

The Preacher's Magazine

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Photo: Courtesy Billy Graham Association

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GUEST EDITORIAL

Being a Papa and a Preacher

By Jack Scharn*

BE IT EVER so humble . . .," there's no place like the parsonage. Life in the parsonage is as varied, unique, and different as the days. The weeks are filled with burdens, joys, sorrows, services, time schedules, district meetings, and late and early hours combined with counseling, studying, preaching, and praying. But this, for us, is living—living for God. We share our home life in service for the Church of Jesus Christ.

Even Jimmy, now three months old, is learning to co-operate in the program of the parsonage. Four-year-old Jaleen often asks, "Where are we going today, Daddy?" and Little Sister, Jannie, jumps for joy when we start putting on her coat. We're not gypsies, but we are on the move for the Kingdom.

It's a happy vocation—being a papa and a preacher, but so significant! It is the task of making right footsteps for others to follow. It is to lead lives in worship, in service, and in the ways of holiness and righteous living. It is the challenge of keeping vital religion working in our home as well as other church homes.

Like the gay ringing of church bells on Sunday morning, so the happy laughter of children in the parsonage makes the hours of stress and study lose their tenseness and adds to the peace and beauty of a real Christian

home. Even the intrusions; the knocks at my study door, the smile of little faces all make the world and my work brighter and happier. Speaking of intrusions—

I came to use my typewriter, as I often had before,

But I found that several keys were jammed and felt like waging war.

I wasn't long in sensing tho' that sticky little hands

Were guilty of intrusion, though they'd oft had reprimands.

I started out to square the score (for a parent should not shirk).

But instead I wiped the sticky keys and went about my work.

Then in the confines of my thoughts, which pressed like iron bands,

I paused to count the blessings of those sticky, chubby hands.

For they've brought me joys untold a hundred times and more

As, stretched up high, they've welcomed me at the parsonage door.

They've brought me peace—they make a home. My heart now understands

How a father can be thankful for these sticky little hands.

—J. M. S.

Often from the pulpit I have seen, not just other families, but my own family in the pew. Their presence reminds me to preach the gospel mes-

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sage straight, that I might help the world be a better place for them to live. As other children bow at the altar to find the joy of a personal Saviour, they seem more important to me as I pray for the day when my own children will hear the voice of Jesus and follow the direction of a Heavenly Father.

I've come to a conclusion. Being a papa and a preacher go together. It is a unique roll to be filled for the kingdom of Heaven. It is a high calling of God. Be it ever so humble, both the parsonage and the parish will always be two inseparable units that work and cry and laugh together to fulfill the plan of God.

FROM the EDITOR

1. The Importance of Public Worship

OUR PUBLIC WORSHIP services are vitally important. For us as leaders to have a sound philosophy of worship, an understanding of what true worship is, what are the significant elements in worship, and what a particular worship service is supposed to accomplish, is absolutely necessary to a sound and effective ministry and a strong church.

It is your editor's growing conviction that by far the most serious problem we face today in the church has to do with this area of our church life. It is far more of a serious threat to us than any problem of doctrine, of administration, or even of ethics or ecclesiastical policies. This conviction has grown over a period of years through observing the services in many scores of local churches, and having sensed the confusion which exists in the minds of many of our youth with respect to what worship means.

The dangers which beset our worship services are legion. They range from dangers of rabid fanaticism on one hand and in some churches to those of cold, paralyzing formalism on

the other hand and in other churches. But while these extremes are vastly different and the remedies which would be applied to correct the errors in each would be exactly opposite, the crux of the problem in both instances is the same: We lack a working concept of what our worship services should be and what they should accomplish. Hence we have no principles to guide us in our week-by-week task of preparing our services. As a result our services go this way and that with wide differences developing between what some are doing in relationship to what others are doing.

This condition has become such a concern that for the next few months we shall take our editorial space to discuss various phases of the problem with our readers. Were these articles not prepared so far ahead of time, we should invite current comments from the readers. However, by the time this first one is published, another five or six must have been written. In any event, we shall appreciate receiving your reactions, that they might be a part of our final conclusions.

In a later issue we shall refer to the meaning of worship, which subject in some respects should be the starting point of the series. However, it seems wise in this first consideration to define what we mean by the worship services and to point up the importance of the study.

By the term "worship services" we are referring to all of the public services of the church, particularly those led by the pastor in the regular program of the church proper. These include the Sunday morning service (which sometimes is referred to as the worship service), the Sunday evening service, the midweek prayer service, and any other special or occasional services such as revival services, special convention services, Communion, seasonal devotional and inspirational services. In a general way other services by groups in the church (Sunday school, young people's, missionary, men's fellowship, etc.) might be included in our thinking. However, we want to think primarily about those "regular" services of the church itself.

As we shall note later, there are some differences in the specific purposes and objectives of the morning and evening and again of the midweek services and the other special or occasional services. However, in our thinking at the beginning we must view them all together as having a common denominator and as all composing a particular function of the church's life and ministry. By thus considering them we shall see the idea of "worship" in the broadest sense and shall be able to see the full place it fills in the lives of the Christians in the congregation and the non-Christians whom the church has contacted.

These services are important. We repeat it. And in the main they are not fulfilling their basic objectives

and are not filling the place that they should and could fill. In many ways the outcome of these services is more important than some of the other things related to the church about which we speak so much.

