to near 25 per cent.

The average evangelist, also, "takes his meetings as they come" with only slight allowance for planning them in

given areas to keep travel at a minimum. Hence he is in small churches as well as large ones. His annual income must be based on the average, not on what he makes in the best-paying churches.

Other factors could be mentioned but these are given for illustration. The fact is, pastors and churches must realize that they are the employers of the evangelists. The evangelists have no source of income (except to sell insurance or vitamin pills on the side) except the local church (and the district in the camp meeting season). The local church is under responsibility to this employee as well as to its pastor to see that his income is commensurate with his abilities and with the size of the job the church asks him to do. It is interesting (in an alarming sort of way) to know how many church boards are paying evangelists little more today than they did in 1935 or 1940. Yet pastor's salaries have doubled since that period, as have the living expenses of the evangelists. Church boards should realize that evangelists are entitled to "cost of living increases" just as are the pastors.

There is probably no fully satisfactory nor universally applicable formula that pastors and boards can use in determining a fair salary for the evangelist. (It is a salary, you know, not just a "love offering.") However, in talking with a number of evangelists and a number of pastors, it seems that the following would be a working base from which church boards could determine the amount they would pay their evangelists. Counting Sundays as a week (as they do with their pastor), the church should pay their evangelist from one and one-half to two times the amount they pay their pastor as a salary. That is, if the pastor is receiving \$50.00 per week, the church as a minimum

should pay their evangelist \$75.00 to \$100.00 per Sunday or \$150.00 to \$200.00 for a two-Sunday meeting. If this at first glance seems out of ratio, remember that the pastor gets his parsonage besides his salary and other benefits such as utilities and gas allowance. Remember also the extra, legitimate "business expenses" of the evangelist.

Perhaps a better working formula and one which might be more acceptable with church boards would be to pay the evangelist not less than one and one-half times the pastor's salary, *plus his travel expense from the place of his last meeting.* This would encourage pastors and boards to work with the evangelist in selecting a date for the meeting which would be to their mutual benefit.

Either of the above, of course, would be in addition to the evangelist's entertainment expense—room and board—while he is in the meeting, and the church's part of his social security tax.

Pastors, we must get our boards to see that these formulas are not out of reason nor out of line and that some such is necessary if we are to maintain a "take-home pay" for the evangelist equal to that which the pastor himself is receiving. We must see that, by and large, our churches have been fair with us as pastors during these years of inflation. We must see to it that they are fair also with that other employee, the evangelist. We must understand, also, that if we are to maintain the annual wage of the evangelist, some churches who are able must go above this formula or else we will force the evangelist to bypass the smaller churches.

Along with these considerations, we should be sure that our evangelist knows what to expect when we contact him to come for a meeting. Just why we are so coy about what we pay

an evangelist, I do not know. Many times a ten-day meeting will develop into a guessing game in which the pastor tries to keep the evangelist from knowing just how much he is to receive and the evangelist spends his time sweating it out to know if he will have enough out of the ten days to pay the bills he knows have to be paid. No pastor would accept a call from a church as its pastor without knowing what the salary was to be. Or if the church could only say, "We cannot offer you a dime," he has a right to know that. The evangelist has a right to know what the church board has voted to pay him. There would be far less room for misunderstanding between pastors and evangelists if the pastor would make it a matter of routine when he contacts the evangelist for the meeting to say, "Our board has voted to give you \$200," or, "We customarily give \$300 for a ten-day meeting and we shall care for your expense from your previous meeting to us." An evangelist has every right to turn down a meeting, because "it will not pay enough to meet expenses" just as a pastor might turn down a call to a church because he "has obligations which he must meet."

Even after all of these considerations, the churches which are able and churches which have an unusual income for the revival due to the above-average success of the meeting should do better by the evangelist than any cold formula would dictate. Perhaps in the past the evangelists counted on this "extra" to boost their offerings above the "average." Perhaps this is one reason why pastors have been fearful that the evangelist favors the "freewill offering" rather than the "set sum" plan. Whatever the thinking on the matter, the cold fact is this: a church has no more right to confiscate money which has been given for

the revival or for the evangelist than it has to impound all money, groceries, clothes, etc. given to the pastor by the members or friends and count it on his salary. The church has no real right to "make money" on the revival and not permit the evangelist to share in the particular benefits financially which a good meeting has brought.

We have tried to point out here the problems which the evangelist faces in meeting his expenses and staying in the field. We should mention one more which the evangelist would be the last to mention. There is no financial remuneration which will pay an evangelist for the intangible sacrifice of having to be away from home, away from his family and without the privileges of living normally in a community. This writer has traveled enough and has been away from home enough to make a fair evaluation of "suitcase" living. Here it is: you cannot pay me enough to stay away from my family for any length of time. There is no rate of salary high enough

to compensate for this separation from loved ones. The only reason I have ever done as much as I have has been because God and the church have asked me to. The evangelist must be a man called of God or he would come in and enjoy the common privileges which you and I enjoy day by day. In their lonely hours there are some things that help: a phone call home, bringing the family to spend a few days during a meeting, extra gifts to help the children remember their daddy, a flying trip across three or four states to be home for a holiday between meetings—but all of these add to the real expense of the evangelist in a way the average of us is not called upon to do. And if we assumed all of this expense and more, we still have not paid this lonely man of God for the weeks and weeks of separation from those he loves.

Pastors, can we not find some way to rethink our payment of evangelists? Can we not be realistic? Can we not see that the local church is the employer of the evangelist? Can we longer evade our true responsibility?

GROWTH OF THE SANCTIFIED

A sanctified man is at the bottom of the ladder. He is but a child—a clean child. He is now to learn; to grow; to rise; to be divinely enlarged and transformed. The Christ in him is to make new and complete channels in and through every part of his being—pouring the stream of heaven through his thinking, living, devotion, and faith. The divine battery—its manifest presence—is to be enlarged. The truth of God is to be revealed, and poured through the soul and lips, with holy fire and divine unction, more and more abundantly. I am convinced that a lack of the conception of these facts has been the death warrant to many a soul. A lack of personal realization of the fact that I, myself, must stir myself up has brought wreck and ruin to many. God will stir up him who stirs up himself, until he comes "unto the measure of the fulness of the stature of Christ."

—P. F. BRESEE

Herald of Holiness, May 1, 1912

The Preaching of A. M. Hills

By James McGraw*

GOD-OWNED, God-filled, and God-used!"

This was the motto, the goal, and the oft-repeated slogan of one of the princely pioneers in the early Church of the Nazarene, Dr. A. M. Hills.

"God-owned, God-filled, and God-used" gave A. M. Hills the confidence that his themes were divinely suggested and his ministry divinely anointed. He prayed for results, he prepared for results, and he preached for results. And his preaching produced results.

Born on the eastern shore of Lake Michigan on February 4, 1848, he grew up in the atmosphere of hardy, pioneer, rural home life with Christian parents, thrifty habits, hard work, and rigid discipline. He was weak and sickly as a lad, but was healed and strengthened in answer to his saintly mother's prayers.

At an early age he was genuinely converted, and added to his studies of Latin, Greek, and geometry an intense interest in the Bible. Basil Miller reports in his book *Out Under the Stars* that young Hills had read the Bible completely through before he was eight years old. Seventy-nine years later Dr. Hills avowed, "I owe the clarity and power of my written style to this one fact, that I saturated my youthful mind with the pure diction of the Bible."

His parents wisely moved near Oberlin College in Ohio when young Hills was ready for higher education, recognizing his sound mental acumen combined with his unusual spiritual

development and desiring to give him the benefit of association with such spiritual and mental stalwarts as President Charles G. Finney. Finney's Oberlin brought A. M. Hills through college training, and by the time of his graduation, to a decision that he change his lifework from law to the ministry. He decided upon leaving Oberlin to pursue his graduate studies at Yale Seminary.

He said later that all the while he had nursed his worldly ambition to be a lawyer and a "money-maker," he also felt a troubling impression that God wanted him to preach the gospel. This abiding urge, he expressed it, "haunted me and gave me no rest until after years of struggle I said 'yes' to God."

His first pastorate, when twenty-five years of age and a Yale divinity graduate, lasted ten fruitful years at Ravenna, Ohio. His popularity in the pulpit there brought him a call to the Congregational church in Pittsburgh, where he reached his zenith in the pastoral ministry. After nine years there, the demands upon his time and many calls for special engagements caused him to enter the evangelistic ministry full time. It was during the time of his evangelistic ministry that he sought and found the experience of entire sanctification, and began to identify himself with the holiness movement.

One of A. M. Hill's distinct contributions in the growing days of that movement's rise in nineteenth century Christendom was his writing ministry. Within six weeks following

his sanctification he penned the classic volume *Holiness and Power*. Still a standard item in the library of every holiness college and seminary is his book *Homiletics and Pastoral Theology*. He also wrote such books as *Pentecost Rejected*, *Whosoever Gospel*, and a book of children's sermons, *Food for Lambs*.

"God-owned, God-filled, and God-used," the life and ministry of Dr. A. M. Hills are very closely connected with the educational institutions in the pioneer days of the Church of the Nazarene. At the invitation of Peniel's E. C. DeJernett, he founded and was the first president of Texas Holiness University. (They believed in pretentious names in those good old days.) After some six years of service there, he founded a school in Oskaloosa, Iowa, which later became John Fletcher College. He proved himself as educational trail blazer also in Illinois, where he helped in the founding of Olivet Nazarene College. And the final sixteen years of his illustrious career was spent in Pasadena College, where his influence upon young ministerial students is still in evidence. President, founder, or professor in four colleges, three of which are now strong, growing, accredited Nazarene institutions with more than a thousand students each—Dr. A. M. Hills lived a life that was God-used!

Theological training and educational interest did not make A. M. Hills's preaching academic or pedantic. Proof of this is his success in preaching to children. His book of children's sermons, *Food for Lambs*, contains examples of the powerful simplicity in his appeal. His sermon under the title "Obedience" aims at a problem which is real to every child. His outline is:

- I. What God says about obeying.
- II. Obedience is important.
- III. Obey God's representatives.

IV. Obey God when directed to sin.
V. Qualities of obedience.

Similar sermons for winning children to Christ make us wonder if more such preaching today might result in less hoodlums in the city streets.

His sermons for adults were equally strong in simple appeal, as for example was his message on "The Throbbing Heart." From the text John 3:16, which he describes in his introduction as "the throbbing heart of the Bible," he constructs a textual-topical outline as follows:

- I. The Occasion of the Gift, "sin"
- II. The Giver of the Gift, "Father and Son"
- III. The Motive for the Gift, "love"
- IV. The Object of the Gift, "who-soever"
- V. The Effect of the Gift, "salvation"

In this sermon, written in the pungent style of short sentences and vivid words, the text is quoted nine times. Illustrations are numerous and they are varied. Five historical examples are cited, from both ancient and modern history. Joseph Parker, President Fairchild, Charles G. Finney, and Martin Luther are quoted, and the closing illustration is from the experience of D. L. Moody.

Dr. Hills placed much emphasis upon the importance of illustrations, and his own sermons display an unusual ability for using this type of material. He often drew upon the Bible as a source of illustrations, but he also knew how to use magazine and newspaper clippings to good advantage in presenting current events and recent national and local developments in the illustrations of his sermons. History, travel, literature, and science were inexhaustible sources of fresh, new illustrations when A. M. Hills preached.

*Professor, Nazarene Theological Seminary.

Hills believed the introduction of a sermon could "make it or break it." He declares in *Pastoral Theology* (p. 72): "The success of a sermon is settled in its opening words." He began his own sermons with conversational tone, in a natural and dignified manner. He believed a conservative beginning left room for later emphasis, yet his conservatism in the introduction never reached the stage of dullness.

A. M. Hills preached to the intellect, but he also appealed to the emotions. One of his illustrations describes a man working in a mill with torn and mangled hands; another tells of a boy's brother crushed to death by a heavy stone; and one relates the testimony of a dying boy describing his last feelings as though he is "beginning a Sabbath that will never end." All of his illustrations, however, are not "deathbed stories" but there is a rich variety of pathos and humor in his preaching ministry.

No sensationalist, Hills insisted upon simplicity in style. He writes, "There is no exaggeration, no extravagance of expression, no turgid, bombastic grandiloquence." He seemed to strive for holy dignity and simplicity itself in his sermons.

Charles O'Donnell discovers a dry sense of humor in A. M. Hills when he quotes from his book *Pastoral Theology*. Hills is vigorously decrying the custom of repetitious public praying, as he writes: "What if someone should obtain an audience with the President of the United

States and should address him after the fashion, 'O Mr. President, dear Calvin. I am come into your august presence, O Coolidge, to ask you to appoint me the postmaster, O powerful Calvin, of Podunk Corners!'"

