

The Preacher's Magazine

Volume 34

September, 1959

Number 9

CONTENTS

The Boneless Wonder, Simeon Stylites	1
A Family-centered Church	2
The Preaching of Peter Marshall, James McGraw	6
The Work of Entire Sanctification (I), Earl E. Barrett	10
The Minister as Shepherd, C. E. Shumake	13
If I Am Not Sanctified, L. K. Mullen	16
Gleanings from the Greek New Testament, Ralph Earle	21
A Pastor Writes an Evangelist	26
One Man's Method, Walter Miracle	29
"Queen of the Parsonage," Ruth Vaughn	30
Music in the Church (II), Andrew F. Cone	32
Sermon Workshop, Nelson G. Mink	37
Sermon Starters	38
Preaching Program	39
Book Briefs	47

COVER--PETER MARSHALL (See page 6)

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers

Samuel Young

G. B. Williamson

D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

GUEST EDITORIAL

The Boneless Wonder*

By Simeon Stylites

SIR: "The Monday morning preachers' meeting," said the pastor of St. John's-by-the-Gas-station over a ham on rye, "had some tough luck yesterday."

"How come?" I asked.

"Well," he said, "the Demonsthenes from on high who was to have orated failed to show up. The meeting had to get by on local talent, and before I knew what dirty work was going on I was elected to make a few remarks. So I told them about my travels from and to in the summer and of the sermons I had heard."

"I mentioned one discourse I heard several times, one that might well be called the 'Boneless Wonder.' There were no bones, no skeleton in this sermon, not even a backbone to hold together the points, if any. It was an interesting thing to watch—like a large jellyfish trying to walk on land and collapsing gelatinously all over the place. You have seen it at the 11 o'clock service."

"Another type of sermon that is popular—particularly among the young men who have vocabularies full of jargon—is the 'Mammoth Cave Sermon.' The Mammoth Cave is a big, dark place, one of nature's wonders. So is this sermon. It abounds in Stygian darkness. Someone has said that this type of oration is best described in the words of Scripture, 'without form and void, and darkness

was upon the face of it.' Listening to it, I told my Monday morning colleagues, was like playing a game of blindman's buff, reaching out for an idea, if haply they might find one. The Mammoth Cave Sermon had several illustrations which helpfully explained the unknown in terms of the unheard-of. The language was so wrapped up around whatever it was wrapped around that a bit of advice was fitting to the speaker: 'Discocoon yourself.'

"A few times this summer I heard an achievement which deserved the name of the 'Emily Post Sermon.' Not that Emily wrote it. But it was done in such 'taste, perfect taste, in all this world of wrong.' It did not involve any noisy cavortings in the pulpit, nothing that might offend some delicate soul. But as a hearer said on one occasion, if man cannot live by bread alone neither can he live by perfect taste alone. There ought to be something to be tasted. But in this Emily Post Sermon there was no meat of the Word, just a bit of skim milk. Think of the terribly poor taste shown at certain lively moments in history—for example, Peter and John telling the High Priest that he was a 'whited sepulcher,' or William Penn calling the Vice-Chancellor of Cambridge University 'You poor mushroom!' There are a lot more lovely bits of English prose that Emily Post could not possibly approve.

*Christian Century (used by permission).

"Then there is a sermon of my own which I have developed to a high point of frustration. I call it the 'Cape Canaveral Sermon.' The reason for the name is that it doesn't get off the ground. The load is too heavy for the power of the blast. Often this model starts with great preparation, such as a short history of the Hebrews

from the Garden of Eden to the Macabees. There goes the fuse—look out! But alas, it does not get the sermon off the firing platform."

The pastor of St. John's-by-the-Gas-Station regarded his empty plate and sighed. "That's what I told the preachers," he said. "They haven't asked me back again. They never do."

FROM the EDITOR

A Family-centered Church

ONE OF THE thrills of a life-time comes when a minister has the privilege of serving a truly "family" church. By this is not meant a church which is made up of one family or a church ruled by one family but rather a church which is made up of solid family units. There is no type of service which can quite equal this.

In recent years and even within recent months considerable thought has gone into this matter of improving family-church relationships. In the programs of all too many churches the family has been pushed aside, with such demands made by church organizations upon members of the family at various and sundry times during the week that the family has little time to solidify itself as a unit or participate as a family in activities within the church.

While some see this only as a casual problem, yet a more careful look at the issues involved will show that it

is very serious. It is, indeed, one of the critical, yet subtle, problems which we face in our churches today.

In a recent issue of *Evangelical Friend*, the general superintendent of the Ohio Yearly Meeting of Friends, Dr. Everett L. Gattell, wrote on the subject "The Self-sufficient Family and the Monopolistic Church." He began by quoting Elton Trueblood, who said, "The self-sufficient family hurts the church and the monopolistic church hurts the family."

Following are some excerpts from Dr. Gattell's article:

"The church and the family need each other and must treat each other with the greatest respect."

"In the home, rather than in the church, children's attitudes toward church and spiritual things are made."

"It is important to see whether religion is a thing reserved for the church or whether it is an essential part of home life. A child growing up

in a home whose atmosphere is saturated with spiritual life, in a sense becomes naturalized in things of the Spirit and the church seems like an extension of the home."

"But what of the 'monopolistic church'? This is the case where a church begins to feel that it has a claim on the whole of the time of its members and allows its meetings and its organizations to so monopolize its members as to keep them out most nights of the week and leaves no time for home life. Such a church is defeating its own purpose. Only by nurturing family life in its midst can the church advance properly."

"Sometimes I think it would be a good thing for an over-organized church to declare a moratorium for a month on all meetings but its Sunday services; and midweek prayer meeting and let folks get acquainted with their own families. Could it not be that, just as the midweek prayer meeting is a fixed feature in the program of the church, also a family night be observed by keeping it clear of all meetings?"

It is an easy thing for ministers to think of their churches and the programs of those churches as institutions which must be run with little regard for people. We frequently become so statistically minded, so program and method conscious, so absorbed in the task of making the church go, that we lose sight of the principal task of the church—that of helping the people who make up the church. The admonitions which are coming to us pointing us to the importance of this family-church relationship are well taken. It is time for us as pastors to come alive to this great responsibility.

A recent book in this field would make reading for any pastor. John Charles Wynn in his *Pastoral Minis-*

*try to Families*¹ places the entire parish and pulpit ministry within the framework of ministering to the family units. He recommends that the program of the church be built around the family, thus bringing the church and the family closer together and at the same time strengthening both the family and the church.

For some fifteen years churches have observed with growing interest and profit National Family Week—the first full week of May, closing with Mother's Day. Everything that is done during this week is certainly to be commended and certainly works in the direction of this family-church unity. However, the responsibility is broader than one week in the year can possibly care for. We need to catch the vision of putting these principles to work the year around. Let us notice some of the basics to this task.

1. As has been suggested, our church programs must be built and our schedules arranged so that we have a minimum of family splitting and a maximum of family solidifying. The Sunday school has long appealed (in most places) to the entire family. The young people's society has in recent years emphasized the place of every age in its training program. The missionary society under its re-organized plan seeks to enlist the entire family in missionary education and activity. Our auxiliaries are making progress in the right direction. It is a question, however, just what is the general philosophy regarding the worship services of the church itself. There are many who feel that the morning service is a "family" service and who encourage the families of the church to sit together. However,

¹Philadelphia: The Westminster Press, 1957.

there are those who do not emphasize this idea and make little provision for family emphasis in the week-by-week pattern. Too frequently even under the most favorable circumstances we allow the families to scatter during the evening service and the midweek service. Without doubt, even though we are making some progress, we do need to give attention to the family as such in all of our services.

2. This need reflects itself not only in program but also in preaching. The average sermon from the average pulpit is adult-directed and adult-centered from start to finish. The content, delivery, and direction of the message tend, by their very nature, to divide the family, even though by physical location the family is encouraged to be together. Some pastors are awakening to the need for "family" preaching, that is, preaching which is directed to the entire group—boys and girls, young people, adults. This will mean that the sermon must be in theme, content, and appeal broad in its base, possessing something to which each member of the family will be attracted. This will mean that the pastor should face his congregation as a "family of families." He will preach to the needs of families and bring their collective and individual needs into focus so that they can, later perhaps, face these needs together.

3. The church must also plan its program with the family in mind. Some churches are working to get as many as possible of the meetings of the church on the same night, so that the family can come together and each member of the family be occupied in one meeting or another. This gives the family the sense that the church belongs to all of them. They feel that the church is not a divisive factor but a unifying factor even

though each member of the family may be in a different place. Our medium-sized churches are rapidly seeing that some such solution to the problems of "over-organization" is necessary.

4. We see the principle in bold relief in our visitation and in our evangelism. While it is true that salvation is personal and that really no one ever gets saved unless he faces God alone, yet too frequently we have worked against the laws of the home and of human nature in these phases of our church program. Too much of the time we have isolated individual members of the family in our contacts for the church. In a sense we have worked on the principle "Divide and conquer" rather than on the principle "Unify and win" when we have approached families with the message of the church. Roscoe Pershall, director of evangelism of the Oregon Pacific District, who has been unusually successful in personal soul winning, makes an apt and long overlooked suggestion regarding presenting the claims of Christ in the home. He states that the worker should find a time when husband and wife can be together. He shows that the percentage of success is much higher when the two hear the appeal together. Often it is possible to bring some of the children into this decision for this home to accept Christ. The same principle applies to our public evangelistic endeavors. Let us make an endeavor to win entire families. This is a challenge which lies before us which has not been fully explored.

5. By a like token, some pastors seek to bring entire families into church membership together. Or, in case certain members of the family are already members, the entire family stands together at the altar as other members of the family are received into church membership. We

must be on our guard lest our very methods of dealing with individuals about church membership seem to divide the families and make it more difficult for all of them to see the relevancy of the church in family life. While it is true that on occasion the gospel does divide families, we should seek through every means we know to keep this from being true.

6. Much can be said about the need for the church to encourage its families to build strong inner ties. Broken homes are common in the society in which we serve. Broken homes are not uncommon within the church. But in a far greater number are the church homes which are incompatible even though they are going through the motions of solidarity. Home problems make up a sizable portion of the problems which the pastor will face in his congregation. The church by precept and example should encourage family activities—the family doing things together to assist in promoting interfamily understanding. The church might even give some direction to family hobbies, family recreation and vacations. Some districts have experimented with family camps during the summer. Churches have put a "stay at home night" on their calendar for the week. The solid Christian family is a great asset to the church. In the family circle most of the graces of Christian living are first applied. We just cannot separate concerns of the church and the concerns of our families.

Our society today is reaching to recapture some of the values of the united family. We can be glad for every move in that direction. However, the church has the additional responsibility of helping its families be vitally Christian as well as united. Let each of us as pastors keep the issue before us and find ways to make our churches truly family-centered.

Thoughts on Prayer

Contributed by
Willard Taylor*

ANDREW MURRAY: "O my Father, with my whole heart do I praise Thee for this wondrous life of never-ceasing prayer, never-ceasing fellowship, never-ceasing answers, and never-ceasing experience of my oneness with Him who ever lives to pray. O my God! keep me ever so dwelling and walking in the presence of Thy glory, that prayer may be the spontaneous expression of my life with Thee.

"Blessed Saviour! with my whole heart I praise Thee that Thou didst come from heaven to share with me in my needs and cries, that I might share with Thee in Thy all-prevailing intercession. And I thank Thee that Thou hast taken me into the school of prayer, to teach the blessedness and the power of a life that is all prayer. And most of all, that Thou hast taken me up onto the fellowship of Thy life of intercession, that through me too Thy blessings may be dispensed to those around me.

"Holy Spirit! with deep reverence I thank Thee for Thy work in me. It is through Thee I am lifted up onto a share in the intercourse between the Son and the Father, and enter so into the fellowship of the life and love of the Holy Trinity. Spirit of God! perfect Thy work in me; bring me into perfect union with Christ my Intercessor. Let Thine unceasing indwelling make my life one of unceasing intercession. And let so my life become one that is unceasingly the glory of the Father, and to the blessing of those around me. Amen."

(With Christ in the School of Prayer, p. 254)

*Red Deer, Alberta.

The Preaching of Peter Marshall

By James McGraw*

MY SERMONS are not good enough for publication. Ask me again twenty years from now. Perhaps by then I'll have written something worth putting in print."

No doubt the editors of *Reader's Digest* looked twice as they read these lines before they could believe they were seeing clearly. Here was a minister declining their invitation to submit articles for publication, while hundreds of unsolicited articles were being received by them almost daily from would-be writers from all walks of life. Here was a letter from a man of God who didn't want to see his name in print, didn't care for the honorarium his articles might bring, wasn't interested in the publicity or fame they might have brought him. Further, here was a man who seemed genuinely humble. "My sermons are not good enough . . ." Whatever may have been the effect of this unusual letter upon the editors of this magazine, it expresses more eloquently than a thousand words something of the character and spirit of the man who wrote it—a man called Peter, as his wife entitled his biography—the man Peter Marshall.

One of the most patriotic citizens our nation has ever had, he was an American by adoption. He was a Scotsman by birth, born near Glasgow in Coatbridge, Scotland, in 1904. Reared in a bleak, uncongenial background—his father had died when he

was a small child, and his stepfather did not like him—he earned his bread as a laborer in his youth. Unhappy at home, he ran away to join the British navy at the age of fourteen, but was discharged two days later when it was discovered he was underage. His boyish pride wounded, he went to work as an office boy rather than to return to his unsympathetic high school chums, to whom he had boasted of his forthcoming naval career.

In his sermon "The Tap on the Shoulder," Peter Marshall tells of his life and the way God's hand of providence "tapped him on the shoulder" with the call to preach, and with the leadership he needed to bring him along in the center of His will. He tells of his intense love of the sea, his disappointment at being rebuffed in his attempt to join the navy, his work and his dreams that he might someday fulfill his wish to sail the seas. "I realize now it was an escape I sought, romanticized in the glamour and the call of the sea," he tells.

He worked in an accountant's office, then as a machinist in an iron and steel tube works. He studied six years in night school in a technical college, and in the meantime accumulated three years' experience in practical engineering. Then a critical moment in his life came when his stepfather, in a fit of temper, gave him an ultimatum to leave home. "How could I have known . . . that even this would work out to the glory of God, and that in the years ahead

there was to be a complete reconciliation with my stepfather?" he said later.

His mother, typical of her deep devotion and her strong faith, her indomitable will and her Scotch courage, supported him in this severe crisis of his life with the words, "Dinna worry, Son; the Lord will provide. He'll open up the way." Open up the way He did, too. Within a few years Peter was in America preparing to preach the gospel of Jesus Christ.

Two incidents in his youth influenced him to dedicate his life in full-time Christian service. When he was lost on the moor at night, a voice called his name in time to save him from plunging into an abandoned stone quarry, and he realized it was the voice of God that had spared his life. He believed he was spared for a purpose, and he felt he should devote his life to Christ. Then a few months later a returned missionary from China, seeking volunteers for the mission fields, spoke in his "kirk." Deeply touched by the appeal, he volunteered, and began studies in Glasgow in Sherry's College three nights a week. It was hard to concentrate on Greek, Hebrew, and theology after working nine hours a day at the mill, and he might have been discouraged had it not been for a cousin who influenced him to come to America and paid his passage on the ship that brought him to this country.

The Columbia Theological Seminary at Decatur, Georgia, accepted his educational work in Scotland as the equivalent of the A.B. degree (setting a precedent for them) and were rewarded by his fine record. He was graduated *magna cum laude* in 1931, and ordained a minister the same year just before his twenty-seventh birthday.

His first full-time pastorate (he served two churches during his senior year at seminary) was a Presbyterian church in Atlanta. After four years here he received the call to the New York Avenue Presbyterian Church in Washington—the so-called "church of the Presidents," where eight presidents of the United States have been members—and began an eleven-year ministry which made an impact upon the city, the congress, the government, and the nation. From 1947 until the time of his death he won the hearts of the tense, harassed members of the Senate as their chaplain, opening their sessions with pithy prayers which caused them to listen, to think, and to reverence the God who seemed so near when Peter Marshall prayed.

Catherine Marshall, his widow, captured something of the Christlike spirit of humility of the man when she relates how inadequate he felt when given the task of Senate chaplain. Once he began his opening prayer with the words, "Our Father, let not my unworthiness stand between Thee and the members of this body as we join in prayer. Hear not the voice that speaks, but listen to the yearnings of the hearts now open before Thee . . ." In his prayers and in his sermons he seemed to worship along with his listeners. When he prayed, he prayed for pardon and peace and strength for himself, and so other people felt that he was expressing their own deep needs.

Gladys Dodd made a study of some of Marshall's sermons, and in analyzing them she makes some interesting observations. One is a sermon on immortality, one on patriotism, one on forgiveness, one on "spectator Christians." There is one dealing with worry and tension and one on prayer. These give an idea of Marshall's emphasis upon the practical, everyday needs of his hearers. In the six ser-

*Professor, Nazarene Theological Seminary.

mons mentioned above there are twenty-eight different scriptures quoted, Dodd observes. Twenty-two of these are from the Gospels—ten from John and nine from Matthew, the other three from the other Gospels. There are four Old Testament quotations, and only two Epistles quoted—Ephesians once and Romans once.

There are many illustrations in Peter Marshall's sermons, and a large number of them are from contemporary events. He speaks of the atom bomb, of Hiroshima, of Albert Einstein. There are illustrations from history—the "Mayflower," the founding fathers, Valley Forge, the Bill of Rights. He quotes lines from hymns, for example, "It Is Well with My Soul," "Lead, Kindly Light," and "Take My Life and Let It Be." He quotes from a variety of sources, such as Lincoln's "Gettysburg Address," Fulton Oursler, the Washington newspaper, Dr. Glenn Clarke, *Time* magazine, the *British Medical Journal*, and Billy Rose's column, "Pitching Horse-shoes." He mentions Keats, Shelley, Shakespeare, and Byron. And of course he quotes often from "Robbie" Burns of his beloved Scotland.

Marshall used frequent gestures in his preaching, but most of the emphasis was achieved with his voice, which was extraordinarily resonant, flexible, and dramatic. A journalist for *Saturday Review* describes his voice as being "soft but determined." A Washington radio newscaster marveled at his clear, precise diction. A speech teacher suggested to his students that they should listen to Peter Marshall if they wished to hear an example of perfect diction.

A typical Scotch Presbyterian "evangelical," warmhearted and deeply devoted, he believed that emotion, not intelligence and common sense, is the strongest motivation, and that

it is the real springboard under the will to action. An example of such appeal in his preaching is the factual story he uses as an illustration in his sermon "Go Down Death." A little boy whom Marshall knew lay ill with an incurable disease. He asked his mother if it hurt to die. Praying for guidance, the mother explained death to the boy in this way. She told him that when he was a tiny boy, weary from play and two tired to undress, he had tumbled into his mother's bed and fallen asleep. That was not his bed, not where he belonged. In the morning when he awakened, he found himself in his own room and in his own bed; for his father, who loved him and cared for him, carried him there. Death is like that. In the resurrection morning we find that Jesus has taken us to our own room.

Peter Marshall was told by his professors in Columbia Theological Seminary to "be himself." They recognized this was a style different from their own, and they very wisely did not attempt to shape him into their old mold. They encouraged him to use his "sanctified imagination," and this he did very vividly and very effectively.

Marshall was a "life situation" preacher. He preached on the text in Matthew 9:13, "I did not come to invite the pious but the irreligious" (Goodspeed), and gave it the title "Gallery Christians." He began with the story of one Joe Betts, of Betts and Son fish market, who encountered a stranger he had never seen before in his store one morning, and the stranger said, "Come with me." Betts left his half-opened keg of codfish right there in his market and followed that stranger down the street! Marshall explains this didn't really happen in Washington, but it happened in Galilee, and the man's name was Simon

Peter. Thus he makes the Scriptures real and true to life, thanks to his "sanctified imagination."

He was a "pictorial preacher." He told the students at Gettysburg Theological Seminary to "consider the needs of the people who will come to hear you preach. Use your imagination when you try to deal with the problems that are most real to them. If, when you write your sermons, you can see the gleaming knuckles of a clenched fist, the lip that is bitten to keep back tears, the troubled heart that is suffering because it cannot forgive, the Spirit that has no joy because it has no love . . . if you can see these things—preach for them, and get down deep."

His "pictorial preaching" earned for him the affectionate nickname "Twittering-birds Marshall." He would speak of "the pink and dimpled hands" of the infant Jesus, bathed in baby tears, His Deity." He would declare that we have had enough of the emaciated Christ, "the pale, anemic, namby-pamby Jesus . . . the gentle Jesus, meek and mild." He presented Christ as striding up and down the dusty miles of Palestine "sun-tanned, bronzed, fearless." In Marshall's early ministry he seemed to like playing with the alliteration of words, as in this example:

"So much of our modern preaching

consists of platitudes, polite and perfumed philosophies . . . pacifistic palaver . . . puerile palpitations . . . paltry phrases . . . in which a great deal is spoken and nothing said."

He got many of his sermon ideas from life, as he discovered the needs of his listeners through pastoral conferences, hospital calls, and the reading of periodicals. The idea for a sermon on unused power came from reading a Sinclair gasoline advertisement, which claimed that the potential kinetic energy of one gallon of gasoline would lift an ocean liner, the pyramids, or the Empire State Building. His sermon titles reflected his desire to preach to the life situations of his hearers. They took such names as "The Dice of Death," "You Can't Postpone the Sunset," and "Mr. Jones, Meet the Master."

"My sermons are not good enough for publishing," he had written to the *Reader's Digest* editors. But the world has thought differently on that score. For within a few years after his untimely death at the age of only forty-six, his life and ministry were widened and deepened through the writings of his widow, Catherine Marshall, and through the publication of his sermons and prayers. This "man called Peter" has indeed left an example in Christ-centered preaching for all of us to follow.

VICTORY OVER SUFFERING:

When Robert Louis Stevenson, as a youth, took his first book of poems to the publisher, the book was refused. The publisher said that those poems were written by one who knew only the sunny side of life, and not reality. The poems did not reveal that the author was bedfast, and a sufferer all the while he was writing them. Stevenson had so triumphed over his pain that the readers of his poems could see only beauty.

John H. Blough in *Streams of Healing*
compiled by Lester R. Liles
(Fleming H. Revell Company)

I. Entire Sanctification as a Second-Crisis Experience

By Earl E. Barrett*

THE CRUCIAL issues on the nature of the experience of sanctification are its entirety, instantaneousness, and subsequentness to regeneration. The writer knows of no attempt to exhibit this threefold character by a synoptic view of the six outpourings of the Holy Spirit as recorded in the Book of Acts. The purpose of this article is to link these outpourings with entire sanctification as an identical second-crisis experience, and to do it by an empirical appeal to history—chiefly, history recorded in the divinely inspired, absolutely dependable, and ultimately authoritative Word of God, in the confidence that such an appeal will be decisive to the conservative reader.

By "sanctification" is meant "the act of God's grace by which the affections of men are purified or alienated from sin and exalted to a supreme love to God and righteousness"¹ "Entire," etymologically related to "integer" and "integrity," means "complete, whole, undivided, without mixture or alloy, morally whole, sincere, and perfect."² "Sincere," in turn, is derived from the Latin *sine cera*, "without wax," or from *sincerno*, "separate,"³ (the equivalent of

the Greek *suntested*) and means "whole" and "pure." So the very idea of purity in "sanctification" inheres in the adjective which is used with it. "Crisis" is "the point of time when it is decided whether any affair or course of action must go on, or be modified or terminate; decisive moment, turning point." As a second work of grace, the experience is "a free gift of God to man for his sanctification."⁴

I. Sanctification Is an Experience Subsequent to Regeneration.

Viewing together the outpourings, and indicating their location in Acts by chapters alone, we note that the Spirit fell upon Jewish Christians (2), persecuted Christians (4), Samaritan converts (8), converted Paul (9), righteous Cornelius and household (10), and the Ephesian disciples (12).

For His disciples, who were already "clean," whose separation from the world was as distinct and complete as was His own (and thus initially sanctified and accepted with God, evidence for which there are at least twenty-four statements in the immediate context), Christ prayed that they might be sanctified (John 13:10; 15:3; 17:1-26). This prayer, implicitly for their entire sanctification, was answered at the first out-

pouring (Acts 15:8-9). Those of this number present at the second outpouring received, of course, an anointing for boldness in service ("one baptism; many refreshings"), but for those of the five thousand converted in the meantime, it was the second answer to the prayer of Jesus (John 17:20). Then, all signs point to the fitness of the converts in Samaria to be baptized with the Holy Spirit. The "certain disciples" at Ephesus, having received John's baptism "unto repentance" (Matthew 3:11), and being rebaptized in the name of Jesus (evidently indicating the meeting of a technical requirement rather than a character change, Acts 2:38), were baptized with the Spirit. And is there any doubt of the conversion of Paul, upon whom the light of heaven shone, who saw and talked with Christ, and entered Damascus with changed purpose, conduct, and career?

Some have assumed that Cornelius and his household prior to the falling of the Spirit were not justified by faith, due to the use of "repentance" and "saved" in the account (Acts 10:43-44; 11:14). But in favor of their acceptance with God as proper candidates for the baptism of the Spirit are the following considerations:

(1) Jesus declared that the world—those unacquainted with the Spirit by an initial experience—could not receive Him (John 14:17).

(2) There was that about the gentile outpouring that reminded Peter of the Jewish Pentecost and the prediction Jesus made about the baptism of the Spirit (Acts 11:15-16; 1:5; see 5:32). Are sinners baptized with the Holy Ghost?

(3) The Spirit must have come upon believers in this gentile outpouring, or Jesus was in error and the Spirit out of harmony with Jesus.

(4) Do the prayers and alms of sinners come up before a holy God as

a memorial? The best they have—their righteousness—is as "filthy rags" in the sight of God (Isaiah 64:6).

(5) This justification appears more than the justification of Old Testament saints or of proselytes, for these gentiles previously had heard the preaching of "peace by Jesus Christ" (Acts 11:36-37; see Romans 5:1).

(6) It was before the Spirit fell that Peter declared, "... I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

(7) In falling, the Spirit put His seal upon all this, for His coming is the crowning evidence that one has received "remission of sins" (Acts 10:44).

(8) Obviously, the Early Church did not consider one fully saved or safe until he had been cleansed by the Holy Spirit. We still use "salvation" in this broad sense.

Consequently the recipients of all these outpourings may be considered Christians. But does not one receive the Spirit when he is born again? Yes, for "... if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). This union of "Christ" and "Spirit" works. However, in the sense used in these outpourings, "receive" is a technical term for the welcome the Christian gives the Spirit for a ministry different from any ministry prior to that time.

II. Sanctification as a Second-Crisis Experience Is Entire.

Referring to the gentile Pentecost, Peter said, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16; see also 1:5). The primary thought in "baptize" is cleansing, and is so used by Jewish,

*Professor, Olivet Nazarene College, Kankakee, Illinois.

¹Daniel Webster, *New International Dictionary*.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

Protestant, Roman Catholic, and the Eastern churches. But Peter's words have far-reaching implication. They tie together the Jewish and gentile Pentecosts, as did his words later—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). As shown, what Jesus actually prayed for was the entire cleansing of the disciples, as they were already initially pure. Thus both Jews and gentiles were entirely sanctified.

Yet Acts 11:16 implies more. When Peter saw the outpouring, he remembered what Jesus said; and Jesus, in turn, recalled what John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12). Here are seven expressions of cleansing, three being of complete cleansing.

III. The Experience of Entire Sanctification Is Received Instantaneously.

Sanctification as an experience is by the "grace" of God and not by the growth of man (see definition at beginning). Every one of the six outpourings was a crisis experience. The prayer of Jesus for the instantaneous purifying of His followers (progressive cleansing would have been expressed by the present, not the aorist, tense) was answered, and His pre-

diction of their cleansing by the baptism of the Spirit "not many days hence" (Acts 1:5) was fulfilled, when "suddenly" (Acts 2:2) the Spirit in the symbolism of "a rushing mighty wind" separated the chaff from the wheat in their hearts, and as "fire" consumed the chaff. As soon as the persecuted Christians prayed "... they were all filled with the Holy Ghost ..." (Acts 4:31). Arriving in Samaria and not taking time even to preach, Peter and John prayed, laying their hands on the new converts, who "immediately" received the Holy Ghost (Acts 8:17). Three days after his conversion Paul received the sanctifying baptism "immediately" following the imposition of hands and prayer (Acts 9:17-21; 13:9). At the Ephesian Pentecost, likewise instantaneously the Spirit came upon these disciples who had just become aware that there was a Holy Spirit (Acts 19:1-6).

How swift the action! There is a significant item in Peter's making the outpourings and the Spirit's baptism one. Jesus had declared that through the Spirit His friends would recall His words. Peter said that he remembered, yet he did not quote all the short prediction, omitting "... not many days hence" (Acts 1:5; see Acts 11:16). Why? Doubtless he had seen or heard of case after case of the falling of the Spirit without delay. Perhaps the Spirit checked him. At any rate, "not many days" has been wiped out. God set the date for the coming of the Spirit into the world on the Jewish Feast of Pentecost, but after that there is no command to tarry and no case of tarrying. We set the date. It is for us all today if we trust and truly pray.

The Minister as Shepherd

By C. E. Shumake*

SCRIPTURE: ... the shepherds of Israel ... (Ezekiel 34:2).

Without exception, the faithful minister has the greatest and most varied task given to men. He must be able to do many things well. No one who by nature is indolent can well succeed in the Christian ministry. The minister must be a preacher, but he must be more than a preacher. We certainly in this country face a need for strong preaching, but there is also a need for more efficient ability in all the phases of the ministry. The minister, particularly, the pastor, must be a good shepherd. Being a good shepherd is a good job, but a most difficult one. We face a great need in the church for emphasis upon this phase of the work of the ministry.