For example, visitors and the unchurched persons of the community who attend our church receive their first impression of us from the worship services. Very few of these people know exactly what our church stands for either doctrinally or ethically when they first come. They are in church on invitation of a friend, or they have come because they have responded to some sort of advertising we have done, or they are "church shopping." In most instances this first visit is made quite casually; certainly only rarely does a person attend with a violent turmoil of soul or a spiritual hunger for which he is seeking help.

Hence the visitor's first impression of our church comes through what he sees and feels as he sits in the particular service which he attends. Any impact upon him (or any lack of impact) will probably be determined by what happens in this service. Very frequently, no doubt, this will be the very first time with us. The nature of this service, then, and its total effect will largely determine the future relationship that this first-time visitor will have with the church.

We are constantly reminding ourselves of certain significant weaknesses in our contact program: (1) While we may have frequent visitors to our services, we are not seeing a commensurate number of them finally won to Christ and the church. (2) While we are doing a fair task in reaching unchurched homes for the Sunday school, we are not rapidly enough bringing these persons into a vital experience of salvation and into the total life of the church. (3)

While our Sunday school attendance records look good, in all too many situations there is an exodus at the close of the first hour with only a fraction of this number remaining for church. (4) While we are able quite regularly to see persons brought under conviction in our evangelistic services, we fail in too many cases to bring them into a clear experience of salvation. (5) While in most cases (in older churches at least) we have built up a constituency of those people in the community who call our church "their church," it is in all too many cases a casual, "Easter and Christmas," "wedding and funeral" contact with them and we fail to make it significant and vital enough to save their souls. As our denomination gets older, these problems will all become more acute and more evident.

In each instance, while auxiliary enterprises of the church seem to serve these people adequately in their particular way, our worship services have failed to reach them. At times, as we dare face these issues, we may try to solve them by blaming an over-promotional auxiliary. However, we should probably place the blame where it may belong, at the door of an impotent, invalid, empty, anemic, non-challenging worship service!

If this is the real source of the problem, then certainly we must admit that, as a first point of contact, the success or failure of our service is more significant than the strength of our doctrine or the uncompromising adherence to our ethical standards. Or, putting it pointedly, we can be ever so strict to these areas of our church's life, but if we fail to touch and reach people through our worship services, the content of our message is of little avail, certainly so far as these people are concerned. While our message is ever so important, and we

shall defend it to the end, we are in far more practical danger today by failing in our worship than we are in abdicating our doctrine or in casting aside our ethical standards.

Beyond these casual visitors and the marginal contacts, however, we must see that the regular, week-by-week services are very significant in the lives of our own people and those who attend all or most of the time. It is from these services that they get their spiritual food and their inspiration to live vital Christian lives. If the level of these services is high and if they are consistently valid in terms of spiritual uplift and true worship, then the spiritual life of the church will be strong. But if these services fail, the opposite condition will prevail. In a real sense, we cannot measure the spiritual life of a given church by any heights to which a special effort might (as in a revival) reach but rather by the relevance of the week-by-week services led by the pastor.

And far more than in the doctrines we preach or the things we say, our people believe or disbelieve to the degree that these worship services demonstrate to them the worth of their religious lives. One of the "old-timers," teacher of a Sunday school class in an eastern city, recently raised the question in his class, "Why is it that such a small percentage of those who get saved at our altars press on to be sanctified?" He intimated that in yesteryear this spread was not so great as it appears today. This is, of course, a problem of its own, and yet we might reflect that it is not unrelated to the issue in question. We can be ever so correct verbally in our preaching of heart holiness and real presence of the Holy Spirit. However, if the overtone of that message is not consistently reflected in our services, to that meas-

ure our message is neutralized and rendered ineffective.

By like token, if our people are starved again and again through weak and purposeless services, they will find the Christian life for which they had built up high hopes to be disappointing and unrewarding. The church and the preacher may be ever so faithful in preaching a message and may be effective in getting people to

seek God, but it is the quality of the worship services which largely determines whether or not the life of holiness of the individual Christian measures up to his full expectations.

Our worship services, then, are of vital importance. In the future we shall look to other matters relating to worship. Meanwhile, may we challenge our readers to begin to evaluate their own services to ascertain if they are all that they should be?

The Preaching of Billy Graham

By James McGraw*

I WAS ANXIOUS that I glorify none save Christ, and I cried to God for a message."

This entry was found in the diary of a preacher. It is the diary of a preacher who has preached to more people in his relatively short ministry than any other man who has ever lived, and has seen more converts come forward to make "decisions for Christ" than any evangelist of the present or past. He is the preacher who has captured the attention of Christendom, the imagination of the world, and the respect of all who have heard him. This entry is from the diary of Billy Graham.

The brief quotation from Graham's diary speaks eloquently of a trait of his character which has won for him the hearts of millions. He is a genuinely humble man. His authority is the Word of God, which he believes completely and totally, and his faith is in the Holy Spirit. He seems to place no trust whatsoever in his own

ability apart from what God can enable him to accomplish in his preaching.

Early in 1955, before a distinguished gathering in Valley Forge, Pennsylvania, the Freedom Foundation gave Graham a special national award. His remarks on that occasion are an example of his attitude of humility. He stated as he accepted the honor: "I accept this award only temporarily. Someday I shall hand it to the Person who is responsible for all our activities: the Lord Jesus Christ."