"What would the President think of it?" asks Dr. Hills, and the reader resolves that his prayers shall henceforth be sincere, plain, and unadorned with vain and useless repetitions.

Dr. James B. Chapman wrote on the occasion of the publication of Hills's book *Homiletics and Pastoral Theology*: "Dr. Hills has been fortunate in his association with great preachers, beginning with Charles G. Finney at Oberlin. Then he has been fortunate in his association with hundreds of young men who have thronged his classroom during the past thirty years, and who were candidates for the ministry. He thus knows what a preacher of the gospel may be and he knows also the struggles which are incident to the attainment of success in this noblest of all callings."

"God-owned, God-filled, and God-used," Dr. A. M. Hills was one of God's chosen instruments in the building of a great church. Eighty years old when his three-year task of writing his most scholarly and momentous volume was completed, he was like Joshua, "a warrior of unabated strength"! His preaching ministry offers a challenge to the seven thousand Nazarene preachers who follow in the rugged trail he blazed across two continents.

HUMILITY

A guy is really a success when flattery gives him a big headache instead of a big head.

The trouble is that when success turns a fellow's head, it doesn't wring his neck at the same time.

—Sunshine

We Are Stewards**

By Ray C. Gery*

SCRIPTURE: I Corinthians 4:1-2

In her book *Blueprint of a Christian World*, Mary Alice Tenney tells us that " . . . Wesley's reading in the history of religious movements as well as his observations of trends among the nonconformists led him to believe that back of every decline in spiritual force lies failure in stewardship." Not only did Wesley find this to be true in eighteenth century England, but also in young America. To John Wesley it seemed that riches "in all ages" brought an end to the rise of "pure and undefiled religion." He said riches have been "the principal cause of the decay of true religion in every Christian community."

As the burning stretches of a desert bloom forth after a night of rain; or as some long-submerged mountain, gradually lifted by the resistless heaving of the earth's crust from its submarine slumber, suddenly shakes off its blanket of dripping seas and stands forth as the crest of a new continent—so the ancient and indispensable doctrine of Christian stewardship must blossom forth again, and re-emerge into the consciousness of our people.

In the Church of the Nazarene, as we celebrate the golden anniversary of our founding, stewardship must be "an old truth reborn"—reborn so vitally that all the members of our constituency will rise to heroic ex-

ploits for God's kingdom. We are stewards. That must be the theme of our message to believers, the inwardly moving compulsion of our day-by-day living.

In order that the old truth of stewardship might be reborn among us, we need to re-examine its meaning. What does it mean that we are stewards?

The title of one of Harold Bosley's sermons is "Who Owns This Earth Anyway?" In this discourse Bosley relates one of the unique stories about Abraham Lincoln. Lincoln was talking with a visitor in his home. Suddenly the conversation was interrupted. Two of his boys had fallen afoul of each other upstairs, as boys will do, and the quarrel had become so loud that Lincoln's guest finally asked, "What's the matter with those boys?" The great president replied, "Only what's wrong with the whole world. There are three chestnuts and two boys."

In his penetrating way, Lincoln was describing much more than this small difficulty between the two boys. He was calling attention to one of the oldest and most difficult problems men must face; the problem of the meaning of ownership. Men have fought about every conceivable kind of property—their land, homes, rights, and persons. Indian tribes in America's early days used to fight over the

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salt springs in the south central states, and they fought just as savagely as modern nations now fight over rubber plantations, tin mines, and oil fields.

Still the question bounces back, "Who owns the earth anyway?" Beloved, the answer rings clear: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The earth is God's; it belongs to Him—and we belong to Him. Earl C. Wolf puts it this way: "God is the inalienable Owner of all and we are the undeniable stewards."

It is against this background of the ownership of all the earth by God himself that we first approach our stewardship.

You recall the part of our text that reads: "Moreover it is required of stewards, that a man be found faithful." In the light of the scripture which I read before you, and this verse, stewardship is inevitable for the Christian.

Between man and man, the matter of assuming a trust is optional. But between man and God, everyone, saint and sinner alike, is a steward, because life itself is a trust. Each one of us is living in a "borrowed existence," God being our Creator. Our daily breath as well as our daily bread is from God. Sad to say, the sinner does not keep his trust; but we as Christians must keep the requirement that a steward "be found faithful." For if we are not faithful stewards we are not Christian.

In being stewards the really big question is not whether we have five talents, two, or one. The big question is whether we are good stewards of what has been given. "To have is to owe, not own" should be in the center of our thinking.

As faithful stewards you and I will look at everything in life and its relations from the standpoint of God's

ownership and our responsibility and accountability for our use of what God entrusts. We become depositories of a great trust. This becomes the believer's natural attitude, and with this spirit we find that our stewardship becomes a result of our vital relationship with Christ Jesus.

The dimension of what we mean by stewardship is limited only as life itself is limited.

Let's go a step further and see how the divisions of stewardship come into the picture. This is where we deal with the material world. Here is where we either store up or give up. The material realm breaks down to one main division: the "faithful steward" gives his tithes and offerings as an expression of love.

When you and I look about us we cannot help but see that the great "ism" of today is not found in the large number of religious cults that are so prevalent, but the "ism" that controls America's life and thought is "property-ism," or "money-ism." "Money talks" is the byword of all too many. Instead of our controlling the means of business intercourse, we sit down and let it talk to us and tell us what to do.

Beloved, the Son of God has redeemed money, as He has redeemed man. This parable of the unfaithful steward may be fitly entitled "The Gospel of Money." If the Christianity of Jesus Christ has not become an all-inclusive gospel where our hearts and pockets alike are touched, we are at variance with the great part of Christ's ministry in which He explained at length the nature of our material duties.

Money represents the material aspect of our stewardship. A person's sharing with God of this encircling division is a tangible demonstration of his care for the Kingdom.

What do we do with our money, or how do we give it? Realizing that everything is the Lord's property, the Christian steward does not utilize "the base god of this world" for his own advantage. The primary and ultimate purpose of all our money should be the extension of the kingdom of God. Paul Rees reminds us that "neither Jesus nor His greatest interpreter, Paul, ever had the slightest embarrassment in talking to Christian disciples about money and the right use of money in the support of the Christian cause."

Down through the pages of Biblical history the law of tithing was formulated and upheld. This is the reason why our great segment of Zion has believed in it and practiced it from the very beginning.

But some have anxiously asked, "Does tithing pay?" or, "Why should I give?" One manufacturer answered something like this: "All my life I have found that the more I have given the more I have been rewarded." Another man expressed the same when he said, "God's shovel is bigger than mine."

My friends, while it is true that God promised to supply our needs, to bless us for giving, and to give us, yea, "an hundred fold," we do not give in order that we will receive. I fear there might be some sincere Christians who motivate their giving on this reciprocal level. We should never give of our substance because we feel that God will give back to us some of it, all of it, or more. God help us at this point! Stewards of God do not deal with Him on a back-scratching proposition. Beloved, this could border on sheer selfishness.

Christians, our giving should not spring from selfishness nor from mere duty. It was Alexander Maclaren who said, "Power to its last particle is duty," but I am also reminded that

Henry Drummond said, "Power in its greatest force is love." The great force that motivates our giving—whether it be tithes, offerings, or all that stewardship involves—must be the love of Christ constraining us.

If we believe that we love Him, nobody will know what we mean unless we act it out as well. Stewards, the nature of love is such that it gives—it divides. The world sees God's love through His children who give from the controlling force of this the highest Christian virtue. We give, whether we receive returns or not! This is the holiest philosophy of giving. This spirit elevates stewardship from a duty to a privilege, from the keeping of the law to the expression of God's wondrous grace.

Allow me to abstract an example of stewardship from the life of that great patriarch Abraham. Not only was Abraham faithful in giving tribute to the most high priest, but later on in Genesis we see a perfect demonstration of the love principle. After he had been faithful in giving the tithe he was called to give that which was dearest to his heart.¹

Thus we find in Abraham the essential qualities of the faithful steward of God. He was faithful in the least, the tithe, and he was faithful in the most, his only son. Abraham's stewardship was like unto the stewardship of God himself when He gave His only Son for the salvation of the world. "God . . . loved . . . [and] he gave . . ." So will we when we love.

We have noticed the meaning of stewardship and we have also considered the Christian concept of giving. Let us go on and observe the total demand of stewardship's living. You remember that we decided since God is Owner of all we must be stewards of all. But we need to get at the core of this concept of totality.

¹Genesis 22:1-2, 9-12.

Too often Christian stewardship has been thought of only in terms of giving money. Yet it must come to be thought of in terms of the dedication of life. In other words, in the Christian order of realities the giving of money never comes first. It is the giving of ourselves which is the first consideration.

The late Archbishop Temple was preaching one night to a great congregation in Edinburgh, Scotland. That churchman closed his message with a stirring call to full personal consecration on the part of Christians. Then he announced the hymn "When I Survey the Wondrous Cross." The congregation sang with strong feeling. Near the end of the third stanza, Bishop Temple signaled for the organist to stop playing. He then appealed to the people to pause before singing the final stanza and to read it as their personal commitment. Someone present remarked afterward that, whereas the preceding stanzas had been sung with resounding voices, the last one was sung almost in a whisper, as though the Holy Spirit had suddenly driven it home, almost devastatingly, that the cross of Christ makes utter demand upon us. Listen:

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Christian stewardship and complete consecration are inseparable.

Beloved, do we see it? We are either stewards of all of life—our things, our time, our neighbors, ourselves—or we are not Christian stewards.

The world is the harvest field for the true followers of Christ. Jesus came seeking for those who would confess Him as their Saviour, and who then would become His dis-

ciples. It seems that evangelism and stewardship are the twofold message of Christ to us: We must first of all be faithful stewards of all that there is; we must second of all be faithful stewards of the gospel.

When you read the history of the apostles you cannot help but sense their tremendous evangelistic spirit. The Apostles were stewards of the message of full salvation.

But the greatest Steward was Jesus Christ. Many examples are found in the life of our Lord. Yet it is easy to see that His greatest stewardship was that of a mission to fulfill, the glorious mission of redemption. On that great night of surrender in the darkness of the Garden of Gethsemane we behold the clearest evidence of Jesus' stewardship. The giving of His all came when in the Master's heart of hearts He fulfilled His mission of redemption, willing in His humanity to say, "... not my will, but thine, be done." The Cross was His choice.

This is what Paul means when he says, "... we are stewards of the mysteries of God." Christ completed His mission. Our mission is to tell the world that His mission can be accomplished in everyone's life because the gospel of the Cross is "the power of God unto salvation to every one that believeth."

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful"; faithful to all of stewardship's meaning, faithful to the true concept of stewardship's giving, and faithful to every aspect of stewardship's living.

In closing I wish to borrow a poem from the pen of Bishop Ralph Cushman. These verses point up all we have been saying. It reads:

*Ah, when I look up at that Cross
Where God's great Steward suffered
loss—*

*Yea, loss of life and blood for me!—
A trifling thing it seems to be
To pay the tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more;
A million times I owe Thee more!*

*But that is just the reason why
I lift my heart to God on high,
And pledge Thee by this portion small
My life, my love, my all in all!
This holy token at Thy cross
I know, as gold, must seem but dross;
But in my heart, Lord, Thou dost see
How it has pledged my all to Thee,
That I a steward true may be!*

Youth—Our Great Potential

By William A. Tolbert*

THERE ARE LIMITLESS POSSIBILITIES wrapped up in the youth of our church. It is related of the great statesman, Daniel Webster, that one day as he was walking down the street of a New England village he took off his hat to a boy he saw coming down the street. A friend who saw the incident asked the great statesman why he did so. "It dawned on me afresh," said Daniel Webster, "as I saw the boy, what his brain as it unfolded would witness and have opportunity to promote in the life of the world." With how much more reverence you and I might view, from the standpoint of Christ and His Church, the young people of our world today!

First our youth constitute the great potential of the Church because of their undimmed vision. Nothing is thought to be impossible to a young man. One of the poets has said, "The thoughts of youth are long, long, thoughts." In every nation it has been the vision of its young men that has swept wide horizons and brought rev-

olutionary changes in its standard of living and culture. And so it is in the Church of Jesus Christ—"Your young men shall see visions"—visions that shall make for great accomplishments in the Church and its program. The measure of the Church is the measure of her vision. "Where there is no vision, the people perish" (Proverbs 29:18).

Still again our youth constitute the great potential of the Church because of their unbounded strength and energy. The world is carried forward by the strength of youth. Our youth are possessed of the strength of the forward look—youth looks ahead, not backward. Youth is the dawn. Youth accepts the challenge of what is to be. The world is looking for this strength and they are finding it in our youth— young men and young women with strength and energy to put into new enterprise and untried plans to correlate the great wealth and resource of our nation to the growing need and demand of its people.