God, through the voice of the prophet of old, has this to say to the "shepherds of Israel." "Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" (Ezekiel 34:2) This was quite an indictment against the shepherds of old, but aren't there modern shepherds who might be equally indicted? It seems that there are still some shepherds whose main object is to "feed themselves," while the flock to which they have been called slowly starves to death!

The faithful Christian minister cannot lay aside this duty, that of being responsible for the care and safety of the flock. Yet what a responsibility is this! For the flock of God is continually exposed to many dangers.

It is surrounded always by enemies! To safeguard the flock against many of these dangers God has ordained shepherds to have the oversight of the flock.

One of the important duties of the shepherd is to feed the sheep. This is done by leading the flock into "green pastures" and beside "still waters." These are evidently divine truth. It seems that almost everything is being heard from the pulpits today. The need is still for the deep and refreshing truths from God! It is said that the average modern congregation is spiritually famished. If that is true, who is to blame for it? Preachers often become apt students in the art of rationalization and shifting responsibility. But the plain truth is that, if our people do not develop and grow in grace and love, the shepherd is to blame.

It hardly ever occurs to the preacher to stop and seriously examine the diet that has been handed to the flock. We say what we need is more "glory," and then proceed to give it in every conceivable fashion. We try to run on emotionalism until our people have to stay on the mountaintops of ecstasy or feel that they are backslidden. We think the mourners' bench solves every problem, so we proceed with an almost endless cycle of good people back to the altar. We hasten to get mourners to come for everything and anything. If more preachers would pluck a few feathers from the wings of their imagination and stick them in the tail of their judgment it would often be a lot better for some local congregations. It is

*Superintendent, Tennessee District.

a sad indictment, yet a true one, against the character of our preaching when the churches that we serve are characterized as unstable and spiritually weak.

Yet when the cause for spiritual instability and weakness can be plainly identified and justifiably laid at the door of the shepherd, we often refuse to face it. In our processes of rationalization we proceed to dissect the church to find the causes. In plain terms, rationalization is our attempt to justify ourselves for our acts and failures. Thus if the church starves to death, surely it is not the shepherd's fault. I have often wondered if many church splits and scandals could not have been avoided if the shepherd had known how to feed the flock until they would live so close to heaven that emulation and dissension would have been forgotten in the real joys of feeding and living upon the bread of heaven. It is pretty hard for the preacher to see this. But I think the real shepherd does see it! Superfluous living among the flock is inevitably caused by superfluous feeding of the flock! The laws of logic make it evident that, if the sheep are poorly fed, the one charged with the responsibility of feeding them is not without blame. How can we escape this conclusion?

You do not have to be around people very long to understand them fairly well. It is not a secret to say that some congregations are running on emotionalism. Now we do not deny the element of emotion in our holy religion. Love is an emotion, and our religion is founded upon love. Jesus somewhat summarized His gospel when He replied to the scribe that one should love God with all the heart and love his neighbor as himself. We cannot separate emotion and religion. But some preachers seem to attempt to run their programs upon the crest

of emotional outbursts. Really, noise and commotion is no more of an evidence of the Spirit's presence than the "unknown tongue" is a sign of the Spirit's presence. A critic of the program told me recently that the young pastor that I had placed in charge of a new work was "just not spiritual enough for that place." Yet in just a few days this young preacher had visited and prayed in numerous homes and was doing more to build the church than others had been doing. The truth of the matter is that some preachers just do not know how to feed the flock and are not interested enough to learn how to do so. Their ministry in each pastorate is short-lived; and they always wonder why.

Feeding and caring for the flock takes time and energy. It is not as "glamorous" as other phases of the ministry. In the first place it takes hard study of the great truths of the Word. It also takes time. I read an impressive article in one of the periodicals written by a doctor of medicine. It concerned the diets of teenagers. The high school boys and girls of the age are undermining their health by their eating habits. They "snack" on candy bars and ice cream and sandwiches, when they definitely are in need of well-balanced and well-prepared meals. This medical authority stated that permanent injury will be the inevitable from such habits of diet. Yet sometimes the program of the church is that we rush around to get a crowd and run them through the "mill." What real advantage is there in getting people to the house of God unless they receive something from God while there? Too many Christians are living upon spiritual sandwiches instead of getting well-balanced spiritual meals. I know there is a danger of being "too slow" for the times, but I also realize a danger

of just playing religion, and it seems in some instances we are doing just that!

The indictment remains in many instances—we are not adequately fulfilling our responsibility to feed the sheep. Their diet is not sufficient to produce deep spirituality and strength and force of Christian character. And who is to blame? It must be those in charge of the feeding. And that is you, pastor! Are we the shepherds that God intends for us to be? What a tragic thing to fail here! For as shepherds of the flock we shall not be without accountability at that great day when we must answer to the Chief Shepherd for our stewardship.

The minister as shepherd must give diligent and tender care to the weak and afflicted of the flock. Even in the flock of Christ, weaknesses and infirmities often prevail. And though our holy gospel proclaims the glad truths of deliverance from the power and presence of sin, there are still human imperfections that are not corrected by an immediate act of the grace of God. A sanctified man is still a sanctified man—not even a superman, and surely not an angel. Elijah was a man "subject to like passions as we are." Elijah had to obey God in order to achieve. He had to keep himself in the will of God for victory.

Perhaps there will always be those who are spiritually weak. And it takes a lot of patience on the part of the shepherd and on the part of other members of the flock that these may grow and become strong. And though there is a place for discipline in the matter of development, sometimes the discipline is not measured by the fact that some have not had the years of growth that others have had. It must always be remembered that discipline is designed to correct and not to de-

stroy. Some seemingly take the attitude that it is their duty to purge the flock. But discipline is a means used to improve and strengthen. If every pastor would have a real shepherd heart it would often save the church from setbacks and splits which take years for it to get over, if indeed it ever does. I have yet to see one church trial that adds anything but confusion and dissension to the cause, and I've seen many attempts. Too many! If preachers could only see their own faults and weaknesses (and who does not have some of these?), it would go far in giving them the patience and gentleness that are necessary for the shepherd to deal happily with problems in human relations that he must face and help to solve.

The minister as shepherd must give account of the flock. What a tremendous responsibility is this! In a very definite sense the shepherd is responsible to God for the flock—not responsible for every individual act, of course, but responsible to God for the way that he has led them. Every shepherd and every sheep must stand before Christ in the accounting of his stewardship. And the faithful shepherd will receive from the hands of the Chief Shepherd "a crown of life that fadeth not away."

How truly solemn is the responsibility of the Christian shepherd! He has the charge of souls! The never-dying souls of men are his charge! What a responsibility! Ah, shepherds of Israel, do not weaken your high and holy office but pray for strength and for divine guidance in your holy task. There is no joy, outside of the joy of personal salvation, like the joy of knowing that you are a co-worker together with God in the building of His kingdom!

O God, make us faithful shepherds over Thy flock!

If I Am Not Sanctified

By L. K. Mullen*

TEXT: For to be carnally minded is death (Romans 8:6).

INTRODUCTION:

What God demands cannot be optional with us. When God said, "Be ye holy," there was placed before the child of God a spiritual imperative from which there could be no escape. God intended from the beginning that holiness of heart should be the norm of Christian experience and conduct. Nothing less could satisfy the stern requirements of Christian discipleship.

Yet too often, and quite strangely so, we find in our midst the attitude that sanctification is optional. To some, at least, entire sanctification is considered to be a spiritual luxury rather than a spiritual necessity. Those having this attitude do not necessarily oppose the doctrine of the second blessing, but when the call goes out for seekers, and for clear-cut witness to the experience, they just are not there.

Failure to press on unto perfection, however, always leaves certain marked conditions and characteristics in the life of the unsanctified. Let us consider some of these at this time.

I. IF I AM NOT SANCTIFIED, I LIVE IN CONFLICT.

Both scripture and experience bear testimony to a conflict that exists in the heart of the unsanctified. Nothing could be more certain to happen, for

the new man in Christ could not be expected to dwell in peace and harmony with the old man of sin. Conflict is the normal outcome of two opposing powers, each contending for the mastery of a soul. Man's redeemed self is spiritually minded and seeks to be governed by the law of the Spirit. On the other hand, man's old self is carnally minded and refuses to be governed by any law, except the law of sin.

Some would deny that this conflict exists, but denial does not change the fact. The data of experience bear adequate witness to this civil war in the soul. No amount of external polish can disguise it.

With God

When God says, "Do this," the old man begins to argue by saying that to obey will mean sacrifice and difficulty. To obey, he says, will mean unpopularity and poverty, separation and loneliness. While the new man says, "Yes, I delight in doing the will of God," the old man says, "No." Thus the first area of conflict is with God and His will.

With Others

Not only do I find myself at odds with the will of God, but I find that my unsanctified self gives me trouble with my fellow man. Selfishness manifests itself when I do not get my share. Stubbornness manifests itself when things do not go my way. Covetousness manifests itself when

my neighbor does better than I. Jealousy manifests itself when someone else gets moved ahead of me. Pride manifests itself when the call of Christian duty lays upon me a humbling demand.

The sincere Christian cannot have feelings like these without sensing that something is wrong. Such manifestations are contrary to the clear call of the Scriptures to be forgiving and humble, long-suffering, generous, and kind. Though I should wish it otherwise, these carnal traits are recognizable by others, and they erect a barrier between us. Our fellowship loses its sweetness. Even our testimony loses its ring.

With Myself

I am in conflict with God and with others because I am in conflict with myself. The external manifestation simply demonstrates the inner condition. I have a divided will, a divided loyalty, and a divided love. Only the grace of God can help me.

The tension resulting from such a conflict has a devastating effect upon the soul's peace of mind. Sooner or later one of two things will happen. Either the new man in Christ cries with St. Paul, "Who shall deliver?" or else he succumbs to the power of the old man and surrenders his soul to Satan.

II. IF I AM NOT SANCTIFIED, I FALL SHORT OF GOD'S WHOLE WILL.

God's alternative to the carnal heart is the pure heart. The change is effected by the sanctifying grace of God. And it is within the will of God for such an event to happen. "For this is the will of God, even your sanctification . . ." (I Thessalonians 4:3).

Some at this point would encourage argument, saying that a little sin in the heart of a Christian has the

wholesome effect of keeping him humble; that sin in the heart must continue until death; and that sin in thought, word, and deed, every day, is the normal expression of the Christian life.

Satan glories in the proclamation of such a hopeless theology, a theology which exalts neither God nor man, and which offers to the Christian nothing but defeat and despair. In its broader implications it discourages the attainment of the highest goal in Christian living, that of perfect love coming from a pure heart.

Dr. H. E. Jessop says: "The 'must sin' theory has no place in the New Testament. There is no Scripture anywhere within the covers of the Sacred Book which can be rightly interpreted as sanctioning such teaching."

The doctrine of holiness is not a heresy, though it has been placed at times in that category. If holiness teaching through the years has been heretical, then among the heretics are some illustrious names. The names of the Apostles Peter and Paul are registered, for they were none other than holiness men. To these may be added such worthy names as Irenaeus, Cyprian, Martyr, and Origen, men of the Early Church who maintained that only a holy life was acceptable to God. Later history added the names of Fenelon, Guyon, Fox, Law, Taylor, and the Wesleys—all dedicated to the concept of holiness and to its proclamation. The name of the Son of God must be added as well; for when Jesus prayed, "Sanctify them," He left forever stamped upon the minds of His followers His ultimate purpose for them.

*H. E. Jessop, *We—the Holiness People*. (Chicago, Illinois: Chicago Evangelistic Institute, 1948), p. 57.

*Pastor, Woodstock, New Brunswick.

In a recent sermon, Roy S. Nicholson, president of the Wesleyan Methodist Church of America, stated, "If holiness is a heresy, then the doctrine that sin must continue to dwell in the heart of a Christian is a greater heresy." This puts it bluntly but effectively.

Once on being accused of extremism because he preached that one could be saved from all sin, J. B. Chapman admitted the charge. He added, however, "There is no escape from being an extremist—either for Christ or for sin; for if we hold that Jesus Christ can save from all sin, we are extremists for Christ, but if we hold that Jesus cannot save from all sin, then we are extremists for sin. And I elect to be an extremist for Jesus."

From the Beginning

The doctrine of holiness is not the product of a denomination, of a particular group or class of people, or of any one individual. True, denominations, peoples, and the individuals, have preached and practiced the doctrine, but it is bigger than all of them. For from the beginning the will of God for His people was that they should be holy, separate, and devoted to His will. This applied to Enoch, Noah, and Abraham, Job, Isaiah, and the saints of all ages. The record of those who have pleased God has always been a record of holy living and holy conduct.

For All Men

The call unto holiness is not selective, but is universal. When Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20), He opened the door unto all

men who would believe and avail themselves of the provisions of divine grace. The message of St. Paul was the same: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

In This Life

The Scriptures make clear also the will of God concerning the time element and the experience of holiness. "In this present world" is where God wants His people to be sanctified.

The normal outcry of the sincere seeker after God and holiness is aptly expressed in the words of Charles Wesley:

*Oh, that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow!*

*Oh, that it now from heav'n might fall
And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of Burning, come.*

*Refining Fire, go thro' my heart,
Illuminate my soul;
Scatter Thy life thro' ev'ry part
And sanctify the whole.*

III. IF I AM NOT SANCTIFIED, I LIVE BENEATH MY PRIVILEGES.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Tragically true is the fact that some born-again people live a lifetime under the constant sound of holiness preaching, yet fail to enter into the promised experience of entire sanctification. The reason? It is not easy to give, to be sure. Possibly one rea-

son is the failure on the part of the preacher to make the issues clear to those in the congregation. Much too frequently what is clear in his mind is not clear in the minds of the people. This fact is verified simply by listening to people's attempts to explain the meaning of holiness. Confusion in concept quite naturally produces confusion in experience.

And the reason is to be found in the very nature of the second-blessing experience. Whereas in conversion one experiences a birth, in entire sanctification one experiences death—the death of the old man and his carnal deeds. This death does not come easily. Some come to the very border of the sanctified experience, even seek it at a public altar, yet fail to step into the joys of full surrender. The price of death is too high!

But these reasons, and many others added, do not in any sense justify one's continuing in an unsanctified state. For the fact is that Christ on the Cross provided for our sanctification.

The cost of our sanctification was too high for us to fail to claim it and receive into our hearts its benefits and blessings.

A businessman would be charged with insanity were he to build a huge plant to generate electricity and then fail to put that power to work. Inquirers would soon begin to ask, "Why the plant?"

If God, who knows us perfectly, felt it wise and necessary to purchase our sanctification at the price of Jesus' blood, then it behooves us to seek it with all our hearts until we find it. We dare not consider it optional, a spiritual luxury, something to have or not to have. To do so insults the very mercy and wisdom of God. The precious privileges made available to us by the blood of Christ must not be

treated lightly, for it is what we do with them that determines our spiritual destiny.

IV. IF I AM NOT SANCTIFIED, I RISK MY FUTURE DESTINY.

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14).

One fundamental teaching of this verse is that it is possible to fall from grace. Equally fundamental is the teaching that holiness is God's minimum requirement and is the best guarantee of spiritual success. Paraphrasing the above verse of scripture, Dr. J. B. Chapman put it this way: "Get sanctified wholly, lest the root of inbred sin which remains in the heart of the regenerated spring up and give the individual himself trouble and defeat, and bring an occasion for stumbling to many who observe his unbecoming break."

What is the root of inbred sin that can spring up and cause trouble? The Scriptures call it the "carnal mind" and the "old man." This inherited condition persists even after regeneration and, if left there, will surely cause trouble.

The original act of sabotage is said to have been committed by workmen who slipped a wooden shoe or sabot into a loom in the early days of machinery in order to hinder production. A Christian discovers that after being saved from his sins there remains something in his life that must be guarded lest it become a sabot in his spiritual progress. This presence of evil may exercise its influence through a spirit of indifference, or idleness, or

*J. B. Chapman, *Holiness Triumphant*. (Kansas City: Beacon Hill Press, 1951), p. 16.

by a violent outburst of temper. The sabot must be destroyed if the Christian is to save himself!

Some ask, "Is holiness necessary in order to reach heaven?" In the first place, let it be said that the person interested only in reaching heaven has not plumbed the depths of the riches of Christ; he is but a babe in spiritual things. The scripture says, "Without . . . [holiness] no man shall see the Lord." Nothing unholy shall enter the presence of a holy God. Heart holiness is God's minimum requirement for acceptance in Him.

We must not, however, entertain the idea that everything which goes by the name "holy" is holy nor that what does not come under that particular name is necessarily unholy. Unfortunately, much misunderstanding and prejudice have come to surround the word holy, until some good and godly men use the term with caution. Likewise, other terms are used with caution, e.g., sanctification, perfection, and Pentecost. But these terms are scriptural, and ought to be used, for they refer to experiences or states of grace which are for us to experience and to enjoy. At least one argument for the use of these terms is the fact that, where they are not used, there is an accompanying lack of understanding of the experiences of grace which they signify and define.

If I fail to be sanctified, there are at least three ways in which my spiritual well-being is placed in jeopardy.

A. The carnal mind is still with me, and as a sabot, it may destroy my soul. I cannot predict when it will destroy me, nor can I control its ex-

istence within me. "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).

B. Growth in grace is necessary for continuance of the spiritual life. A static condition soon produces petrification. This can be more destructive in its total bearing on the Christian than even deliberate disobedience. For whereas an open break with God is instantly recognizable, the slow process of spiritual hardening is so subtle it scarcely can be discerned. Failure to walk in the light of holiness implies that the Christian has chosen not to grow. This means death for the soul.

C. By failing to "go on unto perfection" I deliberately drag my feet against the known will of God. This involves me in disobedience, and disobedience is sin. God is patient at this point, not expecting me to develop beyond the light which has come. But persistent rebellion against the light of entire sanctification will necessarily cause me to forfeit my justified state and eventually to lose my soul.

CONCLUSION:

To the unsanctified, let us urge you with all Christian love and concern to press your claims in Christ and receive your "inheritance among them which are sanctified." Do not continue trying to satisfy your spiritual man with something less than the fullness of the blessing. For your own peace of mind, the influence of your life, and the destiny of your soul, seek a place of prayer today and enter, by faith, into the grace of entire sanctification.

SUCCESS

The hard part of making good is that you have to do it again every day.—RALPH BELLAMY, radio program.

Gleanings from the Greek New Testament**

By Ralph Earle*

Romans 8:1-4

THE most significant single chapter in the New Testament on the Holy Spirit is the eighth chapter of Romans. While the Holy Spirit is mentioned only once before in the Epistle, He is referred to nineteen times in this chapter. Here is portrayed clearly the fact that victorious Christian living comes only from the indwelling power and presence of the Spirit of God.

THEREFORE

The Spirit-filled life is possible only "through Jesus Christ our Lord" (7:25). That is the force of the "therefore" in verse one. *Oun* is translated "therefore" 263 times and "then" 197 times. But here the Greek word is *ara*, found only about 50 times in the New Testament. While *oun* is frequently merely a resumptive connective ("then"), *ara* has a more dominant inferential emphasis; that is, it underscores the conclusion drawn from a previous statement. Paul frequently uses the two particles together, and when he does, *ara* "expresses the inference and *oun* the transition."¹ So *ara* here emphasizes the connection of this verse with 7:25a.

Now

There are about a dozen different Greek words which are translated "now" in our English New Testa-

ments. Some of them are merely resumptive, furnishing a loose connection between what precedes and what follows. For instance, *de* is rendered "and" or "but" hundreds of times. But it is also translated "now" some 166 times in the King James Version. This is obviously the weakest meaning of "now," simply introducing or resuming the narrative.

In this passage the word is *nun*. Abbott-Smith says that it is used properly of time, *now*, i.e. at the present time: as opposed to past . . . [or] future."² Occurring some 139 times, it is translated "now" 121 times in the King James Version.

Its use here emphasizes the fact that one does not have to wait until he gets to heaven to know that he is saved. Freedom from condemnation is an experience that can be enjoyed in this life. It is the happy lot of all who are "in Christ Jesus."

NO CONDEMNATION

The Greek word translated "no" is a strong term, *ouden*. Denney writes: "The *ouden* is emphatic: condemnation is in every sense out of the question."³ Wuest translated thus: "There is not even one bit of condemnation."⁴

The word for "condemnation" is also a strong term, *katakrima*. The simple noun *krima* means "judgment," but in the King James Version it is

**Studies on the Book of Romans continued from December, 1958, issue.

*Professor, Nazarene Theological Seminary.

¹Arndt and Gingrich, *Lexicon*, p. 103.

²*Lexicon*, p. 306.

³EGT, II: 644.

⁴Romans, p. 127.

translated that way only thirteen times, while seven times it is rendered "damnation" and five times "condemnation." The latter two might be classified as over-translations. The noun comes from the verb *krino*, "judge."

But *katakrino* means "condemn" and is so rendered in the King James Version in seventeen out of its nineteen occurrences. "Damn" in the other two (Mark 16:16; Romans 14:13) is probably not best; in view of the popular use of the word today.

So *katrakrimia* clearly means "condemnation." It is translated thus in all three places in the New Testament.⁵

TWO LAWS

The secret of victory for the Christian is stated in the second verse: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Vincent defines "law" (*nomos*) as "regulative principle."⁶ Abbott-Smith suggests "a force or influence impelling to action."⁷ Thayer calls it "the impulse to action."⁸

Every unsanctified person is conscious of an inner influence or impulse moving him to do wrong. This is "the law of sin," which produces death, since death is always the consequence of sin (Romans 6:23). But in the believer this is to be replaced by a new vitalizing force, "the law of the Spirit," which gives life. In other words, the indwelling Holy Spirit moves us constantly to do the right. More than that, the Spirit actually provides life, the power and strength to do what we should. He is not only an influence; He is a positive force, enabling us to live righteously. What

a wonderful exchange: to lose an inner influence toward sin and receive a living Person who will guide and empower!

THE WEAKNESS OF THE LAW

The exact interpretation of verse three is a bit difficult. The first clause has no grammatical relationship to the rest of the sentence. It is probably a nominative absolute, although, being neuter, it could be accusative. Alford favors the second.⁹ Denney thinks there is no way of deciding between the two.¹⁰ Sandy and Headlam conclude: "On the whole the passive sense appears to us to be more in accordance with the Biblical use of *adynaton* and also to give a somewhat easier construction."¹¹ They would thus agree with Alford in adopting the accusative.

But Vincent disagrees. He labels it: "An absolute nominative in apposition with the divine act—condemned sin."¹² In other words, "God condemned sin, which condemnation was an impossible thing on the part of the law."¹³ The Revised Standard Version reflects this meaning in its rendering: "For God has done what law, weakened by the flesh, could not do." As Paul avers in the previous chapter, the law itself was holy (7:12). But its fatal weakness was that it furnished no power for carrying out its commands.

FOR SIN

In the latter part of verse three it states that God sent his Son "for sin" (*peri hamartias*). The Greek phrase is used more than fifty times in the Book of Leviticus, besides elsewhere in the Old Testament (LXX), for the "sin offering." So this could be trans-

lated "as a sin offering." The English Revised Version (1881) reads: "as an offering for sin." But both American revised versions (1901 and 1946) reverted to the King James rendering, "for sin." Williams has "as a sacrifice for sin." But the majority of the best commentators feel that the context favors the wider, more general sense of "for sin" or "concerning sin." That is, Christ came to deal with the entire problem of sin.

RIGHTEOUSNESS OF THE LAW

The word *dikaionia* is here given its most usual meaning, "righteousness" (so four times in the King James Version, which translates it four different ways—righteousness, ordinance, judgment, justification—in its ten occurrences in the New Testament). But that meaning does not seem to fit very well here. Arndt and Gingrich note that in the Septuagint it generally means "regulation, requirement, commandment" and suggest "the requirements of the law" as the best translation here.¹⁴ Tyndale caught the correct sense when he rendered it "the righteousness required of [by] the law." Vincent translates *dikaionia* as "righteous requirement."¹⁵ The English Revised Version has "ordinance" (so A.R.V.). But the Revised Standard Version has "the just requirement." We would recommend Vincent's rendering as best.

The last half of verse four¹⁶ shows how one may fulfill "the righteous requirement of the law." It is by continually walking (present tense), "not after the flesh, but after the Spirit." The Spirit-filled, Spirit-directed life alone can fulfill God's law which is summed up in the word "love" (Gal. 5:14).

A Father's Prayer

No more impressive language could be uttered from any platform, no more golden wisdom could come from the voice of the greatest orator—than the humble, simple, yet magnificent truth expressed in a father's prayer by General Douglas MacArthur, for many years a general in the American Army:

"Build me a son, O Lord, who will be strong enough to know when he is weak—and brave enough to face himself when he is afraid. One who will be proud and unbending in honest defeat, but humble and gentle in victory.

"Build me a son whose wishes will not replace his actions, a son who will know Thee, and that to know himself is the foundation stone of knowledge.

"Send him, I pray, not in the path of ease and comfort, but in the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail. Build me a son whose heart will be clear, whose goal will be high—a son who will master himself before he seeks to master others.

"One who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past.

"And after all of these things are his—this I pray—enough sense of humor that he may always be serious; yet never take himself too seriously.

"Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

"Then I, his father, will dare to whisper, 'I have not lived in vain.'"—from *Sunshine*.

⁵Cf. Romans 5:16, 18.
⁶Word Studies, III, 85.
⁷Op. cit., p. 304.
⁸Lexicon, p. 427.

⁹Greek Testament, II, 386.
¹⁰EGT, II, 644.
¹¹Romans, p. 192.
¹²Op. cit., III, 85.
¹³Ibid.

¹⁴Op. cit., p. 197.
¹⁵Op. cit., III, 86.
¹⁶"Who walk . . ." is not found in verse one in the earliest Greek manuscripts.

Pastor . . .

271,000

Nazarenes

may miss

the blessings

of these books

unless YOU

tell them

about these

NEW 1959

titles

It's shocking but true! Less than 10 per cent of all Nazarenes will be reading these books unless you, as their pastor, tell your people about them.

Help offset this serious lack. Urge your people to read these books. It will strengthen their spiritual life; it will greatly fortify your daily ministry.

Order—Read—

Recommend Them

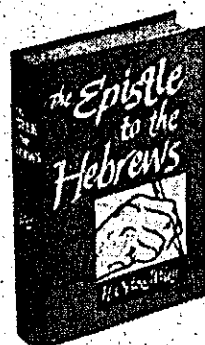
RIGHT AWAY!