William Franklin Graham (few people are aware that he has any name but "Billy") was born of devout Christian parents on a farm near Charlotte, North Carolina, on November 9, 1917. Mel Larson, in an article in *Youth for Christ*, quotes Billy's mother as explaining how the family learned together to love the Bible. She recalls: "In our breakfast nook we had a scripture calendar which had a verse for each day, something for us to think over and meditate upon that day at work or

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school. . . . The first Bible verse that Billy learned was Proverbs 3:6, 'In all thy ways acknowledge him, and he shall direct thy paths.' Each evening we would pray with the children, one by one, in the big room next to the living room, then send them running off to bed."

At the age of seventeen, under the preaching of Evangelist Mordecai Hamm, Billy was converted. It was in the same meeting that his closest friend, Grady Wilson, found the Lord. Wilson has been almost indispensable in his value as associate evangelist in Graham's evangelistic crusades.

After one semester at Bob Jones College, Billy transferred to Trinity College in Florida, and while here he first felt the call to preach. It was also while in Florida that he became a Southern Baptist, and was ordained a minister.

After graduation from Trinity, Billy continued his education at Wheaton College in Illinois. It was here that he met Ruth Bell, the daughter of Dr. and Mrs. Nelson Bell, veteran missionaries in China, and they were later married. Graduated from Wheaton in 1943, Graham served as pastor for a year; then gave up his work in Village Church in Western Springs, a suburb of Chicago, to give his full time to the field of evangelism. It was after prolonged and earnest prayer that Billy Graham took this step, at the invitation of Torrey Johnson, president of Youth for Christ. Graham said of his decision to evangelize, "I read Ephesians over again and again, where it mentions that the Lord gave some to be evangelists, and some to be pastors. God just did not want me for a pastor."

A world tour under the sponsorship of the youth organization, and three years as president of North-

western Schools in Minneapolis—during which time his first love was still evangelism—then finally Graham resigned his college presidency and has been engaged in evangelism ever since, seeing more and more converts and preaching to larger and larger crowds in each succeeding campaign.

Stanley High, in his book *Billy Graham*, notes an observation made by Dr. W. E. Sangster, one of England's great preachers, concerning Billy's preaching style: "Homiletically, his sermons leave almost everything to be desired. They are often without discernible structure. Sometimes there is little or no logical progression." One must declare in reply that either the illustrious Dr. Sangster is completely erroneous in his evaluation or the homiletics books need to be revised to take into account the values that have been exhibited in the preaching of this man. It seems that the former alternative is nearer the truth. Let no one underestimate the homiletical excellence in the ministry of Billy Graham.

Some rules broken and others disregarded? Perhaps true. But in the realm of preaching where it counts the most, that is, in communicating the gospel message, in speaking the language of the people, in meeting the needs of humanity in our present day, in making the Word of God real, vigorous, and authoritative, and in stirring and moving the audiences to act—Billy Graham's homiletical style cannot be discounted.

Graham's homiletics teacher at Trinity must have had a tremendous influence upon him, for Dean John R. Minder often emphasized to his classes there the effect of the Bible as authority in preaching. Billy says of him: "Preaching, as he taught it, required speaking with authority and, for the Christian preacher, the source of authority is the Bible." Regarding

the preparation of sermons, Minder has a simple, three-part approach as follows: "Know your subject; believe your message; speak it with conviction!" In view of the way Billy Graham was taught homiletics it would seem that he has never forgotten his lessons, and it may be added that his lessons were good ones.

It is interesting to note the method of preparing sermons Billy Graham is reported to have used during his ministry. Stanley High notes that Graham spends an average of at least an hour each day reading the Bible, and spends perhaps that much time in prayer. It is while engaged in the exercise of reading and praying that most of his sermon ideas come to him. After he has the idea for a message, he prays over it, "saturating and immersing himself in the thought presented by the text. He then paces back and forth in his study, speaking into a tape recorder or dictaphone the thoughts which are impressed upon him as he considers the truth suggested to him by the text. From the recorded remarks, which are sometimes of course poorly organized, loosely connected, and somewhat rambling, he reworks the finished product.

In the course of his preparatory Bible reading in connection with sermon preparation, he usually reads the same passage in all translations available. He will read it in the King James, the American Revised, the Revised Standard, and if it is in the New Testament, the Phillips and Williams translations. He often uses *Cruden's Concordance* and *Nave's Topical Bible*. High writes that by the time Graham reaches for the dictaphone, with his rough notes and several open Bibles before him, he is "immersed in the subject and saturated in Scripture."

In summarizing his conclusions after making a study of Billy Graham's preaching, Don Nicholas of Nazarene Theological Seminary writes, "Every one of Billy Graham's sermons diagnoses man's problem as sin." Nicholas goes on to say that Graham in each of his sermons offers the same cure: God sent His Son, Christ died on the Cross, and man through repentance of sins and faith in Christ can have complete forgiveness and hope of eternal life.

A thorough and excellent study was made in 1957 by Loren Schaffer, and reported in an unpublished thesis at Nazarene Theological Seminary under the title "The Use of the Scriptures in Billy Graham's Campaigns." In it Schaffer finds that the number of scripture references in Graham's sermons increased from year to year. He notes the average number of scripture references for each of Graham's sermons during a period covering five years following the Los Angeles Crusade in 1949. He found the number had increased from an average of twenty-four per sermon to the average of thirty-seven. There were as many as seventy-one references to the Scriptures in the sermon "Jesus Gives a New Heart to Believers," preached in Nashville in 1954. There were no less than twenty-one in any sermon he preached during that campaign. No wonder the phrase which has come to be associated with Graham's preaching is, "The Bible says . . ."