How great is the need of Christ and the Church for this potential! Young

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men and young women with strength and energy to pour into the work of Christ in the interest of unsaved men and women! Young men with strength in order that the Church might launch forth and meet the great need of the world today! Never has the need been greater. Never, we are happy to say, has the opportunity been so great. The Apostle John said: "I have written unto you, young men, because ye are strong." The Church of Christ must capture this great potential, must somehow gain this strength and energy possessed by our young people for her work and program.

This leads me to think about the unspent years of our young people— young lives with years ahead of them for service in the Lord's great harvest fields. The most lamentable thing known is a life that is wasted in sin and worldliness. Many times have we heard someone lament the fact that he wasted so much of his life before turning it over to Christ and to His service.

As we have been reminded, Alexander the Great conquered the world when he was twenty-three. Hannibal commanded the Carthaginian forces at twenty-six. Columbus had his plans all laid to find India when he was twenty-eight. John Smith staked out a colonial empire in Virginia when he was twenty-seven. Martin Luther started the Reformation when he was thirty. Calvin followed at twenty-one. Joan of Arc did all her work and was burned at the stake at nineteen. Patrick Henry cried "liberty or death" at the age of twenty-seven. Hamilton was thirty-two when he was Secretary of the Treasury. A youngster of twenty-six discovered the law of gravitation. Roger Williams was a banished heretic at twenty-nine. Jesus Christ was crucified at thirty-three.

We observe further that our youth are the great potential of the Church because of their courage and daring. Youth knows of no fear because it has never known defeat. The armed forces of our country take our young men because they must have the very best. They realize that they must have the courage and daring of our young men if they are to win battles and defeat our enemies. Why should not the Church avail herself of this great potential?

The great missionary enterprise of the Church calls for courage and daring. There is sickness to face. There are hardships and deprivations to be faced. Yes, there is even death to be reckoned with. If the Church is to wage an all-out attack against heathen darkness, superstition, and ignorance, she must have the young people.

The *Christian Herald* tells of the great Baptist pioneer in Germany, Pastor Oncken, that he was approached by the burgomaster of Hamburg, who held up one of his fingers and said, "So long as that finger can move, I will put you down." "Sir," said Oncken, "I see your finger, but I see also an Arm which you do not, and so long as that is stretched out you cannot put me down." That is the kind of faith and courage the Church of Jesus Christ must have.

Again our youth are the great potential of the Church of Christ because early years are the years of planning and development. If one would serve the Church as a minister or a missionary one must plan and prepare in the early years of life. Many a man has regretted that his life was not surrendered to Christ in his early years in order that he might have more adequately prepared for His special call and service. The great leaders of the Christian Church have been men and women who have ac-

cepted the call of Christ and have yielded to His claim upon their lives while yet but upon the threshold of life.

How true it is that our youth are the great potential of the Church because it is then that habits are formed which develop character! These are the years which form tendencies and mold character. There is no fact of experience more true than that, in the years of youth, habits are riveted as with steel upon the lives of young boys and girls, habits which remain with them as men and women. How true it is that "thoughts become acts, acts become habits, habits constitute character, and finally, character determines destiny!"

It is very encouraging to know that youth are most responsive to the higher and nobler. But let us realize also that the converse is true; young years are the years when evil influences do their most damaging work. Habits of sin and evil can fasten themselves upon the life of a young man so binding that he is powerless to escape. Dr. Maclaren tells us: "Every sin tells upon character and makes the repetition of itself more and more easy. All sin is linked together in a slimy tangle like a field of sea-weed, so that a man, once caught in its oozy fingers, is sure to drown."

We know that God can break evil habits and make a crooked life straight; yet everyone who has had experience in driving a nail knows how nearly impossible it is to drive a nail that has been used. Once the nail has bent, it is better to pull it out and use a new one than to try to straighten it. All of us have had an old suit of clothes cleaned and pressed until it looked almost like new. But in a few days the old wrinkles and folds

came back. A lengthened sleeve of an old coat will always show the old crease. We see, then, that even inanimate objects are permanently modified by the experiences that they undergo. And so we see clearly that experiences in our early life, habits of our early years, may so modify our lives that we can never be at our best for God, never be the Christians that we would like to be.

If the Church is to avail herself of this potential she must capture these plastic years of her youth—when the life can be directed into the right channels of life, when the impression for good can be indelibly stamped upon the young heart and character.

Finally, the potential of the Church of Christ is its youth because character tends to permanency. If our young people are not related to the Lord Jesus Christ when young there is the possibility that they might be lost to Christ and the Church forever. When the clay is soft and pliable it can be molded and remolded again if need be. Once, however, the clay has set in the mold it cannot be changed. We see that there is infinite danger of the mold of life being set and hardened in the case of our young people. Our task is to bring them to Christ before character has become permanent.

Investigation has brought about the truth that nearly 90 per cent who are Christians were led to Christ when under the age of thirty, and of those a large part came into contact with Christ under the age of twenty.

May the Church and her leadership recognize these great truths, and may they pray and supplicate in the interest of the youth until they are won to Christ and enlist in the great fight against sin and evil.

II. The Propriety of the Preacher*

By Raymond C. Kratzer**

III. THE PRACTICES OF PROPRIETY

The preacher needs early in his career to realize that he is a member of the "household of faith." He is an individual within this household with singular duties to perform, but he is working with the whole and for the group. His relationships to his district program and his general church obligations are very real. If he fails in dynamic co-operation, he not only hurts the whole cause, but inevitably he begins to narrow down his own circle of influence.

Take in the matter of the payment of budgets. A well-rounded church program should include a planned economy in which the weekly offerings are divided proportionately between Jerusalem (local church), Judea and Samaria (district), and the uttermost parts of the earth (our missionary program through the General Budget). If any one of these is neglected we are not only hindering the ongoing program of our great Zion, but we are actually breaking one of the final commandments of Jesus.

It may be embarrassing to look at the record—perhaps the result of thoughtlessness or poor planning—but it is wisdom to apprise oneself of his trends and set out to correct them. We as elders in the Church of the Nazarene are beneficiaries of the entire church. We owe to it a place of service, a plan for persuasion, and a "house of friendship" in which we can feel and expect the mutual sup-

port of the whole. Some pastors in their outlook expect everything to come their way without giving anything in return. Somewhat like the milkman who found a note at a home where he expected to deliver milk which read: "When you leave the milk please put coal in the furnace, let the dog out, and put the newspapers inside the screen door. P.S. Don't leave any milk" (*Reader's Digest*, January, 1947).

It's easy to rationalize one's position and say that one's budgets are too high, or the work is scarce in your area, or that you don't approve of a certain district or general program, or that you did thus and so and your church should be given credit on your obligations. But while you rationalize, the entire cause of God suffers, and your spirit begins to shrivel and weaken. It is said that two Scotchmen were playing golf on a very hot day. One of the Scots succumbed to the sweltering heat and had a stroke. His partner counted it against him.

We should be generous enough that, where possible, we will overpay our budgets rather than to grudgingly raise them, and always manifest the Spirit of the Lord, who always gives "good measure, pressed down, and shaken together, and running over."

The difficulty often comes as a result of poor planning. Proportionate giving on a weekly or monthly basis will ease the strain of "deadline" efforts and will teach churches a well-rounded attitude toward church finance.

But you say, "We try to pay our budgets, but we are speialed to death." I grant you that at times it appears that specials drip from every piece of propaganda. However, we must remember that the pastor's attitude is reflected in the attitude of the people. Wise and magnanimous presentation of all needs will enlarge the vision of our congregation.

A young lady eyed her escort disapprovingly and said: "That's the fifth time you've gone back for more ice cream and cake, George. Doesn't it embarrass you at all?" "Why should it?" The hungry fellow shrugged. "I keep telling them I'm getting it for you."

If we can just keep before our people that what we are asking is for God's cause, we need suffer no embarrassment.

Perhaps the greatest need for propriety is in the matter of one's daily life. Example always preaches louder than precept. If our words thunder forth the do's and the don'ts, and then we manifest the wrong spirit in our daily practice of living, our message will go flat and colorless.

If when things are going hard, we put on a whining, complaining attitude, how can our message of the victorious life so "take" that it will produce a victorious church? If a preacher "can't make light of his troubles, he should keep them in the dark." His buoyant, victorious attitude will spread the contagion of joy.

In one's conduct toward his people, the preacher should always remember that "charity suffereth long, and is kind." "Deems Taylor, Stock's great success as a conductor of the Chicago Symphony Orchestra, said, 'He knew his men were good. They knew he was good. He always tried to fix the mistake—never the blame'" (*Reader's Digest*, page 30, November, 1954). The apostle says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

CONCLUSION

Our task is so great that we must ever strive to make all that we do and say implement the work of the Holy Spirit in bringing men to Christ.

The Word says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." We may have a continued growth in *prudence* for the asking. If our *policies* have been warped by prejudices rather than bolstered by principles, we should correct our mistakes and remove the hindrances to a growing usefulness. The great, all-consuming task, then, will be to make our outer *practices* measure up to our inward experience until we shall live dynamic lives of blessing in a world of great need.

God grant us the strength and wisdom to "walk worthy of the vocation" wherewith we have been called.

SHORT SERMONS

A famous clergyman once remarked to his congregation that "every blade of grass is a sermon."

A few days later he was engaged in mowing his lawn when a witty member of his church passed by, and remarked, "That's right, Reverend, cut your sermons short."

—Sunshine

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Money Talk

(Fund Raising)

By Bill Flygare*

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (Luke 6:45).

A preacher was nearing the end of his first trip on a pullman train. He had very little of this world's goods, yet he wanted to be a good sport and play the game according to the rules. So he asked a porter, "What is the average tip?" "Two dollars," was the ready answer. The preacher thought this was a little steep but he handed it over. "Reverend," said the delighted porter, "you is the first one to come up to the average."

It is natural to expect a man of God to give generously, perhaps over and above the average. For a Christian heart is supposed to be an abundant heart, full of the treasure of charity and liberality. And as this treasure is given out it is replaced by the more abundant treasure from above.

There has been much "to-do" about the taking up of money in the church. There are many who are outspoken in their condemnation of any organized effort to raise money for God's work among us. We must presume that these objectors are strict tithers! We assume that in addition to paying the

tithe punctually into their regular treasury of the church, they make liberal offerings as the Lord prospers them and that they are accustomed to fasting and denying themselves in order to further support the work of God.

Dr. J. B. Chapman said, "We would be inclined to think that an objection to 'money-talk' is from the same source that such objections spring, that is, from a covetous, stingy, self-pitying, self-indulgent heart. Our observation is that money talk is much more offensive to those who do not tithe and make liberal offerings to the work of God than to others. It just naturally 'throws a coldness over the meeting' to talk money, especially if there is a good percentage of tightfisted professors present."

You will often hear objectors to fund raising cry, "Preach the Word and the money will take care of itself." But these same objectors would be amazed to find out how much Christ (the Word) had to say about money. He raised the tribute money (Matthew 17). He preached on taxes (Matthew 22). He preached on withholding God's money and stewardship (Matthew 25). He preached on sacrificial giving of money (Mark 12:43; Luke 21:3). He told His first disciples not to carry money (Mark 6:8). Later He told them to take a purse (Luke 22:36).

He preached on money figuratively in five recorded messages.

Paul took an Old Testament text and preached to the churches in Galatia and at Corinth. He in no way rescinded the admonition in Malachi 3:10 (*Bring ye all the tithes into the storehouse*) but He applied it to the local situation. "Bring them in on the first day of the week, habitually and worshipfully, and if you are prosperous make it more. And let's not have any holding back but have it all in the church treasury when I come."

If people wholeheartedly would take the commands of God's Word about money and prayerfully and obediently follow them, there would be no need for extra offerings, pulls, or fund raising, for there would be plenty of money in the church, so much "that there shall not be room enough to receive it."

Unfortunately this ideal plan has been adopted by most of the churches but is not practiced by most of the members. We are aspiring but we have a long way to go before the ideal becomes accepted. While endeavoring to bring our people up to the ideal, we must continue to use the resources of organization to raise our budgets.

Pastors and faithful church workers, after giving liberally of their own

resources in a Biblical way, still need funds to carry on the Master's work. After prayerfully considering some honorable means of raising these funds it might be reasonable to first put the plan before the church, air the objections, give the objectors a chance to meet the deficit personally, and if they are unwilling or unable, put the plan into operation.

Church members who have the terrible treasure of self-indulgence as to giving to God's work will, in due time, reap their own harvest. And stingy, closefisted members will continue to dole out their favors to the church in their own way and time, giving grudgingly and demanding a token for their gift. Some will continue to hold it as Ananias and Sapphira, perhaps losing their portion of eternal treasure for the harboring of the terrible treasure of worldly goods which tarnishes and corrupts the inner man.