**NAZARENE
PUBLISHING
HOUSE**

**ABRAM
THE HEBREW**

By HARRY JESSOP. High lights in the life of Abraham which parallel present-day problems. 76 pages. Paper. \$1.00



**THE EPISTLE TO
THE HEBREWS**

By H. ORTON WILEY. A lifetime work presenting a warm, evangelistic laymen's study of Hebrews. 438 pages. Cloth. Regular, \$4.95; extended 1959 pre-pub price, \$3.95

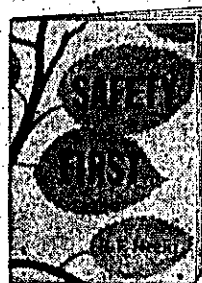
**OLSEN
OF EUGENE**

By JERRY JOHNSON. The story of a successful S.S. superintendent, his methods, and his unusual results. 55 pages. Paper. 50c



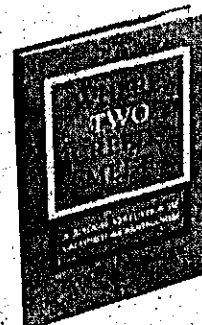
**SAFETY
FIRST**

By B. F. NEELY. Logical proof emphasizing the doctrinal position of holiness believers as the safest. 40 pages. Paper. 35c



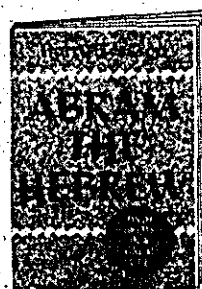
**WHERE TWO
CREEDS MEET**

By O. GLENN MCKINLEY. The frank, fair, and scriptural evaluation of Calvinism and Arminianism. 124 pages. Cloth. \$1.50



**BETTER
JUNIOR TEACHING**

By LAVAUN TOM-BAUGH. Specialized manual on latest methods, understanding pupils, and Nazarene materials. (C.S.T.) 120 pages. Paper. \$1.00



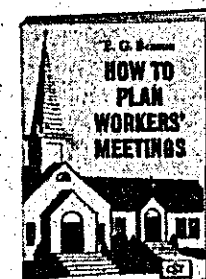
**FROM DREAMER
TO DELIVERER**

By A. J. LOWN. Thrilling episodes from the life of Joseph challenging youth to victorious living. 55 pages. Paper. 50c



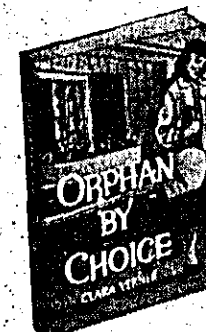
**THE BOY WHO
WANTED TO
PREACH**

By GRACE RAMQUIST. A junior-level look at the boyhood and manhood of Phineas F. Bresee. 31 pages. Paper. 35c



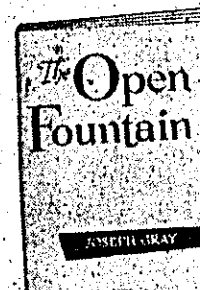
**HOW TO PLAN
WORKERS'
MEETINGS**

By E. G. BENSON. Practical suggestions on making workers' meetings helpful in any size Sunday school. 93 pages. Paper. \$1.00



**ORPHAN
BY CHOICE**

By CLARA VERNER. Absorbing fiction wherein Christ delivers Phyllis from a tragic web of divorce. 200 pages. Cloth. \$2.50



**THE OPEN
FOUNTAIN**

By JOSEPH GRAY. Six brief, well-illustrated messages for the "man on the go." 80 pages. Paper. \$1.00



**SINGING
DISCIPLES**

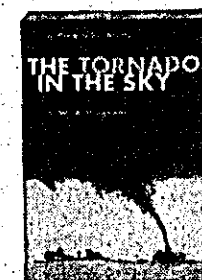
By HUGH C. BENNER. Your "how to do it" manual on the importance of better church music. 70 pages. Paper. \$1.00



**TEEN-AGE
WITNESS**

By PONDER GILLILAND. Youth's challenge to personal evangelism. 31 pages. Paper. 50c

**AS YOUR
STRENGTH IS**
By MILTON POOLE. Discussions of practical teen-age problems. 31 pages. Paper. 50c (Holiness Institute Series)

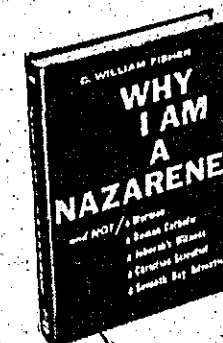


**THE TORNADO
IN THE SKY**

By T. W. WILLINGHAM. Stirring and timely reading on present-day events in the light of Bible prophecy. 72 pages. Paper. \$1.00

**WORDS
OF CHEER**

By C. E. CORNELL. Daily devotions in capsule form filled with crisp, soul-enriching thoughts. Pocket size. 136 pages. Leatherette. \$1.25



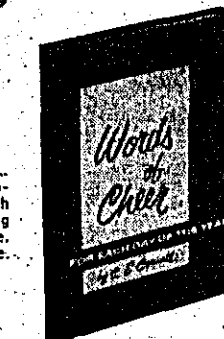
**WHY I AM A
NAZARENE**

By C. WILLIAM FISHER. Frank, informative views of modern-day beliefs contrasted with sound scriptural teachings. 143 pages. Cloth. \$1.50



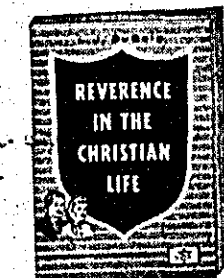
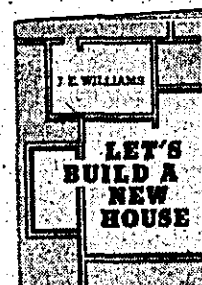
**WHY FEAR WHEN
YOU CAN TRUST**

By E. E. WORDSWORTH. Inspirational reading strengthening one's faith amid the uncertainties of today's world. 32 pages. Paper. 25c



**LET'S BUILD A
NEW HOUSE**

By J. E. WILLIAMS. Homey discussions of the safeguards needed to keep a home Christian. 22 pages. Paper. 25c



**REVERENCE IN
THE CHRISTIAN
LIFE**

By L. J. DU BOIS. An attractively presented study on a subject vital to all young people. (C.S.T.) 72 pages. Paper. \$1.00



**CHARLIE
COCKATOO**

By KEITH MOXON. Fascinating children's stories of unbelievable secrets from nature with strong spiritual application. 95 pages. Board. \$1.25

A Pastor Writes an Evangelist

DEAR EVANGELIST:

We are looking forward to our date with you, Wednesday over two Sundays. We shall look forward to your coming to us here at First Church. I would like to brief you as to the preparation that we have made for the Crusade, so that you might work with us in the salvation of souls for the above date. We have appointed the following committees and they are already functioning at this date, which is about a month before the Crusade:

Prayer Committee: Mrs. B——, Chairman

Finance Committee: R—— C——, Chairman

Visitation Committee: K—— B——, Chairman

Publicity Committee: J—— K——, Chairman

Hospitality Committee: J—— P——, Chairman

Choir: J—— M——, Chairman

Music: C—— W——, Chairman

I have written our singer for the meeting and informed him of our plans as well. The services will begin at seven-thirty each night with the exception of Saturday, when there will be no services. Let us look at these committees and their work:

Section I. Prayer Committee: Mrs. B——, Chairman

We have asked for individuals to pray for the revival. Seven weeks preceding the date we have asked individuals to pray and fast each Friday noon

On our financial pledge cards (see "Finance" section) we have asked, not only for money, but for a pledge for prayer for the revival. This Sunday, with the meeting one month away, we are asking for each person to turn in a prospect that he is endeavoring to win to Christ during the meeting. These prayer prospects will be given to the groups which we will describe below:

1. Teachers and officers. We are beginning our prayer this Friday with the teachers and officers, feeling that these will be instrumental in winning many if they will but pray; therefore we have called a prayer service around the altar of the sanctuary for the teachers and officers on Friday, February 13.
2. We are calling all teachers and pupils of our adult departments—Adult I, Adult II, and Adult III—to meet on the second Friday preceding the revival for prayer around the sanctuary altar.
3. The following Friday before the revival begins on Wednesday there will be "zoned" cottage prayer meetings. We have divided the city into five zones (see "Visitation").
4. Pre-service prayer, seven o'clock. Our prayer chapel will be open with a leader each night of the Crusade.
5. We have pledged our shut-ins to take a night during the meet-

ing and spend this time in prayer for the Crusade.

6. Our young people's PAL group will spend their entire hour on the last Friday preceding the revival around the sanctuary altar.
7. Each day on our daily broadcast we will mention the "Crabtree Crusade" in prayer, that God may inspire you and us to win souls during this period.

Section II. Finance Committee: R—— C——, Chairman

We are attempting to have our finances in hand before the Crusade begins. This Sunday, with the revival four Sundays away, we are asking for a three-way pledge:

1. I will pray.
2. I will attend.
3. I will pay.

All pledges are to be paid before the revival begins.

The Crusade begins Wednesday, the fourth. Here is the procedure we are using to finance the revival: We are using an envelope with an inserted card. In each Sunday school class from the oldest to the youngest we will pass out these envelopes. We will give one to each individual. We will ask each teacher then to pledge—(1) to pray; (2) to attend; (3) to pay a certain amount before the revival. Then we will ask each individual to keep the envelope and return the card to the Sunday school office, where the pledges of prayers, attendance, and money will be totaled and announced in church, where additional pledges of these three vital things will be given by departments. Our budget for the Crusade is \$800. Goal for Adult III—\$300; Adult II—\$200; Adult I—\$200; other departments—\$200. If additional money is received for the Crusade, it will be spent in advertising to a greater degree and a better payment of our workers.

Section III. Visitation Committee: K—— B——, Chairman

The work of this committee is divided into three parts:

1. Before revival
2. During revival
3. After revival

This committee will be made up of the chairmen and five zone chairmen (see "Prayer Committee"). This committee will follow up: (1) Prayer requests given before the Crusade begins, inviting attendance. (2) Seekers who have come to the altar during the meeting will be followed up and encouraged to continue to attend and encouraged to live for Christ. (3) After the Crusade, seekers will be asked about baptism and church membership. These zone chairmen will serve as advisers to these persons until they are firmly established in our church.

Section IV. Publicity Committee:

1. Newspapers. We will use write-ups as well as space advertisements. If you have feature articles that other pastors have used in their newspapers, please rush them along to me, so that I might use them here. We have arranged an interview with you and the church editor of the *Arkansas Democrat* on Thursday morning. Anything that is unique and interesting about you, your family, or your work would be of interest to our readers here in Little Rock.
2. We have arranged for you to be with us in several of the service clubs of the city, so that our businessmen might become acquainted with you.
3. Also, we have arranged that you would be on "Little Rock Today," a local telecast of prominent Little Rock personalities. As you well know, we have our daily radio broadcast and you

Contributed by W. H. Lewis

will be expected to bring five-minute messages each and every day with the exception of Sunday, closing with an invitation for people to turn to Christ and also an invitation to the services each night.

4. We have approximately two thousand names on our direct mailing list. These names are up-to-date. The addresses are correct through last week, and we will be sending circulars from Visual Art to all of our addresses.
5. We have given each teacher a card with each night of the revival listed from top to bottom. Beside each night is a blank space for the number in attendance from that class and the number saved. At the bottom of the card is a place for the total number attending each night and the number saved during the Crusade. We will give recognition to teachers and supervisors who have good attendance records. It is obvious that a teacher cannot keep a record of attendance unless he is present himself. Each one uniting with the church at the close of the revival will have his teacher or another by his side, giving recognition for soul-winning effort.
6. Each night of the Crusade we will have special emphasis, that is, Sunday school departments, class night, youth night, etc. Your suggestions are welcome.

Section V. Hospitality Committee: Mr. J P—, Chairman

We would like for your stay here to be convenient for you to get to the church studio for the broadcast and the church services. We want you

to be comfortable, so that you might have opportunity for prayer and meditation as well as study. We want you to stay where it will be economical for the church budget, so that we might pay you the maximum for your services. Mr. P—, the chairman, will see that you are transported back and forth to the church and that you have any convenience you might desire, that is, a typewriter for your correspondence, etc. Please let me know your preferences in this regard. We will do our utmost so that you might be at your best for the meeting.

Section VI. Choir Committee: Mr. J— M—, President.

We have enlisted the choir for every-night attendance. We have enlisted volunteers for "minuteman" service in case of absenteeism on the part of a regular member. We are urging "on time" attendance with prayer before entering the choir loft. The choir will be behind you, not only physically, but spiritually and prayerfully.

Section VII. Music Committee: C— W—, Chairman

Mr. W—, our minister of music, will arrange the accompaniments, that is, the organ and piano, for the revival. We will assist the song evangelist in any way possible. In all probabilities our regular organist will be at the console and Mr. W— will be at the keyboard of the piano. If the song evangelist should so desire, Mr. W— will arrange additional special songs for the Crusade and supply choir specials upon request. The Crusade will be announced on all radio broadcasts, including daily "Songs in the Evening," the 11:00 p.m. daily "Nazarene Hour." You will find the chairman most co-operative and vitally interested in the Crusade.

Section VIII. Ushering Committee:

The ushers will be at their post of duty each service. They will be prepared to seat persons who desire to be seated. They will welcome new people before the service begins, secure their names and addresses, and pass them to the platform, for the pastor to recognize the visitors. In addition to the normal activities of the usher, we will have this one feature: our ushers will be stationed in different parts of the auditorium. Each one has been assigned a given number of pews. If you so desire, when the invitation is given, those who raised their hands for prayer will

be given a personal invitation to step forward to the altar. The usher will offer to assist the inquirer in any way possible. The Sunday school is departmentalized by ages. Whenever anyone steps forward to the altar for spiritual help, the teacher of that age-group is obliged to counsel with him immediately before the close of the invitation service.

If there are additional ways that I may be of service to you, please let me know immediately.

Yours because of Calvary
K— D—, PASTOR

(Next month, a report on this revival and the results of the organization)

ONE MAN'S METHOD

By Walter Miracle*

AN INTERESTING METHOD of creating interest in the pastor's preaching program was carried out by an Indiana pastor. Two newspaper clippings tell the story.

"Walter Miracle, pastor of the Fortville Church of the Nazarene, decided that during the month of September, in order to create more enthusiasm and interest, he would let the people help decide what he would preach. Therefore, he handed mimeographed Sermon Topics, asking all members of the congregation to check one of the four different categories. The subject in each category receiving the highest number of votes will be used to build a sermon around in the morning services during the month of September.

"Thinking it might be of interest to the community, here is the list of subjects the congregation had to choose from: When the final count is in, we will announce the subjects that will

be used. Trees, Pomegranate, Deer, Hornet, Rocks, Razor, Cold, and Thunder."

A week later the following clipping told the results of the balloting.

"Reverend Walter Miracle, pastor of the Fortville Nazarene Church, has announced the results of the voting on the sermons his congregation would like to hear. There were four groups of words to choose from. The words which received the highest number of votes, also the date on which the sermon will be preached, are: September 7th, a.m.—Trees, Psalms 92:12, "The righteous shall flourish like the palm tree"; September 14th, a.m.—Hornets, Deuteronomy 7:20, "The Lord thy God will send the hornets"; September 21st, a.m.—Rocks, 1 Samuel 14:4, "There was a sharp rock on the one side, and sharp rock on the other side"; and September 28th, a.m.—Thunder, Psalms 81:7, "I answered thee in the secret place of thunder."

*Pastor, Fortville, Indiana.

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells, be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.*

Supplied by Ruth Vaughn*

Portrait of a Queen

Charming, lovely, and devout, Mrs. Orville Jenkins has proved herself to be "every inch a queen" since her debut into a home mission parsonage. Through the shining splendor of her influence, many have been led to the Master, Christ Jesus. Through her strength, many have gained the courage to press on "toward the prize of the high calling." Through the beauty of her life, many have discovered the full rich joys that come through serving the Lord.

For twelve years she served as a "parsonage queen." There were storms and battles, but she proved that His grace was sufficient, and the strength she received at her secret altar of prayer was enough for all of life's demands.

She loved everyone: rich or poor, sick or well. She won people everywhere to herself and ultimately to her Saviour. There is no greater challenge, no greater accomplishment than this. She showed forth to her parishioners the beauty of Jesus.

Eight years ago Dr. and Mrs. Orville Jenkins were called to the Abilene District to serve. Here she became a "district parsonage queen," and here again she measured up.

She is loved by all on the district—but in a special way by the ministers'

wives. For with all of the problems, pressures, and demands, we sometimes feel swamped with the task set before us. But with a smile, a word, a gesture, she has led us to the Master, shown us how to pray our problems through, proved that His promises are sufficient for all of the pressures and demands of the parsonage.

She attends all of the district camps, speaks for classes, engineers the district N.E.M.S., makes all of the missionary tours, cares for three children, keeps a spotless home, plans distinctive missionary conventions, holds special services in local churches, keeps everyone informed on district happenings, smiles and speaks to everyone at a gathering, remembers to compliment on a new hat, laugh at an old joke, and "ooh" at a new baby.

We, ministers' wives of the Abilene District, feel that she is a perfect pattern by which to mold our lives. And we are very grateful that Mrs. Orville Jenkins is our "district parsonage queen!"

ROYAL COOKBOOK

Potatoes are a pretty standard commodity in the parsonage, but what to do with the leftovers can prove to be quite a standard problem. I ran across this recipe recently, which takes care of this problem and is real-

ly delightful when served hot with strawberry preserves. Here is the way to make potato scones:

3 tsp. baking powder

¾ tsp. salt

1½ c. sifted flour

1 c. leftover mashed potatoes

2 tbsp. shortening

1 beaten egg

¼ c. milk

Sift flour, salt, baking powder; cut in potatoes and shortening with pastry blender. Add egg and milk all at once; mix till dough follows fork. Roll or pat to ¾ inch on lightly floured surface. Cut 2-inch squares; half for triangles. Bake in very hot oven (450°) about fifteen minutes. Makes 2½ dozen.

OVER TEACUPS

"I want to be a good minister's wife. But I don't play the piano, sing, or any of the wonderful things that seem to mean so much to others. How can I win the hearts of our church people in spite of my lack of ability? What can I give to them?"

The ability to play the piano and sing beautifully are not the most important. The greatest abilities which you can possess, the greatest gifts you can give to your people are those which come from your heart. These have no price tag, no great applause, but they mean the most for those who speak of these gifts with a tear or a twinkle in their eyes. These are the priceless abilities, the cherished gifts.

There is the gift of help. This is the gift where the words of Jesus, "It is more blessed to give than to receive," become a glorious and wonderful fact. There is the wondrous gift of friendship which is free to all. There is the delightful gift of laughter which lightens hearts, lifts clouds, and makes life merrier. There is the gracious gift of welcome which opens your home and heart to others. There

is the beautiful gift of responsiveness: expressing consideration and spontaneous interest in others' lives and problems.

These are the priceless gifts, the greatest abilities. For the most wondrous ability which you can possess is the ability to give freely of yourself. The greatest gifts which you can give to your people are those which come from your heart, radiating in glowing splendor the lives whom you are privileged to touch.

BOOKSHELF WITH LACE

In our role of a minister's wife, it is our opportunity to deal much with the winning of souls. There are four small books which give much-needed instruction in this important phase of our responsibility. These are *Win Them* (50c), which gives help in meeting inquiries and arguments of those seeking salvation; *Save Some* (65c), which gives advice and suggestions for our dealing with people at the altar; *Invite Them* (65c), which instructs on the inviting of sinners to the altar; and *Add Them* (65c), which gives the way to lead new converts into the membership of the church. These are written by Jarrette Aycock and may be purchased at the Nazarene Publishing House. Add these to your library soon!

THE KING'S HOUSE

Need some place to get toys and books up out of the way? An excellent window seat, toy shelf, and bookcase may be made from three orange or lemon crates.

The center crate is laid on its side, so that it will fit under the window. The two ends stand upright on each side of the window. With sandpaper, smooth off all exposed surfaces. Fasten the crates together with small wood screws and put four metal straps to the underside where the two ends fasten onto the center crate. Reinforce the center crate, which will

*Pastor's wife, Amarillo, Texas.

serve as the window seat, with an extra thickness of wood.

This will be very attractive if two shades of paint are used: light color outside, darker inside. You may paper the inside of the boxes if the wood is rough. Paint the outside and front edges the same color. Make a tufted cushion for the window seat.

HEART TALK

When problems arise, when the thread of your family life or your church life becomes tangled, when pressures descend unmercifully on

every side, God has given a promise that will take you through every storm successfully, smooth out the thread of life, and give strength for each pressure. It is this: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6).

With such a promise we cannot falter; with such a God we cannot fail.

(Since this material was prepared, Dr. and Mrs. Jenkins have been called to the pastorate of Kansas City First Church and assumed their duties there in the middle of August.—Ed.)

Music in the Church

II. Congregational Singing

By Andrew F. Cone*

The choice of songs is another important element. It should go without saying that normally the songs chosen for a devotional worship service will differ from those chosen for an evangelistic worship service, although we must be careful not to classify our hymns and songs so rigidly as to forbid the Spirit's leading to a hilarious Sunday morning service or a quiet, melting Sunday evening evangelistic service. Above all, keep sensitive to God's leading.

There are two methods for choosing songs, both of which are acceptable and effective, while both have advantages and disadvantages. We will waste no time elaborating upon the self-evident fact that a last-minute, haphazard, lottery-type choice of songs—leafing through the hymnal for the next choice while the congre-

gation is murdering the first—is simply, strictly, emphatically, and categorically out.

The first of these two methods is to choose songs more or less as they appeal to us, all built around a particular theme or mood. This tends to concentration and intensification of the mood of the service. It also, unfortunately, tends to narrow the choice of songs to a few familiar favorites, which consequently are often sung threadbare. It also lends itself to abuse by a lazy man, resulting in a hodgepodge without plan or purpose other than to fill in a period known as the "preliminaries."

Right here would be a good place to inject a brief word about this matter of planning and its possible result, formalism.

One of the greatest difficulties in the field of church music, as well as in other fields, is to prevent overcom-

pensation—the wild, undisciplined swing of the pendulum which so often drives us to live in the extremes. Actually, we are not limited to a choice between a rigid, prearranged program which, like the laws of the Medes and Persians, brooks no interference from man or God, and a limping, inadequate, insipid conglomeration of haphazard grabs from an oftentimes too empty hat.

To my mind nothing is so boring, lifeless, and uninspiring as a program so rigid and hidebound that it practically requires an act of congress to change one item. We must remember that in programming we are using modeling clay, not plaster of Paris.

On the other hand, nothing is so nauseating and boring as a sloppy program revealing thoughtlessness and carelessness, if not worse. As someone was overheard wisecracking, "I don't like anything cut and dried, but if it's going to be dry, it may as well be cut."

We must have a flexible program which has been carefully preplanned, with wise use of available talent, and arranged in such a way that awkwardness and hesitant fumbling will not evoke a sense of contemptuous pity in place of the attitude of worship we had planned to foster.

A program must have enough form so that in use it won't fall apart like a handful of "squishy" tapioca pudding, and yet be adjustable enough so that there is room for the Spirit of God to have His way, not only in the long-range planning, but in the adjustment to the emergencies of the moment.

The second method is the planned song service in which the emphasis is not so much on the emotional effect of the singing as upon the continuity of theme running through the successive songs. This continuity is brought out by the leader in a few

well-chosen words, showing how the announced song is a natural outgrowth of the message of the preceding one, so that the service is an artistic whole, depicting some scriptural thought. When well done this is very effective and usually results in a much better variety of songs, including many of rich beauty and deep meaning which are quite often overlooked in the other type of song service.

Here again, however, we find some disadvantages. If the preacher is doing his own commenting, the danger is not so great (except in the case of men who cannot control their yen for preaching). But when a separate leader is involved, the few well-chosen words often become merely words to the wearying of the people and the destruction of the song service. The trend is also away from the spontaneous toward the rigidly formal, depending of course upon the adaptability of the leader. Again the effort to carry this type of service over a considerable period of time sometimes results in a strained artificiality.

The writer personally prefers the first, with special care in the choice of songs to insure a healthy variety. This is one of the weak spots in our music program. We should sing our songs often enough that they become familiar friends but vary them enough that they do not wear out their welcome.

This does not rule out the value of the second method as an occasional change or special emphasis, providing the words are kept at a minimum. Frankly, I have always had a private peeve against song leaders who adulterate the poetry of beautiful songs with the mediocre prose of their impromptu ideas. My own opinion is that if I cannot see that the artist has pictured a horse, posting a sign, "This

*Pastor, Gardiner, Maine.

is a horse," will neither make the artist any better nor me any wiser—so if you take my advice, "ye'll not be after gilding the lily."

Leaving the unscrambling of the metaphors to the grammarians, we want to think briefly of the choice of songs. As a rule you will not choose a slow, meditative type of hymn in conjunction with those of a livelier and brighter vein unless you are deliberately using it as a brake upon a high emotional plane to bring it into a calmer spirit for the time of prayer. Do not, however, feel that this is necessary or even desirable in every service. For sometimes prayer rises in paeans of praise from the wings of a victorious song of testimony, to break through and precipitate God's glory upon the service in a way which might never happen if every time we rise to an emotional height we feel we must cool off and calm down before we dare approach God.

We must ever and always reiterate the fact that God is not bound by any system, whether the formality of ritualism or the formality of spontaneity. Some feel that God is not present unless the thunders roar and the lightnings flash; others are as certain that God never speaks except in the still, pregnant calm of quiet meditation. Let's face the fact that God uses both, and co-operate with Him.

As a rule the devotional worship service calls for a Christ or God-centered hymn for a first selection, i.e., a hymn in which the theme is primarily some attribute of God or His general excellence rather than our relationship to Him or the experience we enjoy in serving Him. This would be followed by a hymn on a general salvation theme, such as faith, love, heaven, etc. In my services, when only one special is scheduled, I usually plan a third hymn following the

responsive reading or the scripture reading, whichever is used that morning. In most cases this is a song of testimony or challenge.

In cases where the transition from Sunday school to morning worship service is made by the singing of a song, it would be well to use a hymn of testimony or a general hymn, putting the God-centered hymn second, in order that any attendant confusion may not detract from the worship and exaltation of God. Occasionally a chorus could be used in place of this hymn in striking the keynote of the service, such as "Spirit of the Living God" or "Fill Me Now." But nothing can equal the old, majestic hymns in their power to express our heartfelt worship of God.

If time permits, and you have an appropriate hymn, a stanza or two in closing makes an effective close to the service. Another effective close is the singing of the doxology. This is all right if in harmony with the service. Any excessively long preaching or extreme dryness of the service which leaves a wide-open opportunity for levity would, of course, rule this out. A closing hymn has been found useful in churches where the congregation persists in beating the preacher to the door. The preacher has time to make a dignified exit, pronouncing the benediction at the door. Another method for accomplishing this end is to have the congregation seated following the benediction while the preacher is taking his place at the exit. The pianist may either commence playing immediately following the benediction or when the preacher has taken his position, making that the signal for the congregation to depart. Use whatever means works best, but in no case should the preacher be compelled to run a "rat race" in order to reach the exit first.

For the evening service, shift your

emphasis. Traditionally our evangelistic services have included enthusiastic singing of gospel songs of the testimony type. To leave these out of our service is to rob our people of their rightful heritage and hinder our ministry. I do not mean that we must choose light, jazzy tunes with meaningless jingles just to work up some noisy enthusiasm. Choose songs with a message and a singable melody—songs that touch the heart and tell forth the experience of your people—and you're on your way to having a good song service. Choruses also fill an important part in the total music program of the church. Whether as a five-minute side dish or sprinkled here and there as a condiment, choruses in young people's services, evangelistic services, or prayer meetings are invaluable. A mimeographed chorus sheet can be turned out inexpensively and will be very rewarding.

If your pianist is able to play choruses without the book, do not be afraid to slip them in at unexpected moments. The testimony time should be liberally interspersed with appropriate choruses. If your pianist cannot do that, then you still have two alternatives. You or some of your people can strike up a chorus without any instrument. Maybe you will strike it wrong sometimes, but the increased spontaneity of the services will more than make up for any slight embarrassment involved. Then again, you may do as one pianist of my acquaintance did in following an outstanding pianist. She collected and compiled in sequence all the choruses she could find of those on the church chorus sheet, numbering them to correspond. In spite of the handicap, the system is working out very well.

This discussion of congregational singing would not be complete without a glance at that moot question of the speed at which the songs should

be sung. I realize that I am on controversial ground in this matter but, as I give my considered and settled convictions, you are at liberty to take them or leave them and proceed on your way according to your own beliefs.

To my mind there is a proper speed for every song, just as there is a proper speed for a 78, 45, or 33 1/3 rpm record. Any deviation from the true speed results in distortion and deterioration of tone. Of course the time signature gives us a basic idea, but the type of song and the inherent tempo of the words and music—we might call it the mood of the song—are the deciding factors.

Some feel that anything slower than a dogtrot is dead, and therefore all songs must be speeded up until the crowd is left either far behind or else weak and panting from the race. This is to yield to the pressure of the age and deny the fundamental genius of music, which is the power to create and express all the thoughts, emotions, and aspirations of the human soul. The tempo of the song must be moderate enough to give the singers a chance to enunciate the words and sing the notes. Intelligently enthusiastic singing is impossible if you are gasping for breath and coming croppers at constantly multiplied hurdles. I have figuratively thrown up my hands in despair as some song leaders have belabored the congregation for poor singing while at the same time making it impossible for them to make a genuine singing tone.

As for song leading itself, there is no one right way, although some definite system is desirable. The primary purpose of song leading, let me repeat, is to get the people to sing. So, although the average member of the congregation does not watch the leader continuously nor even most of the time, it is still good song leading to

Contributed by Nelson G. Mink*

SENTENCE SERMONS

If you have the right key you can sing in any flat.

Some people never change their opinion because it's been in the family for generations.

One of the best erasers in the world is a good night's sleep.

—Selected

WHAT HAPPENS WHEN YOU'RE AWAY?

The preacher does better when you are there;

'Tis hard to preach to an empty chair. But your seat is not empty when you're away,

For Satan's imps are there that day. They make faces at the preacher's text;

They nudge the folks that are sitting next;

They show them how much the church is down.

And it's all because you're out of town!

—COLLEGE PARK CHURCH
Lake Charles, Louisiana, Bulletin

GOING STEADY

Steady to Sunday school

Steady to the morning services

Steady to the evangelistic services

Steady to prayer meeting

This keeps our romance with God pleasant and enjoyable. Breaking dates with God could cause us to miss the Marriage Supper of the Lamb.

—ALICE TUCKER
Elkhart First Church Bulletin

*Pastor, Waco, Texas.

September, 1959

A CHRISTIAN

A father was telling his young son about the life of a Christian and describing the virtues of the same. When he had completed the discussion the father asked if there were any questions. "Yes," said the boy, "have I ever seen one?"

—Selected

"I DON'T WANT GOD'S MONEY IN MY POCKET WHEN I DIE."

He was not an outstanding church member, as such. He quietly came and went each week. It was not expected that he could give much to the cause, yet each month on payday he made a special trip to the church office with the tithe from his modest salary. One day the secretary asked him: "Why do you make this special trip each month?" To this the man replied: "As soon as I get paid I must bring my tithe to the Lord. You see, I have a bad heart and may go at any time and I don't want God's money in my pocket when I go."

—Columbus, Georgia
First Church Bulletin

THE LEVEL OF GIVING

1. The tip level—tipping the Lord as you do the waiter.
2. Entertainment level—giving like you do when going to a game.
3. Emotional level—only when emotionally stirred. This may happen once or twice a year.
4. The promise level—the ones who pledge but forget to pay.
5. The Bible level—"Tithes and offerings"—"Upon the first day of the week."

—Selected

use arm movements even when the singers have no idea what they mean. A motionless song leader almost invariably results in a dead song service. These movements may vary all the way from the wildly enthusiastic—endangering the life and limb of all on the platform—to the barely perceptible movement of the hands indicating the tempo.

Some have enjoyed a great measure of success in spite of using the same two-beat swing for all tempos, but there is really no excuse for not knowing the very few basic movements which make it possible for you to accurately lead any congregational song.

In song leading there are actually only three fundamental patterns and these, far from being bafflingly mysterious, are simple and easily mastered. They are, first, the 4/4 time pattern featuring a downbeat to approximately waist level, a swing to the left, across the chest, a swing back along the same line to the right, and then a sweeping upcurve to the starting point again. It will help in visualizing this to think of yourself with a pencil inscribing a gigantic plus sign on the air in front of you. Next comes the 3/4 time pattern, featuring a triangular figure with its apex in front of and just above the head and its base running along a line about chest-high. The beat follows the side of the triangle down to the left, across to the right, and back up to the starting point. The final pattern is the 2/4 or 6/8 measure. This may be a simple left-right waving motion of the hand if the tempo is rather rapid; or a

down swing to the left, bringing the hand back along the same line in two distinct steps, then swinging down to the right, returning to the starting point in two steps again, thus giving a distinct movement of the hand for each count in the measure. This embellishment is used where the tempo is slower. The same method of variation applied to 4/4 and 3/4 time may be used in leading songs in 9/8 and 12/8 time.