It is the bold use of the Bible that has been recognized by so many as the outstanding characteristic in the preaching of Billy Graham. He loves it, he believes it, he lives by it, and in his pulpit speaking he uses it.

Andrew W. Blackwood has suggested that the decline in preaching after the days of Chrysostom and Augustine is due largely to the fact

that "it ceased to be Biblical." Graham reminds one in this respect of Wesley who cried, "O give me that Book. At any price, give me the Book of God. Here is knowledge enough for me. Let me be *homo unius libri*." Like Wesley, and like Moody too, Graham is a "man of one Book."

His own comment concerning his attitude toward the Bible is quoted by Gardner Cowles in a *Look* magazine article: "I have accepted the Bible as fully inspired of God, by faith! . . . When this matter was settled in my own heart, a new authority came to my ministry."* Graham in an article in *Christianity Today* declares: "I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The word became a hammer breaking up stony hearts and shaping them into the likeness of God." He says in the same article, "I found that I did not have to rely upon cleverness, oratory, psychological manipulations of crowds, or apt illustrations or striking quotations from men. I began to rely more and more upon Scripture itself, and God blessed."*

*Used by permission.

Closely related to this copious use of the Bible is the unique ability Graham has in being able to make it relevant. Paul Rees has commented on this, stating he "was increasingly impressed with Billy's knack of tying the Bible in where people are living." High expresses it thus: "One of the peculiarities of Billy Graham's phenomenal world-wide ministry is that it reaches the queen on her throne, the bum in the gutter, and the ordinary individual in between."

Many of his illustrations are from the Bible. Others are from current events, newspaper or magazine articles, history in the making. One feels as he listens that there is urgency in the message, that men need Christ, and that now is the time to pray.

Graham said in his Nashville campaign: "Only Christ can give you wisdom in the midst of sorrow; only Christ can give you a song in your heart in the midst of suffering and persecution; only Christ can make us smile through the tears. Jesus gives joy!"

Those who have found this true may well hope and pray that Billy Graham shall go on preaching it. The world never more desperately needed to hear it than she does now.



"Service brings with it some of the deepest satisfactions of the soul and by the law of the spirit these satisfactions are associated with the persons we have served."—Squires, *The Pedagogy of Jesus in the Twilight of Today*.

SERMON of the MONTH

Is Our God Too Small?

By R. L. Borden

SCRIPTURE: Isaiah 40:12-31

SOME TIME AGO I came across the book by J. B. Phillips entitled *Your God Is Too Small*. While not wholeheartedly agreeing with all that he says in that book, I am very much taken up with his title. This morning I would like to alter that title to the form of a question and make it the subject of our thinking together—"Is Our God Too Small?" Against the background of the fortieth chapter of Isaiah, I would draw to your attention three main thoughts in connection with the subject. They are: the condition spoken of, the consequence involved, and the cure prescribed.

THE CONDITION

The condition is found in verse eighteen, where Isaiah gives a simple, yet energetic, assertion couched in the form of a question: "To whom then will ye liken God? or what likeness will ye compare unto him?" The condition then is likening or comparing the incomparable God. But to what can God be likened?

To a material image? The prophet makes direct reference to this in verses nineteen and twenty. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a

cunning workman to prepare a graven image, that shall not be moved." But it is not likely that any images of this sort are to be found beneath the bed or in the closet of any here today. So let us move on to more fertile ground.

To a mental image? Unfortunately there is a good deal of truth in the saying, "God made man in His own image and man, in turn, made God in his own image." We can make God what we want Him to be—not by building a material image of wood or stone, but by constructing a mental image of Him in the light of our peculiar background and experience. For example, we can think of God as being so transcendent and far off that He is unfamiliar, unknown, and uninterested. Therefore we can do whatever we want to; and if anything is to be accomplished, it must be done by us. On the other hand, we can think of God as being so immanent and close that He is a part of everything and everything is a part of Him. Since we are a part of the divine we are intrinsically good. Man is not evil and corrupted. Then too, we can think of God as being characterized only by love and mercy. Thus, do what you wish, for God is love. Or we can think of Him as being characterized only by wrath and judgment and so open the door to pessimism and despondency, for doom is inevitable. Finally, we can think of God as being unable to free from all sin in act and state in this life and pave the way

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for low living and even lawlessness.

But more important in my thinking, for us as a group of holiness people, is this: We can liken God—

To a specific situation. Life is made up of tasks to be accomplished, rivers to be forded, bridges to be built, mountains to be climbed, battles to be fought, dangers to be faced, problems to be solved. We all have one thing in common, and that is life to live. And in the many life situations that daily confront us there is so often to be found this "likening process." Likening God to our tasks—to our trials—to our troubles. Comparing Him with the present situation and wondering, "Is He able?" Wondering if the waters are too deep, if the way is too hard, if the flames are too hot, if the pressure is too great, if the price is too high. Wondering, Will I press on or will I perish? Will I overcome or will I be overcome?

In verse twenty-seven Isaiah makes it clear that the Jewish nation had done this very thing. They had compared God and charged Him with divine desertion. In other words, they put Him alongside their exile situation and concluded that He was too small for their need. They said, "God has deserted us."

Some of us will plead innocence at this point and say that we have never been guilty of such a comparison. But wait! Does it take an open confession with the lips to liken God? In more than one area of life there are the theoretical and the practical. Consider atheism for example. I can think of few, if any, illustrations of theoretical atheism—of those I know who have as the result of an extended mental process concluded that there is no God. But I can think of many illustrations of practical atheism—of those who deny God's existence by

action rather than by word, by deed rather than by declaration, by life rather than by lip, by manner rather than by mouth. Just so with the business of likening God. We would never outrightly admit it, but our actions and our attitudes tell the story all too well all too many times—we have likened our God.