But ours is not a negative, destructive program. We are not content, nor do we fulfill our obligations by preaching only "against" the evils that arise from covetousness, but we must exhort and instruct our people to tithe their income punctually and carefully and then to make liberal freewill and sacrificial offerings for the promotion of the work of God.

Foot in Mouth—

Then there is the story about a young preacher. He had been pastoring a few weeks in his first pastorate before his young wife came. The Sunday she arrived he called her up front with an old bachelor and was going to take the two into the church. But he was halfway through reading the marriage vows before he discovered he had mixed up his rituals! He has never been able to live that down.

—B. V. Seals

*Pastor, Community Church of the Nazarene, Los Angeles, California.

The Holiness View of Revival

By D. L. Niswander*

THERE IS A NEED for a new approach to the evangelistic gospel message. Everyone seems to be feeling the need of it, and while we have explored about every area of revivalism that has a fundamental plank, yet we have not yet come up with a wholly satisfactory answer. I have been greatly interested in what many preachers are reading today, and yet there is still something that is missing, sadly missing, in this diet. There is still that great, searching question: "Do people want deep, solid truth today?" To try to answer such a question as this may lead us either into speculation or rank fatalism. Perhaps we can best answer the entire argument by stating the solemn fact that what we need is a revival of Holy Ghost conviction which will accompany the preaching of the gospel.

But it is well to appraise our condition carefully. I am in agreement with Dr. Carl F. H. Henry in his book, *The Uneasy Conscience of Modern Fundamentalism*, when he said: "The revitalization of modern evangelicalism will not come by a discard of its doctrinal conviction and a movement in the direction of liberalism. For current history has decisively unmasked liberal unrealism."

The study of revivals indicates that the effective evangelists have used a form of theological realism or what I should like to term "idealism." To point this out is not to minimize the work of the Spirit in this regard, but it is true that these evangelists possessed a uniqueness which lifted them

out of the realm of the ordinary. Jonathan Edwards and Charles Finney emphasized the awful judgments of God. Moody had revival blessing upon his entire ministry because of a positive approach upon the love of God. The Wesleys, Bishop Asbury, and others who followed in their train emphasized the holiness of God. Revival fires burned with holy light and truth because of the emphasis upon heart purity.

If we are to face the facts, we must admit that too frequently the modern Christian approach is secondhanded. We have clearly stated rules, our doctrinal standards seem ideal, our ethics is simple; but there is still a lack, a serious lack, of that unique "something" which God can use to move men. We have become "hobbyists" instead of realists. Our ideals are man-centered instead of God-centered. Our sermons are so well organized that it would seem as though the whole congregation would yield to sighing and tears, and yet one service follows the other without a deep work of the Spirit resulting.

Although I do not now wish to be guilty of a strained "dogmatism," yet certain facts must be faced if we are to see ourselves in the light of our day. I wish to merely suggest, therefore, two standards which I feel must be reached before we attain a level of "idealism" through which a revival spirit may flow.

WE MUST SEE GOD

First, there must be a pure philosophical approach to God that results

in respect, faith, and obedience. Man today is not intent upon thinking seriously of God. We have devised "easy" ways to think about God. Some emphasize this need by an insistence upon prayer meeting attendance; others stress the science of true worship and still others emphasize Christian responsibility by systematic patterns such as contests and recognition cards. But these duties by themselves do not create this "idealism" in spite of all of our enthusiasm.

The effective approach to God is always radical, and we have to be dead in earnest if we find this "idealism." Truth becomes real only when it becomes a burning passion within. I may believe in the regenerating and sanctifying grace of God with all the logic that my simple intelligence can understand, but it is only when that knowledge is "set on fire" that I can perpetuate it in the hearts of others.

It must be admitted that there is grave danger of substituting a truth for the truth. It is much easier to believe a truth than to allow the truth to become a burning fever in my heart. Christian colleges and Bible institutes have often been so insistent upon facts and indoctrination that they have failed to point out the importance in soul winning through heart passion.

We are running out of ideas in our theological concepts. We can now browse through the sermons of the great mystics of the past, but while we can copy the message we so frequently fail to grasp the "theological conviction" which was the heart of the successfulness of their ministry. The saints of old were able to see the spiritual lack of their day, and so relate these needs to the gospel of Jesus Christ that sinners felt the burning passion of that philosophy as the Holy Spirit clarified every point.

WE MUST SEE OUR DAY

Secondly, our message must be interpreted in the light of the conditions of the day in which we live. How many preachers have been disappointed when they re-preached Edwards' sermon, "Sinners in the Hands of an Angry God," that it had little results upon the listeners! It is not because the message is not clear or that it is not a proper vehicle over which that "idealism" can reach people. But rather it is because the "idealism" is lost in the process of its delivery because the message has not been personally related to present-day human needs.

The danger today for so many of us is that we have given ourselves to certain conveniences in Christian approach. The "idealism" and rapport with our congregation is missing because we insist upon maintaining our dignity at any cost and there is actually a fear that we might become lost in the message we are preaching. If all that we have learned of ministerial decorum keeps us from giving ourselves to the union of God and keeps the full light of a deep conviction from burning in our hearts, it is time to rediscover ourselves. We can quote every saint of our day and still be "on the fence" about our own personal views.

This is a pragmatic hour. The thing that counts is the thing that works today. The message that has power is the one that comes from a man in whose life it has already dynamically worked. People are waiting, anxiously waiting, for a message that is alive with poignant truth upon God's power in the lives of believers today. We have studied this condition seriously, we have diagnosed it in our spiritual laboratories, we have analyzed every segment of it in the field of psychology; but what we still need

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is a sane interpretation of the facts and a clear presentation of the remedy for man's sin and help for human ills. Upon the basis of this "idealism" the sinner or saint is brought into the clinic of God's own laboratory, and he sees that only God can cure the maladies of his life and sees that he can accept the blessed cure from the hand of the Master Surgeon. Oh, for a ministry that is freighted with all the force of that "idealism"!

There is a need of a new voice in Christendom today. We need a voice that can be heard. It seems as though that voice should come from the seg-

ment of believers that believe in the gospel of full salvation. We need to hear again what God can do for the saints in bringing victory. We need to advance in a holy search that will cause man everywhere to see that the truth of holiness is not only a sane doctrinal belief, but that it is a truth that burns like a fire in holy and consuming conviction. Whatever our view may be now, whatever has been accomplished in the ministry among believers, let us pray that a revival of that burning conviction that the saints of the past possessed may become our consuming passion today.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:6-10

In verses six, eight and ten, Christ is declared to have died for us, first, "while we were yet weak" (v. 6); secondly, "while we were yet sinners" (v. 8); thirdly, "while we were enemies" (v. 10).¹ Weak—sinners—enemies—these describe in ascending scale the condition of the natural man before God. At best he is weak, too weak to live a fully righteous life. Worse still, he is a sinner, disobeying God's law. But worst of all, he is actually an enemy of the Almighty, defying his Maker by rebelling against His will. This is Paul's picture of every man without God.

Weak

Asthenon, "weak," is translated "without strength" in the King James Version and "helpless" in the Revised

Standard Version. It comes from alpha negative and *sthenos*, "strength." So it literally means "without strength." Abbott-Smith defines it as "weak, feeble."² Thayer adds "infirm" and suggests that here the meaning is "sluggish in doing right."³ In the Gospels and Acts it is used in a physical sense as "sickly." It almost always has this connotation in classical Greek.⁴ But Moulton and Milligan cite one example of the moral sense in Epictetus (Dissertation I. 8. 8), where it is coupled with *apaideutais* (undisciplined). Arndt and Gingrich give its primary meaning as "weak, powerless."⁵ It is used

¹Lexicon, p. 64.

²Ibid., p. 80.

³Cremer, "Lexicon," p. 525.

⁴VG, p. 85.

⁵"A Greek-English Lexicon of the New Testament and Other Early Christian Literature" (Chicago: University of Chicago Press, 1957), p. 115.

for the "impotent" man (Acts 4:9), who had no power to lift himself.

Hence it aptly describes the unregenerated man, who is "weak" and "helpless," unable to help himself but completely dependent on a Higher Power. Until the unsaved person is willing to recognize and confess his utter helplessness and hopelessness he cannot be a recipient of God's redeeming grace in Christ Jesus.

Sinners

The second word, "sinners," is *hamartolon*, which comes from the verb *hamartano*. This in turn is from alpha privative and *meiromai*. So it means "not to become a participator in, not to attain, not to arrive at the goal."⁶ It is used by Homer of missing the mark in shooting. From Homer on it carried the moral sense, "to miss the right, to go wrong, to sin."⁷ In the Septuagint it means "missing the divinely appointed goal, deviation from what is pleasing to God."⁸

A "sinner," then, is not necessarily one who has gone far astray in wicked living. Rather, every man without

⁶Cremer, "Lexicon," p. 98.

⁷Ibid.

⁸Ibid., p. 99.

Christ is a sinner because he has missed the goal of God's purpose for us as human beings, namely, that we should live holy lives in fellowship with a holy God. Apart from Christ no man is complete (Colossians 2:10).

Enemies

As though it were not enough to be weak and helpless, and further to miss the mark of God's goal for human living, man has gone so far as to rebel against his Creator and thus to become actually an enemy of God.

In Homer *echthros* meant "hated" or "hateful." In the New Testament it is used actively with the connotation "hating, hostile."⁹ Arndt and Gingrich give its primary meaning as "hostile."¹⁰ In the King James Version it is used as a substantive and is translated "enemy" (thirty times) or "foe" (twice).

This term shows the seriousness of sin. Reduced to the final analysis, sin is rebellion against God. It is not only a failure, but a refusal, to do God's will. Only when understood thus can the serious consequences of sin be properly appreciated.

⁹Abbott-Smith, "Lexicon," p. 192.

¹⁰"Lexicon," p. 331.

NEED FOR HOLINESS

Is there a need of a straight second blessing-holiness church in the United States? Yes, a thousand times yes! First because where the doctrine of scriptural holiness is neglected we find that the doctrines of regeneration and the witness of the Spirit are woefully neglected. Again, wherever you find a man or a church that preaches the doctrine of holiness as a definite second work of grace you find a man or a church that is as clear on the doctrine of regeneration and the witness of the Spirit as a sunbeam. These two great experiences are inseparable. The birth of the Spirit will lead us to the baptism with the Spirit; and when we give up the baptism with the Spirit it is but a short time until we give up the birth of the Spirit.

—BUD ROBINSON

Herald of Holiness, April 24, 1912

*Professor, Nazarene Theological Seminary.
Quotations are from the American Standard Version (1901).

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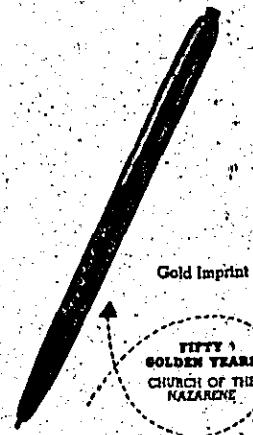
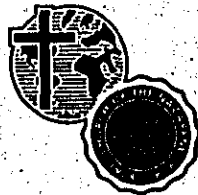
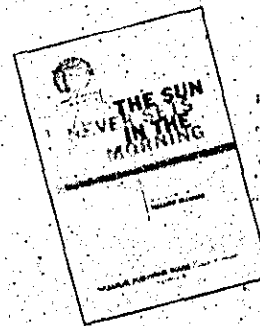
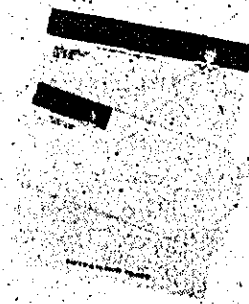
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By V. H. Lewis*

POWER—for the Anniversary Crusade

By Harold J. Glaze**

THE WORK of the Church cannot be done by armies, navies, or air forces. We serve in the spiritual realm, and our work will succeed only in proportion to the power of the Spirit of God working in us and through us. The basis for this comment is found in God's Word, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

As our forces are marshaled in celebration and crusade inspiration of the Golden Anniversary, and as we observe and are challenged by the mighty things before us, a definite victory can come in this great movement only as we are led by the Spirit of the Lord. We can be effective only where the Spirit of the Lord has complete charge.

The first preparation for a great 1958 must be on our knees to "tarry . . . until ye be endued with power from on high" (Luke 24:49). The higher, busier, and more intense our life becomes, the more carefully it must be guarded. A neglect of duty, slackness in prayer, inattention to the Bible, indefinite and hesitating testimony, and carelessly instead of steadfastly walking with the Lord will dull the witness of the Spirit and our

power for the task. But there is power—power over the world, power over the flesh, and power over the devil, by the transformation wrought in us by the baptism with the Holy Ghost and the resulting dynamic.