Each pattern begins with the leading hand held above the head, so that it is clearly visible to the congregation as well as the pianist—your light is not meant to be hidden behind the pulpit. In ordinary congregational singing use full arm movements. With smaller groups less extravagant movements are in order, except that they must always be crisp and well defined. A small group deserves as much care and attention as a full auditorium, and probably require more. Give them the best you have and they'll surprise you.

A little practice will make these movements natural and graceful. Any stiffness or mechanical appearance should be avoided like the plague. It will communicate itself to your crowd. You should be relaxed and confident. Know where you want to go and start with the idea of taking your crowd with you. Abandon yourself to the music, and the people will see and feel what you see and feel.

More detailed assistance together with helpful illustrations may be found in any of the many books on song directing.

SUCCESS

Some people believe that success depends entirely on luck and pluck: luck in finding somebody to pluck.—Times of Brazil. (Sao Paulo)

Sermon Ammunition

"THOUGHTS ON THE SECOND COMING"

1. Joe Louis lost only three of seventy-one contests. Retired in 1949. Surprised everyone in 1950 by saying, "I will return." He did so and knocked out Rocky Marciano.
2. General Douglas MacArthur, forced out of the Philippines in 1942, said, "I will return." He did so triumphantly in 1945.
3. Spain terminated her sovereignty over Cuba in 1898. Our government set

up a system to maintain order, telling the Cuban people, "I will return," meaning of course their government of self-rule. In 1902 the Cuban Republic was instituted.

4. Fidel Castro, some time ago with the odds against him, said, "I will return"—and he did.

5. Jesus said, "I will come again." Above we have accounts of returns in the recreational, military, international, financial, and political. Most of all is the spiritual.

REV. BUD ATTICK

SERMON STARTERS

I Want to See a Revival in Our Church Because:

TEXT: ... for I have much people in this city (Acts 18:10).

- I. I NEED IT IN MY OWN SOUL.
- II. I WANT OTHERS TO BE BLESSED.
- III. I WANT TO SEE THE CHURCH PREPARED FOR A GREATER TOMORROW.
- IV. I WANT OTHERS TO KNOW AND ENJOY WHAT HAS MADE US HAPPY.
- V. I WANT OUR CHILDREN AND YOUNG PEOPLE TO KNOW WHAT WE MEAN BY "REVIVAL."

—NELSON G. MINK
PASTOR, Waco, Texas

The Wonder Caused by the Revival at Pentecost

TEXT: And they were all amazed (Acts 2:7).

- I. WONDER CAUSED BY A BREAK WITH THE REGULAR ORDER
- II. WONDER CAUSED BY SUPERNATURAL INTERVENTION AND MANIFESTATION
- III. WONDER CAUSED BY CHANGES SEEN IN PEOPLE
- IV. WONDER CAUSED BY THE THRILL AND ZEAL IN CHURCH ACTIVITY
- V. WONDER CAUSED BY THE PROMINENCE OF THE HOLY GHOST

—NELSON G. MINK
PASTOR, Waco, Texas

The Program of Old "First Church"

TEXT: ... and great grace was upon them all (Acts 4:33).

- I. SIN WAS DEFINITELY DEALT WITH
- II. CONSECRATED PEOPLE DID CONSECRATED WORK.
- III. A ONENESS OF PURPOSE AND PEOPLE.
- IV. FAITHFULNESS IN DEVOTIONAL LIFE.
- V. A CONTINUATION OF THE THING THAT STARTED THEM OUT.

—NELSON G. MINK
PASTOR, Waco, Texas

Delinquent Decisions

INTRODUCTION: Biblical examples underline the importance of settling our choice while we have opportunity.

- I. SELF-DECIDING. "Almost thou persuaded me ..." (Acts 26:28).
 - A. Agrippa thoroughly understood the call.
 - B. Agrippa considered the call.
 - C. Agrippa decided against the call.
- II. SELF-DECEIVING. "But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matthew 19:22).
 - A. He exhibited morality to the public for personal respect.
 - B. He expected self-sufficiency to ease his mind.
 - C. His illusion was from the care for the earthly.

III. SELF-DESTRUCTION. "But the Spirit of the Lord departed from Saul ..." "Therefore Saul took a sword, and fell upon it" (I Samuel 16:14; 31:4).

- A. It was Saul's fault that the Spirit of God left him.
- B. He personally ended his chance to choose the right.
- C. This ushered in eternal destruction for him.

CONCLUSION: The time passed for these to make right decisions. Each marched on, perhaps expecting to have another opportunity to choose. Scriptural accounts record that their decisions became past due and they paid the supreme price—a lost soul.

—J. E. PERRYMAN, JR.
PASTOR, Beaumont, Texas

PREACHING PROGRAM

MORNING

Standards or Spirit

TEXT: Ye have heard that it was said by them of old time ... But I say unto you ... (Matthew 5:21-22).

- I. STANDARDS ARE "THOSE IDEAS OR THINGS WHICH HAVE BY GENERAL CONSENT BECOME THE NORMAL."

A. We have standards of money, weights, measures, etc. We would not be without them. They are necessary. Many would get out of line without standards. Most of us prefer to do business with the man who sells, not by standards alone, but also by a right spirit.

B. We need standards in the church world. We do have them. Think of a church without standards. Really hard to understand how it would turn out without them. Everyone going his way with his own peculiar ideas, whether they hindered others or not.

The All-sufficient Christ

TEXT: ... there went virtue out of him, and healed them all (Matthew 6:19).

- I. HIS SUFFICIENCY IN RESTORING USEFULNESS. (Note the man with withered hand in this same chapter.)
- II. HIS SUFFICIENCY IN COMBATING EVIL SPIRITS. "And they that were vexed with unclean spirits: and they were healed" (Luke 6:18).
- III. HIS SUFFICIENCY IN MAKING MEN WHOLE. What He did physically here, He desires to do spiritually.
- IV. HIS SUFFICIENCY IN SATISFYING SPIRITUAL HUNGER.
- V. HIS SUFFICIENCY IN MEETING ALL THE NEEDS OF THE SOUL.

—NELSON G. MINK
PASTOR, Waco, Texas

- II. THE CHURCH OF THE NAZARENE HAS STANDARDS.

A. Some accuse us of having standards that are too high. We believe that if one is a real Christian he has no difficulty in keeping our standards.

B. The big questions are these: What is immodest dress? What are questionable places? What is worldliness? To pinpoint these down is a difficult process. It is also a dangerous thing to do. Phariseism may creep in unawares. A bitter spirit may arise.

- III. IF WE LOOK TO THE WORDS OF JESUS, WE WILL GET OUR ANSWER.

A. He said there was a spirit to be reconciled with. From His words we gather that correct dress does not make one a Christian, that refraining from going to questionable places does not make a Christian, that ceasing from worldly habits does not save.

B. We must find the "spirit of the thing" and do just that. Did

not Jesus say, "Of old you had to kill a man to be a murderer, but I say unto you, Be angry with him and you sin"?

C. Someone has said, "A man is not a thief because he steals; he steals because he is a thief. A man is not a murderer because he kills; he kills because he is a murderer."

CONCLUSION: Standards are great. I am for them. They are needed. I believe in upholding them. But I am also for the "spirit of the thing." Jesus was. According to Him, to be a successful Christian, I must live a life that exceeds the life of the ritualists—those who are for standards only.

—M. C. GARRISON
Hot Springs, Arkansas

Romance in Living the Christian Life

TEXT: II Corinthians 5:14

INTRODUCTION: Emerson wrote, "All mankind loves a lover." This is true in all realms of life. The individual that loves his work is sought after. The one who loves his community is pushed forward. The one in love with his country is almost idolized. The one who serves mankind because of love rather than because of a sense of duty has begun a romance that makes his work all the more enjoyable. If he continues it, his life will blossom and grow, inspiring others.

I. IN THE MATERIAL REALM

A. Many work to keep from going hungry! "To get more than the Joneses." To make a mark in the world. "To get on top."

1. Many plod desperately along to make a living.
2. Thought never occurs they have a life to live and enjoy.

B. Man should so work that he is creating something for others to enjoy.

1. Someone has said that "the poet is never overpaid, the artist barely gets by, the author seldom gets his due." All in all, those doing the most good are the least paid from a material standpoint.
2. The lover never stops to consider the cost if he can benefit his loved one.
3. No matter how menial the task—love can be injected into it. Even the street sweeper can have a romance in his work. The kind remarks of the tourist—the healthful conditions brought about by a clean street, etc.

II. IN THE PHYSICAL REALM

- A. Many practice health measures because of a fear of sickness. Others because they may miss a day's work and consequent pay.
- B. Why not make a romance of that by practicing health measures in order to enjoy the wonderful, tingling sensation resulting from a body toned up and "fit as a fiddle"?
- C. Physical health, adequate strength, makes every job lighter and work a joy.

III. IN THE SPIRITUAL REALM

- A. This being the most important one, let's give it more thought. This life embraces prayer, Bible reading, faith, service, soul winning, loyalty, etc.
- B. Many pray, serve, read the Bible—because it is expected of them if they testify to being Christians.
- C. I like to do these things because of the words of our text—"the love of Christ continuously constrains me." There is romance in it for me. I'm in love.

—M. C. GARRISON
Hot Springs, Arkansas

One loving spirit sets another on fire.—AUGUSTINE.

How to Achieve Harmony

SCRIPTURE: I Peter 3:8-9

INTRODUCTION:

At chapter 2:11, Peter began a long and sincere exhortation to the believers, whom he addressed as "beloved."

He has told us that the Christian is but a sojourner here as one whose homeland is elsewhere; then he has exhorted us to submit to human ordinances, and to honor all men: the king, one's master, one's husband, and one's wife.

He now gives us the general summary (cf. the term "finally") of the duty of each to all, as he turns to further exhortations which conclude with his first amen ("so it is, and so let it be") at 4:11.

These two verses focus primarily upon the brotherhood of believers, but also apply to each of life's relationships.

The harmony of holiness is not an accident; it is an achievement through grace.

I. THE THINGS THAT MAKE FOR HARMONY

A. The one mind for all Christians is the mind of Christ.

1. This alone makes for harmony in the faith and polity of the church.
2. "There is but one way to obey our Lord's command that all Christians shall be like minded, and that is for all to get rid of the carnal mind and possess only the mind of Christ."—W. B. GOSWELL.

B. Its characteristics:

1. Sympathy—"Rejoicing and sorrowing together."—John Wesley.
2. Brotherly love (Greek—*Philadelphia*)—"Fond of the brethren."—Rotherham.
3. Pity—i.e., "of tender affection," showing concern for the afflicted.
4. Courtesy—and courtesy is the manners of the court—

heaven's court, where Christ is King and all are courtiers. Christian politeness. The Greek is *Philophrones* in some manuscripts, meaning "friendliness." John Wesley observes: "Courtesy is such a behavior toward equals and inferiors as shows respect mixed with love."—Notes. But some Greek manuscripts read *Tapeinophrones*—"humble-minded," i.e., having a modest opinion of oneself.

5. Blessing (verse 9)—the Greek indicates "bestowing a blessing or benediction upon any who treat you evil or revile you." (See Romans 12:17, 21.)

II. THE THINGS THAT DEFEAT HARMONY

A. Recompense in kind.

1. Returning evil for evil. Evil deeds for evils done you never enable you to "get even."
2. Railing for railing. Reviling words must never be retaliated.

B. Harmony cannot be achieved in a "tit for tat," "give as bad as they send" relationship. These are the things that sow discord among the brethren.

III. This is the vocation with blessing (verse 9).

A. Believers are "called" to this harmony of holiness.

1. One's life must be a benediction.
2. This is the heavenly vocation.

B. One who lives after this manner inherits the fruits of his actions and attitudes, the blessings of God and the eulogies of his brethren.

CONCLUSION: The achievement of harmony edifies the whole body of believers.

—ROSS E. PRICE
Pasadena, California

The Good Life

SCRIPTURE: I Peter 3:10-12

INTRODUCTION:

These verses are almost a verbatim quotation from Psalm 34:12-16 in the Greek version of the Old Testament.

Peter uses them here to enforce his exhortation to Christian harmony in the two preceding verses.

He that loves to live and resolves to make his life happy and prosperous must heed these imperatives ("Let him" . . . "let him" . . . "let him" . . . "for").

"These rules are despised by the wicked, kept with difficulty by the unsanctified . . . but the delight of God's holy people."—Godbey.

I. THE RULES (verses 10-11)

A. Rule one: Speak advisedly!

1. Let him cause the tongue to cease from evil. Refrain from insolence and slander.
2. Let him cause the lips to cease from fraud and deception.

B. Rule two: Shun evil and do good!

1. Let him decline the evil. Abstain from any action that is wicked and injurious to others. Turn away from mischief.
2. Let him incline toward the good. Do that which is physically and morally good.

C. Rule three: Seek peace!

1. Be zealous for peace. Peaceful relations with all men.
2. Pursue it as a wild beast does its prey. Strenuously endeavor to secure peace, though it seems to flee away in this world of trouble.

II. THE REASON (verse 12): For . . . but

A. The Lord regards the righteous favorably.

1. His eyes express His anger.
2. The prospect is bad for evil-doers.

B. The Lord is not unaware of moral issues among mortal men.

1. He is not indifferent.

2. "Thou, Lord, seest me."

CONCLUSION:

Speak, practice, desire the good—and the good life will be yours as surely as God is righteous.

Character makes a difference.

—ROSS E. PRICE
Pasadena, California

EVENING

Choices That Made Destiny

1. Orpah—Moved Upon but Unmoved

SCRIPTURE: Ruth 1:14-15

INTRODUCTION: We know but little of the native country of Orpah, the land of Moab. Apparently it was a fertile section to the east of the Jordan, and for years in tugs of war the boundaries would alternate north and south as went the victory of battle. Moab, the father of this people, was the son of Lot's eldest daughter.

Near the close of the forty-year wanderings, Moses was led by God to Mount Nebo in Moab to view the land of Canaan. From the sublime heights of this mountain he saw the verdant valley of the Jordan, the misty mirage of ancient Jerusalem silhouetted against the horizon, and viewed the "Land of Promise" with a longing to go over and assist the people in possessing it. But here he died and was buried by the angels of Jehovah.

Choices sometimes seem to be insignificant, of little value. We live much of our time in the light of the present. Tomorrow is a closed book; hence a survey of what might result is pushed aside.

Orpah made a decision and that one decision made destiny. She is heard of no more. Let us analyze the situation and if possible ascertain the factors which bring her to our attention.

I. ORPAH, HER CHANCE

A. At the time of the story, the country of Moab was on friendly terms with the children of Israel.

1. This was during the time of the judges, and as yet Israel had not turned away from Jehovah to idols.

2. The news of God's marvelous dealings had swept the country, and surely the folk of Moab were made to fear because of this God.

B. Her marriage into a family from Bethlehem.

1. Notice the names of the husband and wife.
2. Elimelech—"My God is King"; and Naomi—"Pleasant."

II. ORPAH, HER CHOICE

A. The zero hour arrived. Sorrow, and now preparation.

B. Moved upon but unmoved.

1. She returns to her gods. Worshipers of fire, or that which resembled fire; the sun, moon, etc.
2. Notice how tradition binds, and how association ties one to the lesser of values.

C. The choice—what augmented it? We can only venture, but let us look. It could have been:

1. Just a refusal to make a change. Stubbornness with the asserting ego.
2. A new love affair among the followers of the gods of the Moabites.
3. Fear of what might come to pass in the new country.
4. It might be that the hurt of misfortune which had come to the family caused her to steel herself against anything with which Jehovah was connected.
5. Inability to understand the worship of the invisible.

III. ORPAH, HER CATAclysmic PLUNGE

A. Into oblivion. Heard of no more.

B. Her golden moment was suddenly blacked out and her hope of salvation gone.

CONCLUSION: Choose you must! Choose you will! Then, friend, be sure you make the right choice. Choose God and His way; it is the best way because it is the right way.

—L. A. OGDEN
PASTOR, Tulsa, Oklahoma

Choices That Made Destiny

2. Thomas, the Man Who Doubted but Dared!

SCRIPTURE: John 14:5

INTRODUCTION: Choices make character.

All that is involved neither the person making the choice nor the on-looker is conscious of. That which enters into decision likewise is not always known. Man's judgment is based on circumstantial evidence.

Integrity is what counts: uprightness, sincerity, wholeness. This can be recognized, and even though it may appear to be somewhat off center, yet the heart may be nearer right than the heart of the critic.

Thomas is one of the "back numbers" in the list of Jesus' disciples. When he is spoken of, it is generally as "doubting Thomas" and then in a censorious manner. Little is known about him; the Synoptics list him as one of the apostles; and it is the Gospel of John which brings him into any light. He was a twin and here again the problem deepens. Some say he was the twin of Judas, not Iscariot; and others that his twin was a sister by the name of Lydia, renowned as the seller of purple whose heart the Spirit opened and who offered her home to Paul as a meeting place. However, this is not important; for while a man's heritage may bless or blight, yet what he does is more important than where he came from.

There are courage and faith for many a soul in the consideration of the choice Thomas made. We desire to see what we can locate from the study of his relationship with the Master.

I. A FELLOW DISCIPLE

A. Associated with the group who listened attentively to the marvelous words of Jesus the Nazarene.

1. I can imagine he was thrilled to the depths as Jesus uttered the Sermon on the Mount. He must have been intrigued, for as our evidence will show, he had a questioning mind.
2. Following a night of prayer, Jesus chose him as one of the disciples.

B. Some might suggest that he was only a "moral support" and that at times more of a liability than an asset.

1. There is strength in numbers and a crowd begets a crowd.
2. Who does the choosing? Who among us has discernment sufficient to evaluate the depth of a person's spiritual ebb and flow, just by the surface movings?

C. He was an ardent admirer of the Lord, inasmuch that he recommended to the group that they return to Judea and die with Christ at the time of Lazarus' death (John 11:16). This may have been done with fear and trembling, but we must give him credit for the suggestion.

II. A FALTERING FAITH

A. He lived close to the present and could not grasp the "intangible" path to reality (John 14:5).

1. As long as Christ was present in the flesh, fine—"But if He leaves, then how are we to have assurance?"
2. There are those today who wish they could have lived then, thinking it would have been easier.

B. He despaired when he could not see and feel (John 20:19-25).

1. He was not with the group that first Sunday following the Resurrection.
 - a. Absence possibly by accident.

b. Perhaps by characteristic default—this too is prevalent.

2. He was pessimistic—"Nothing has happened to entice me yet; this is a hard day and place."
3. Seekers who want to know are not to be criticized. Some instructors are at fault; some criticism has been blinding.

III. HE FINALLY DARED

A. Because he viewed the risen Lord.

1. God answers prayer today.
2. If you are inclined to be skeptical, stick around a little while; you will see and feel aplenty.

B. His decision—"My Lord and my God."

C. His daring.

1. Took him to Pentecost (Acts 1:13).
2. History tells us that he became a flaming herald of the good news, preaching in Persia and India.
3. He was martyred for his faith and today he is honored by the Latin church on December 21; by the Greek church on October 6; and by the Indians on July 1.

CONCLUSION: Who here tonight will turn to reality? We want you to know; you should know; and thank God, you may know.

—L. A. OGDEN

PASTOR, Tulsa, Oklahoma

Active Faith

SCRIPTURE: Hebrews 11:23-29

INTRODUCTION: Faith is necessary to receiving the provisions of divine grace. Faith is the antenna through which we receive from the heavenly world. But faith must not be merely passive—it must be active; it must take the initiative in a sinful world

in accomplishing "that good, and acceptable, and perfect, will of God."

I. IT PROVIDES A CHRISTIAN HERITAGE.
A. Moses was hidden three months by his parents.

B. They were unafraid of the king's commandment in discerning God's will (v. 23).

II. IT LEADS TO POSITIVE LIFE CHOICES.

A. Moses refused to be called the son of Pharaoh's daughter.

B. He chose to suffer affliction with the people of God (vv. 24-25).

III. IT ESTEEMS CHRIST AS SUPREME.

A. Moses esteemed the reproach of Christ as the greatest riches of his day. This is the pattern for every life.

B. He regarded the reward rather than temporary trial and affliction (v. 26).

C. He forsook Egypt to do the will of Him whom he esteemed as supreme.

D. He endured, as seeing Him who is invisible (v. 27).

IV. IT COMPLETES THE CIRCLE OF CHRISTIAN LIFE.

A. Moses kept the Passover.

B. He kept the sprinkling of blood as commanded of God.

C. He led the people through the Red Sea as by dry land, all by the power of active faith in obedience to the will of God.

CONCLUSION: We can fight the good fight, finish our course, and keep the faith only as we maintain an active faith. We can give to every man the gospel in the measure that we have received it only as we complete the circle by giving to the next generation the true Christian faith, maintained as such by keeping it alive in doing exploits and believing God.

—RUPERT CRAVENS

Lawrenceburg, Tennessee

A living faith needs no special methods.—HARNACK.

Home Missionary Responsibilities

SCRIPTURE: Acts 1:1-8

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

I. WE HAVE A RESPONSIBILITY TO OUR PIONEER PREDECESSORS.

A. To preserve their aggressiveness. Early Church leaders not content to merely hold their own, or we would not have 300,000 members today. Home missions will help us to preserve their spirit of aggressiveness.

B. To preserve their enthusiasm. Not of the devil, but a mighty force ordained of God to increase our courage and faith. Let us use our enthusiasms to win the lost in other communities.

II. WE HAVE A RESPONSIBILITY TO OURSELVES.

A. To keep us spiritual. Many cooled off because satisfied with being Christian statues. We pray for God's Spirit to move upon us, and then if He comes, and we do not use that Spirit to win the lost, God is displeased and He may withhold future visitations. Home missions will assist.

B. To maintain the spirit of sacrifice. To do our best we need constantly to have a goal before us that will challenge us to do more than just what is easy. The very nature of Christianity is sacrifice. Home missions provides a challenge to keep alive the spirit of sacrifice.

C. To keep alive the passion for the lost. A Christian who fails to be persistent in winning souls will get careless, and interest will lag, and soon he will be content to go through the routine of the spiritual life without ever trying to win a soul. Home missions provides the opportunity and the vision.

III. WE HAVE A RESPONSIBILITY TO GOD.

A. For He sought us. The least we can do is to try to win others. There are souls that need to be rescued

in nearby communities that will never be found unless we find them.

- B. For He made the atoning sacrifice. Gratitude should incite us on to get the gospel of full salvation to every community.
- C. For the Kingdom's progress is dependent on us. Every church we organize means more help to advance the Kingdom.

IV. WE HAVE A RESPONSIBILITY TO OTHERS.

- A. To give them the message of Christ. We may say that all around have heard. They might have with ears, but the truth has not reached their hearts. A church in their community with holiness preaching and holiness living will help better to reach their hearts.

- B. To save them from a life of sin and eternal destruction. During the time taken to count to ten, about eleven persons have gone out into eternity. Can we sit idly by without doing anything to rescue them? We have a responsibility.

CONCLUSION:

A minister tells about talking to an undertaker in a county of 10,000 population and found that an average of 100 persons die each year, or 1,000 in 10 years. The question struck him, "How many of these souls could the Church of the Nazarene have influenced for God and saved from hell had we been in there with our church door open?" As he thought of the crimes that had been committed in that locality, the question came, how many hundreds might have been averted had the Church of the Nazarene been there?

We have a responsibility!

—HOWARD S. SYLVIA, Pastor
Toledo, Ohio

The Christian is proof against the world without so long as he is clean from the world within.

—J. B. CHAPMAN

MIDWEEK

Isaac's Four Wells

SCRIPTURE: Genesis 26:20-33

- I. Esek—"Contention." Natural clash of personalities.
- II. Sitnah—"Hatred." Result of contention without grace of God.
- III. Rehoboth—"Room." Compromise of the peacemaker. Result of grace.
- IV. Shebah—"Oath" or "Reconciliation." Result of effort of the peacemaker.

—VERNON WILCOX
Pastor, Portland, Oregon

David, the Modern Psychologist

SCRIPTURE: Psalms 37:1-11

- I. "Fret not thyself." Don't worry.
- II. "Be not envious." Don't harbor resentment.
- III. "Trust . . . and do good." Get your mind off self, on God and others.
- IV. "Delight thyself . . . in the Lord." Have an integrated personality.
- V. "Commit thy way." Do your best—leave the rest with God.

—VERNON WILCOX
Pastor, Portland, Oregon

What Isaiah Saw

SCRIPTURE: Isaiah 6

- I. He saw the Lord:
 - A. High.
 - B. Holy.
 - C. Glorious.
 - D. Powerful.
- II. He saw himself:
 - A. As undone.
 - B. As unclean.
- III. He saw a needy world:
 - A. Also as unclean.
 - B. When cleansed himself, he offered to go.
 - C. Though the mission was unattractive, he went anyway.

—VERNON L. WILCOX
Portland, Oregon

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, July, 1959

SORRY! SORRY! SORRY!

Though I have read many, many books in a search for a worthy choice for this month—not one has come. This is the first time since I have been Book Editor that we have had to pass by a month without a Book Club selection.

I feel sincerely that each monthly choice must merit its place in our Nazarene Ministers' Book Club. So I prefer to pass this month rather than put in a book that does not seem to merit a place. I hope you will agree with this decision.

You will not object if I include an unsolicited word from one member of the club: "Beyond Conformity (the February selection) surely gives us plenty of taffy to chew on. Brother Mavis does a commendable job. Appreciate your selecting it for the Book Club."—REV. CHARLES McMINN, Pastor, Henderson, Texas.

EVANGELICAL COMMENTARY, THE ACTS OF THE APOSTLES
Charles W. Carter, Ralph Earle (Zondervan, \$6.95)

The *Evangelical Commentary* is being prepared by an editorial board of writers who are loyal to the Wesleyan and holiness position. The Commentary will be an immeasurable asset to teachers and preachers of the Wesleyan persuasion.

This volume, *The Acts of the Apostles*, is the second one to be released and will be found helpful, inspiring, scholarly, and thorough. Nearly four hundred pages gives adequate treatment to this entire book of the New Testament.

Dr. W. A. Carter of Marion College, Marion, Indiana, and Dr. Ralph Earle of Nazarene Theological Seminary, Kansas City, Missouri, collaborated in the preparation of this splendid commentary. Dr. Carter provided the expositions; Dr. Ralph Earle provided the textual exegesis. The research on this is utterly up-to-date; the text is treated sufficiently carefully without becoming wearisome with unnecessary detail. Each chapter is given a very splendid outline. All in all, this will be a commentary on the Acts of the Apostles, indispensable on the library shelf of every minister, Sunday school teacher, and thoughtful layman of holiness persuasion.

THE OPEN FOUNTAIN
Joseph Gray (Beacon Hill, \$1.00)

Six sermons, all from Old Testament texts. These sermons are prepared in a format that make them exceptionally readable. There is a very splendid outline of each sermon maintained with subheads, which lets the reader follow the pattern of thought easily and logically. This gives it lay appeal. This also makes these sermons more than usually helpful to pastors, for each one opens up very readily to sermon use.

The author has done a good job in choosing titles for his sermons—note the topics listed. He has shown a yen for interesting material. There is a strong element of human interest throughout that will make these appealing to lay readers. The illustrative material is pointed and well placed.

September, 1959

(431) 47

CHRIST AND MODERN WOMEN

R. Guy Briggs (Eerdmans, \$2.50)

In twenty-one stimulating chapters the author presents the major conflicts faced by modern Christian women. Each chapter is based upon an encounter which Jesus had with women as recorded in the Bible.

This is both an intriguing and penetrating study of women's plight and place in modern society. The author is perhaps too strongly addicted to self-pity but on the whole presents a very fair and helpful case, and has given us a book that will be appreciated by women everywhere.

JUST CALL ME PASTOR

Robert E. Segerhammar (Augustana, \$2.00)

This would certainly be classified as nostalgic. Here a pastor reaches back into memory and reminisces relative to the various lights and shadows of his pastoral ministry. This is relaxing reading and the publishers would be the first to admit it was not intended as a research item. There are times however when every pastor should sit back, relax, and giggle at himself. That might be better than tranquilizing pills. Some pastors' wives could do the husbands a favor by presenting this to them as a Father's Day, birthday, or anniversary gift and relieve the tension of the vivid realism of everyday life in the pastorate.

A SPIRITUAL CLINIC

J. Oswald Sanders (Moody Press, \$2.75)

This is really a comprehensive handbook on the Christian life. Christian experience and Christian service are treated with sanity and spiritual wisdom. Strongly based on the Word of God, the author believes that help for the strains of modern life should not come from tranquilizers or stimulants, but from spiritual principles. For us, the book loses its merit in the chapter on "God's Part and Ours in Sanctification." This doctrinal position unfortunately leaves the book less than acceptable.

RURAL CHURCH IN TRANSITION

Carl A. Clark (Broadman Press, cloth \$2.25; paper \$1.50)

This book probes the problems and prospects of churches in rural communities. It would be excellent reading for every rural church pastor, from the standpoint of a better understanding of the trends in rural communities, of program, and also of his basic attitudes towards rural pastorates. Every illustration is of Baptist churches and the book is definitely denominational in its beaming. It has some very worthwhile material in it for any rural pastor. (Alvin P. Bowes).

WHERE TWO CREEDS MEET

(A Biblical Evaluation of Calvinism and Arminianism)

O. Glenn McKinley (Beacon Hill, \$1.50)

This book makes a very distinct contribution to all of us who classify ourselves as Arminian or Wesleyan. It gives a brief historical background to both Calvinism and Arminianism and will acquaint our people with the term and the meaning of Arminianism. There are pointed out the distinctive tenets of each of these creeds and they are placed side by side, that one may better evaluate them. Saturating his entire discussion with scripture, the author points out the three places where these two creeds must face each other frankly: (a) justification by faith, (b) the security of the believer, and (c) Bible holiness, or entire sanctification.