THE CONSEQUENCE

Likening or comparing God involves a threefold consequence.

Lessening the Infinite. The question is asked in verse twenty-five, "To whom then will ye liken me, or shall I be equal? saith the Holy One." Any likening of the Infinite necessarily lessens Him. Any likening of the Infinite unavoidably subtracts from His majesty. God is too big to fit into any of the narrow molds of our comparisons. What is the reason for the extreme intolerance expressed in and by the first commandment? Is it not that God is so infinitely superior to all else that any comparison whatsoever is outright presumption? Yes; He is ever infinitely above all else and therefore comparison necessarily lessens Him.

Too many times we are like the little boy who held a pea up to the sun, close to his eye, and said, "Wow, it's bigger than the sun!" We hold our problems up so close that they completely fill our vision. We allow them to come between us and God and consequently our pea-sized problems overshadow the Infinite.

Limiting the Almighty. Such a thought is incredible! Can we tie the hands of the Almighty by our own lack of faith and vision? Can we actually limit the Almighty? With Nicodemus we ask, "How can these things be?" Perhaps sacred history can supply the answer. Israel was just east of the Jordan, finally about

to enter the Promised Land. They sent twelve spies to look the situation over. The halfhearted ten brought back a negative report. "We can't do it. The giants are too much for us. It will be suicide to try." What was the result? In the words of the Psalmist, "They turned back and . . . limited the Holy One of Israel." Their God was too weak. He had been likened and lessened to the extent that His might and power in their behalf was limited. Yes, He still was Almighty God; nothing could alter that. But as far as they were concerned, He was not. They had limited Him.

We can limit God with regard to our own salvation by conceiving Him as being unable to free from all sin and thus go on for time and perhaps even eternity without entering into the experience of glorious freedom. We can limit God with regard to a mighty demonstration of His power by our lack of faith in His greatness and ability. Lack of faith inevitably means a loss of power.

Men lived for centuries on the banks of mighty rivers before they awoke to the fact that there was present a tremendous power which could be harnessed, directed, and used to bless and benefit a world in need. So it is with us. And I am reminded of the prediction of Dr. Mendell Taylor in a seminary classroom last year that one of the greatest surprises in store for us on the other side will be the realization of the tremendous power that was at our disposal on this side, yet that lay dormant—that went unused. Why? Because our God was too small. Because we limited the Almighty.

Lowering our privilege. Kilpatrick in his commentary on Isaiah in *The Interpreter's Bible* has written, "Great views of God are essential to call

forth great hopes and great energies." And it is true. Tremendous tasks demand a tremendous God. When we liken Him, lessen our concept of Him, and in turn limit His power, we automatically lower our privilege. Limited vision can mean nothing short of limited privilege.

A thought in this regard that we haven't mentioned as yet is this—we become like our God. Just as a married couple adopt each other's mannerisms, tastes and distastes, and so on, so we tend to become more and more like our God, to whom Hosea would say we are married. Our concept of Him determines our character. The peoples of the Bible who worshiped heathen gods definitely were examples of their deities. Those who worshiped Moloch, the god of awful cruelty, became cruel. Those who bowed the knee to Baal, the god of unbridled lust and impurity, became lustful and vile. Those who worshiped at the shrine of Mammon, the god of possession and power, became solely interested in gold, and gain, and the goods of this world. The same is true for us. We become like our God.

I cannot help but think of Bud Robinson, who believed in a God big enough to take an obscure, stuttering, stammering, uneducated cow poke and transform him into a penetrating power as a preacher of the gospel. Believe me, his God was big. One day he was walking across a campground when a lady came running up to him with the words, "And you are Bud Robinson?" He replied, in typical Uncle Bud fashion, "I pay his tax." She then said, "I came five hundred miles to see you. You look just like Jesus." Not only had he become more and more like his great God in character but in the very atmosphere surrounding him. Yes, we do become like our God.

If our God is small, we will become small in spirit, stunted in soul, feeble in faith, weak in works. Exploits will be absent from the list of our accomplishments. Advancement will belong to the enemy. Mediocrity will be the testimony of our lives.

But if our God is big, another story will be told. We will become big in spirit, well developed in soul, strong in faith, abounding in works. Exploits will be the theme of the list of our accomplishments. Advancement will be our portion. Mediocrity will be absent from the vocabulary of our lives.

THE CURE

While the Bible never hesitates to tell us what is wrong—to diagnose our ills—it also never fails to prescribe a remedy—to give a cure. Such is the case at hand. Listen to Isaiah in verse twenty-six when he says, "Lift up your eyes on high, and behold who hath created these things." The alternative to likening, to lessening, to limiting, to lowering, is lifting.

Last spring I was coming home from work about 12:30 a.m. The night was quiet; the air was still; the sky was clear. As I left the car and made my way toward the house, I was thinking of all that had to be done in the immediate future—class assignments, church responsibilities, work, and so on. Life seemed to be pressing in upon me. Making my way up the steps toward our second-story apartment, I happened to look up at the deep-blue expanse of the heavens and the countless thousands of glittering stars. I thought of their magnitude and my finitude, their greatness and my smallness. And then the thought came to my mind—Your God is too small. But I had to look up before I realized it.