God's Spirit Provides Ways

To undertake any work for the Lord, we must submit ourselves to His Spirit and follow His leadership every step of the way in all phases of the work. Those who have humble and teachable minds are those in whom the Holy Spirit dwells.

Organization is essential for locating, reaching, enrolling, teaching, and winning the lost. The Holy Spirit-led people have been most effective in organizing and leading spiritual crusades, as seen in the life of Abraham, Joseph, Moses, Joshua, Jesus, John the Baptist, Peter, Paul, and others. A look at our own churches, the phenomenal growth in fifty years, our strong leaders (unsurpassed by any others), the efficient Sunday schools, youth groups, missionary societies, and their sacrificial giving and miraculous achievements will remind us that the Lord has been at work. We must mass our scholarship, financial resources, noble fellowship, prayer potential, and witnessing ability in the greatest effort we have ever made.

But a fresh interpretation of our mission must be made by our church boards, church school boards, committees, teachers, officers, choirs, ushers, women's, men's, and youth organizations. Our every function must be shot full of compassion and soul-winning endeavor. Only by the Spirit of the Lord can we succeed.

The same holds true in the erection and use of adequate church buildings. "Except the Lord build the house, they labour in vain that build it" (Psalms 127:1). To have more and better building campaigns we must let the Lord lead, for it is impossible to do a superhuman work without a superhuman power, "by my spirit." It is possible to do a human work with human power only.

God's Spirit Gives Efficiency

The Lord's servants are efficient in His service in proportion to the presence and power of God's Spirit working in and through the life. Doubters and critics are never crusaders. The vast number of "if's" in modern life have cut the crusading nerve of many a potential soul winner.

Peter was not effective in his service until the Holy Spirit came upon him on the Day of Pentecost. Power took hold of him and launched him mightily for the salvation of souls.

Philip, a layman, was effective in the revival at Samaria and in winning the man on the Gaza road because the Spirit of God led him and gave force and inspiration to, what he was and said.

Great Christian leaders through the years have wielded mighty power and have been unusually effective because the Spirit of the Lord rested upon them abundantly. Some of the great ones of our short past have been Bresee, Jernigan, Robinson, Williams, Chapman, Miller, and Nease. Does our church have some men and

women to turn to for great leadership that is saturated with Spirit-given power?

How needy we are, and how diligently we seek His Spirit that we may rise in conquest at the turn of the century in our Zion!

How to Sell Your Religion

God's great prime minister of Egypt, the charming Joseph, got a poor start in life as a salesman of good religion. Like Moses, he muffed the ball early in the game of life and made people mad at him, thus delaying his effective service.

Young Joseph, handicapped by his indulgent father's favoritism, swaggered around among his older brothers with the lovely coat of many colors thrown over his shoulders, reciting dreams in which he was always the hero and his brothers were bowing down to him. They hated him, for the coat he wore was a symbol that he was his father's special pet, and "they hated him yet more for his dreams." Who could blame them? He was a poor salesman and they eliminated him—or thought they did.

But Joseph learned. He learned that the super-spiritual attitude is basically unchristian and self-contradictory. He learned that his special gifts from God, such as dreams and the interpretation of dreams, were good only if used rightly, and dangerously harmful otherwise. He learned that the truth can be told in a repulsive way, thus hindering the very thing he wanted done. He learned that patience is imperative. He learned that there are times when one cannot fight back to save his own reputation. He learned that he must keep busy and keep sweet, so that he would be ready when his big moment arrived. He sold his religion to all Egypt!

—FLETCHER SPRUCE

*Executive Secretary, Department of Evangelism.
**Pastor, East St. Louis, Illinois.

I. The Preacher as a Prophet

By J. Melton Thomas*

IF ANY MAN has ample opportunity to mount the proverbial horse and dash off in every direction, it is the pastor of a modern-day church. No one is called upon to be so many things to so many people as is he who leads a church congregation. The varying situations into which he will be called is one thing of which every man who would aspire to this office should be forewarned. In a single day a preacher conceivably may be called on to engage in activities so varied as to call forth the extremes of human emotion. A quiet morning hour, preparing heart and mind for the holy business of preaching, may be followed by an afternoon in which he follows the funeral train to some silent city of the dead. Yet evening of the same day may call upon him to joyfully unite some youthful couple in marriage.

You no doubt have heard the story now making the rounds of the minister who had been called on to preside at a parliamentary body of his church. Engrossed in the business, he had not quite divested his mind of it when the next phase of his activity came around. Called upon to dedicate a baby, he raised his hand to solemnly pronounce a blessing, when what to his amazement came forth but this, "All in favor, say, 'Aye'!"

Historically the office of the pastor has been a threefold one, a sort of trinity of function. He has been, variously, shepherd, that brooding, heart-quickenning phase of his work that

best expresses itself through the pastoral visit. Or again he has been priest, not emphasized as much as it should be in Nazarene circles, but so very important in that it has such a wide bearing on whether the public service will be a corporate experience of the worship of God or a hodge-podge of religious activity. The third is the prophetic function of the pastoral office, that joyful but terrifying privilege that a man has to stand up behind a pulpit and speak as for God. To this we shall return shortly. Before we do it is necessary to say that the present-day church, whether the pastor will it or not, has forced upon him a fourth responsibility, that of administrator. Rightly conceived, this can be the valued function of guiding the actions of a working force; wrongly emphasized, it may well be the making of the preacher into a trifling force!

By way of pulling these things together into a brief synthesis, it may be said that all of them, or at least three of them, are tributaries flowing into the one great stream of ministerial activity, that of preaching. Of John it was recorded, "In those days came John the Baptist, preaching . . ." (Matthew 3:1). It was also said of our Lord, "Jesus came . . . preaching" (Mark 1:14). May we aspire to the same historical sketch from whoever writes the record of our ministry. Let us be first, last, and always, preachers! Not religious errand boys, preachers!

Before going to that more fully let a brief note be made of the contribu-

tions those tributaries bring. Initially the preacher in the pulpit will need remembrance of the shepherd out among the flock. If he has faithfully visited the people all week the preacher will come to them on Sunday morning seeing them as hungry, yearning souls. He will remember the sobs he has heard during the week, the doubts that have poured like a torrent from some distraught heart. Thus his preaching will take on a human quality. The function of the minister as priest is that of preparing the atmosphere for preaching. Let the preacher give careful attention to the planning of the service. Let him realize that the purpose of the people's being out there before him is that he may lead them, through Christ, to God. To this end he will have selected his hymns; to this end he will pray the morning prayer; to this end he will direct every phase of the service, from the making of the announcements to the taking of the offering. Finally the pastor's work as administrator adds also to his work as preacher. All his promotional efforts, all his directed activity, all his leadership of such things as building churches and enlarging Sunday schools will be in order that more people may be brought to the preaching of the gospel. The late Dr. J. B. Chapman is quoted as saying that everything else a preacher does is a sort of price that he pays in order to have this high privilege, the privilege of preaching.

With this too long introduction let us move directly to the prophetic phase of the minister's work, that of the pulpit itself. And concerning that let us ask four questions: From what source? In what spirit? By what method? To what end?

Let the question be asked, "From what source does the prophetic phase

of the ministry begin its flow; and further, from whence will come the rains to keep it flowing?" The answer to both is the same, namely, the eternal hills of God. The authority to preach is not an honor that one takes to himself. It is a commission stamped with heaven's insignia. It is a yoke placed upon one by the hand of God himself. To be forthright about it, men are called to preach. As Paul Scherer states it: "There is such a call: and when it comes, it comes straight from God. I believe with all my heart that a man must hear it and feel its imperious constraint before he can ever give himself with any wholehearted and abiding wonder to this stewardship of the gospel." To be sure, that call will manifest itself in various forms to various men. To one it will be a thunderclap from a storm cloud; a sudden overwhelming knowledge that God has crooked His finger at him and said, "Come, follow Me." To another it will be the gradual dawning of day from some long night of brooding upon the blight of sin and the blessedness of the Saviour, until with wonder one realizes that all along the Spirit of God was stirring within the dark to bring the glad but sobering revelation, "You too may run with the tidings." To still another it will be the opening of a rosebud, the consciousness of the beauty that is Jesus, and that the feeling you have is a quenchless desire to paint this picture with words for all the world to see.

Whatever the way it comes to you, you will need it, my brethren. Out there when the guns are going off and seem to be pointed in your direction, out there when you have so bravely tried to unveil your vision and know that you have quite miserably failed, out there when the waters in which it seems you are about to sink roar loudly, it will be reassuring to be able

*Pastor, Shawnee, Oklahoma.

to listen and hear a divine voice, however faint, remind you, "I have called." And just as the ministerial stream has its beginnings in the hills of God, so too are these hills the watershed from which replenishment and strength come. Sad indeed is the minister who has gotten caught in the wheels, is being swirled by the activity, is being harassed by the demands until he takes no time for God and his own soul's nurture. We must be fed before we can feed; we must take time for personal soul devotion, for prayer, quiet reading, delight in the Bible. Else our ministry will be only ashes of an initial glory; only wilted, falling petals from a once fragrant flower.

2

So we come to the question, "In what spirit?"

It would be trite to belabor the point that speaking of the preacher as prophet does not mean, as is sometimes mistakenly supposed, that he will be forecasting future events. That was not the supreme function of the Old Testament prophet. Even then the prophet had to do with a forthright presentation of God's will for the day in which the prophet spoke. The prophet, as Dr. Hugh C. Benner is pointing out these days, discovers the thing that needs to be done in a given place and "moves in" to see it done. It might be said that at times he needs to do his "moving out" quickly! Nevertheless the prophet of God conceives himself to be a leader in setting up a colony of heaven on earth, and all energies are bent in that direction. I submit to you that his success in accomplishing that will be bounded in no small measure by the spirit of his preaching.

The preacher must be certain, clear, firm. "For if the trumpet give an uncertain sound, who shall prepare him-

self to the battle?" (I Corinthians 14: 8) Let the preacher clear the cobwebs out of his own mind until he himself knows what he has to say. Then let him think through his material until he knows it will be clear to the minds of others. Let him be sure that every utterance is a firm conviction, and then let him fearlessly stand up to talk; let him talk so he may be heard.

Not only must the preacher speak with conviction, however; he must also speak with feeling. Too often, it is to be feared, we appear as human blanks to our congregations. Because our hearts do not burn, we set no fires among our folk. Because our eyes are dry, no flowing tears are seen on their faces. Because hearty confidence in ourselves, our enterprise, and our God is lacking, we create a confused, faithless, defeated congregation. Since sin has ceased its horror, salvation its wonder, we impose a barren spirit, and we reap a listless, unproductive people. Says the late Dr. L. A. Reed, "The impassioned ministers are the ones who have made history. They are the ones who have started the revival periods."

Too often we are more like the preacher Emerson heard, and whose preaching almost drove him from church altogether. "The snowstorm was real," wrote Emerson; "the preacher merely spectral, and the eye felt the sad contrast in looking at him and then out of the window behind him, into the beautiful meteor of the snow. He had no word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived or acted, we were none the wiser for it. The capital secret of his profession, namely to convert life into truth, he had not learned."

Thus the preacher must feel, and the motive of that feeling is the su-

preme spirit quality, that of love. Someone has said that there is a lot of "tongue lashing" from the pulpit going under the guise of straight preaching. Now straight preaching we must have, but it must come from a broken spirit. People will take nearly anything if they feel that their pastor loves them as he says it. So above all things else the preacher must pay the price for tenderness of spirit. He must

come to adopt the attitude of Paul, and make it his own: "I will very gladly spend and be spent for you: though the more I love you, the less I be loved" (II Corinthians 12:15). This does not mean a sentimental maudlin. It does mean that active good will that leads the preacher to spank or to spoil, as the need may require.

(To be continued next month)

What We Owe Our Youth

By Jimmy Blankenship*

IN THIS ARTICLE I would like to discuss this subject in three phases: (I) What We Owe Our Youth Socially, (II) What We Owe Our Youth Educationally, (III) What We Owe Our Youth Spiritually.

I. *What We Owe Our Youth Socially.* We cannot deal too extensively with this phase and yet one cannot leave it entirely alone when dealing with youth. Just because an individual is sanctified doesn't mean he loses all his desire for social activity. I have heard preachers set the standard of holiness so high that every sort of get-together was of the devil. It seems to me that it is a dangerous thing to teach young people that when they are sanctified such desires leave their hearts, because after they are sanctified awhile and find those desires still there, it will be easy for the enemy of their souls to persuade

them that they do not have the blessing.

If we as a church are going to save our youth we are going to have to satisfy that social desire with some Christian activity. Adult Christians like to get together for fellowship and to discuss their problems; likewise with the youth of the church.

In dealing with the social field I would add that we need to include them in our social circles. That is, make them feel they are a part of the program and group. Let them know that we are interested in them, that we have hearts of sympathy for them in their struggles and problems.