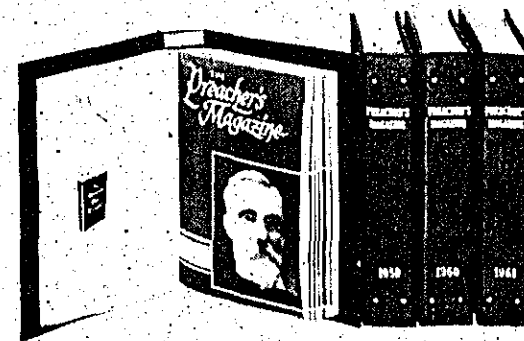
THINK

HOW HANDY THIS WILL BE

All your "Preacher's Magazines"
where you want them
when you want them

"Preacher's Magazine" BINDER

Number S-201
ONLY \$2.00



Now you can take all those back issues so inconveniently stored away, slip them into neat, dignified binders, and add them to your library shelves—available for quick, handy reference.

Made to specific order with stiff board, covered in a black, Levant-grained, imitation but long-wearing leather. Backbone imprinted, "PREACHER'S MAGAZINE," in gold. Easily inserted steel rods firmly hold a year's supply. Size, 6 $\frac{3}{4}$ x 10"; 1 $\frac{3}{8}$ " thick.

SPECIAL IMPRINT

FOR AN ADDITIONAL 50¢ PER BINDER, IDENTIFICATION BY YEAR OR VOLUME CAN BE IMPRINTED IN GOLD AT BOTTOM OF BACKBONE. BE SURE TO INDICATE IMPRINT DESIRED WITH ORDER.

Another Important BINDER



Designed exclusively for your "Church School Builders"

You'll want to refer to them often and can by simply keeping them in this convenient BINDER. A distinctive-looking, black, stiff board, covered with a black, Levant-grained imitation leather. Backbone imprinted in gold. Easily inserted steel rods firmly hold a year's supply. Size, 8 $\frac{1}{4}$ x 11 $\frac{1}{2}$ "; 1 $\frac{3}{8}$ " thick.

No. S-200

\$2.00

Order Enough to Take Care of All Those Back Copies



NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
Washington at Breeze, Pasadena 7, California
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

NEW Music for the Singing Church

DESIGNED TO STRENGTHEN THE MUSIC PROGRAM OF YOUR CHURCH
WRITTEN WITH A MESSAGE TO DRAW MEN NEARER TO CHRIST

MEN OF GOD*

\$1.00



ORGAN HYMN- SCRIPTIONS

\$1.25



Arrangements for the male chorus or quartet by PAUL MICKELSON. The musicianship of this young man is known throughout the Christian world, as former organist for the Billy Graham Evangelistic Team and as a recording artist for several leading firms.

These male voice numbers include a diversified selection of fairly familiar hymns and songs such as:

"Rise Up, O Men of God" "I'm on the Battlefield"
"We Have an Anchor" "Just Over in the Glory Land"
"All Glory, Laud, and Honor" "God, So Loved the World"

By WILDA JACKSON AULD. The seven books of the "Sacred Transcriptions for the Piano" series, arranged by Mrs. Auld, hold an enviable position in the field of sacred music. More than 80,000 copies are in circulation. *Organ Hymn-Scriptures* was her first contribution for this instrument, and before it could be published, Wilda Jackson Auld was called to be with her Lord.

The fourteen numbers in the book are registered for pipe organ and Hammond. They range from the dynamic "A Mighty Fortress" to the quiet devotional hymn of Mrs. C. H. Morris, "Nearer, Still Nearer."

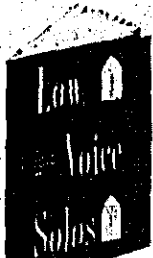
MICKELSON'S CHORAL ALBUM

\$1.00



LOW VOICE SOLOS No. 3

60c



Mixed choir arrangements of well-known hymns, by PAUL MICKELSON. The style used here by Mr. Mickelson might be described as "contemporary," in which interesting harmonic effects are achieved with medium difficulty, but always in excellent taste.

A new challenge and blessing await the more accomplished choir in *Mickelson's Choral Album*.

32 pages.

Contralto and Bass singers will be especially happy with the contents of this volume. Many of the arrangements are placed in a range that is comfortable for the "low, low voice." A choice selection of titles includes:

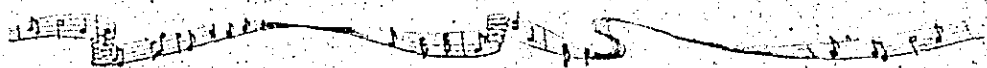
"In Tenderness He Sought Me" "He Became Poor"
"Dig Deep, and Strike the Rock" "So Send I You"

The accompaniments provide harmonically rich support for either lady's or man's solo voice.

Low Voice Solos No. 1 60c
Low Voice Solos No. 2 60c

BE SURE TO ORDER A SECOND COPY FOR THE ACCOMPANIST

FREE upon Request: Music Catalog with seven-page Song Finder



Nazarene Publishing House

2923 Troost Avenue, Box 527, Kansas City 41, Missouri
Washington at Breeze, Pasadena 7, California
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Rejoice and sing!—MUSIC YEAR, 1959

Preachers Magazine



OCTOBER
1959

ers azine



The Preacher's Magazine

Volume 33

October, 1959

Number 10

CONTENTS

Can Pastors of Strong Individuality Be Used Advantageously? Mark R. Moore	1
Editorial, This Spirit of Unrest	6
The Preaching of E. O. Chalfant, James McGraw	9
The Work of the Holy Spirit, Samuel R. Brown	13
Paul and the Tongues Theory, D. Edwin Doyle	17
Gleanings from the Greek New Testament, Ralph Earle	21
Queen of the Parsonage, Ruth Vaughn	26
A Pair of Stout Boots, Brian L. Farmer	28
Results of an Evangelistic Crusade, Kline Dickerson	29
The Last Supper Observance, Erma Pierce Havens	33
Music in the Church (III), Andrew F. Cone	35
Sermon Workshop, Nelson G. Mink	37
Sermon Starters	39
Preaching Program	40
Book Briefs	47

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

Printed by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Sub-
scriptions: \$1.50 a year. Second class postage paid at Kansas City, Mo. Printed in U.S.A.

GUEST EDITORIAL

Can Pastors of Strong Individuality Be Used Advantageously?

By Mark R. Moore*

IN DEALING with this topic, "Can Pastors of Strong Individuality Be Used Advantageously?" we are probing into one of the most current sociological and organizational problems which confront us today.

This topic finds its foundations in the social, political, and organizational structure of man and man's relationship to the institutions of state, society, and church. Two broad views of man in his relationship to the institutions stand out. The one is propagated by the totalitarian power whether it be state, church, or business, organization. In this view man is a puppet, a pawn, or "common man." This places organization or state above man. Present-day communism represents a political example of this. One of the largest branches of Christianity offers an example within the Church. The results of such tyranny is so obvious that we will not spend our time with it.

The other broad view of man's relationship to the institutions is that which freedom-loving people have emphasized. It is the individuality of man. Even here we have a wide range of views, and those which we held as fixed fact in 1900 are changing fast.

In his book *The Organizational Man*, William H. Whyte, Jr., traces the social changes which are taking

place. There is the conflict between the desire of personal independence and freedom and the conformity of organizational life.

This is seen in relationship to industry, education, government, and the church. On the level of government the organizational grouping takes the form of proliferating committees. A White House surrounded by councils, boards, and panels now also has this body of special assistants for cabinet co-ordination—whereas President Lincoln reached decisions alone.

In education the legates of the late John Dewey holds that the main object of schooling is not to instruct a pupil in a body of knowledge but to bring about his adjustment to the group. It is this approach that has made dominant "educationists" in our high schools, abhor competition or even the giving of class grades, since this might inhibit the summit aim of co-operation, and to stress instead "group dynamics" and "group psychological engineering" that will keep everyone happy. The teacher becomes less and less a teacher and more just an elder pal or playmate—a "resource person" who "sparks sharing."

In industry the term of "junior executive" is given so as to lend an air of individuality to one who in reality has conformed to the organizational pattern. A study of the failure of

*Superintendent, Chicago Central District.

Russia to have "one rank" in business, the army, and in society reveals that they too have shifted to titles, rank, and position so as to capitalize on the productivity of individualistic accomplishments.

Mr. Whyte points out that "officially" we are a people who hold to the Protestant ethic. Because of the denominational implication of the term, many would deny the relevance to them, but let them eulogize the American dream, however, and they virtually define the Protestant ethic. Whatever the embroidery, there is almost always the thought that pursuit of individual salvation through hard work, thrift, and competitive struggle is the heart of the American achievement. John Calvin's doctrine of calling, his ethic of work and thrift, and his defense of interest and credit (profit and loans) contributed to present-day capitalism. John Wesley made a contribution of social responsibility to capitalism through emphasis of individual salvation and stewardship. Thus, "of all people, it is we who have led in the public worship of individualism."

Today, we still talk of personal independence long after big organization has become a fact. The corporation man pleads for individualism while at the same time he conforms to the organization. He is searching to redefine his place on earth as part of an organization and at the same time maintain his personal freedom.

How does this affect us as leaders in the church? How does it affect our laymen? To be sure, we are in the world. We are a part of society. We, in the church, are affected by the struggles which exist in business, government, and society. In thinking of my topic, I would like to state it thusly: "Can pastors of strong individuality advantageously find their place within our organized church?"

By individuality we mean in part personality, oneness, or being.

Protestant Christianity has held to the dignity of man and the expression of individuality. We emphasize individual participation. Each believer (preacher or layman) has access to God as an individual.

There is at least one major difference between the priest and the preacher. The priest has no demand for individuality inasmuch as the great portion of his duties is ritualistic. To the validity of sacrament, he can add nothing by his own virtues and efforts; and from such validity, his vices and negligence can withdraw nothing. For the preacher, however, such is not the case. More important than anything else, humanly speaking, is the man himself. Incidentally, the more a preacher yields to the ritualistic pattern, the less individuality counts. Mr. Brooks, in his lecture to the students of Yale University, has this to say: "Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely in his understanding and out through his pen. It must come through his character, his affection, his full intellectual and moral being."

John Kelman said: "All art is essentially self-expression. The outgoing of a man's own personality upon others. Of no art is this so true as in the art of preaching. The deepest secret of its power, humanly speaking, is the letting loose of the preacher's personality upon his hearer."

Ralph W. Sockman went so far as to say, "Not what is said, but who says it—that is the consideration which gives weight to what we hear."

Henry Van Dyke, in his view on the power of personalities, said: "The world moves by personality. All the great currents of history have flowed

from persons. Organization is powerful, but no organization has ever accomplished anything until the person has stood in the center of it and filled it with his thoughts and his life. Truth is mighty, and must prevail. It never does prevail, actually, until it gets itself embodied—incarnated in a personality."

Just as this is true in the preaching of a message, so it is true of the preacher in his administrative, organizational, and promotional functions. We will not—and cannot—have successful pastors until the pastor puts himself, his personality, his individuality into every phase of his work. A wise district superintendent, knowing this, will not exact of a preacher that he be someone or something other than himself. He will use the man for what he has to offer in the way which he can offer it best. Pastors of strong individuality can be used to a great advantage. They should have the freedom to express their personal traits and to use their methods of accomplishing a task.

In the Church of the Nazarene we have had a lot of men who have stood out as being individualists. Uncle Bud Robinson could not have been placed in the mold of a J. B. Chapman. Nor was J. B. Chapman placed in the mold of an R. T. Williams. R. T. Williams could not have behaved as did E. O. Chalfant; neither could E. O. Chalfant have been an H. V. Miller. Even as the general superintendents view the district superintendents, they see an assortment of individualistic fellows.

We must always remember that personality, to be at its best, must have a freedom of expression. Yet this expression is not without restraint or without discipline. It is not an expression without the restraints of the Word of God, the doctrines of the Church, the holiness standards of

our Zion, or the ethical code which binds us together as a unit.

In other words, there are areas of conformity. For instance, within the church there are areas of conformity of doctrines. Dr. Hardy C. Powers, in his message at Pilot Point entitled "Pilot Points of the Church of the Nazarene," pointed out four areas in which we agree in doctrine or policy:

1. The authority of the Holy Scriptures
2. The adequacy of the atonement of Jesus Christ
3. The reality of Christian experience
4. The urgency of our message in soul winning

These do not include all the areas of doctrinal agreement. They are merely high points.

There are areas of similarity within the church. We have a conformity to a holiness standard and ethical action. With the ministry, there is a standard of ethics in relationship to the church, community, and fellow ministers. These standards do not necessarily destroy the opportunity of an expression of the individuality of a preacher.

There are areas of co-operation. I think perhaps the greatest misunderstanding we would have in discussing this subject would be in the area of individuality as it relates to co-operation with the entire group. I have been amazed at times when at the General Assembly we are engaged in debate and it appears we could come to sword's point over a minor policy of government within the church. But just as soon as the ballot is taken, there exists a spirit of unity and co-operation among those who were on opposite sides of the question. This, to me, is individual personalities working in co-operation.

When a pastor accepts the doctrines, governmental policies, ethical and so-

cial standard of the church, he also accepts the responsibility of conforming to them. In this sense his personal freedom or individuality is restricted. He then must, to be true to himself and his church, walk the line between self-expression and organizational conformity. It is obvious that if, as an individual, the pastor expresses a self-centered arrogance, a stubborn or irresponsible independence, or a monopolistic possessiveness of the church and its resources, he should be dealt with. If he does not respond to counsel, then the superintendent has no right to use him. Incidentally, if the area of conformity does not meet his personal taste, he should use the orderly organizational structure to change it—not scuttle the ship by independent anarchy.

If, on the other hand, the pastor does conform to the organizational standards, doctrines, and policies but is unique in his expression and methods, we are obligated to him, God, and the church to use him.

Let us look at a case of individuality expressed by a pastor. This man was confronted with the problem of a disturbance on a given Sunday. The builder of a subdivision in the area in which this church had planned to build announced the building of a house in one day. He put up bleachers so that several thousand people could witness the progress of the building. It was to be a big picnic with music, food, and disturbance. Rather than being defeated or calling the police or the district superintendent, the pastor arranged for a large P.A. system. Early Sunday morning he had his ushers at the church parking lot to divert the milling masses to other areas and save the church parking for his own parishioners. As the worship hour drew near, and the members of the congregation were comfortably seated in their pews, their

cars safe and securely parked on the church lot, the strains of music filled the auditorium and went out over the P.A. speakers stationed at each of the windows to the multitude around about. They heard the prayers, music, and the morning message. Rather than defeat, the pastor and his congregation had a victorious service. The local metropolitan paper sent out a reporter and gave the pastor and church a front-page story about the way they handled what would otherwise have been a tragic situation.

Most of us would agree that this kind of individual expression is desirable and that we would like to see more of such resourcefulness on the part of our pastors. However, would not the same unique expression of individuality be acceptable if the fellow used a bit different method of promoting the Sunday school, raising budgets, and advancing the program of the church? I believe we ought to encourage a varied personality expression. Here in part are the genius and strength of our church.

The church is not the only place where the individual must walk the line between individual expression and organizational loyalty. We had that in the army. One of the things that helped us win the war was the individual action of the American GI's. They moved forward into battle as taught, but they were allowed individual initiative under the circumstance. Their individual characteristics and traits were unpredictable, but often they came up with a sizable victory by an unorthodox method.

For instance, we were bottled up on the Schenifel Ridge, in the Anderres Forest. The large pillboxes which held a small squad of German soldiers withstood artillery and tank shells. Even small bombs from the

ground-supporting planes bounced off. An old GI from Texas went to his commanding officer with the suggestion that he could break it open. He asked only for five gallons of gasoline. He made his way around in the darkness through the land mines, and finally, scaling the walls of the pillbox, pulled himself to the top near the stovepipe, which jetted through the four-foot thickness of concrete. Quickly he dashed the five gallons of gasoline down the stovepipe, and when it hit the hot coals in the little stove below, there was a terrific explosion, a flash of light, and burned, seared soldiers began to cry and scream for

help. Pillbox after pillbox was opened in the same unconventional manner. It was the action of an individualist that opened up this section of the front to us and gave us access to the enemy.

I would like to close with a few general summary statements. First, individuality must be expressed if a person is to be free. Second, the expression of individuality need not conflict with a pastor's co-operation in the organizational system; and third, the expression of individuality, when curbed wrongly, destroys both the man and the service which he could otherwise render.

Stir into Flame

Stir me, oh, stir me, Lord—I care not how,

But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;

Stir till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart

Is filled with strong compassion for these souls,

Till Thy compelling "must" drives me to pray,

Till Thy constraining love reach to the poles.

Far north and south, in burning deep desire,

Till east and west are caught in love's great fire.

Stir me, oh, stir me, Lord, till prayer is pain,

Till prayer is joy, till prayer turns into praise;

Stir me till heart and will and mind, yea, all

Is wholly Thine to use through all the days;

Stir till I learn to pray exceedingly;

Stir till I learn to pray expectantly.

Stir me, oh, stir me, Lord; Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, Thy best beloved One,

E'en to the dreadful cross, that I might live.

Stir me to give myself so back to Thee

That Thou canst give Thyself again through me.

Stir me, oh, stir me, Lord, for I can see

Thy glorious triumph day begin to break:

The dawn already gilds the eastern sky;

O Church of Christ, awake! awake! Oh, stir us, Lord, as heralds of that day,

For night is past—our King is on His way.

—SELECTED

This Spirit of Unrest

IT GOES without saying that we are today seeing a spirit of unrest perhaps unprecedented in the history of the world. The world scene, the "cold war," the war of nerves, the expansion of Communistic spheres of influence, the mass reprisals in such nations as Hungary, Tibet, and China, the utter repudiation of so much of the world of the principles of right and human justice, the great upsurge of nationalism, the consolidation of heretofore rather indefinite racial and cultural values, the threat of total war with atomic weapons of uncalculated destructive power, the conquest of outer space, economic inflation, population movement, social and economic uncertainty, the high-speed, high-tension way of life of the majority of people—these and other issues of this twentieth century make for unrest and uncertainty.

We see this vividly in the philosophy of youth, demonstrated in a score of different ways even with the average teen-ager. We see it represented in the middle-aged group by attitudes toward jobs and toward possessions. Probably never in a "peacetime" has there been such an unrest among the "solid" citizens of our communities.

The Church and the ministry have not escaped this nervous disorder. Here is a serious malady which has affected laymen and preachers alike, cutting across the entire life of the Church today, having far greater and far more serious effects upon the work of the Kingdom than can possibly be measured. Part of the seriousness of this disorder is that we as ministers

and spiritual leaders do not recognize it for what it is and hence do not fortify ourselves against it. Let us notice a few of the more significant ways that this spirit of unrest manifests itself within the Church circle.

1. One of the most serious symptoms, affecting the ministry in a peculiar way, has to do with our attitudes toward our appointments. Too many preachers are restless, anxious to move on—to a "better" church, to a "larger" city, to a "happier situation." At times it seems we are using our present churches only as steppingstones to better positions. In any event, we do not reflect a calm and poise which says: I am content where I am; I see there a job bigger than I can do; my ministry is directed to the souls of men and not to my personal success. We are grateful that the records are currently showing that there is a trend to longer pastorates. Perhaps this is a sign that we are partially whipping this fever of unrest. But let each one search his heart to be sure that he has not been bitten by the deadly carrier of this pestilence.

2. This spirit of unrest is also manifested by a restlessness with respect to the traditions, the doctrines, the methods, and the polity of the church. This is not to say that it is wrong to seek to improve our effectiveness in winning people to Christ or attempt to make our message relevant today. But it is to say that wherever there is a chronic displeasure with what the church is and what it stands for, wherever there is a lack of appreciation for

what the church has given us, we are dangerously near the fever point.

Currently we see this reflected in two directions. There are those who are saying that the church is not spiritual and that every attempt to fit the church and her message to the present generation is really a trend toward apostasy. While it might appear on the surface that this reaction is made out of conservatism and confidence—actually it arises instead out of a spirit of unrest and near panic. It is a personal instability in a day of instability. On the other hand, we are seeing a rash of objection to the church because it is too slow in adapting to its day, too archaic in its polity, and too dogmatic in its doctrine. And so some are slipping off to what they feel to be the "greener" pastures of more liberal persuasion, into a fellowship of freethinkers and non-authoritarian ecclesiastical responsibilities. Here, in the main, is but another reflection of this unrest. Strange that these two near-opposite manifestations should be arising side by side! It makes one feel that indeed neither is wholly justified. We see this fact in bold relief. When these men are put to it to give a reason back of their thinking, their arguments are void of clear logic, of accurate data, and of the intellectual and spiritual honesty for which they are contending. Let us see these reactions for what they are, mental and spiritual unrest—lack of certainty and lack of spiritual ballast.

3. Another outcropping of this spirit is through anarchy and rebellion to organization, authority, and even law itself. With the politician it is expressed in a "law unto myself" spirit which lifts expediency above the statutes and personal gain above public good. The gang control of labor unions, the graft and corruption, the "rule by force" are all vivid dis-

plays of this spirit in public life. But does such bold anarchy exist in the church and in ministerial ranks? We would hope not in such extreme form. And yet there is an unrest among us which does show some characteristics of this spirit.

Anarchy is that spirit of lawlessness which says, I will not subject myself to the rules or laws or patterns of operation of the organization of which I am a part. It is not the spirit of progress which seeks to change what is felt to be bad or unfortunate through the designated channels for such amendments. It is rather that which says, Even though the law is this, and the majority has voted that, I shall do as I please! The banners of all too many ministers today carry the exclamatory phrase, I don't like it! Were these banners carried only by youth, we could well understand it, for youth and immaturity have a bit of anarchy inherent in them. But too frequently these banners are being carried by oldsters! In fact, the youngsters are in many cases getting the idea from those who should be more mature and more poised.

Anarchy is vicious. It can undermine any organization or nation or church if it goes unchecked. If the symptoms we see in the church were really premeditated anarchy they would be serious indeed. In the main, however, they are but one reflection of this spirit of unrest of our day. If we see it for what it is, then remedies can be found before serious harm results.

4. This spirit of unrest is seen also in the desire for change in leadership within the church. There is the feeling that somehow if we could change things from what they are a greater sense of security would result. This is being reflected in the church by opposition to the pastor, on a district by opposition to the district leader-

ship, and in wider circles by a general spirit of "perhaps a change would be good." But all too frequently there is little basis for a change and no clear alternative to the *status quo*. But to those who are restless this does not matter; "a change is all we need"—and such is certainly not a sound basis for any decision. This is only a spirit of unrest. Many pastors are picking up large negative votes these days because of this fever. Annual meetings are upset by the same fever directed at lay leadership in the church. We must adjust to this and understand the reasons back of it. Above all, we should as individuals be sure that we do not reveal that we have caught the disease when we cast our ballots.

5. Another phase of this unrest shows itself in ethics and morals—among our people and in the ministry. The principal officer of one denomination, in speaking privately about a certain "rash" of moral problems with which he had to deal, remarked in essence, "There is a seeming spirit of instability in our day that has gripped

us. I can explain this no other way." Could data be gathered surrounding such patterns of conduct, which of course cannot be done, it might surprise us that this churchman was nearly right. Certainly it is true that the church is fighting a battle today to keep Christian standards where the Bible has them. There are so many pressures to pull these standards down! And this spirit of unrest and uncertainty makes it easier to yield to these other pressures. We need to preach carefully to our people. We need to build safeguards around them lest they fail. We need to teach our youth soundly in the principles of ethical right. In it all we must watch our own attitudes and our own lives with all diligence lest this moral drift catch us as ministers of the gospel.

Other manifestations of this spirit of unrest could be cited but space has run out. Perhaps the consideration is not complete until we have tried to point up some corrective measures which we might take to counteract this spirit. We shall plan to take a look at some of these next month.

INFLUENCE:

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.

William P. Barker, "Twelve Who Were Chosen"
(The Fleming H. Revell Company)

The Preaching of E. O. Chalfant

By James McGraw*

THE SAYING GOES, "When God made Bud Robinson, He threw away the mold." This is undoubtedly true, for there has never been another man like this unique character. But God must have had another mold that He threw away after using it only once—the mold from which He made E. O. Chalfant. There has never been another like him, and those who knew him would predict without any hesitation that there will never be another person just like this unique, nonconformable, rugged individualist, completely uninhibited, perfectly lovable human dynamo—Everette Otis Chalfant.

Thirty years the superintendent of the Chicago Central District, he would have been elected for thirty more had his age and health permitted; but he retired from these duties to assume a full slate of things he loved most to do, promoting home missions and preaching holiness. Busy in the Lord's work until the Sunday before his death at the age of seventy-two, he left behind him a challenging ministry, a blameless life, a worthy example—and some unorthodox but nevertheless very effective ideas.

Begun in the home of devout French Huguenot parents near Muncie, Indiana, in a log cabin, his life was rugged, vigorous, and deeply religious. Twice daily the family gathered together for the reading of the Bible and family prayers, and this habit was followed throughout his life.

It was when Everette was only four years old that he remembers his parents praying until they were sanctified wholly. This made an impression on his mind that he never forgot. Many times he referred to it in his preaching, as he would declare, "They prayed through in the old-fashioned dying-out way!"

At seventeen he enrolled in Huntington College in Huntington, Indiana, and it was while attending this junior college that he was genuinely and definitely converted. He describes his experience in his book *Forty Years on the Firing Line*: "I saw every wrong doing of childhood; I saw the watermelon patch I had helped to ruin; I saw the old buggy that I helped put on top of the blacksmith shop; I saw the difference I had with a childhood friend . . . while I was promising God to take care of all these things, He came into my heart, my burden rolled away, and I experienced the joy of sins forgiven . . ." He referred to this occasion many times in his preaching, and said he "went down praying and came up shouting."

It wasn't long after his conversion that he began to seek the experience of entire sanctification. He read Wesley's sermons; he subscribed to every holiness periodical he could find and read them all—a practice he continued all his life. He sought the "second blessing" in a camp meeting in Cincinnati, and actually professed it, but soon realized he did not possess it. An incident on his father's farm illustrates his struggle and dramatizes

*Professor, Nazarene Theological Seminary.

his need for full salvation. He filled the water hole for the hogs and spread the corn, then called the hogs. But one large sow pushed against young Chalfant unexpectedly from behind and he fell into the mudhole. At this point, as one can well imagine, carnality manifested itself, and he picked up a fence rail and began to chastise the errant sow. "Suddenly I realized what I was doing," he relates in his autobiography, "and I dropped the fence rail and said to myself, 'Now, isn't this becoming of me!'"

Unable to stand it any longer without victory, he went to the country church near his home one Friday morning to stay until he received the baptism with the Holy Spirit. Still there when people gathered for services, he refused to leave until victory came. They thought he was crazy. But again his own words describe his experience: "On the third day about six o'clock in the evening, God opened all the windows of heaven and sent down glory and peace and joy and love; something hit me on the top of my head and went to the soles of my feet like an electric thrill. I knew the old man of sin was crucified, for I had the witness that I was sanctified wholly."

E. O. Chalfant had already been preaching a year before this experience at the age of twenty. His first sermon, at the age of nineteen and while a student at Huntington, was from the text in Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." At the close of this sermon nine people came forward to seek and find God at the altar, and from that time afterwards the preaching of this man brought results in the salvation of souls and the sanctification of believers.

Like Peter Cartwright, E. O. Chalfant was bold when he felt that the

occasion called for it. One community reacted so violently to his preaching that even the lady in whose home he was staying told him he would have to leave, that he could not remain under her roof. When she met him at the door and refused to allow him to enter, he said, "Now, Sister, I am going to stay here longer. Get out of the way." When it was time for the evening meal, he came into the dining room, to find there was no place for him at the table. So he went into the kitchen, got a plate, filled it with food, came back to the dining room, and made himself comfortable at the table with the others! Not exactly according to Emily Post, but as it turned out, it was according to the Holy Spirit's leading: for a revival broke out in that place, and among those who were converted was that lady in whose home all this took place.

Dr. J. F. Leist, of Olivet Nazarene College, in a tribute to Dr. Chalfant, relates how he did evangelistic work for two years after finishing his junior college work at Huntington, and then returned to resume his studies at Kingswood College in Kentucky. It was here he met and married Eliza Watts, and after graduation (with the degrees of bachelor of arts and bachelor of science) he was ordained in the ministry of the Church of the Nazarene by Dr. Roy T. Williams. His first pastorate, which lasted three years, was in Muncie, Indiana. He was then called to West Side Church in Indianapolis, where he served until his election as district superintendent of the Chicago Central District.

Dr. Chalfant's preaching was rugged, vigorous, uncompromising, and clear; and it was never dull. His actions were never predictable, and the audience soon began to expect the unexpected when he preached. When he was addressing the students at Northwest Nazarene College, a pulpit scarf

seemed to get in his way. It became twisted when his elbow brushed against it, and no sooner had he straightened it than it was again awry as his hand picked up the Bible. About the third time it slipped out of place he stopped what he was saying, picked up the scarf, wadded it into a neat little ball, and nonchalantly pitched it behind the back seat of the choir. He had no more trouble with that scarf during that service, nor during the entire lecture series. And it may be added, he had no trouble in holding the attention of his audience either.

A young preacher once asked him how to write sermons, and his reply was a characteristic "Chalfantese": "This is the way you do it. Take a few points. Make them definite. That's all there is to it." Looking at his own sermons, this is about the method he used. One is not sure just how many points he means by "a few points," however. His first sermon, mentioned above, had six points. He gives his outline in his biography:

- I. The way of holiness produces the highest morality.
- II. The way of holiness produces the highest type of separation from the world.
- III. The way of holiness produces the highest intellectual grasp of God.
- IV. The way of holiness produces the highest type of Christian experience.
- V. The way of holiness produces the highest grasp of consecration.
- VI. And this same holiness works today.