Thus it is that the prophet Isaiah writes, "Lift up your eyes"—elevate

your vision. View the Shepherd of the stars, the Keeper of the constellations, the Undergirder of the universe. Catch a glimpse of the One who has measured the seas in the hollow of His hand, who has marked off the heavens with a span, who stretches them out as a curtain and spreads them out as a tent to dwell in. See anew the One who has enclosed the dust of the earth in a measure, who has weighed the mountains in scales and the hills in a balance, who sits upon the circle of the earth with heaven as His throne and earth as His footstool—the high and lofty One who inhabits eternity, whose name is holy; the One who, in the words of the Psalmist, is clothed with honor and majesty, who wears light as a garment, who makes the clouds His chariots, and who walks upon the wings of the winds.

Yes, lift up your eyes and catch a glimpse of His infinite greatness and realize your own smallness. Catch a glimpse of His infinite power and receive strength, for we can be strong in the power of His might. Catch a glimpse of His infinite wisdom and trust Him for guidance all the way. Catch a glimpse of His infinite goodness and receive comfort and assurance.

Then we cannot but say with the prophet, "To whom then will ye liken God?" Then we cannot but conclude with the prophet, and shout for the world to hear—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that

wait upon the Lord [that catch a new vision of Him] shall renew their strength [for they shall be strong in Him]; they shall mount up with wings as eagles [for He shall give

wings to their souls]; they shall run and not be weary [for God shall be their second wind]; and they shall walk, and not faint [for they shall walk with God]." (Isaiah 40:28-31).

The Midnight Hour in a Wasted Life

By Raymond Box*

SCRIPTURE: I Samuel 28

TEXT: I Samuel 28:15b

HEATHEN PHILOSOPHY might say that the smile of the gods rested upon Saul. The world might add its trite contribution and say that he started life with all the "breaks." All must agree that few men have been favored with such material and spiritual privileges as he. Chosen by God at a tender age, he walked in the sunlight of divine approval and guidance. Yet later in life, as a seasoned warrior and hardened sinner, he died in the midnight darkness of God's judgment upon his sin.

The events contained in the scripture reading took place over three thousand years ago. But, for all that, the message is as fresh as the headlines of a newspaper extra, hot off the press. For several centuries, the children of Israel had been ruled by judges. In this checkered period of history, sixteen of these with diverse leadership had failed to bring settled peace and spiritual prosperity to the nation. Seething undercurrents of unrest bubbled up in political intrigues and murmurings against God.

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Finally the eruption came and Samuel, the God-fearing prophet, was faced with the people's insistent demand, "Give us a king to rule over us." At their request, and in obedience to divine authority, he anointed Saul, the son of Kish, king over all Israel.

This message is not concerned with the spiritual or political outcome of his rule upon the nation; its concern is its spiritual effect on Saul. Outlined in the reading are the last hours of his life. The words of the text are the words which Saul sobbed to Samuel in the fear and torment of a heart estranged from its God. "I am sore distressed; . . . God is departed from me, and answereth me no more." In that state of mind, in that condition of soul, fear smiting the barren hardness of his heart, separated from God, lost in the shroud of spiritual darkness, Saul walked out into the blackness of that night and a few hours later died in his sin.

These last hours of his life reveal a principle which is reiterated again and again throughout the Bible: "the inevitability of doom, eternal and irrevocable, where disobedience prevails." Disobedience in God's sight and against Him is sin, and sin is a

tyrant. Outlined in the words of the text are three aspects of its tyranny which Saul, and all who disobeyed God, suffered. This, then, comes as a solemn warning to the backslider, to the one who will fool with sin, and to the one who persists in hardening his heart against the mercies of God.

TORMENT

"I am sore distressed."

The sober finality of the Bible is, "There is no peace to the wicked"; and coupled with that is that added warning, "The way of transgressors is hard." A man may love the pleasure of the fleeting moments of sin's passion, but he will come to loathe the torment of its guilt. Sin never satisfies; it torments and therefore it is always a bad bargain. Sometimes it takes the desperation of man's extremity to bring him this realization.

The Philistine army was ranked against Saul. The expectant air of conflict hung heavily over his camp, striking terror to soul and heart. As he paced the confines of his tent, the disturbing silence was broken by the familiar noises of an army preparing for battle and defeat. Saul knew that the handwriting was already on the wall; there was no way out. Spiritually defeated, he could only await the crushing defeat at the hands of the Philistines.

As he stood in the tent, fitful memories of his past came crowding into his mind. Thank God for memories, bitter or sweet, if they will but awaken a man to his need of God. Maybe in these very moments the Spirit of God came to minister faithfully. Once Saul would have gloried in the battle preparations; now every noise was an omen of defeat. He shivered in the night air and clutched his robe to him. Disobedience had cost him the kingship; the robe he wore mocked him with its sham. His life was pretense; the authority he paraded be-

longed to another. Memories came racing back to torment: the day he was anointed king by Samuel, the continued consciousness of God's presence and approval. The elevation to public office had humbled him, but pride created an inordinate desire for popularity. Rebellion had burned in his heart when Samuel had rent the skirt of his mantle. Jealousy had flamed in his blood when David had been acclaimed king in his stead. Loneliness had stung his heart as Samuel, his friend, turned his back on him and slowly walked away. Samuel had always spoken the truth, advised fearlessly, but his loyalty to God would not let him compromise principles even for the king. News of Samuel's death brought the hopeless realization that the only friend Saul had had was dead; no longer could he rely upon his help.