I cannot say that any one person or one thing kept me in the church during my perilous teen-age years. I know it was a combination of people, prayers, efforts, revivals, preachers, and Sunday school teachers. However, there is one thing which stands out in my mind that was a real boost

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to me. There was a man in the local church in which I was reared who always seemed interested in me. So far as I know he was never on the board, he never taught a Sunday school class, and never sang a special song. But he always took time to notice me and that thrilled my teenage heart. I believe there was never a time I was at church but what he spoke to me and always encouraged me. It was not just I but the other young people of the church also. I remember on one occasion after church I slapped him on the back and in a joking way (just to have something to say) said, "Vernon, reckon you'll ever amount to anything?" What do you suppose his reply was? He said, "No, Jimmy, I won't but *you will, boy, you will!*" Somehow, that stuck with me and was a challenge to me in hard places. When the devil would tempt me I would say to myself, I cannot give up; the church folk are counting on me.

The world is offering a colorful program to attract the youth of today and if the church fails to give adequate attention to its youth they will be plucked one by one by the attractions of the world. *Satisfy their social desires by Christian activity.*

II. *What We Owe Our Youth Educationally.* Really, this word educationally doesn't fit exactly what I have in mind here but it is the closest word I can find. There are some fundamental teachings which we need to get over to our young people. We owe our young people some teaching and training if we expect them to live up to the standards of the church. It is important for our young people to know what we believe and it is also important for them to be able to convey these convictions to the world. Our youth will not be able to explain

why if they are uninformed by the church.

If you ask the average young person what the church believes; he will say, "Well, we do not smoke, we do not go to the movies, we do not dance, we do not wear make-up, etc." It is good he can truthfully give this answer. I am glad for a church that has a standard as high as ours. And yet this answer is only half enough.

One of our vital needs is to teach our young people that we not only stand against some things but that we stand for some things. Most of our young people do not even know that there is such a thing as the articles of faith in our *Manual*; let alone know what they are. But whose fault is it? It is ours for not teaching them!

We owe our young people a Sunday school lesson that is well prepared and based on the Bible with an abundance of God's Word all through it. Here again we too often miss the mark. It might be surprising to know just how little Bible is taught in these classes. God help us to remedy this situation if it exists. Could it be that more emphasis is placed on the size of the class than on what is taught in the class?

Then too, along the line of teaching and training our youth we do well to lift up some of the old ideas of the church. One of our strong scriptures used to be, "Abstain from all appearance of evil." And today we still need to preach and teach this. The old idea, "If there's a doubt—don't," isn't too bad to pass on to our youth today. If we do not get this idea over to them, the world will help them formulate the idea, "If there's any doubt—it is all right."

III. *What We Owe Our Youth Spiritually.* The thing that is uppermost in my mind here is that we owe them a life of example. *It does not do any good to set a holiness standard*

and not live up to it! We need to prove to our young people that holiness works. If we find it is not working in our lives it is a good sign we do not have it.

This younger generation of Nazarenes will know about holiness only as we preach it to them and live it before them. No one else is going to instruct our youth in holiness living. We must do it! I believe in holiness because it is in God's Word, yes. But, before I ever knew it was in the Bible I believed it because I saw it in action in the lives of church people.

One writer has said, "The fiery torch of second blessing holiness was handed on to us from those of the first half of the twentieth century. . . . if we are not careful we will pass on nothing more than the smoldering embers." We owe it to our youth to pass on this fiery torch to them, and God grant that they may preserve it and pass it on, and on, and on, to the succeeding generation until Christ comes.

I would add that we owe our youth some of the spiritual glow and melting presence of the Holy Spirit that we have felt in church services. Some of the camp meeting type experiences that I enjoyed as a youth helped preserve me and are pleasant memories to me today. But they must be more than memories for my sake and the sake of the youth of my church. They must be realities that still occur. It is alarming to realize that we have young people who have been in the

church several years and have never heard anyone shout or have never witnessed a real Holy Ghost revival. We owe them the kind of service where God's Spirit is keenly felt.

Then we need to challenge our young people. We must not pity them. Their young hearts do not want pity—they want challenge and adventure. One reason communism is taking such a foothold in America is that it calls for a sacrifice.

I heard recently of two girls in a big eastern city who live in the same apartment. They live on soup and crackers and have only one dress between them. They work at the same factory on different shifts. The one girl comes home and goes to bed while the other girl puts on their dress and goes to work. Every penny they save is given to the advancement of communism in the United States. That kind of challenge is a thrill to them and that kind of devotion will submerge Christianity unless we give our youth a greater challenge—the challenge to go out and with the help of God make a dent in this sin-cursed world. Let them know they will meet opposition, let them know they will be tempted, let them know they will be tried, let them know they will be misunderstood, let them know they may be laughed at and ridiculed. Tell them there is no room for cowards and you will find the kind of challenge that appeals to the youth.

When the church loses its challenge our better days will be behind.

PASTORS—ATTENTION!

Sheep-shearing is once-a-year business,
Sheep-shepherding is an all-year-round activity, and
Sheep-skinning is once-a-lifetime responsibility.

—Pentecostal Holiness Advocate

Premarriage Counseling Pays Off!

By Bill Hanna*

TALK ABOUT WEDDING FEES—I really collected one the other day! The ten dollars in the envelope was relatively small compared to the enclosed note. Here is what it said:

Dear Pastor:

Just a note to express our appreciation for all your help during our wedding preparations and ceremony.

We will never forget the counseling sessions we had together. You helped us answer all our bewildering questions. Your suggestions for establishing a harmonious home are bound to help us in the adjustments ahead. Our qualms and fears were alleviated by your frank and honest reassurance.

We feel that with such a start our home, with God's help, will be happy and our marriage successful.

You will never know how grateful we are. Thanks again and God bless you.

Sincerely,
M and K

What a payoff! And to top it all, we have hopes of winning this unchurched couple to Christ. For, you see, neither M nor K has a religious background. However, they wanted a religious ceremony, for they sensed the importance of their action. For both of them this was the first vital contact with the church they had ever experienced.

As is generally true, this couple was seeking more than just a man to read a ritual. *They were wanting help!* No, they didn't ask for it in so many words. However, a request to perform a ceremony of marriage is generally an unspoken but urgent plea to provide adequate premarriage guidance.

Many ministers miss a valuable opportunity by failing to take advantage

*Pastor, Hamlin, Texas.

of the numerous fears and questions which haunt honest young people immediately before marriage. The fact is, they more than "miss" an opportunity, they deliberately avoid it! What better time to offer Christian principles and counsel? If a minister finds himself too busy to provide such help, he should politely decline the invitation to officiate at the wedding. If he is fearful to tread upon such vital personal issues, he is in the wrong business! Let me repeat, a request to perform a ceremony of marriage is generally an unspoken but urgent plea to provide adequate premarriage guidance.

The time required by such a program is, of course, proportionate to the needs of the couple. Some individuals are sufficiently mature and enlightened in the various aspects of marriage so as to require but few words from the minister. Others are tragically ignorant and emotionally immature. To be sure, in neither extreme is the minister guaranteed ultimate success, but the odds in his favor merit a genuine attempt.

In the initial statements of the first session care should be taken to define the counseling situation and purpose. This, technically, is known as "structuring." At this time the minister indicates his availability to discuss any question which the couple or individual might wish to suggest. He assures them of the frank and confidential nature of their conversation. Also that there is a Christian answer to every question.

Premarriage counseling does not come "naturally." It must be well

planned and properly executed. There are numerous problems which tend to destroy its opportunity and effectiveness. Perhaps the greatest problem presented to the minister with good intentions is the couple with "no problems." When this stifled, some ministers resort to questions and probing in an effort to uncover problems which they know exist. However, unless the minister is well known and respected by the couple, this method often involves serious risks of blocking and negative reactions. A safe way in which to contend with this situation is for the minister to be prepared with selected vital topics which are consecutively presented to the couple in lecture form. Such a situation is not counseling, as such. It is, rather, educational guidance which, in itself, is of value as an aid to crystallize the couple's thoughts. Consequently, should the session continue without further development, valuable help has been given. Ordinarily, however, as the minister progresses the couple will reciprocate with troubling problems upon which the minister has touched. Once this has occurred the way is open for the minister to follow the

couple's lead and a genuine counseling situation develops.

Since this is Christian counseling, care should be taken to relate Christ and the Church to every possible area. Appropriate scriptures are numerous and helpful and should be used. The session should always conclude in a prayer of consecration and petition for God's richest blessings upon the home shortly to be established.

As the couple leaves the counseling room for the last time before the ceremony, the door remains open. The minister may tell them this if he wishes, but such verbalization is superfluous. They have discovered, already, that the door is always open. When future needs or problems develop, the threshold of that open door to help will, once again, be darkened by their shadow.

So if you enjoy collecting real rewards, if you like the assurance of a job well done, if you want to open the door to future helpfulness, plan a solid premarriage counseling program. When you do, you will agree with those who have already tried it—the real payoff is much greater than the fee!

ERRATA

"Observance of the Lord's Day"

By Jack Ford

September, 1957

Page 1, Lowell instead of Howell

Page 2, footnote should read Ep. to Magnesians IX.

Page 3, column 2, Heylin instead of Heglin

Page 3, footnotes 20 and 22, bk. (for book) instead of br.

October, 1957

Page 15, Variorum instead of Vaviohum

Semitic instead Sernitic

Page 16, gulled instead of pulled

Page 18, Dr. instead of D.

We regret these errors in transcribing Rev. Ford's material.

—Editor

Contributed By Nelson G. Mink*

VACATION ON THE LORD

I took a long vacation drive;
My costs were high and steep.
Forgot the church and kept the tith—
Hallelujah, my religion's cheap!
—Corpus Christi First Church Bulletin

SENTENCE SERMONS

"A proud man is like an egg—so full of himself there is no room for anything else.

"So live that you would not be afraid to sell the family parrot to the town gossip.

"Raising children is like baking bread; it has to be a slow process or you end up with an overdone crust and an undone interior.

"A baby sitter is one who accepts 'hush' money.

"Apostasy usually begins at the closet door."

—Selected

I GO TO CHURCH SUNDAY NIGHTS BECAUSE:

1. I promised my pastor, my church, and my God that I would be faithful in attending the means of grace.

2. I love souls and want to do my share in winning the lost to Christ.

3. I want to see the doors of my church kept open. If I stay home, I vote to close my church on Sunday nights.

4. Places of amusement are open, and I would not want anyone to think that I was at such a place.

5. I want my loved ones to have confidence in me, and to feel that God does have first place in my heart and life.

—Wilmington, Delaware,
Church Bulletin

BUDDHISM, LARGEST NON-CHRISTIAN RELIGION IN THE WORLD

Here is the heart of truth for five hundred million people in the world today:

1. All existence involves suffering.
2. All suffering is caused by desire.
3. All suffering will cease upon the suppression of all desire.

4. The destruction of desire can be achieved through Buddha's Noble Eight-fold Path: right views, right aspirations, right speech, right conduct, right livelihood, right endeavor, right mindfulness, and right meditation. (In a recent world congress of Buddhists, they issued the statement that "Buddhism begins without God, and brings you to the place where you don't need God.")

NO CENTURY LIKE 600 B.C.

It seems passing strange that in the sixth century before Christ six of the great world religions began. They are as follows: Buddhism, Confucianism, Jainism, Taoism, Shintoism, and Zoroastrianism. If Ezekiel may be classed as the founder of Judaism, it was in this century when he did his work of laying the foundation for our own blessed canon of Scriptures.

DEGREES OF FAITH

1. "How is it that ye have no faith?"
2. "O ye of little faith."
3. "O woman, great is thy faith."
4. Barnabas was "full of the Holy Ghost and faith."
5. "Though I have all faith . . ."

—N. G. M.

February 2, 1958

Morning Subject: THE GLORY DESIRED

Text: *And, behold, the glory of the God of Israel was there (Ezekiel 8:4).*

INTRODUCTION: The glory of God occupied the mercy seat between the two cherubim. Gross sin and immorality in the life of Israel displeased God and His glory was taken away. Note that today:

- I. THE FAITHFUL CHURCH IS CHARACTERIZED BY GOD'S GLORY.
 - A. Smyrna, an example of a faithful church.
 - B. Ephesus, once faithful, now drifting.
 - C. Your town: Where would your church rate in faithfulness?
- II. A UNIFIED CHURCH WILL PORTRAY GOD'S GLORY.
 - A. Some say they do not believe in the church.
 - B. Others say they do and then act as though they do not.
- III. GOD DOES NOT ANNOUNCE THE DEPARTURE OF HIS GLORY.
 - A. The Israelites knew not that the glory of God had departed until the ark of God was taken by the enemy.
 - B. Samson knew not that God had left him until it was too late.
 - C. Mary and Joseph knew not that Jesus was not with them until they had traveled many dusty miles.