His own explanation of his method of sermon preparation was given in an unpublished lecture series at Olivet Nazarene College, "Gearing Our Ministry to the Age in Which We Live." His summary of the process was: "(1) Prayer. (2) Sweat. (3) Dig. (4) Read sermons. (5) Scared." This is not only a succinct, concise,

pithy appraisal of the process; it is a good example of the way E. O. Chalfant could jolt his listeners with the truth clothed in unusual garments.

John Payton recalls hearing in this lecture series Chalfant's four sources for his sermon subjects. They were: "Live with God, live with people, live with the newspapers, live with the Bible." He saw the major task of the preacher as the preparation and the preaching of good sermons, and he was always quick to point out: "Keep the pioneer spirit!"

An occasional flair for alliteration is seen in his statement; "We believe that the only way to promote the kingdom of Jesus Christ is to stick to our great objective . . . that holiness must be definite, denominational, dogmatic, dynamic."

His first sermon as district superintendent, preached at Chicago First Church in 1922, was typical of his spirit and emphasis as a preacher and administrative leader. His outline was:

- I. A man who succeeds in Christian life goes for a vision that is sane, yet seemingly insane.
- II. He must have an activity that is superhuman.
- III. He must have a passion that partakes of the nature of mania. (And mania means crazy.)

In the proper sense, he was driven by a holy zeal which exemplified the "mania" or craze which he spoke about in this sermon. That "mania" to preach Christ, to insist on scriptural holiness, to advance the Kingdom, drove him to organize more than two hundred and fifty churches during his ministry. It compelled him to inspire and challenge the members of his first pastorate to give more money for missions that year than all the other churches of the district combined. It motivated him to help raise the money that saved Olivet College

The Work of the Holy Spirit

By Samuel R. Brown*

SCRIPTURE: . . . in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19).

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . (Acts 2:16-17).

INTRODUCTION:

The work of the Holy Spirit has been one of far-reaching scope. Before time was known, the Spirit was at work. When time comes to an end and ceases to be and eternity has been declared, the Spirit will continue to have His work and responsibility.

There are many things we do not understand nor can we explain about the Spirit. It is certainly hard to realize how He can be a distinct Person and yet a part of the Trinity; how He existed before the world was; more difficult to fathom how He can come into the hearts of men to live, walk, and talk with them.

The work of the Holy Spirit cannot be said to have a beginning "right here" or an ending "over there." For as long as God has been He was, and as long as there is a God, the Holy Spirit will be. It is difficult to pressure within the boundaries of a few hundred words the work of the Holy Spirit when it covers a space from before "the beginning" to after "the end."

*Pastor, Louisville, Kentucky.

October, 1959

A look into the earliest work of the Spirit that we know anything about can be gotten by turning time back when there was "in the beginning God . . ." (Genesis 1:1). At the same time we are introduced to the Spirit. In verse two of the first chapter of Genesis we read, ". . . And the spirit of God moved upon the face of the waters." Thus we see:

I. THE SPIRIT'S PART IN CREATION

It was the Spirit who brooded over the waters and brought order and beauty out of chaos. His work started the morning of the first day. By inspiring the writers of old He gave us a record of how the Trinity laid out the great universe.

With the Father and the Son, the Holy Spirit had a part in forming the earth from void. To add to its beauty a carpet of grass was laid out upon it. Trees took their form as sparkling brooks fingered their way across the meadows.

To give light by day He turned on the furnaces of the sun and then set in orbit the lesser light at night. He put other universes out there to keep us company. We see His handiwork expressed in the full moon, and His Godhead testified to in the twinkle of the stars.

The writers of the Sacred Writ give Him credit as having a part in placing the gold in its veins and the cattle on a thousand hills. The birds of the air

(445) 13

from bankruptcy and extinction in 1917, and give thirty-seven unselfish years as a member of her board of trustees, without ever accepting a cent of pay or a dollar of expense money. It drove him to assist in the financial campaign that saved the Nazarene Publishing House from financial insolvency during her crisis years, and it kept him busy in the work of Jesus wherever he found work that needed to be done.

Hard on himself, charitable toward others—E. O. Chalfant knew when to soothe, when to scold. His prayer during a financial campaign for the college once included something to the effect that God might get hold of "these stingy merchants in Kankakee" who haven't yet contributed. And

some of them were there to hear him pray! On another occasion he led in the prayer for a sick old lady in Fort Wayne, Indiana, and even reminded the Lord what highway to take to get to Fort Wayne. Unpredictable and unorthodox, certainly; but always straight, above reproach, clean—and full of love for people!

Dr. Leist puts the spotlight on the secret of E. O. Chalfant's success in the ministry: "His heavily-marked, worn-out Bibles are mute but eloquent testimony of his utter dependence on the Word of God, saturated with prayer . . ." The Word, saturated with prayer, and flavored with the personality of one we can never forget—such was the preaching of Everette Otis Chalfant.

Golden Opportunities in the Hospital

By Deane R. Hardy*

BELIEVE IT OR NOT, even as a preacher I am still somewhat bashful on some occasions. I sometimes find it difficult to speak to all of the people in a ward room in a hospital when I call.

I would like, though, to relate an incident that happened to me recently. I was calling in a local hospital on a contact and while I was there I did stop to speak to a lady near the door. I called again the second time and in our conversation I realized she had a spiritual need. This time I had prayer before I left. I managed to get in and called the third time, inviting her children to come to our Sunday school. After she came home from her operation I called in the home and she promised to start com-

ing to church. She came regularly for only about three weeks and then made her way to the altar and was gloriously saved. She revealed to me afterwards that she had been a terrible sinner, and had committed about every sin in the book, so to speak.

As a mother of four children, she started attending church and Sunday school each week. It took her only a short time to get her husband to attend. Now, only about ten weeks later, her husband made his way to our altar last evening and was gloriously saved. Praise God for His faithfulness! We will now be able to have a man and his wife join our church together with four small children to attend our Sunday school.

Golden opportunities—I mean to take advantage of them this and every year!

*Pastor, Bangor, Maine.

12 (444)

The Preacher's Magazine

and the fish of the sea were formed from the whisper of the Spirit.

For five days God created and saw that it was good. He viewed the earth, sea, sun, moon, and stars. He looked upon the fowl of the air and the fish of the sea and said, "It is good." The master plan of creation was nearing completion.

But there was still something lacking. From the Scriptures we are left with the impression that the Trinity went into a council and from the council room the decision was brought and announced to all by the Spokesman for the Trinity. "... Let us make man in our own image, after our own likeness..." (Genesis 2:6). So out of the dust of the earth the Great Architect molded humanity into perfection. The body was formed, and Genesis 2:7 states it was the Spirit who breathed into the face of man, making him a living creature.

Man became the crown of creation and the beginning of a new order of being. He differed in that the Lord breathed into his nostrils the "breath of lives" (plural). Not only the breath of the physical life was present but the Bible says there was another life there. "Man became a living soul" (2:7). God made man a spiritual being after His own image—a self-conscious and self-determining being. Man, then, became a part of the work of the Holy Spirit. This same "man," thousands of years later, was to become the dwelling place of the Spirit.

II. THE WORK OF THE SPIRIT DURING THE OLD TESTAMENT PERIOD

There have been found at least eighty-six references to the Spirit in the Old Testament. Most refer to the "Spirit of God." These references to the Spirit point to His work in relation to the world in general and to the great plan of redemption.

The word "spirit," as used in the Old Testament, suggested a "wind,"

such as the power of a tornado. The word, according to several writers, came to mean a supernatural power. This power was given to men by God for special tasks.

In Judges we read how "the spirit of the Lord came upon Gideon" so that he was endued with superhuman courage and wisdom. With the touch of the Spirit upon him, Gideon was no longer a thrasher of wheat but a champion for the cause of Israel and God. He and a handful of men thrashed the enemy while the Spirit flooded them with power. The power of the Spirit brought him out of hiding behind the wine press and made him a captain of an unconquerable army of 300.

We read in Judges 13:25 of an incident in the life of Samson where "... the spirit of the Lord began to move him..." With this he felt the degrading bondage of his countrymen and a strong desire to accomplish something for their deliverance. As the Spirit strengthened him he was able to master the lion, rob a beehive, destroy the crops of the enemy, kill a thousand Philistines with a jawbone of a dead animal, and all this was possible only because "... the spirit of the Lord came mightily upon him..." (Judges 15:14).

In I Samuel, the tenth chapter, Samuel instructed Saul in the working of the Spirit when he said, "The spirit of the Lord will come upon thee, and thou shalt prophesy unto them..." God gave him another heart "... and the spirit of God came upon him, and he prophesied..." (I Samuel 10:6, 9-10).

The prevailing idea in all these passages is not that of making men righteous or holy, but of endowing them in times of national crisis or for the purpose of divine revelation.

There is no hint that the Holy Spirit came as a permanent indwell-

er; rather, He "came mightily upon them" for prophecy or for some immediate task. To put the same idea in a different way, He did not come to sanctify the souls of men. John said specifically, "The Holy Ghost was not yet given" (John 7:39).

We would not want to be careless and say or leave an impression that the Spirit didn't make His mark upon men. He certainly did. He transformed men. The Spirit made Moses the meekest man on earth; endowed Job with the riches of patience; made Jeremiah a man with a heart full of sympathetic understanding; elevated Solomon until he was the wisest man on the earth; walked with Abraham through fiery trials and helped him to look through eyes of faith until he arrived at that city which hath foundations, whose Builder and Maker is God; granted Noah the ability to build an ark and save the human race; molded Joseph into the most Christ-like man in the Old Testament; made Samuel a man of ethics and nobility; tagged Elijah as the grandest old man in the world and paid his fare on a chariot of fire that wheeled its way through the eastern gate and down the streets of purest gold into the capital city of heaven; ordained Isaiah a priest of holiness and righteousness; made Elisha the greatest and grandest pastor of his day, Nehemiah the bravest man, Jonathan the truest friend, and David the greatest saint. The Spirit was working and is still working today—praise His name! Taking the work of the Spirit a step further we will note—

III. THE SPIRIT WAS INTRODUCED IN THE NEW TESTAMENT THROUGH THE INCARNATION OF JESUS CHRIST

The angel of the Lord introduced the first work of the Spirit in the New

Testament when he spoke to Mary. "... The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The incarnation of Jesus Christ unveils the Holy Spirit as the Third Person of the Trinity. Never before had He been called by His own name, but was always mentioned in connection with the other divine Persons.

The Holy Spirit appeared and acted during the life and ministry of Jesus Christ. One of the most pronounced appearances of the Spirit was in the form of the dove descending during the baptism of the Master. At no time during the life of the Saviour, whether during the days of temptation on the mount or at His death, was the Spirit absent.

In the closing days of His ministry Christ taught His disciples the truth concerning the Holy Spirit. It was His purpose to prepare them for the coming of the Holy Spirit on the Day of Pentecost. The last lesson from the lips of the Master came in the form of promises just prior to His ascension. He assured the disciples, "I will not leave you comfortless..." (John 14:18), because "... ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

Pentecost was the day that the Spirit found a new home in the hearts of men. For on that eventful day the men in the Upper Room emptied themselves and the Spirit did the filling. On that day men were elevated to a new level of living, for it was the birthday of the Spirit and the birthday of the Church. "But this is that which was spoken by the prophet Joel" (Acts 2:16).

Thank God, the flames of Pentecost didn't burn out and fall to earth in ashes. Pentecost held its form and its

William M. Greathouse, *The Fullness of the Spirit* (Kansas City: Nazarene Publishing House, 1958), p. 43.

power. Jesus prayed in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word."

Peter preached in his Pentecost sermon in Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift of the Holy Spirit was not only for those in the Upper Room on the Day of Pentecost, but was then and is now for all. It was not a fly-by-night arrangement but was to continue to fill and empower the hearts and lives of men until Jesus returns.

The breaking dawn of Pentecost morning was the signal flare for the Holy Spirit to begin His new work of cleansing and empowering the hearts of men, and for the first time He had a new and select group to work with—those who had been redeemed by the blood of the Lamb.

The work of the Spirit in the hearts of men brought about reactions and results. The disciples threw open their locked doors as the Spirit dispelled their fears and came forth to preach, sing, and witness to the living Christ and the baptism of the Holy Spirit. We see the stirring results written across the pages of history. It was the Spirit that enabled Stephen to be victorious even though cut down

by stones and whips; Paul to say, "To die is gain" as he faced the chopping block; the early Christians to sing and shout as they were fed to lions, dragged through streets, flailed, burned as human torches in Nero's garden; the saints to see heavenly visions as they hid in the darkness of the catacombs; a faithful few to carry the banner of holiness through the Dark Ages and the age of reason; a Wesley to resurrect from the scrap heap of theologies a doctrine of spiritual empowerment that would enable man to live above sin; men like Hoople, Bresee, Jernigan, McClurkan, Walker, and Ruth to follow His leading and join forces so as to stand for "Holiness unto the Lord."

The work of the Spirit—is it over? No, indeed! It works today! It keeps today! It empowers today! It cleanses today!

Thank God, the experience of holiness, wrought by the Holy Spirit, can be obtained and lived today.

For this wonderful truth we too can shout with the writer of old:

*Glory be to the Father,
and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and
ever shall be,
World without end.*

WHO ARE OUR ENEMIES?

I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil.

Vance Havner in *Repent or Else!*
(Fleming H. Revell Company)

Paul and the Tongues Theory

By D. Edwin Doyle*

ON THE Day of Pentecost, when the 120 in the Upper Room were filled with the Holy Ghost, they spoke with other tongues. There was a reason for this. They were gathered there to observe the Feast of Pentecost. This brought many people of other races to Jerusalem, the center of religious activities. We find listed in the second chapter of the Acts fourteen different nationalities present, each speaking a different language. Because the outpouring of the Holy Spirit was new in the plan of God, none had knowledge of it. Those who were in the Upper Room had only recently been filled with the Spirit and these for the most part spoke one language, Arabic. How were the others to know about it unless God would give someone the power to speak these other languages? This was a gift, not for the benefit of those who spoke, but for those who listened.

There are those who hold to the idea that speaking in other tongues is the evidence of being filled with the Holy Spirit. However, nowhere in the Scriptures do we find that it was necessary to speak in another tongue in order to be filled with the Spirit. These on the Day of Pentecost were already filled before they began to speak in these other languages. We must conclude, from the evidence of Acts 2:4, that this gift gave the newly sanctified disciples communication with those people whose native tongue

was other than that of the disciples. The gift was given primarily to facilitate the spread of the gospel.

The tongues about which Paul speaks were also a gift, and had become so established in the beliefs of the Corinthians that it was considered a doctrine.

Paul was not altogether against the speaking in tongues, but he did have certain restrictions which he placed on their public use. He insisted that there must always be one who could interpret, for without a knowledge of what was spoken, the church could receive no benefit. He was against that which would not benefit all who made up the church, but he was in favor of anything which would help the church to become a more powerful institution.

According to Paul there were no unknown tongues. An unknown tongue would be one that could not be understood by anyone. He advances the idea that only God understands the unknown language. The groanings of intercessory prayer would fall into this category.

TONGUES VERSUS PROPHECYING

In I Corinthians fourteen, Paul gives a contrast between tongues and prophecying. The position which he takes is this: prophecying is more important than the speaking in tongues.

The gift of prophecy is that which enables one to speak with authority those things revealed through divine

*Tulsa, Oklahoma.

inspiration; this is that expression which teaches and enforces the truths of Christianity, with divine energy and effect. Here is Paul's comparison of the two, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Corinthians 14:22-25).

Through all this discussion Paul takes the point of view that both tongues and prophesy are limited; for he says, "... whether there be prophecies, they shall fail; whether there be tongues, they shall cease..." (I Corinthians 13:8).

TONGUES AND THE EDIFICATION OF THE CHURCH

In order for the church to be edified there must be an understanding of all that is said. This would require that we speak with all of the clarity of which we are capable, to the end that our listeners might understand what we are trying to say. To do this we must speak in the language that is understood by the ones to whom we are speaking. Let us look at what Paul says. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (I Corinthians 14:4). We could well assume that one who speaks in tongues is thinking selfishly, for he seems to care more for his own edifi-

cation than he does for that of the church.

When tongues are spoken in the church there must always be an interpreter in order that the church might receive edification. "... for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Corinthians 14:5). Again Paul uses these words to help him explain his point, "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Corinthians 14:9). Paul means here that if we do not speak so as to be understood our labor is useless, and our speech will be lost into the air without conveying any meaning to the persons to whom we speak; there will be a noise or sound but nothing else. Gifts of this nature are good for nothing if they are thusly used, "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (I Corinthians 14:12). We should seek after only those gifts which would help us to benefit the church.

Paul goes so far as to say that if there is no interpreter in the congregation the one who would speak in tongues should keep silent. He put it in these words: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (I Corinthians 14:28). Paul knew the value of time, that it was too precious to be wasted listening to words that one could not understand.

PRAYING IN TONGUES

Praying in tongues is another point with which Paul deals in this Epistle. He says, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (I Corinthians 14:14). It is better to pray in

the spirit with understanding than it is to pray in the spirit without understanding.

There are times when we are so burdened with the toils and cares of life that it becomes easy for us to repeat prayers from the Bible and call it praying. This is praying but it is praying without our understanding what is meant by the words we are saying. The object of public worship is the edification of those who attend; five words spoken so as to convey edification are of much more consequence than ten thousand which, not being understood, convey none, according to Paul.

SPEAKING IN AN UNKNOWN TONGUE

The controversy with tongues would not be so severe if it were not for one word that was added during translation. The word unknown is small but alters the meaning of the text. According to I Corinthians 14:10 there is no such thing as an unknown tongue. Paul says, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." He goes on to say in the next verse that he who speaks in other tongues is a barbarian to his listeners, and because his listeners do not get his meaning, they are barbarian to him. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (I Corinthians 14:2). The marginal reading tells us to read it, "No man hearth him." This being true we might say that the "unknown tongue" is a silent tongue.

We find in the Old Testament where God used another tongue as a punishment, and not as an avenue of mercy. Paul quotes Isaiah 28:11, "In the law it is written, With men of other tongues and other lips will I

speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Corinthians 14:21). It is apparent that Paul inserted this reminder from the past to add emphasis to his exhortation to be careful with this as well as all other spiritual gifts.

We would gather from all of this that the danger of punishment comes when there is no interpreter. There still remains the possibility of the table turning, and the undesired effect coming from the practice. We need not think ourselves exempt from such reversals. The greatest ill stemming from the practice is that of deception. Be not deceived; there is a right way to handle this gift that will prove a blessing to all.

THE IMPORTANCE OF AN INTERPRETER

Paul places great importance upon an interpreter. He makes the statement that unless there is one that can interpret we had better keep silent in the church. There are several references to this effect in I Corinthians fourteen. "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Corinthians 14:5). "Wherefore let him that speaketh in an unknown tongue pray that he may interpret" (I Corinthians 14:13). "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (I Corinthians 14:28). The reason Paul had for putting more emphasis on the interpreter in his day coincides with the importance that we place on one today. The importance was to convey our ideas to those of other languages in whose presence we might be.

Paul's theory about tongues was this: You had better leave them alone

unless there arises a real need for them; and after using the gift, forget about it. Never use it just to impress others. It is certainly true that the need for this gift is far less today than it was in Paul's day, because we have opportunity to learn other languages through modern education; and certainly, should God see fit to give the gift today, it would be the gift of an unlearned language for the purpose of preaching the gospel to a needy people.

PAUL'S INSTRUCTION AS TO THEIR USE

Paul had not dealt with this question of tongues and their use in the church without giving some specific instructions regarding their use: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret" (I Corinthians 14:27). The reason Paul placed limitations on this part of the worship service is this, "How is it then, brethren? when ye come together, every one of you

hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Corinthians 14:26). This all makes sense when we look back to the twelfth chapter of I Corinthians and read that Paul told them that all spiritual gifts were not for all people. He says that to one, one gift is given; to another, another gift is given. We do not all receive the same gifts. With the use of our imagination we can see the bedlam that would possess a service if everyone were bent on putting his particular gift on public exhibition.

Decency and order were the two factors which Paul exhorted this people to follow. A well-ordered service is a great blessing, while a service filled with confusion and disorder is a hindrance to the cause of Christ and the church. Paul closes his thoughts on this subject, as well as the chapter, with these words, "Let all things be done decently and in order" (I Corinthians 14:40).

Suffering

I often think of the little boy I saw sitting outside of the walls of Versailles. He was holding a little sparrow with a broken wing. A kindly lady came along and she asked, "Sonny, would you like me to take this sparrow home and nurse it back to health? I promise I will bring it back to these gardens when it is healed and let it fly free again."

The little boy thought for a moment. Then he said, "If you don't mind, Madam, I will take care of the bird myself." He paused momentarily and added, "Because, you see, I understand this bird."

The woman could not quite get what that boy meant until he stood up. Then she saw his left leg was in a cast. Because he was crippled, he understood the suffering bird's problem.

The God whom I know became incarnate in Jesus Christ and came into the world to learn what problems I must face in life, so that He can match the strength I may need in order to face those problems triumphantly. That is why, when I walk with Him, I can have such confidence.

REUBEN K. YOUNGDAHL, in *The Secret of Greatness* (Fleming H. Revell Co.)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:5-7

THE SPIRIT

THE GREEK word for spirit is *pneuma*. It comes from the verb *pneo*, which means "blow" or "breathe." Hence the noun signifies first of all a blowing or breathing, and so "wind" or "breath." The noun and verb occur together in John 3:8—"The wind bloweth where it listeth" (to *pneuma* . . . *pnei*). This is the only place in the New Testament where *pneuma* is translated "wind," although that sense is common in classical Greek.

The second meaning, "breath," is found twice in the New Testament. In II Thessalonians 2:8 the King James Version reads: "... whom the Lord shall consume with the spirit of his mouth . . ." But *pneuma* here rather clearly means "breath." That is the way it is translated in the English Revised Version (1881), the American Standard Version (1901), and the Revised Standard Version (1946), and also by Weymouth (1902), Moffat (1922), Goodspeed (1923), Williams (1937), Knox (1934), Verkuyll (*Berkeley*, 1945), and the *Amplified New Testament* (1958)—in other words, most of the scholarly translations of this century.

The other passage is Revelation 13:15. The King James Version reads: "And he had power to give life unto the image of the beast." But John Wesley (1755) correctly translates *pneuma* here as "breath," as do the

three revised versions and the private translations. Clearly this is the meaning.

In the second stage of development *pneuma* was used for the "spirit" of man. When a man dies he stops breathing. Since it was held that the spirit left the body at death, *pneuma*, "breath," was also used for "spirit." This usage occurs several times in the New Testament. Vincent defines it as "the inward, self-conscious principle which feels and thinks and wills."¹ Arndt and Gingrich similarly call it "the source and seat of insight, feeling, and will, generally as the representative part of the inner life of man."² It is differentiated from the *soma* (body), the material part of man. Its distinction from "soul" (cf. I Thessalonians 5:23) is a psychological problem into which we cannot go.

But our main interest in *pneuma* is in its use for the Holy Spirit, the Spirit of God, the Spirit of Christ. That is the most common usage in the Epistles of Paul. He employs the word in that sense literally scores of times. That is its significance in the eighth chapter of Romans.

MIND

The fifth verse is in the form of antithetic parallelism, so common in the wisdom literature of the Old Testament (cf. Proverbs 10:15). Paul writes: "For they that are after the flesh do mind the things of the flesh."

¹Word Studies, III, 86.
²Lexicon, p. 681.

*Professor, Nazarene Theological Seminary.

Wuest renders it: "For those who are habitually dominated by the flesh, put their minds on the things of the flesh."³

Godet notes that it is difficult to render the verb *phronein* ("mind") into French (or English), "because it includes at once *thinking* and *will-ing*."⁴ Vincent comments: "The verb primarily means *to have understanding*; then *to feel or think*; . . . *to direct the mind to something*, and so *to seek or strive for* . . . so here. The object of their thinking and striving is fleshly."⁵ Denney says of the ones described in the first clause: "Their 'mind,' i.e., their moral interest, their thought and study, is upon *ta tes sarks*" (the things of the flesh).⁶

THE CARNAL MIND

In verse six we find the expression, "to be carnally minded," and in verse seven "the carnal mind." In the Greek the two phrases are exactly the same: *to phronema tes sarkos*, literally, "the mind of the flesh."

The meaning of the passage turns on two words: *phronema* and *sarks*. We shall note both of these.

The first, *phronema*, comes from the verb *phroneo*, which in turn is derived from *phren*. The last term is found in the earliest Greek literature (Homer, etc.) in a physical sense, as referring to the parts about the heart, the "midriff." Then it came to be used of the heart itself, as the seat of the passions, such as fear, joy, and grief. Thirdly, it took on the meaning "mind," as the seat of the mental faculties, perception, and thought. This noun, *phren*, is found only one place in the New Testament (I Corinthians 14:20). There it is used in the plural

and means "thinking, understanding."⁷

The verb *phroneo* is found in Homer in the sense of "have understanding." First meaning "think," it came to have the idea of "set one's mind on, be intent on."⁸ Kennedy says that, "*phroneo* seems always to keep in view the direction which thought (of a practical kind) takes."⁹ Sanday and Headlam write (on verse 5): "*Phronein* denotes the whole action of the *phren*, i.e. of the affections and will as well as of the reason."¹⁰

This background will help us to understand the meaning of our word in this passage. The noun *phronema* is found only in the eighth chapter of Romans (vv. 6, 7, 27). It means "that which is in the mind . . . , the thought."¹¹ Sanday and Headlam define it as follows: "the content of *phronein*, the general bent of thought and motive."¹² Alfred says that *phronema* means "thoughts, cares, and aims."¹³

The carnal mind, then, is the mind dominated by the flesh. The carnally minded individual is the one who sets his mind on fleshly things, gives his attention to them, makes them his concern and goal.

But what does "flesh" mean? The Greek word *sarks* has been the subject of endless dispute. We cannot hope to settle the argument in this brief study, but simply to point out some implications.

The noun *sarks* occurs 151 times in the New Testament. It is translated "carnal" (carnally) 3 times (Romans 8:6-7; Hebrews 9:10) and "fleshly" once (Colossians 2:18). The other 147 times it is rendered "flesh."

³Arndt and Gingrich, *op. cit.*, p. 873.

⁴*Ibid.*, p. 874.

⁵E.G.T., III, 420.

⁶Sanday and Headlam, *Romans*, p. 195.

⁷Abbot-Smith, "Lexicon," 474.

⁸*Op. cit.*, p. 195.

⁹Greek Testament, II, 388.

In the Greek classics *sarks* is used for "the soft substance of the animal body," then for the "body" as a whole, and finally of "the physical nature as subject to sensation and desire"; in Paul's Epistles it usually means "the flesh as the seat and vehicle of sinful desires."¹⁴ Arndt and Gingrich write: "In Paul's thought especially, the *flesh* is the willing instrument of sin, and is subject to sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the *sarks*."¹⁵ This statement places sin in the body, apparently, and thus means that one cannot be free from sin until the spirit is released from the body in death. The common theological emphasis leaves no hope for full deliverance from sin in this life.

More accurate is the definition by Grimm-Thayer: "Sarks, when either expressly or tacitly opposed to *pneuma* (*tou theou*), has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to un-

godliness and vice."¹⁶ In a somewhat similar view Cremer writes: "Thus *sarks* comes at length, in distinct and presupposed antithesis to *pneuma*, to signify the sinful condition in and according to its bodily manifestations."¹⁷ Again he says that "*sarks* denotes sinfully-conditioned human nature."¹⁸

But does the sinful human nature manifest itself only in the physical body? How about wicked thoughts? A man may outwardly manifest nothing improper and be thinking very evil thoughts. One of the greatest theological fallacies is the locating of sin in the body of man. Actually sin is a wrong condition of the heart, a wrong attitude of the mind, a wrong bent of the will.

DEATH

Sanday and Headlam have an excellent comment on *thanatos* (death). They say: "Not merely is the *phronema tes sarkos* death in effect, inasmuch as its present condition contains the seeds which by their own inherent force will develop into the death both of body and soul."¹⁹

¹⁴Thayer, *Lexicon*, p. 571.

¹⁵*Lexicon*, p. 520.

¹⁶*Ibid.*

¹⁷*Op. cit.*, p. 195.

Train People for Service

"In the Apostolic Church members were admitted on the understanding that they were 'saved to serve.' Everyone became a Bible teacher and with so many to sow the seed it is not surprising that in those early days there were such bountiful harvests. Today, not more than eight per cent of Protestant church members are teaching in the Sunday school, and many of them are very poorly equipped for their work."—C. H. BENSON, *History of Christian Education*, p. 349.

¹Romans, p. 131.

²Romans, p. 302.

³*Op. cit.*, III, 90.

⁴E.G.T., III, 646.

Why Wait till That Very Last Minute?

ORDER YOUR CHRISTMAS CARDS—GIFT CALENDARS NOW



G-1028



G-1029



G-1030



G-1031

For the Pastor Wishing to Send
One Appropriately Chosen
Church-wide Christmas Greeting

Full-color Christmas CARDS

EXCLUSIVE—original French-fold designs not sold to the open market

APPEALING—vivid full-color with personal sentiment and meaningful scripture

HIGH QUALITY—heavy, hard-finish stock with a dignified style of lettering

INEXPENSIVE—priced so pastor may remember all members and personal friends.

No. G-1028.

Message: "As God speaks to you again from a manger in Bethlehem, may His Christmas message be a source of strength, joy, and hope during the coming year."