If Saul had called upon God, the last hour may have been different. But rather than seek God, he sought that which once he had condemned for conviction's sake. Do we see in these last hours a picture of a man trusting his all into the hands of a false god he had reserved for such a desperate hour?

Calling some trusted servants to him, he made plans to use the power of witchcraft. Grace would have met his every need, but in disguise and under cover of darkness he stole from Mount Gilboa to the witch at Endor. How patterned is the path of sin! Deceitfulness! Any help but God's, it cries, as it leads men further and further out into eternal darkness. Satan wastes no time in opening doors which lead out into the night of eternal judgment. The witch received Saul, although she knew that to be caught in her practice of witchcraft could mean death. Saul stood at the very extremity of mercy. In silence he listened to the devilish mutterings;

he watched in feverish anxiety the incantations of the witch. The moments became minutes as the last hours of his life ticked by. And then, before his eyes an old man covered with a mantle materialized. Falling prostrate on the ground before him, Saul listened as Samuel spoke, "... the Lord is departed from thee, and is become thine enemy." The reality of Samuel's message overwhelmed him and the impending doom crushed from his lips those desperate, those agonizing words, "I am sore distressed..."

A God of love, mercy, and justice heard that cry. Angels sobbed in heaven as the enemy of souls began to drag a shackled life into an eternity of judgment. God will never despise a broken heart, but He cannot look upon sin. God's love for Saul had not waned; but because repentant conditions had not been given, He was powerless to help. Repentance unto sorrow is not repentance unto salvation. The torment of Saul's sin brought sorrow, but not repentance. Terrified by the torment and power of his sin, confronted by God's words of judgment, Saul knew that he had slipped past the point of no return.

SEPARATION

"God is departed from me."

Could sadder words be found in the Bible? Could a more desperate condition be realized upon this earth? He who had once known God in personal, intimate fellowship was now cut off. Once he had walked with God, conscious daily of His smile, His comfort and guidance. But now, when he most needed Him, sin had marked the line of separation between them.

Samuel's cry echoed back, "Why hast thou come to me?" There had been a time when the Spirit of God had been faithful in seeking to bring Saul to a point of confession. His loyalty had never been arbitrarily

forced; God had sought it on a voluntary basis. After Saul had disobeyed in the Amalekite commission, God sent Samuel to him to point out his sin, but the truth he revealed was not heeded. Saul confessed that he had sinned, but did nothing more. Saul's immediate downfall was his reaching a point of moral decision, yet failing to go through for God. He saw the implications of his sin, but would not seek God's forgiveness.

Pharaoh, Achan, Balaam, Saul, and David all said, "I have sinned." Yet only David could testify, "The Lord is my light and my salvation; whom shall I fear?" The others all died in their sin. Does this mean that God has His "favorites"? Is it then that God is hard and cruel? Was it then that this was meant to be? To all of these questions the answer is in the negative. The reason for David's testimony lies in his repentant heart and earnest prayer, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me." How true it is that "the sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise!"

A man knelt at an altar of prayer under deep conviction for sin. Overwhelmed by guilt, he could only cry, "O God, I have a million sins on my heart." Prayer prevailed; the Holy Spirit faithfully ministered to his heart. He caught a glimpse of Calvary; he saw the reservoir of free grace; he saw the fathomless depths of mercy; he saw the fount of Jesus' precious, cleansing blood. Faith acted; light broke upon his heart; he touched Jesus, and arose with this tearful but triumphant testimony, "God has just forgiven a million sins." Is it any wonder that we call the Saviour's name "Wonderful"?

God is honor-bound to heed the repentant prayer of man. When His conditions are met, something must happen in the heart of that man. If there is ignorance as to what His conditions are, the Spirit of God will enlighten. In desperation Saul cried; but his sob of sorrow, not repentance, was the only sound to break the stillness of that night. Not only had God departed from him, but heaven's door was closed. The midnight hour had struck.

EXCLUSION

God "answereth me no more."

The ultimate of sin is exclusion from God. The emphasis is not upon its guilt, its torment, its degradation, but its exclusion from the presence of God now, and then throughout eternity. Saul had stilled the voice of God. He had willfully stepped beyond the reach of grace and mercy. Cringing there in the darkness he waited, but it was too late. Samuel's voice, thundered forth God's judgment; the night took up the cry and echoed it back at Saul, "Because thou obeyedst not the voice of the Lord . . . therefore hath the Lord done this thing unto thee this day." The terror of those words prostrated Saul on his face; he was beyond all hope. Out into the night he went, with the imps of hell gleefully dancing around his feet. It was past midnight; it was too late.

Excuse

A Negro preacher in the South made a shrewd statement concerning excuses. "Excuses," said he, "am de skin ob de truff stuffed wid a lie."

—EDMOND M. KERLIN
Telescope Messenger

In battle a few hours later he took his life, ending the misery of a wasted life, only to slip into an eternity judgment.

It is possible to frustrate the love and mercy of God. Every possible chance will be given, but always within the bounds of justice and holiness. Whilst the cross of Calvary stands as the revelation of God's love for the sinner, it also stands as His solemn and final judgment upon sin. The tragedy of Saul's life is summed up in those oft repeated words, "It could have been different." God could have made it different, because He has the power to transform the deepest sinner into the sweetest saint.