—WILLIAM C. SUMMERS

Evening subject: THE FAITHFUL AND THE FAITHLESS

SCRIPTURE: Mark 9:14-30; TEXT: "O faithless generation" (v. 19)

INTRODUCTION: Faith is the commodity that is needed more than anything else. Faith in God! Real faith!

- I. THE DISCIPLES' QUESTION—"Why Could Not We Cast Him Out?"
 - A. It was the nine who questioned.
 - B. The condition that made this question necessary is manifest in Christians today.
 - C. Faithlessness is a product of the age in which we live.
- II. THE ANSWER OF THE MASTER—"Because of Your Unbelief" (Matthew 17:20)
 - A. Unbelief is the root of faithlessness.
 - B. The Christian community is divided into the nines and the threes.
 - C. An unbeliever or a faithless person is a traitor to the cause of Christ.
- III. MORE THINGS ARE WROUGHT BY "FAITH" THAN THIS WORLD DREAMS OF (Tennyson said "prayer")
 - A. Some look at the mountains instead of at God.
 - B. Some look at the giants and tremble.
 - C. Some look at the people around them and fall.

—WILLIAM C. SUMMERS

February 9, 1958

Morning Subject: **OUTWARD CONFORMITY OR
INWARD PURITY?**

SCRIPTURE: Matthew 23:1-28; TEXT: 23:26-28

INTRODUCTION: (1) The meaning of conformity (outward and inward)
(2) The meaning of purity

I. THE RELATIONSHIP BETWEEN OUTWARD CONFORMITY AND INWARD PURITY

- A. In these texts Jesus pointed out that the outside was nice but what about the inside?
- B. God and man look at things differently* (I Samuel 16:7).
- C. It is clear that outward conformity is powerless to produce inward purity.

II. THE DANGER OF OUTWARD CONFORMITY WITHOUT INWARD PURITY

- A. The trend is to legalism.
- B. It is a form of deceit.
- C. It builds a barrier that makes it difficult for one to obtain inward purity.

III. THE IDEAL—OUTWARD CONFORMITY AS A RESULT OF INWARD PURITY

- A. Inward purity is the Christian standard.
- B. Our conformity is faulty but our purity is perfect.
- C. Our conformity may please people but only purity can please God.

—WILLIAM C. SUMMERS, Pastor
Union City, Pa.

Evening Subject: **TO THE VICTOR BELONG THE SPOILS**

SCRIPTURE: Luke 11:1-13

INTRODUCTION: This is common knowledge that to the victor belong the spoils in the political world. It has been true in this country for at least one hundred and fifty years. But it has always been true in the spirit world.

I. THE BATTLE LINES ARE DRAWN.

- A. The human heart is the field of battle.
- B. The two opposing armies are led by God and Satan.
- C. The battlegrounds are multiplying faster than the army of right is progressing.

II. THERE IS A SECRET WEAPON ON THE SIDE OF RIGHT: PRAYER.

- A. Prayer is the determining factor in the battle.
- B. Soldiers who are absent can win the battle through prayer.
- C. An outpost in the enemy territory is made possible by prayer.

III. PRAYER PROVIDES THE POWER FOR PROGRESS.

- A. The Spirit's help is secured only through prayer.
- B. Prayer before, during, and after each undertaking.
- C. Earnest, fervent, consistent prayer.

CONCLUSION: Everyone in this army must use the "secret weapon."

—WILLIAM C. SUMMERS

February 16, 1958

Morning Subject: **THE ACTIVITIES OF THE BLESSED**

SCRIPTURE: Psalms 1

INTRODUCTION: There are several things that are apparent in this psalm but let us note particularly the three types of activity mentioned in verse one.

I. BLESSED IS THE MAN THAT WALKETH

- A. But not in the counsel of the ungodly.
- B. Blessed is the man that walketh in the straight way.
- C. Blessed is he that learns early that one is known by the company he keeps.

II. BLESSED IS THE MAN THAT STANDETH

- A. Blessed is the man that stands for something.
- B. Blessed is the man that stands where people can see him.
- C. Blessed is the man that stands steady when the storm is on.
 - 1. The storm of affliction.
 - 2. The storm of opposition.
 - 3. The storm of defeat and the resultant discouragement.

III. BLESSED IS THE MAN THAT SITTETH

- A. There is a time to be still. ("Be still, and know that I am God.")
- B. Blessed is the man that sits in his seat in a worshipful and expectant attitude.

—WILLIAM C. SUMMERS

Evening Subject: **THE COMMAND OF JESUS**

SCRIPTURE: Luke 6:1-11; TEXT: v. 8

INTRODUCTION: These words that were spoken to the cripple have great significance for the Church in general today and for each individual Christian in the Church.

I. THE COMMAND BEGINS, "RISE UP."

- A. "Rise up" above the circumstances that surround you.
- B. Rise above your weaknesses and temptations.
- C. Rise above your own environment.

II. THE COMMAND CONTINUES, "RISE UP, AND STAND FORTH."

- A. Against wickedness wherever you find it.
- B. Against seemingly harmless trends; the trickling stream wears a great valley through the rocks.
- C. Against formality—the cold, modern kind that lacks the warmth of Christ.

III. THE COMMAND CONCLUDES, "RISE UP, AND STAND FORTH IN THE MIDST."

- A. Of a world filled with lost people, in darkness and sin.
- B. Of a family that is opposed to your way of life.
- C. Of your circle of friends and associates.

—WILLIAM C. SUMMERS

February 23, 1958

Morning Subject: THE STEWARDSHIP OF LIFE

SCRIPTURE: II Corinthians 9

INTRODUCTION:

- A. The stewardship of life requires courage.
- B. It requires consecration.
- C. It requires sacrifice.

I. THE STEWARDSHIP OF TALENTS

- A. The talents of ability.
- B. The talents of money (Rockefeller, Colgate, LeTourneau).
- C. The talents of prayer (the invalid lady praying for revival).

II. THE STEWARDSHIP OF TIME

- A. Our time belongs to God—at least a seventh.
- B. Many professing Christians are seen in church only Sunday morning.
- C. Many others are too busy "working" even to attend church.

III. THE STEWARDSHIP OF SELF

- A. We belong to God—"Know ye not that . . . ye are not your own?" (I Corinthians 6:19)
- B. We must be available for God's service (Matthew 10:38).
- C. We must "serve" our fellow men (Matthew 20:26-28).

—WILLIAM C. SUMMERS

Evening Subject: A CONDEMNING CONSCIENCE

SCRIPTURE: Matthew 27; TEXT: v. 4

INTRODUCTION: Define conscience in the dictionary terms.

"If our hearts condemn us not, then have we confidence toward God" (I John 3:21). This is the nearest the Bible comes to saying that conscience should be our guide. It should not except insofar as it has been educated right.

I. THE TRAITOR'S CONSCIENCE

- A. "I have sinned . . ." is the cry of a condemning conscience.
- B. The condemnation drove Judas to return the money.
- C. The same condemning conscience drove him to hang himself.

II. THE GOVERNOR'S CONSCIENCE

- A. Perhaps at first Pilate had an unenlightened conscience.
- B. If so, it began to be awakened in the presence of Jesus.
- C. He attempted to wash away the pangs of conscience.

III. A BACKSLIDDEN DISCIPLE'S CONSCIENCE

- A. Peter followed afar off, like many people today.
- B. Peter denied Christ, cursed, swore, sinned grievously.
- C. His conscience condemned him and he repented.

—WILLIAM C. SUMMERS

MORNING

THE UNSTOPPED GAP

SCRIPTURE: Ezekiel 22:23-30; TEXT: Ezekiel 22:30

INTRODUCTION:

- A. Ezekiel has received some disturbing news.
 1. God is going to gather the inhabitants together and blow His wrath upon them.
- B. Ezekiel receives this news; but he also learns of God's mercy. God is looking for an intercessor.
 1. God must punish sin, but He attempts always to save the sinner.
 2. In this case He seeks for someone to stand in the gap.

I. GOD HAS FOUND THIS KIND OF MAN, ABRAHAM.

- A. Abraham placed himself between God and Sodom, and interceded for them.
- B. Moses returned from the mount where he had been with God, and found his people worshipping a golden calf. He stepped into the gap and interceded for them.
- C. Paul—Men were unsaved and Paul stepped into the gap. Willing to be accursed himself if that would bring them to Christ.

II. BUT HERE IN EZEKIEL, GOD FOUND NO MAN.

- A. God searched, but none was found.
- B. No man aware of the destruction about to come—priest, prophet, ruler, laborer, all corrupt.

III. WHAT ABOUT US TODAY?

- A. If God should need a man for the gap would He find one?
- B. In our midst are a group under condemnation. They need an intercessor. Will they find one?
- C. How many would be willing to stand between God and lost souls, and plead for them?
- D. Today God calls for a man to stand in the gap, an intercessor in prayer. Will you be that man?
- E. Let's realize the tremendous power prayer can be, let's get a burden for condemned souls, let's stand in the gap!

—JACK C. FISCHER, Pastor
Cleburne, Texas

SPEECH

A speech should be like the leaping of a fountain, not the pumping of a pump.—LIONEL CROCKER, head of Department of Speech, Denison University, "Maxims for Public Speakers," *Banking*, 12-'49.

MAN'S EXTREMITY IS GOD'S OPPORTUNITY

TEXT: *I am not able to bear this people alone, because it is too heavy for me* (Numbers 11:14).

INTRODUCTION: Moses was encountering great difficulties. God was chastening the people for disobedience. People murmured and pressed Moses for intervention. Was Moses able to see the situation in the light of God's word and commandments? The reasons this situation existed are:

I. GOD'S OMNIPOTENCE OBSCURED BY FAITHLESSNESS

- A. Resources exhausted (Christ feeding the multitudes).
 - 1. Food supply was limited.
 - 2. Failed to see God's ability—complained.
 - 3. Moses was unable to cope with the situation—his education could not assist him—psychology would be totally inadequate.
- B. Reasons why Christian workers quit. They cry, "I am not able," and faithlessness is hindering them from drawing on God's power.
- C. Rely on God's omnipotence.
 - 1. Share your load of responsibilities.
 - 2. Do not say what ought to be done—do not complain to the preacher—do it!

II. GOD'S OMNIPRESENCE CLOUDED BY PRAYERLESSNESS

- A. Longed for Egypt—leeks, onions, garlic, etc.
 - 1. If we could have it like the good old days!
- B. When going was rough, did not resort to prayer, and seek the face of God.
 - 1. Many wanted to give up—be excluded from the Kingdom (Jonah, Moses, etc.).
 - 2. Land was not far away—Canaan, type of heaven.
 - 3. Moses consoled the people and urged them on.
- C. Prayer is a strong antidote to combat this terrible, gripping disease.

III. GOD'S OMNISCIENCE NOT PERCEIVED BY RECKLESSNESS

- A. Fail to grasp God's will.
- B. God knows all about us—knows our attitudes towards laymen, preacher, work, etc. We should not be so reckless with our tongues and sin against our fellow men and church. "With what measure ye mete, it shall be measured to you again." Reason God's work is thwarted. Church suffers.

IV. GOD'S PEOPLE TURNING FROM BACKSLIDING TO HIS LEADINGS

Moses said to people: "Up! Sanctify yourselves." Let's rely on God's mercy and grace.

CONCLUSION: Let's be more aware of God's Spirit and presence. God is able to help us, as preachers and laymen, solve the present difficulties and make us more than conquerors and not grumblers. Today is God's day—let us arise and go in His strength and power.

—HENRY T. BEYER, JR.

EVENING

THE COMING OF THE LORD

SCRIPTURE: II Timothy 3:1-7; Read: Luke 21:28

I. LOOK AT THE PROMISE OF HIS RETURN.

- A. The angel told the disciples that Jesus would return in like manner as He left.
- B. The Bible tells us in words like this—"I will come again, and receive you" (John 14:3).
- C. I Thessalonians 4:16 says the Lord himself shall descend.
- D. The Bible says also that the day of the Lord will come as a thief in the night.

II. LOOK AT THE SIGNS OF HIS RETURN.

- A. The Word says when they shall talk of peace.
- B. The Word says when the pestilence and earthquakes, and wars and rumors of wars, and famine, and trouble, nation rising against nation, and so on.

III. LOOK AT THE PROMISE OF HIS RETURN.

- A. It would pay us to look at the days of the Flood, how God gave everyone opportunity.
- B. The Bible teaches that God is "longsuffering . . . not willing that any should perish, but that all should come to repentance."
- C. It would seem though that men were trying to call God's hand on His return.
- D. In the many ways that they wantonly break His laws day in and day out (but if we break civil laws we are punished).