Scripture: "Our hearts shall rejoice in Him because we have trusted in His holy name." Psalm 33:21.

No. G-1029

Message: "To wish you a joyous Christmas Season and a New Year rich in the Savior's blessings."

Scripture: "Rejoice and be exceedingly glad!" Matthew 5:12

No. G-1030

Message: "To wish you rich blessings, deep contentment, abundant happiness at Christmas and throughout the New Year."

Scripture: "On earth peace, good will toward men." Luke 2:14

No. G-1031

Message: "May God bless your celebration of the Savior's birth—fill your New Year with His spirit of love."

Scripture: "Now the God of hope fill you with all joy and peace in believing..." Romans 15:13

As low as 3½ cents a card!

25 for \$1.25; 50 for \$2.00; 100 for \$3.50.

Have them imprinted—maximum of two lines

ONLY \$1.50 extra in each order of identical cards

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

For the Pastor Looking for
One Meaningfully Selected
Congregation-wide Christmas Gift

1960 "Triumphant Life" CALENDARS

Here's a wonderful way of remembering all the members and friends of your church, yet keeping within a limited budget. Where else could you secure such a practical gift with year-round significance for as little as 17c?

Everyone will accept a "Triumphant Life" Calendar with deep appreciation, placing it in a prominent place where it will be a source of daily inspiration as well as a silent reminder of the church and its pastor.

Highlighting each is a reproduction of a favorite Sallman's painting in its rich, natural colors with a friendly singing group pictured at side. Below is the twelve-months calendar pad itself, featuring Monthly Theme Mottoes, Weekly Bible Texts, Church Attendance Record, "Where to Look" section, telephone memorandum, information about moon phases, flowers, and stones. Clear, bold numerals allow reading at a glance. Fold to a 5¼" x 6¼" size. MAILING ENVELOPES INCLUDED.

Available with these popular pictures...

- No. U-9000—Head of Christ
- No. U-9002—Christ at Heart's Door
- No. U-9003—Good Shepherd
- No. U-9016—Jesus, the Light of the World
- No. U-9017—Look unto Me

FOR LOW QUANTITY PRICES...

5 for \$1.00; 10 for \$1.90; 25 for \$4.50; 50 for \$8.75; 100 for \$17.00; 200 for \$33.00; 300 for \$49.00; 500 for \$80.00

Your name and/or name of church and address imprinted FREE on all orders of 100 calendars or more. On small orders imprinting is \$1.00 extra (minimum of 25 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

NOTE

Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.



Only
20c
Each

An Important Detail You Can Take Care of EARLY!

24 (456)

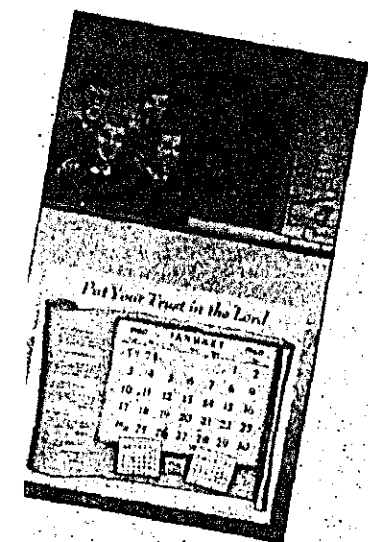
The Preacher's Magazine

ORDER NOW

October, 1959

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri



UBLISHING HOUSE

27, Kansas City 41, Missouri

(457) 25

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!—R. V.*

Supplied by Ruth Vaughn*

PORTRAIT OF A QUEEN

IN THE black stillness of the night the teen-age girl knelt by her bedside asking for God to cleanse her heart. There in the velvety folds of the darkness she discovered the wonder and glory of a personal salvation and a direct relationship with the Almighty Ruler of the universe. In that moment she knew that henceforth nothing could ever rival the importance of this glowing experience of redemption from sins.

She now lives in a parsonage. Her church people call her their "assistant pastor." Her husband calls her Betty. Officially, she is Mrs. Kenneth Rice, pastor's wife of the Oklahoma City First Church of the Nazarene.

Poised, delightful, and enchanting, Mrs. Rice captures the hearts of all who know her. Equipped with ready wit, charming personality, happy disposition, and a love for everyone, she is "every inch a queen."

She takes an active responsibility in about every phase of the church. She loves working with teen-agers, for she understands the problems of teen-agers and she feels definitely that her acceptance of Christ in her teens was the most important decision of her life, for He guided her in every

other decision which she was called upon to make.

Mrs. Rice loves dreaming up ways to make the N.F.M.S. study unusual and interesting. Once she had a girl dressed up in a dhōti, turban, and shawl representing Mahatma Gandhi. Another time, dressed in novelty glasses and a large false nose, Mrs. Rice impersonated Alex Wachtel during a "magic carpet" trip over Jerusalem.

Into every phase of her life she brings life, vitality, enthusiasm, exuberance, and joy. To everyone who knows her, Mrs. Rice proves the attractiveness of Christianity.

But her life has not been without sorrow. On their fifth wedding anniversary a little boy was born into the Rice family. He lived only a few hours. But here she proved the grace of God sufficient as she clung to the scriptures: Romans 8:28 and Job 21b. Through this experience she grew stronger spiritually and closer to the Master.

She has molded her entire life around the verse, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). And again and again she has proved His promise true.

To every life she brings a joy, to every heart she brings a song, to every face she brings a smile. To every-

*Pastor's Wife, Amarillo, Texas.

one Mrs. Kenneth Rice is, in each phase of life, "every inch a queen!"

ROYAL COOKBOOK

You know the old proverb: "The preacher's favorite food is chicken." That is pretty generally true. Here are a couple of ways of serving this bird with some new style.

Crush finely a packet of Ritz crackers. Melt some margarine in a pan. Dry each piece of your chicken thoroughly, dip in margarine, roll in cracker crumbs. Place in foil-lined pan and bake for an hour at 375 degrees. Delicious!

For barbecued chicken: brown your chicken in margarine. Add a can of tomato soup, chopped onion, ¼ cup of pickle relish, one tablespoon of Worcestershire sauce, vinegar, brown sugar. Cover. Simmer for about an hour. Delectable!

OVER TEACUPS

"Our church has just gone through one of those terrible crises where hard things are said, hearts are broken. Finally a new church was organized from the dissension. I, as the minister's wife, have prayed desperately during all of this and I have never felt bitter or angry toward anyone. I can truthfully say that I have forgiven everything. But when I am around them, everything floods over me and I can think of nothing to say. How can I forget the unkind things that were said, the cruelty and unfairness of their treatment?"

There is only one way. Search yourself in the light of the remarks and see if you may profit by them. Then push them deliberately from your mind. Never talk about the crisis. Never allow yourself to think about it. When it all pops into your mind, push it away at once. When you want to forget, never discuss this thing even with your husband or your most sympathizing friend. You will

be amazed at how quickly you will forget if you will push it from you!

BOOKSHELF WITH LACE

One of the most important times in your child's day is "story time." Standard equipment in every parsonage should be a complete Bible story book. There are many good ones. I grew up with the stories from *Hurlbut's Story of the Bible*. It is hard to beat. Make certain that your child learns early all the glory and wonder of the Bible stories. Hurlbut's may be purchased at the Nazarene Publishing house (\$4.95).

THE KING'S HOUSE

Ever look with longing at the beautifully decorated trays so prevalent these days? They are pretty expensive—but you can make some equally attractive out of inexpensive, plain trays. Collect a group of travel labels and paste them on a tray in an interesting design. Varnish the entire tray and you have a handsome prize. You might snip reproductions of great paintings from magazines and use in this same manner to decorate trays. These also make delightful gifts—and are delightfully inexpensive!

HEART TALK

Here are the four ideas which have formed the creed of living for Mrs. Kenneth Rice. I wanted to share them with you. (1) Do what you would do, be what you would be, go where you would go, say or think what you would say or think, all as if Christ were present. (2) Be hard on yourself but easy on others. (3) Attempt great things for God. Expect great things of God. (4) Christ first, others second, self third.

Of her life in the parsonage, Mrs. Rice says: "I married an army private who eventually became a minister, but it has been a privilege to be his wife no matter what his occupation

Results of an Evangelistic Crusade

By Kline Dickerson*

LAST MONTH we reported on the preparation for an evangelistic crusade in our local church. This campaign was one of the most successful endeavors in our history. We believe by the help of God and early planning a successful crusade was conducted, first of all, by the Holy Spirit and by the faithful laymen of First Church.

SECTION I. To a great extent the success of the meeting was brought about by the prayer committee. An active chairman planned, promoted, and participated in the events leading up to, during, and after the crusade.

Seven weeks preceding the revival we asked individuals to pray and fast on Friday noons. One month in advance of the campaign we asked for prayer pledges as well as financial pledges. We followed with a teachers' and officers' prayer service in the main sanctuary. This included the teachers and officers of the Sunday school, the N.Y.P.S., the N.F.M.S., and all other official positions of the church. It was our thinking that if we could get persons in leadership positions to pray they would cause others to be concerned about the crusade. One week later we called for the three adult departments to pray. This resulted in all the adults of the church having an opportunity to pray

for the crusade. The final Friday before the revival began we selected a leader and a location in six areas of Little Rock and North Little Rock. It is interesting to note that the leaders of this prayer service served as visitation leaders before, during, and after the crusade. Three weeks before starting date, cards were passed to the entire congregation on Sunday morning, asking for the names and addresses of persons the congregation was praying for during the revival. The cards had a place to check for salvation, sanctification, home life, spiritual help, bad habits, a backslider, healing, and silent requests. A place on this card was also provided asking for requests to be confidential and not be called upon. These cards were then made up in triplicate, zoned, and (1) given to the zone prayer meeting for prayer; (2) given to the visitation leader of the zone; (3) an official copy kept. We were gratified that approximately 50 per cent of the names turned in were at the altar during the meeting.

SECTION II. The finances of the revival came easy. A revival envelope was passed out in Sunday school to every person attending, four Sunday's preceding the revival. Inside this envelope was a contrasting piece of paper asking for a prayer pledge, a pledge to attend, and the amount of gift for the crusade. Scholars were in-

*Pastor, Little Rock, Arkansas.

October, 1959

(461) 29

has been. We agreed the day that we were married that Christ would come first in our lives, even ahead of one another. Our ideals and desires are the same and Christ has given us happiness and blessings beyond our greatest expectations.

"In the parsonage, I think the most important thing we can do is to love Christ and our people so much that we are willing to give of ourselves to

help meet their needs. We need to be careful not to get so busy that our children are excluded from our lives. There should be times set aside for ministers' families to play and pray together. I feel it is important for our children to feel they are a part of our ministry—sharing some of the burdens and responsibilities of their people. It is indeed a privilege to be laborers together with God!"

A Stout Pair of Boots

By Brian L. Farmer*

PREACHERS are amazing fellows and sometimes they say the most astounding things. A Scottish preacher was once asked what he considered his greatest aid in preparing sermons. His reply was: "A stout pair of boots!"

Apparently, after the sermon spade-work was finished, the ideas sorted, and the illustrations selected, he considered his object as well as his subject and proceeded to pace the study floor and even nearby lanes translating his thought into communicable English. For this, he reasoned, he needed a stout pair of boots.

The ability we must continually covet is to translate our thought and Christian experience into the language of the masses of men. Communicable English or communicable any-other-language is the speech of the Spirit. It is more than mere speaking in the

limited sense, but the whole of living empowered by hearts concerned, warm, sympathetic, and moved by the world's need.

In the administration of our church some of us must sit seemingly remote from the seething streets of sinning humanity behind desks of direction. But actually we need not be remote. Our hearts can constantly be yearning for chances in everyday life to help and to save.

It is true that some of the brethren must be more directly concerned with the vanguard of evangelism than others. It is the writer's prayer, however, that through the ranks of pastors, teachers, writers, and administrators there might be a constant clamor for a stout pair of boots.

May there be a rush to where He "keepeth company with the companionless among the poorest, the lowliest and the lost."

*Pastor, Rumbilingwell, Dunfermline, England.

28 (460)

The Preacher's Magazine

structed by the teacher to keep the envelope and turn in the contrasting colored slip to the teacher with the amount of their pledge. The total amount pledged for the crusade was \$932. \$820 was in the treasury, earmarked for this purpose, before the crusade began. Total giving for the revival was \$1,058, although the budget was set at only \$800. Goals were set for each department for prayer pledges and money pledges. Each department exceeded its goal.

SECTION III. The visitation committee met at five o'clock on Sunday preceding the revival to take the prayer request cards and divide them into geographical zones; then cards were given to a leader in each zone, who called upon these persons between Sunday and Wednesday night. The following Sunday the visitation committee met again at five o'clock and checked the number that had not as yet been in services of the crusade and attempted to contact them. One person in the choir was instructed to take the name (when known) of each one who came to the altar. These names were then zoned and given by the visitation chairman to the leader in their area. An entire list of names and addresses of all persons coming to the altar is now in our hands in the church office. Persons not members of this church are being asked by the membership committee to unite with this church, if approved by the membership committee. Next Sunday we anticipate approximately thirty-three adult members joining the church, with eighteen candidates being baptized.

SECTION IV. Publicity Committee. We informed the newspapers ahead of time of the arrival date of our workers. An open announcement was made in the papers of the revival with no paid advertisement until the crusade

was in progress for three days. This gave the evangelist an opportunity to enlist the help of our church members and to prepare them for the revival. We used our mailing list, both church and radio, to advertise the revival and request prayer. Outstanding interviews with our evangelist appeared during the last week of the crusade over the caption, "Evangelist says God is answer to ballistic missiles." We had only two special nights during the meeting. The first one came the first night of the revival, which we called "Loyalty Night," asking each member and friend to be present the first night. A study of the statistical chart on page 32 will show that this night was very successful. It has always been my opinion that if you can engage a large number of the congregation during the early part of a meeting, they will be of more service to the revival as a whole.

SECTION V. The hospitality committee thought it best to keep the workers in the parsonage, so that they could be close to the morning radio service and the nightly crusade services. The singer and the preacher had separate rooms and seemed to be satisfied with this arrangement. We believe that this made it possible for us to pay them better than average.

SECTION VI. On February 25, at choir rehearsal, we gave a pledge card to each member of the choir, asking him to sign this statement: "Unless providentially hindered, I will be in the crusade each night at 7:30." Fifty cards were then given to the choir president, and the following Sunday night he gave me back all fifty cards signed. A check of the statistics below will show the choir loft was full each night of the crusade. This added much to the services and the choir was allowed to sit in the

congregation after the offering was taken. Our singer used one prayer chorus during the entire crusade. This became very familiar and associated itself with the revival. The choir rehearsed after the first night services and the one other night when there were no seekers at the altar. The last Sunday morning of the crusade the choir brought a splendid special number.

SECTION VII. Our minister of music played the piano each night of the crusade. Our regular organist did not miss a single night. Both the evangelist and singer were on the radio each day at 11:00 a.m. and added much to the regular "Nazarene Hour."

SECTION VIII. The ushers seated themselves, as was planned, when the evangelist gave an invitation. In this manner they spoke to persons in their area about going forward to the altar. Our evangelist did not use this method, and later in the week the ushers were noticed not to be in their area. Had they been needed, I am sure they would have been in their post of duty.

SECTION IX. The altar committee, which I failed to mention in the letter to the evangelist, worked wonderfully well. It was composed of ten people of varying ages, five sitting near the front on each side of the sanctuary. At our teachers' and officers' meeting, we asked each teacher to pray with those in his class who came to the altar. When no one appeared with the seeker, one of these ten of the nearest age came forward and prayed with the seeker. These persons dealt with the seeker until the general congregation was called to prayer around the altar.

Some additional steps were taken to correct faults, as the crusade progressed. On Monday night during the

campaign, at 7:00 p.m., the pastor called for the church board to pray. We had one item of business and spent the rest of the time on our knees praying for the crusade. A check of the number of seekers on the chart below will show you an interesting fact: that by Tuesday the seekers were decreasing, not because of lack of interest, but because our evangelist was successful in winning what material we had present. Therefore, at our regular weekly workers' conference at six-thirty on Wednesday night, we turned the entire program over with a thorough check of those who had not yet been present during the revival and especially those who needed spiritual help. Then with the help of the visitation committee, on March 11 we sought to contact all the lax ones. The column on "seekers" shows that on March 11 there were no seekers, and after our effort to bring in the ones needing spiritual help, there were eighteen seekers the next night.

Below you will find a chronological, statistical chart of the crusade. These statistics may prove interesting. They are cold without the knowledge of the prayer, tears, and labor that were put in to make them possible. Only by the help of the Holy Spirit can they be made alive and real.

Chronological, Statistical Order of Crusade

February 13—Teachers' and Officers' Prayer Meeting: forty-nine present

February 20—Adult I, II, and III Prayer Meeting: sixty-three present

February 27—Zoned Prayer Meeting; PAL Prayer Meeting: eighty-three present

Attendances During the Campaign 7:00 p.m.

	Choir	Congregation	Seekers	Prayer Service	Nursery	Total
March 4	42	345	0	8	11	398
March 5	38	195	1	7	8	241
March 6	49	205	1	6	6	260
March 8, a.m.	40	421	22	0	7	468
March 8, p.m.	49	310	21	10	13	372
March 9	40	180	12	9	11	231
March 10	49	199	8	8	6	254
March 11	50	257	0	9	11	318
March 12	49	190	18	6	7	246
March 13	49	201	23	8	7	257
March 15, a.m.	49	461	67		14	524
March 15, p.m.	49	302	23	10	11	362

One Man's Method

Children's Envelopes

We have tried a new idea and I was wondering if you know any other church that has tried this. We were having trouble with the youngsters leaving after Sunday school and not staying for church. Also tithes and offerings had fallen off. We decided to use the offering envelope for everyone. We used a large size for the adults and a smaller envelope for the youngsters and teen-agers. This has helped a great deal. Offerings have

increased and the children stay for church so they can put their envelopes in the collection plate. This makes them feel that they have a definite part in the service and also helps their Christian stewardship education. If they learn that the offering is a definite part of the worship service while young, it will be much easier for them when grown.

—MELVIN FRAZIER
Cozad, Nebraska

The Preacher's Magazine

One Man's Method

The Last Supper Observance

By Erma Pierce Havens*

THE SERVICE detailed here has been used very effectively in different churches where we served. I have had some requests for the material from other ministers, and I wondered if it would be of interest to you for publication in the *Preacher's Magazine*.

In announcements preceding the service those attending were asked to refrain from talking after entering the sanctuary.

An appropriate communion devotional was read in unison. Then the minister gave the invitation to the sacrament of the Lord's Supper (see *Manual*), followed by these remarks.

"Today, when the Passover Feast is observed by the Jewish people they leave an open door, and set an unoccupied place at the table, anticipating the return of Elijah. The atmosphere of our hearts and of this observance should be in anticipation of the return of our Lord and Saviour, Jesus Christ.

"We are reserving the host's chair for the Christ who is our unseen Guest. May He grant to us a consciousness of His presence until we shall feel that He has indeed supped with us at His table."

As appropriate music was softly played the ushers indicated the number that could be served at the first table. In an adjoining room we covered a long table with white linen cloths and set a plate of unleavened bread (preferably the type that must be broken) near the place to be oc-

cupied by the minister. The usual communion cup with grape juice designated each place at the candle-light table. Music conducive to meditation was played in the sanctuary until everyone was served. As the group assembled at the table the minister continued, "The Jews sing psalms at the Passover Feast: five verses which express the significance of the occasion to them. First, they sing of the Exodus from Egypt (Psalms 114:1); second, the dividing of the Red Sea, (Psalms 114:3); third, the promulgation of the law (Psalms 114:4); fourth, the resurrection of the dead (Psalms 116:9); fifth, the suffering of the Messiah (Psalms 115:1).

"The Passover Feast signifies the Jews' deliverance from Egypt; the paschal lamb, a token of the Lamb slain, the blood on the doorposts; the bitter herbs, the part of the feast indicating the suffering the Messiah must endure; the unleavened bread, without yeast, type of sin that worketh in us. Through Christ the believer is freed from the power, pollution, and condemnation of sin.

"Luke records, 'And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will

*Ojai, California.

October, 1959

not drink of the fruit of the vine, until the kingdom of God shall come.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you' (Luke 22:14-20).

"And He took bread, and gave thanks; and brake it. Emblematic of the manner in which His body was to be broken on Calvary (the minister may break the bread as he speaks), His body, His flesh, was broken by the Cross. His heart was broken by our sins.

"Our Lord handed the bread and the cup to the one next to Him [pass bread], and as they passed it along each assumed the responsibility for the one seated beside him to receive the emblems. Let us assume our responsibility in passing along and sharing the benefits of the plan of salvation as we partake of these symbols of our Lord's suffering and death.

"According to Matthew, Mark, and Luke, Jesus frankly stated, that one of the disciples was to betray Him. In the solemnity of this moment it becomes each of us to examine his heart, his motives, his attitudes, and his life, remembering the admonition of the Apostle Paul, 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall

be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body' (I Corinthians 11:27-29).

"Let us pray [extemporaneous or see *Manual*].

"Let us partake together [see *Manual*].

"When Jesus went out from the Last Supper to Gethsemane and later to Golgotha, He left the city by the Gate of Death. In Nero's day the exit from the arena of the colosseum in which the Christians met death was marked, 'The Gate of Death.' The Christians who entered the arena were either destroyed by the beasts or killed by the executioners, as no one was allowed to remain alive.

"In Jerusalem today a gate of the city is stoned shut, and the Jews believe that when Messiah comes this will open of itself. We too may leave this room aware of the fact that we also must pass through the gate of death, but because Christ died; He has opened for all the gates of eternal life. Let us go out rejoicing in the glory of the crucified, resurrected Christ. Matthew and Mark records, 'And when they had sung an hymn, they went out . . . ' (Matthew 26:30; Mark 14:26). Let us sing 'The Old Rugged Cross' as our benediction."

Christian Service Training

Charles Finney said, "If I had strength to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the gospel standard of holy living." This is what Christian Service Training is designed to do.

Music in the Church

III. Special Music

By Andrew F. Cone*

THE AREA of instrumental music provides a fertile field for service, especially for young people. An orchestra, providing you have those who can play with some degree of facility, and providing you have someone who can lead and control it, can be of great blessing to the church. You are obviously limited to the variety of instruments available among your volunteers, which can lead to embarrassment. Too much brass, for instance, could easily result in overpowering the singing or else irritating the ears of the hearers, detracting from instead of adding to the spirit of the service. With proper control, however, a brass ensemble in almost limitless combinations can be one of the most beautiful musical treats you have ever been privileged to hear.

The orchestra must realize from the beginning that it is not a group of competing performers trying to outdo each other, but a unit, under the control of the director, for the purpose of giving better support to the congregational singing. Nothing should be allowed to discourage total congregational participation in the service.

As far as the make-up of the orchestra is concerned, no instrument which plays real music need to be ruled out providing that the performance is in harmony with our standards as a church. This would, of course, apply as well to instruments

which may be played alone but do not lend themselves to use in a group.

The frequency with which special instrumental numbers are used will depend to a great extent upon the ability of the performers and the taste of your people—and probably to an even greater extent upon the taste of whoever is in charge of the specials. It goes without saying that the pieces played should be largely arrangements of gospel hymns and songs.

When it comes to the offertory, church music written specifically for the organ will appeal to the organist, since it allows full use of the possibilities of the instrument and the skill of the organist. This is not a sin or a crime by any means, and beautiful music will not detract from the service. Nevertheless, one who lacks either the skill or the inclination to play this type of music need feel no embarrassment, since actually the beauty of the hymns, even without embellishment, is in perfect accord with the simplicity of our message and is in fact preferable in the minds of many Christians.

Special singing is another area of great blessing both as a field of service for those whose talents are devoted to the Lord and as a means of inspiration and furtherance of the purpose of the meeting. Do not be afraid to use specials liberally.

The morning service is, we realize, limited in its available time and our musical problem must never encroach upon the message. We should leave a minimum of twenty-five to thirty

*Pastor, Gardiner, Maine.

minutes for the sermon. In this connection the question of sermon length naturally arises, together with a comparison of the values of the sermon and preliminaries. Since sermon preparation, length, and delivery are outside the province of this paper, I shall exercise restraint and bypass the entire question with exception of this one relative thought. The people have a right and a responsibility to share in the worship service. A sermon therefore which leaves no time for responsive reading and/or united prayer and congregational singing should be boiled down and skimmed off.

The policy in our pastorates regarding specials has been one or, if there is a choir, two in the morning service and no less than three in the evangelistic service—this in spite of the fact that the usual cry has been, "You can't do that here because there is no talent." Do not be afraid to try various combinations. Specials do not necessarily have to be solos. Duets, trios, quartets, male choirs, girls' groups, junior groups, and even an occasional use of still younger groups can add immeasurably to your potential of special numbers.

Another fallacy which often hampers this phase of the musical program is the idea that a performer must be of professional caliber in order to be usable. Inexperienced or even mediocre talent has been blessed of God in thousands of instances often beyond greater and more experienced talent because sincerity and spiritual glow constitute a large and indispensable part of spiritual singing. Use all your talent and you will be surprised at the result.

A wise arrangement of the numbers will of course be helpful. Experience will mold your own policy but, for what it is worth, our usual policy is to use the less experienced or less tal-

ented singers, novelty numbers, or group numbers, unless they are your best talent, early in the program. Try to save the best, whether group or solo, for just before the sermon. Of course you could guess wrong, but "the only one who never makes a mistake is the one who never makes anything."

Since the sermon is central in our type of service, it is important that the music set the stage for the message. A special number before the message is good if it is good. However, if you find that your available talent detracts from rather than adds to the preparation for preaching, there is no law which holds you to custom. Try an appropriate congregational song, probably no more than two stanzas and almost never more than three. It would do no harm to do this occasionally anyway, for there is no particular advantage to staying in a rut.

The matter of the number of stanzas of each special to be sung is usually beyond the control of the pastor, being a matter for the sensitivity of the singer to decide. In cases where advice can be given, a maximum of three stanzas and choruses is indicated. Especially is this true when there are three or four specials on one program. In fact, in such a situation a specific, blanket rule should be laid down in an impersonal manner in order that there may be no embarrassment. One or two additional stanzas could be added by omitting a corresponding number of choruses. In most cases this is not only possible but desirable.

The maximum should be exceeded only if the song constitutes a unity which would be destroyed by omitting any stanza, if there is only one special on the program, or if the performer is exceptionally outstanding.

An innate sense of delicacy will keep you from placing two performers in a particular field in competition with each other. Thus, ordinarily you will not put two soloists on the same program unless it is of the singspiration type, and even then you will separate them by other numbers as

far as possible. An exception to this might be in the case where a man and lady soloist who are on a par as far as ability is concerned are both available. Even this is dangerous, for unnecessary hurts, though the recipients reveal good grace in bearing them, should be carefully avoided.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

SENTENCE SERMONS

"The claim that we love God but cannot love some Christians makes us liars.

"A gossip is like an old shoe whose tongue never stays in place.

"Many Christians (?) wrap up the Lord's day at twelve noon; the rest they spend for themselves.

"If our faith cannot move mountains, it ought to at least climb them."

—SELECTED

EIGHT SURE WAYS TO KILL THE CHURCH

1. Best way is to stay at home. But if you prefer going to watch it die, we recommend the following:

2. Go, but do nothing. Go in late if possible and leave when you think the preacher is nearly finished.

3. Don't forget to complain.

4. Be sure to look around during the sermon, so you won't miss anything.

5. The minister's family is a good target. Make them miserable.

6. It will never do to encourage the minister.

7. Be sure to criticize. Always find fault with those who are trying to make the church a success.

8. If these simple rules fail, hang on to your money; in this way you can rid the locality of churches in a few years.

—Gospel Herald

*Pastor, Waco, Texas.

October, 1959

SOUNDS GOOD

Van Cliburn, the twenty-three-year-old Texan, winner of Moscow's International Tchaikovsky Piano Competition, is a conscientious teetotaler. He is also a twice-over tither. He gives 20 per cent of his earnings to the Baptist church.

Van sang in the Billy Graham choir in Manhattan last year, and he once skipped a \$500 concert date so he could play for a church group in New Jersey.

—Copied from Bethlehem, Pennsylvania First Church Bulletin

CHRISTMAS SERMON AMMUNITION

"The Christmas Star"

1. Balaam prophesied of it. Numbers 24:17.

2. Wise men see and follow it. Matthew 2:2.

3. Jesus said He was that Star. Revelation 22:16 "I am . . . the bright and morning star."

4. It represents a beautiful experience. II Peter 1:19; Revelation 2:26-28.

—N. G. M.

SENTENCES THAT SING

"Blessed is the man who can bridle his tongue and tie the reins to his wisdom tooth."

PLUG FOR THE BUILDING PROGRAM

Ladies and gentlemen, where have you been?

We've been to church to worship the King.

Ladies and gentlemen, what did you there?

We gave to the building fund all we could spare.

—Hugo, Oklahoma, "Nazarene Messenger"

SOMEONE HAS SAID:

"Paul did not have enough influence to stay out of jail, but he had power enough to pray prison doors off their hinges.

"Our greatest glory is not in never failing, but in rising every time we do fall.

"A classic is something everyone wants to have read, and no one wants to read.

"A big man is not one who makes no mistakes, but one who is bigger than the mistakes he makes."

—ANONYMOUS

THE DIFFERENCE

Protestantism makes the relation of a man to the church to depend upon his relation to Christ. Romanism makes the relation of a man to Christ to depend upon his relation to the church. Someone has said, "There is only a paper wall between Protestantism and Romanism." But another replied, "Quite true, but practically the whole Bible is written on that paper."—Anon.