IV. LOOK AT THE FATE OF THE UNPREPARED.

- A. The Lord says they will be cast into the lake of fire and brimstone.
- B. They will be forever damned.
- C. Not only that, but their thoughts and their consciences will point the accusing finger at them forever.
- D. Jesus said some men's sins go before them to the judgment, but others they will follow (the unsaved).

V. LOOK AT OUR HOPE IN THAT DAY.

- A. How—by being in that number that have their names written in the book of life.
- B. By having our sins forgiven by His blood.
- C. By having kept His commandments here on earth.

CONCLUSION: By having our house in order.

—JAMES WALKER, Pastor
Hawthorne, Nevada

THE AVENGING SAVIOUR

TEXTS: Isaiah 63:1-6; Revelation 19:11-16

INTRODUCTION: The text: Who is the subject, when will it happen? Not Judas Maccabaeus, but Jesus Christ. Isaiah predicts the events described in Revelation.

I. HIS APPEARANCE

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength; wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

A. The many facets of Christ in the Bible.

B. The picture here:

1. Edom (traditional enemies of God's people).
2. Mighty traveler (as it were, with seven-league boots).
3. Vesture dipped in blood (not His own, His enemies).

II. HIS AUTHORITY

"I that speak in righteousness, mighty to save."

A. Authority means "power or right to act or command; power derived from opinion, respect, or reputation." This would apply to earthly monarchs but not to the Lord of Glory.

B. His power or authority comes from two facts which are essentially one:

1. Filial consciousness.
2. Moral perfection.

III. HIS ALONENESS

"I have trodden the winepress alone, and of the people there was none with me . . . And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." (Describe winepress and meaning.)

A. Christ alone in life.

B. Christ alone in death.

C. Christ alone in triumph.

IV. HIS APPOINTMENT

"For the day of vengeance is in mine heart, and the year of my redeemed is come."

A. Christ has met all His appointments thus far.

B. "The year of my redeemed is come"—Christ now fully redeems His people.

C. Weymouth translates: "And it is his work to tread the winepress of the fierce anger of God" (Revelation 19:15).

V. HIS ANGER (Isaiah 63:6)

A. God's anger is the response of His holiness to outbreking sin.

B. Postponement is not abolition (Romans 2:5-9).

C. The only thing that can save the sinner from the outpouring of the wrath of God is the blood of the Lord Jesus Christ.

—RAY DUNNING, Pastor
Maryville, Tenn.

MIDWEEK

1. AT THE FEET OF JESUS

TEXT: *And stood at his feet behind him weeping* (Luke 7:38)

INTRODUCTION: We hear much of the hands, heart, and voice of Jesus, but little about His feet and our humble posture. In Tibet a monk prays daily hours on end to Buddha, and the layman, too, often devotes two or three hours each day to prayer and meditation. The same is true of devotees of other world religions. Why the lack of prostration before the Christ of Calvary? Shall the Moslems, Buddhists, and Confucianists in their darkness, superstition, and idolatry outdo professing Christians in devotion?

A. AT THE FEET OF JESUS IS A VERY BECOMING POSTURE.

1. Because of the majesty of His person—"King of kings, and Lord of lords."
2. Because of our conscious unworthiness.
3. Because of Christ's claims upon us (Matthew 22:37, 39) "All."
4. Because He is All in All—Creator, Preserver, Redeemer, King.

B. IT IS A VERY HELPFUL AND PROPER POSTURE.

1. For a weeping penitent—"A woman . . . which was a sinner (vv. 37-38), "Weeping."
2. For a new convert—teaching necessary, guidance desired, prayer essential.
3. For a pleading intercessor—"Without me ye can do nothing"—Jesus (John 15:7; Romans 8:26).
4. For a willing learner in the school of Christ (Mark 11:29; Matthew 5:2)—Mary sat at His feet.
5. For an ever-grateful worshiper—Woman of Samaria (John 4:20-26).

CONCLUSION: The lofty head, the proud look, the haughty spirit obscures the vision of Christ. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

—E. E. WORDSWORTH, Pastor
Goldendale, Washington

2. AT THE FEET OF JESUS

A. THE FEET OF JESUS, THE PLACE OF HELPLESSNESS AND MISERY (Matthew 15:30)

1. The physically lame, blind, dumb, maimed.
2. Spiritual lameness, blindness, dumbness, and the crippled.

B. THE FEET OF JESUS, THE PLACE OF PERSONAL, PRESSING NEED (Luke 8:41; Mark 5:22)

1. Jairus at the feet.
2. Syrophenician woman at His feet (Mark 7:25-26).
3. Demoniac (Luke 8:35).

C. THE FEET OF JESUS, THE PLACE OF DEEP DISTRESS AND TENDER SYMPATHY (John 11:32) Mary at His feet.

D. THE FEET OF JESUS, THE PLACE OF CHRIST'S INSTRUCTION (Luke 10:39)

1. The utter folly of overactivity, impulsiveness, strong feelings as exhibited by Martha.
2. The wisdom of quietness, sacred contemplation, becoming meditation, and receptivity as exhibited by Mary.
3. The snare of the many, cumbersome cares of this world.
4. The blessedness of solitude, serenity, aloneness with Christ.
5. Christ's high commendation of Mary's choice.

"One thing is needful."

David: "One thing have I desired of the Lord."

Paul: "This one thing I do."

Spiritual specialists: the great need of our day.

CONCLUSION: "Sitting at the Feet of Jesus," hymn 27, *Praise and Worship*. Memorize and deliver anointedly.

—E. E. WORDSWORTH

3. AT THE FEET OF JESUS

INTRODUCTION: "Sitting at the feet of Jesus"—Not a priest, prophet, king of human origin; not a mere human teacher, philosopher, sage, psychiatrist, scholar unenlightened by the Spirit. Let us learn at His blessed feet.

A. THE FEET OF JESUS, THE PLACE OF WORSHIP AND ADORATION (Matthew 28:9-10)

1. The natural attitude of a suppliant.
2. Homage essential to divine worship.
3. Rejoicing an intrinsic part of worship.
4. True worship brings happiness to the worshiper—"Happiness attend you" (Wesley). Its secondary and more usual meaning (Wesley). Ezra—reading of the law (Nehemiah 8:1-10).

B. THE FEET OF JESUS, THE PLACE OF COMFORT (Luke 24:40; John 20:20)

1. Suffering precedes comfort (Psalms 22:16).
2. Comforted that we may become comforters. (II Corinthians 1:3-6).
3. The cross is prior to glory (Mark 8:24-38).
4. Christ's resurrection, a comforting truth.

C. THE FEET OF JESUS, THE PLACE OF MANIFESTED GLORY (Revelation 1:15)

D. THE FEET OF JESUS, THE PLACE OF MANIFESTED POWER (Revelation 1:15)

E. THE FEET OF JESUS, THE PLACE OF STRENGTH (Revelation 1:17-18)

CONCLUSION: The day approaches when all His enemies shall be put under His feet (I Corinthians 15:25; Ephesians 1:22; Hebrews 2:8). We must sit at His feet here or suffer punishment from His crushing feet in judgment and destruction. Let us humbly bow and learn of Him.

—E. E. WORDSWORTH

BOOK BRIEFS

Book of the Month Selection, February, 1958

LETTING GOD HELP YOU

By John A. Redhead (Abingdon, \$2.00)

It does not always happen to us. The title of this book describes it exactly. It is a blessedly helpful and practical discussion of how we can better avail ourselves of the help of God. Please do not think I am reflecting upon you when I elaborate that this is written with nervous, frustrated, edgy, jittery Christians in mind. I am not thinking of you so much as I am of some of the sheep within your fold. I believe that this can give vital and definite aid in your ministry to persons who are thus afflicted.

But as I have had to do more than once, I must confess that this is lacking in evangelical tone. I wish the author had gone by way of the Calvary Road and that he had paid his full respect to the blood of Christ, but this is not evidenced. The value of the book (and I think it is well worth the price) is to help Christians relax and restfully "wait upon the Lord." I wish these writers would be more theologically accurate and quit insisting that Romans 7 is a picture of the normal Christian. I reacted toward this in this book. However, I will have to admit that I was really intrigued by some of the practical suggestions in the opening of the first chapter relative to prayer and meditation.

Realizing its definite lack of evangelical tone I invite you to help yourself to its rich resources of spiritual soul-therapy.

BILLY GRAHAM AND THE NEW YORK CRUSADE

By George Burnham and Lee Fisher (Zondervan, \$2.50)

There seems to be no lag in the interest relative to the evangelistic ministry of Billy Graham. Under the blessing of the Lord he seems to move from conquest to conquest and each major campaign results in a book or two. It must be admitted that many of these books have duplicating elements, but each has the freshness of its new setting. So now comes a book on the great New York Crusade, one of the true revival periods in modern Christian history. The book is brilliantly written, very warm, deeply stimulating. Billy Graham's theological platform is not presented here but one can catch creeping out at spots the fact that he does not preach the full life of victory over sin. Having accepted this for granted, go into the book and feel the evangelistic warmth, feel the movement of victory as the Holy Spirit penetrated hearts with deep conviction. It will be a few hours of very worthwhile reading.

THE HOLY SPIRIT IN YOUR LIFE

By Andrew W. Blackwood, Jr. (Baker, \$2.50)

All of us are intensely interested in the title of this book. The work of the Holy Spirit has certainly not been overplayed in the writing of recent years. In some ways this book deserves a splendid reading. It is done in a sparkling style, thoroughly scholarly relative to research, but it does not emphasize the work of the Holy Spirit in a special second crisis of cleansing. It does amplify the necessity for the Holy Spirit as empowerment in the Christian life. One who will read it with this in mind will find some brilliantly incisive insights into the work of the Holy Spirit. With recognition of its shortcomings, the book does deserve a place on the bookshelf in that area where you have books dealing with the work of the Holy Spirit.

GEORGE WHITEFIELD, WAYFARING WITNESS

By *Stuart C. Henry* (Abingdon, \$3.75)

A definitive biography of Whitefield. Its bibliography as well as its documentation is impressive. It lacks warmth or something. It seems to me that one writing the life story of a fiery evangelist such as Whitefield should infuse some fire and enthusiasm and spark into his book. This author does not. He writes in a cold, academic, analytical fashion. In this book the contribution is more an armful of kindling rather than a bucket of burning fagots.

THAT REVOLUTIONARY CHRIST

By *Allan Knight Chalmers* (Scribners, \$2.95)

This author writes with unusual literary skill. He dips with ease into literature of the ages to provide the illustrative sparkle for his book. In a very relaxed mood he walks with the worthies of literature both classic and secular.

But in doctrine he is extremely liberal. Social righteousness is for him the torch and he carries it gladly. But the basic beliefs of conservative Christianity such as native depravity are shrugged off. The contribution he would make in the direction of an enlightened social conscience, he would destroy by his liberal attacks upon conservative Christianity.

LIVING CLOSE TO GOD

By *Dale Oldham* (Warner, \$2.75)

This is high type sermonic material, evangelical and written from an overflowing soul. On every page you will catch the yearning of the soul of the author—it peeps out like daisies in a meadow. However, the sermons are poorly organized relative to material and it is hard to follow the thought progression in each sermon. The sermons are not superior in sermonic insight. The illustrations are good, but not brilliant.

EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY

By *Carl F. H. Henry* (Eerdmans, \$1.50)

I invite you to sink your teeth into this and spend some time chewing and digesting. This is carefully done, scholarly, warmly evangelical. The author (who also is the editor of *Christianity Today*) looks objectively at both liberal and fundamentalistic errors. His evaluation of present ecumenical trends is especially helpful. One of the distinct contributions of the book is his answer to Harry Emerson Fosdick's recent book, *The Living of These Days*. Let me repeat, you put your teeth into this book; you do not drink it. This is definitely strong meat, solid and yet rewarding.

DELINQUENCY, SICKNESS OR SIN?

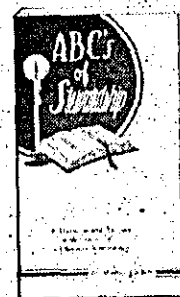
By *Richard Vincent McCann* (Harper, \$3.00)

This is to be recommended for one who faces seriously and repeatedly the problems of delinquency. This author in a very careful study outlines the factors that build toward juvenile delinquency. You will find a wealth of information pinpointing the social factors as well as the other environmental factors which help create delinquency. You will have to look very carefully to find a very strong evangelical tone throughout. The author does not come out flat-footedly enough and call the changes on sin and unrighteousness. We feel he is too prone to blame social conditions for some delinquency trends that we believe come from sin in the heart.

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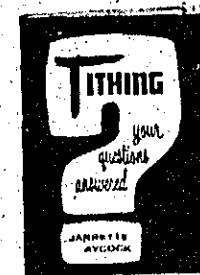


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