ACTION CALLED FOR

An Oklahoma Indian farmer enlisted in World War I and was sent to Fort Sill for training. After some months at camp he was found to be absent from roll call. Upon searching, an officer found him on his farm plowing. The army representative sought to impress upon him the seriousness of deserting the United States Army, and asked why he had done such a thing. The Indian replied, "Too much salute, and not enough shoot!"

—Richmond, Indiana, First Bulletin

I AM A TITHER

1. Because the Holy Spirit convicted me of this great truth.
2. Because the tithe is holy.
3. Because God owns all.
4. Because God commands it.
5. Because the Lord Jesus commands it.
6. Because I owe all.
7. Because I am accountable to God.
8. Because it is reasonable.
9. Because it is profitable.
10. Because it makes me God's partner.

—North Star

IS NOT AND IS

The church is not—

A hospital, although it ministers to the spiritually sick and morally anemic. A gymnasium primarily to develop ethical muscles.

A cold storage plant to keep a few saints from spoiling.

A club to give a little religious polish to complacent members.

The church is—

A filling station, for spiritual travelers on the way of life.

An organization that exists to help people live.

A place of quiet rest for souls—that need strength to carry on under life's burdens.

It must be friendly, evangelistic, missionary, and enthusiastic.

It must represent the Master, who "went about doing good."

Will you help?

—Norristown, Pennsylvania
Nazarene bulletin

SINGULAR SURGERY

"... Was it ever heard, before or since, that a physician should bleed and thus heal his patient; or that an offended prince should die to expiate the treasons of his rebellious subjects?"

—Selected

SERMON STARTERS

God's Blueprint for Life

SCRIPTURE: I Samuel 3:1-10, 19-20

God has a plan for our lives and desires to lead us from birth to death. Samuel gives us an example of one who was dedicated before birth and tried faithfully to follow God's blueprint every step of his way. Another Old Testament example of this life blueprint is Moses, protected in the river, led to the desert, faced by the "burning bush," and finally led to become God's leader of the Israelites. His end came as God led him into mountains and buried him. John Wesley was saved from the fire at his father's parsonage home, led to seek God, finally saved in a little Moravian mission, went on and became founder of Methodism and a foundation stone of our beloved holiness way. We notice that God reveals only one step at a time. Take time to allow God to unfold His blueprint for you. If He leads to the desert or hard place, relax in the knowledge that He is too wise to lead you wrong. Finally notice that blessings came to the above men as they accepted God's way. Samuel to become a great prophet accepted by his people (vv. 19-20); Moses to become God's instrument, and Wesley to become a holiness leader.

—Paul F. WANKLE
Dupo, Illinois

Gospel for the Whole World

SCRIPTURE: Acts 1:7-8,

Budgets are our only plan to carry out this command of Jesus. Our local budget enables us to reach "Jerusalem." Our district and home missions budgets allow us to reach out to Judea and Samaria. Our college budget allows us the training of youth to become messengers that we may send. Our General Budget allows us to begin the evangelization of American Negroes, to care for fields such as Italy, and to perform the task of leading unlearned heathen to Jesus. General giving leads us to

the whole world. The Christian Church became a "home base" on the Day of Pentecost. After the establishment in Jerusalem the Church soon spread to Damascus. Damascus soon became a center; Paul was sent to destroy this church; on the way Jesus met him; because of the spread to Damascus Paul was saved. Paul became faithful and accepted a call to Macedonia. Even in Macedonia the church was still traceable to Jerusalem. Our young people, too, receive visions to go. They go only as they are sent; may be sent only as we give. Remember, our leaders challenge us to give by saying, "There are souls in all of our budgets."

—Paul F. WANKLE
Dupo, Illinois

Well Digging

SCRIPTURE: Genesis 27:17-33

Isaac was a well digger out of necessity. His flocks must be watered. We are diggers for the waters of everlasting life. Our souls must be refreshed and satisfied. Isaac faced opposition. We too face opposition. (Romans 8:35-39). God nowhere promises that we won't have problems; rather Jesus asks us to take up our crosses. Some wells give brackish water; others sweet, refreshing water. Make sure that you search for true water. When we find true water God knows it, we know it, and the world knows it. Notice the Philistines recognized God's blessing and sought peace after they had stolen two wells. Many times the best way to influence people is to show godliness. Let the world know that the Lord is with thee!

—Paul F. WANKLE
Dupo, Illinois

TALK

A scientist says it is the lower part of the face, not the eyes, that gives away one's thoughts. Especially when one opens the lower part of the face.

—Sunshine

An Antidote for Carnal Fear

SCRIPTURE: I Peter 3:13-16

INTRODUCTION: Having spoken of the "good life," Peter notes that one who pursues such a life need fear no harm. The most that could come to him would be persecution for righteousness' sake; and this is ultimately a blessing. He that fears God and acts accordingly has nothing else to fear.

I. A PASSION FOR GODLINESS BEGETS CONFIDENCE (v. 13).

- A. Some of the ancient manuscripts read: "If you should be imitators or mimics of that which is good."
- B. Other ancient manuscripts read: "If you become zealots for that which is good."
- C. Note the contrasts: "Who will do you evil, if you are zealous for the good?"

II. PERSECUTION SERVES TO INCREASE YOUR HAPPINESS (v. 14a).

III. FEAR OF GOD LEAVES NOTHING ELSE TO FEAR (vv. 14b-15a).

- A. The threatenings of the wicked have no terror for the saint. "Let not that fear be in you which the wicked feel."—WESLEY.
- B. A heart assured of God's favor remains unruffled and is not agitated—"troubled."
- C. A heart that owns Christ as Lord fears no earthly tyrant.
- D. Perfect goodness (love) casts out fear.

IV. OUR BLESSED HOPE BEGETS A READY TESTIMONY (v. 15b).

- A. "Always be ready with a reply for anyone who calls you to account for the hope you cherish."—MOFFATT.
- B. The sanctified in Christ is always ready to give an experiential account of how he came by this hope and on what basis it rests; not in the arrogance of spiritual pride, but in the beautiful grace of Christian meekness.

V. A GOOD CONSCIENCE PUTS ALL SLANDERERS TO SHAME (v. 16).

- A. Christian hope keeps a clean conscience (cf. Acts 24:15-16; I John 3:3).
- B. Those who criticize Christian behavior only condemn themselves.

CONCLUSION: Christian holiness is psychologically supreme; and a pure conscience makes the soul serene.

—ROSS E. PRICE
Pasadena, California

The Excellence of Innocent Suffering: Stated and Illustrated

SCRIPTURE: I Peter 3:17-22

INTRODUCTION: Peter continues his words of comfort to those who suffer for the sake of what is right (cf. 3:14).

I. THE PERMISSIVE WILL OF GOD MAY INCLUDE SUFFERING FOR "RIGHT DOING" (v. 17).

- A. Do not mistakenly think you could bear it more patiently if you deserved it.
- B. Better that you do not deserve it.
 1. By suffering for the right you prove yourself a true Christian.
 2. If suffering befalls you, let it not be for crime but for godliness.
- C. Humiliation will eventuate in exaltation.

II. THE EXAMPLE OF CHRIST (v. 18).

- A. He suffered for our sins—sins which He himself had not committed.
- B. He suffered as a just Person on behalf of the unjust.
- C. Death in the flesh brought a resurrection by the Holy Spirit.
- D. All this to bring us to God.

III. THE PREINCARNATE CHRIST SUFFERED REJECTION BY THE ANTEDILUVIAN SINNERS (vv. 19-20).

- A. By the same Holy Spirit, through Noah, Christ preached to these antediluvians. (Note the instru-

mental dative case in the Greek—En Ho.)

1. God's patience was held out during the construction of the ark in the days of Noah.
2. That ark symbolized: "Salvation by faith in God's Word."
3. Though these antediluvians remained unpersuaded, this long-suffering of God was their probation time. (Note: Some scholars hold that Jesus preached to the souls in Hades while His body was in the tomb. In that case let it be noted that the word for "preach" here is "to herald a proclamation" and not "to evangelize." James Moffatt, Rendel Harris, etc., believe Peter is quoting the book of Enoch here, which tells of Enoch's preaching to the imprisoned spirits. The passage is admittedly difficult.)

- B. Yet out of the death and destruction of the race before the Flood came a new lease on life and probation for the human race.

- C. Thus, "the Christ who suffered and rose again, strove, in the earlier ages of the world to bring men to God, as well as in the days of His passion."—WHEDON.

IV. THE ANTITYPE OF THIS IS OUR OWN BAPTISM (v. 21).

- A. The water of the Flood is a type prefiguring the water of our own baptism, its antitype.

1. And the water of our own baptism testifies to our own spiritual "baptism of repentance," by which we are saved from the same sins that overwhelmed the world before the Flood.
2. Our own water baptism is an outward confession that our inner conscience is clear and clean, as God searches our motives and intentions (cf. the Greek).
3. The same water that drowned the unbeliever buoyed up the ark, in which eight souls were saved. But all the water of

Neptune's oceans poured over the body cannot wash away the sin of the soul.

- B. Christ's vicarious sufferings for our sins and His resurrection for our justification, when appropriated by faith, purge our consciences from dead works to serve the living God—just as Noah's baptism in the Flood transferred him from the old work to the new.

1. By baptism, therefore, we declare our faith for salvation solely upon the merits of Jesus' sufferings.
2. These are the glorious results of Christ's innocent sufferings.

V. CHRIST'S SUFFERINGS RESULTED IN HIS EXALTATION (v. 22).

- A. He has gone into heaven. Peter saw Him go.
- B. He sits on the right hand of God.
- C. He is Lord over all manner of personalities and powers.

CONCLUSION: Let us conclude, along with Peter, that innocent, vicarious suffering is not a calamity in God's universe.

—ROSS E. PRICE
Pasadena, California

Choices That Made Destiny

3. Pilate, the Quisling

SCRIPTURE: John 19:1-16

TEXT: Matthew 27:22

INTRODUCTION: There is no definite way to calculate the outreach of decisions made by one person. At one moment choices may seem inconsequential, and yet when the records are all opened, the story is vastly different. How careful all of us should be, then, before making choices great or small! The fiber of character is delicate and some admirer always asks for the pattern.

Men's attitudes concerning Jesus the Christ have been much the same since the day of His first advent. Pilate was one of those persons brought face to face with

immediate decision. It is interesting to note the incidents working with the man as the issues are at stake.

Today we too are invited to look and listen, then evaluate our choices in accordance with the most noble challenge and ideal ever to confront human beings.

I. PILATE, THE GOVERNOR

A. The governor was also called a procurator, and was appointed to uphold the Roman pattern, keep law and order among the subjects.

B. Pilate was appointed near A.D. 25; hence was in Palestine during the years of our Lord's ministry, and must have been conversant with the greatness and goodness of Christ. It is said that his wife was a convert to Judaism and later a Christian.

II. PILATE, THE MAN

A. He sought personal interests and gain rather than a clear conscience and justice.

B. To seek favor with Caesar, he planned what seemed to be a wise move—the planting of a garrison of soldiers in Jerusalem instead of at Caesarea. Jerusalem being the holy city, sacred to the Jew, the planting of the Roman standard, which was the image of the emperor, would seem mockery and as idolatry to the religious Hebrew. After subtle attempts to effect a compromise to no avail, he withdrew the standard.

C. In the case of the trial of Christ, when he learned that Jesus had made headquarters in Galilee, he sent Christ to Herod, hoping to eliminate the responsibility of decision. Yet knowing the craftiness of Herod, it is possible that a secret ambition of pleasing the governor of Galilee was the reason. The Sacred Record says that Pilate and Herod were made friends and reconciled on that day.

D. Further, during the trial he gave

signs of weakness and emotional instability.

1. He knew that Jesus stood before him as the condemned because of the envy and hatred of the priests. The problem he knew was one of prejudice rather than disloyalty to Rome, yet he listened to the rabble of the crowd and in a weak way asked, "What evil hath he done?"

2. His attempt to awaken within them the ideals for which they stood was only a feeble effort, and yet we must give him credit for trying. The gesture of release—notice the *forlorn Figure*, which should have awakened sympathy. Yet when Pilate said, "Behold your King!" spoken in mockery and ridicule, the priests replied, "We have no king but Caesar," and such gave Pilate an uneasy feeling, for he had already been in too much trouble with the people and with Tiberius.

3. A faked compromise! Christ or Barabbas!

III. PILATE'S CHOICE

A. We have no knowledge of the number of times he might have been touched by the news of Jesus' mighty works.

B. But we do know that he had an opportunity to do differently.

1. His personal examination of Jesus brought his statement, "I find no fault in him."

2. The cry of the group, "He made himself the Son of God," aroused fear within Pilate, that he might be playing with fire and could easily merit the anger of the gods.

3. The warning of his wife, "I have suffered many things this day in a dream because of him." Be careful.

C. He chose personal safety rather than Christ.

IV. PILATE'S DEBACLE

A. He attempted to pass responsibility to another but failed.

1. Herod sent Him back, and again Christ was on his hands.

2. To the people an attempt was made, and while he said, "His blood be upon you," the washing of his hands refused to cleanse the blood of the innocent Victim from them.

B. He feigned loyalty to Caesar, to a cause; and to favor a mob of zealots he yielded. This all backfired, and soon he was called to Rome for permitting continued uprising under his jurisdiction. He was deposed, exiled, and disgraced. History has it that he committed suicide within two years after his banishment.

CONCLUSION: Friend, your decision may not turn out that way, but let me suggest that it never pays to reject Christ or attempt evasion of responsibility concerning Him. "What shall I do then with Jesus which is called Christ?" is still the question before each of us. The final opportunity to choose may come when one is unaware. Make right choices day by day and be fortified against the challenging pressures of real or imaginary occasions.

—L. A. OGDEN

PASTOR, Tulsa, Oklahoma

Choices That Made Destiny

4. Daniel, the Projected Life

SCRIPTURE: Daniel 1:8

INTRODUCTION: It is extremely easy for one of today, viewing the decisions and results of yesterday, to say what he would have done had it been his to choose and do.

While the matter of choice is personal, yet there are hidden factors which play their part in the over-all setting. One is free to choose his path, his actions, and so forth, but

he is not free to choose the results or the aftermath. These are settled terminals of the universe.

The story of Daniel is one of the most loved and thrilling in all Holy Writ. It includes, of course, his contemporaries, their famous decision, the fiery furnace, the den of lions, and the victories following each. We like to think of the men with asbestos coats, and the Son of Man as a present Companion. We admire the man who was all backbone and gave lions the lockjaw, and the visit of the angel of the Lord who gave His beloved sleep while the king was restless in the palace.

Thus we can see that right decisions and choices do not exempt one from misunderstandings, the conniving of jealous and wicked men, nor from suffering because of taking a stand for right. But such choices do make for a projected life of blessing and usefulness.

We shall think of:

I. PRELUDE

A. Nothing is known of the parentage of Daniel. That he was of royal lineage is certain from Daniel 1:3, and that portion of verse 6, chapter one, which lists Daniel as among the captives taken by Nebuchadnezzar.

B. He was a young man, possibly sheltered, but caught in the whirlpool of judgment which lashed Judah for her sins.

1. God has said, "They have sown the wind, and they shall reap the whirlwind." This is exactly what happened to Judah.

2. Yet there must have been a bulwark of conviction concerning God, right and wrong, and such vital matters. Such matters as these always come from godly heritage, church association, personal experience, and concentration of purpose.

C. His was a projected life, filled with usefulness and blessing.

The worst thing his enemies could drum up against him was that he was too religious.

II. PURPOSE

A. The broad scope of his life is summed up in these words, "purposed in his heart that he would not defile himself."

1. Which means there were some things he just would not do, nor have a part in. His convictions held him steady.
2. Today it is not easy to formulate convictions upon which one may stand.
 - a. Too many parents are too loose and shallow.
 - b. Many do that which seems to be right in their own eyes, throwing caution to the winds.
 - c. The ruggedness of truth is too often omitted from the pulpit and the classrooms of the churches.

B. A CHOICE OF PURPOSE—"NO DEFILEMENT."

1. Man is a unit—body, soul, spirit. There are five gates leading to his citadel, the real self, and through these senses come life's greatest temptations.
2. Defilement must not touch the entire being. This is understood, of course, in that restricted sense, and not in the broadest implications.
 - a. The body. Should be kept as in remembrance that the body is "the temple of the Holy Ghost." Private and personal habits: eating, resting, exercise, stimulation, handouts, etc.
 - b. The soul. Has to do with the fountain of life, the mind, the will, etc. Reading must be guarded; emotions dare not be trifled with; the eyes watched; a properly informed mind and directed will.
 - c. The spirit. That immortal

link. It is in this realm where the approach to eternity is made. The "expulsive power of a higher affection" produces marvelous results and settles some questions for daily living.

3. This gave Daniel a courage and faith in himself, in God, and in the future.

III. "POST FACTUM"

- A. Does it pay to be rigid in self-discipline? Does it pay to hold a straight line for our children and those who would go with God?
- B. Let the facts answer that question.
 1. Daniel and his friends fared better than their fellows.
 2. Daniel's life and influence were projected across three kingdoms.
 - a. Babylon—note 2:47 and 3:29.
 - b. Median, under Darius.
 - c. The reign of Cyrus the Persian. Daniel's last vision was given him along the Tigris River of Persia (10:4).
- C. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

CONCLUSION: The righteous, Spirit-filled life is the best and the safest. Choose it, walk in the light of it, and note the difference.

—L. A. OGDEN

PASTOR, Tulsa, Oklahoma

The Epistle to the Hebrews

Chapter I

SCRIPTURE: Hebrews 1:1-14

INTRODUCTION: Adam Clarke pays the following magnificent tribute to the excellence of this Epistle: "The Epistle to the Hebrews . . . is by far the

most important and useful of all the apostolic writings; all the doctrines of the Gospel are in it embodied, illustrated and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing.

"So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over without perceiving anything of sameness, and with new and increased information at each reading."

It seems that in this first chapter the apostle is mainly concerned with tracing the superiority of Christ to the angels.

I. THE DRAMATIC SPEAKER (vv. 1-2)

- A. Revelation by seers (v. 1). The illustrious train of "seers" or prophets of the Old Testament included such personalities as Moses, Isaiah, Amos, Micah, Elijah, Jeremiah, Zechariah, and Malachi.
- B. Revelation by the Son (v. 2).
 1. He has made revelation by His life and teachings.
 2. He has made revelation of God through His cross, which speaks of:
 - a. Mercy and love.
 - b. Judgment and justice.
 - c. Depths of human depravity.
 - d. The spotless heights of God's holiness.

II. THE DIVINE SUBSTANCE (vv. 2-3)

- A. The inheritance of the Son (v. 2).
- B. The invention by the Son (v. 2).
- C. The incandescence of the Son (v. 3).
- D. The incarnation of the Son (v. 3). Adam Clarke says that this "is a metaphor taken from sealing; the die or seal leaving the full impression of its every part on the wax to which it is applied." Thus the human incarnation of Jesus Christ represented the perfect die or seal of the eternal God.
- E. The invincibility of the Son (v. 3).
- F. The innocence of immaculateness

which comes from the Son (v. 3).
G. The inauguration or investment of the Son (v. 3).

III. THE DISTINCTIVE SUPERIORITY (vv. 4-14)

- A. In title—"my Son" (v. 5).
- B. In tribute (v. 6).
- C. In throne (v. 8).
- D. In tracery of creation's morning (v. 10).
- E. In timelessness (v. 12).
- F. In triumphs (v. 13).

—M. G. BASSETT

Pastor, Yuma, Colorado

Chapter II

SCRIPTURE: Hebrews 2:1-18

INTRODUCTION: Since the One who is presented to us in the first chapter as He who has spoken to the world in "these last days" is so great a personage, the apostle expresses his concern in this second chapter lest we fail to heed His revelation and avail ourselves of His good offices.

He also calls to our attention the deadly danger of drifting. Why is it that men drift? Is it not because they are not tied or moored to anything substantial, such as God's truth—His holy Word? They lose sight of the landmarks along the shore. They surrender themselves to the prevailing tides and currents.

I. THE PERIL OF THE REFUSAL (vv. 1-4)

- A. A warning against drifting (v. 1).
- B. The wages of disobedience (v. 2).
- C. The woe of despisers (vv. 3-4).

II. THE PRE-EMINENCE OF THE REDEEMER (vv. 5-9)

- A. He is pre-eminent in dominion (vv. 5-8).
- B. He is pre-eminent in diadem (v. 9).

III. THE PARTAKER OF THE RELATIONSHIP (vv. 10-16)

- A. Kinship in suffering (v. 10).
- B. Kinship with the sanctified (v. 11).
- C. Kinship with the "sons of men" (vv. 14-16).

IV. THE PRIESTHOOD OF THE RECONCILER

(vv. 17-18)

- A. Atonement for sin (v. 17).
B. Aid against the seductive (v. 18).
—M. G. BASSETT
Pastor, Yuma, Colorado

The Testimony of the Spirit

TEXT: . . . *He shall testify of me* (John 15:26).

- I. He witnesses concerning Christ.
- II. He witnesses concerning himself (Hebrews 10:14-15).
- III. He witnesses concerning the truth. (I John 5:6; John 14:17; 15:26; 16:13).
- IV. He witnesses concerning things to come (John 16:13; I Corinthians 2:1-10).
- V. The Spirit's witness and inner satisfaction.

—NELSON G. MINK

MIDWINTER

What Samuel Had

1. He had a good home influence (I Samuel 1:9-11, 24-28).
2. He had a good attitude toward the Lord (I Samuel 3:1-10).
3. He had a good spirit toward his rival (I Samuel 9:25; 10:1, 24).
4. He had a good character and reputation (I Samuel 12:1-5).
5. He had a good understanding of God's character (I Samuel 15:22-23).

—VERNON L. WILCOX
Portland, Oregon

How Gideon Won the Victory

1. Through humility (Judges 6:11-16).
2. Through seeking God's will (Judges 6:36-40).
3. Through obedience to God's command (Judges 7:1-3).
4. Through willingness to trust God (Judges 7:4-8).
5. Because of this, he won a great victory (Judges 7:16-21).

—VERNON L. WILCOX
Portland, Oregon

How Daniel Prayed

SCRIPTURE: Daniel 6:4-11

1. The window open toward Jerusalem indicated:
 - a. That he was homesick for what Jerusalem symbolized.
 - b. That he had kept his faith in God in spite of Babylon's allurements.
 - c. That he had maintained his consecration inviolate.
 - d. That he was enjoying communion with God.
2. What this meant to Daniel:
 - a. He found protection against Babylonian favors.
 - b. He found protection from Babylon's hurtful elements also.
 - c. He found protection from fierceness of his enemies.
 - d. He was delivered from fear of the lions.

—VERNON L. WILCOX
Portland, Oregon

Abraham's Attitudes

1. His attitude toward the call of God (Genesis 12:1-5).
2. His attitude toward others (Genesis 13:5-11).
3. His attitude toward a lost world (Genesis 18:23-33).
4. His attitude toward God in relation to his loved ones (Genesis 22:1-14).
5. The New Testament's evaluation of the man (Hebrews 11:8-10, 17-19).

—VERNON L. WILCOX
Portland, Oregon

Where Cain Missed It (Genesis 4:1-15)

1. He offered an unacceptable sacrifice. This presupposes disobedience, if we believe in a just God.
2. He was proud—unwilling to ask his shepherd brother for a lamb.
3. He felt no responsibility for his younger brother.
4. He was selfish; even after the murder of Abel he thought only of his own reputation.

—VERNON L. WILCOX
Portland, Oregon

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, August, 1959

A MINISTER'S OBSTACLES

Ralph G. Turnbull (Revell, \$1.25)

I trust that the members of the Book Club will forgive me this month for violating quite a basic rule. The rule is that we try to find one of the most recent books and get it to you just as quickly as we can after it is off the press. The rule has proved to be very successful.

A Minister's Obstacles is a fresh reprint of a book that has been out of print for quite a long time, so in that respect it will come to you fresh. Perhaps a very few of you became acquainted with this book in its earlier cloth edition. If you did, you will not likely wish to keep this paper edition. However, if you did not see the book in its original edition, you have a treat in store, and before you finish reading this book you will thank me a hundred times.

You will not have read into this book as far as one chapter before you will find yourself under the full stare of your conscience while the searchlight of God goes through and through. It is the kind of book you would like to take into your private closet and read it a chapter at a time while you search your motives, check again your dedication, back yourself into a corner, and talk to yourself very frankly.

There are statements in this book that will drive any minister to his knees. It deals with the most pressing temptations that face a man "of the cloth." Look if you will at some of the chapter headings: "The Spectre of Professionalism," "The Dry-Rot of Covetousness," "The Paralysis of Pride," "The Evasions of Preaching," and on he goes through fifteen delightful, penetrating, soul-searching chapters.

You will have this in August. I dare you to take it with you on your vacation, get a quiet place somewhere, read it to yourself in slow installments, and let it sink into the very depths of your soul.

This much should be said: The author of this book, having a Calvinistic background, defines sin in a very broad sense including mistakes, errors of judgment—anything apart from the full will of God. Remember as you read that his definition of sin is not Wesleyan. Apart from this *A Minister's Obstacles* offers you a treat indeed—yea, perhaps even a treatment.

BILLY SUNDAY, the Man and the Message

William T. Ellis (Moody, \$.50)

When your Book Editor was a boy, this book was in its original edition, red-covered and attractive, and its spectacular, vivid messages had a tremendous effect upon a generation now gone by. Here is a reprint of the original in a cheap edition, but it will be of interest to people in this age of evangelism to read again the style, vivid, expressions, the homespun picturesque expressions, the messages that burned with fire. The world will perhaps never again have a Billy Sunday, but it would do anyone good from time to time to refer to his pattern of preaching.

THE "KNOW YOUR FAITH" SERIES (Abingdon)

This review is dealing with a series rather than an individual volume. I thought you would be interested in knowing something about the series, for you may see it advertised quite widely. It is being developed as an inspirational lay-level series. These are designed to be in simple, nontechnical language to help the man of the street understand his faith better, and by understanding it better, to have it strengthened and anchored more firmly. The authors of the various volumes are carefully chosen. They are "name" authors; most of them are men of college or seminary standing. They present the materials in a very simple manner that the average layman can grasp readily.

This needs to be said, however, that while the material in the volumes is certainly written from a scholarly point of view, the evangelical tone is not what it should be. You would hesitate recommending these books to the laymen in your church, but you would read them with profit yourself to see how an academic man writes for the nonacademic reader. The following books are in the series: *I Believe, I Believe in God, I Believe in Jesus Christ, I Believe in Immortality, I Believe in the Holy Spirit, I Believe in the Bible, I Believe in the Church, I Believe in Man*. The prices vary from \$1.25 to \$1.50.

THE PRECIOUS BLOOD OF CHRIST

J. Glenn Gould (Beacon Hill, \$1.50)

This book from the pen of a well-known author will compliment your intelligence, stimulate your mind, and deepen your appreciation for atonement in Christ.

Dr. William M. Greathouse, after reading this manuscript before publication, had this much to say about it, "Thoughtful laymen and discerning ministers alike will find herein food for mind and soul." Dr. J. Glenn Gould, in this study of the atonement of Christ, gives us a simple, direct, yet scholarly, treatment. Before you have gone far you will discover that the author has an intimate acquaintance with the literature of the field, both ancient and modern, conservative and liberal. The various theories of the atonement are studied, compared, and correctly evaluated.

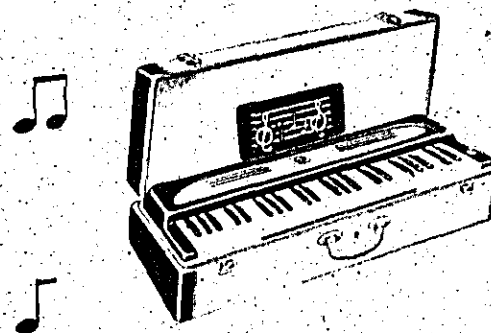
Dr. J. Glenn Gould is professor of religion at Eastern Nazarene College, Wollaston, Massachusetts, and has been for years an acknowledged lecturer and theologian within our church.

POWER THROUGH PENTECOST

Harold J. Ockenga (Eerdmans, \$2.00)

This author blows hot and cold. At times he pictures what could be called a definite second-blessing experience and then he forthrightly proceeds a little later to deride such an idea. It is too bad that a book which contains so much spiritual yearning and such a strong exhortation to a holy life should be ruined by a smattering of theological prejudice.

The author is so well known as an evangelical influence in the country that we wish he might have been more accurate in his position relative to Pentecost and the Pentecost experience. Throughout the book he confuses the reader with the terms "baptism of the Holy Spirit" and "the filling of the Holy Spirit." He insists these are separate and distinct. Having read the book, the reader will rejoice even more for his affiliation with any solidly Wesleyan, second-blessing holiness group.



Hym- Master

An Electric Portable ORGAN

Providing a Rich, Zestful Dimension to
Your Entire Music Program

With beautiful, clear tones . . .

- range of 49 keys
- finger-tip volume control
- finest Swedish steel reeds
- guaranteed electric motor
- handy off-on switch

With many practical uses . . .

- any size S.S. room
- visitation program
- cottage prayer meetings
- singspirations
- private homes

SO EASY TO CARRY AND PLAY— Comes in an attractive case with handle . . . may be played in case or quickly removed . . . compact, 26 x 12 x 7-inch size . . . only 19 3/4 pounds in weight . . . handy music rack . . . electric cord attached . . . **ONE YEAR GUARANTEE.**

SAVE

Special Introductory Offer
so every church may take advantage
of this outstanding organ
Regular Price, \$139

NOW ONLY, \$109

ORDER BY NUMBER E-80K

Something You'll Want to Start Using RIGHT AWAY



Nazarene Publishing House

2923 Troost, Box 527, Kansas City 41, Missouri
Washington at Breese, Pasadena 7, California
IN CANADA—1592 Bloor Street, West, Toronto 9, Ontario