Saul knew what time it was when he went to the witch at Endor; the hands on the clock of his life were nearing the midnight hour. We measure our life span in months and years, but one thing we do not know—the time from God's viewpoint. If in God's sight we stand as guilty sinners, back-slidden or just fooling with conviction, we dare not put off our salvation, trusting in the devil's lie—"There is always tomorrow." It may be that the hands of time for your life stand poised to strike the midnight hour, and the voice of God warns—"To day if ye will hear his voice, harden not your hearts." "Behold, now is the accepted time; behold, now is the day of salvation."

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:18-25

RECKON

FOR THE MEANING of this word (v. 18) see the note on Romans 6:11. Sanday and Headlam comment that the term *logizomai* is used, "here in its strict sense, 'I calculate,' 'weigh mentally,' 'count up on the one side and on the other.'" Denney declares: "It does not suggest a more or less dubious result of calculation; rather by litotes [understatement to increase the effect] does it express the strongest assurance." Of the outcome of life for the Christian, Paul had not the slightest doubt. He knew that all the sufferings of this life would be far outweighed by the future glory. "In fact it is nothing short of an universal law that suffering marks the road to glory."¹

This expression (v. 19) is the translation of one Greek word, *apokardokia*, found only here and in Philip-
pians 1:20. It is composed of three parts: "apo," "from"; "kara," "head"; "dokeo," "watch" (in Ionic Greek). So it means "to watch with outstretched head, watch anxiously."² Denney says that it "denotes absorbed, persistent expectation—waiting, as it were, with uplifted head."³ Sanday and Headlam comment: "A highly expressive word 'to strain forward,' lit. 'await with outstretched head.'"⁴ Arndt and Gingrich would translate the whole phrase: "the eagerly awaiting cre-

ation."⁵ Cremer says it means "to expect on and on, to the end."⁶

MANIFESTATION

This word in the King James Version of verse nineteen obscures the connection with "revealed" in the previous verse. Both come from the same root. In verse eighteen it is the verb *apocalypso*, "uncover, reveal." In verse nineteen it is the noun *apocalypsis*, which has been taken over into English as "apocalypse." Why cover the uncovered by translating it "manifestation"? The Revised Standard Version correctly renders it "the revealing."

The word occurs some eighteen times in the New Testament. In the King James Version it is translated "revelation" twelve times and "revealed" twice. It should be rendered thus here, not only to keep the connection with the previous verse, but also to show its relation to II Thessalonians 1:7, where the same word occurs.

VANITY

The word *mataiotes* (v. 20) occurs several times in the Psalms (LXX) and nearly forty times in Ecclesiastes. In fact, it is the keynote of the latter book. But it is found only three times in the New Testament (cf. Ephesians 4:17; II Peter 2:18). It means "vanity, emptiness, frailty, folly."⁷ Arndt and Gingrich give "emptiness, futility, purposelessness, transitoriness" and suggest the very meaningful translation here: "the creation was subjected

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¹Romans, p. 206.
²EGT, II, 648.
³Sanday and Headlam, op. cit., p. 206.
⁴Abbott-Smith, op. cit., p. 50.
⁵EGT, II, 649.
⁶Op. cit., p. 206.

⁷Lexicon, p. 92.
⁸Lexicon, p. 177.
⁹Abbott-Smith, op. cit., p. 280.

to frustration."¹⁰ Sanday and Headlam write: "That is *mataiou* which is 'without result' (*mateu*), 'ineffective,' 'which does not reach its end'—the opposite of *teleios*: the word *disappointing* character of present existence, which nowhere reaches the perfection of which it is capable."¹¹ Denney agrees, when he says: "The idea is that of looking for what one does not find—hence of futility, frustration, disappointment."¹²

CREATURE OR CREATION

The word "creature" occurs in the King James Version in verses nineteen, twenty, and twenty-one, but "creation" in verse twenty-two. In Greek the word is the same in all four places. Most modern versions correctly translate it "creation" in each case.

The word is *ktisis*, found eighteen times in the New Testament. In the King James Version it is translated four different ways, "creation" only six times. Most scholars would agree that "creation" is the best translation in almost every instance. It literally means "that which is created."

LIBERTY

In verse twenty-one, "delivered" and "liberty" are from the same root in the Greek. Literally the verse reads: "Because the creation also itself shall be freed from the slavery of corruption into the freedom of the glory of the children of God"—or "liberated . . . into the liberty." It is a glorious prospect. Sanday and Headlam comment wisely: "'Glorious liberty' is a poor translation and does not express the idea; *dora*, 'the glorified state,' is the leading fact, not a subordinate fact, and *eleutheria* [liberty] is its characteristic, 'the

liberty of the glory of the children of God."¹³

GROANING AND TRAVAILING

In verse twenty-two there are two compound verbs, both found only here in the New Testament. The first, *synstenazo*, means "groan together." The second, *synodino*, means "travail together." It is here translated "travailleth in pain together." In this word "there is the suggestion of the travail out of which the new world is to be born."¹⁴ With regard to both terms Godet writes: "The preposition *syn*, with, which enters into the composition of the two verbs, can only refer to the concurrence of all the beings of nature in this common groaning."¹⁵ It is a cosmic concept.

FIRST FRUITS

Paul goes on to say that it is not only "dumb" creation which groans, but we Christians also. We have received the first fruits (v. 23), but this makes us groan all the more for the perfection that is yet to come.

The word *aparche* was a "sacrificial technical term for first-fruits of any kind (including animals), which were holy to the divinity and were consecrated before the rest could be put to secular use."¹⁶ The phrase "of the Spirit" is the genitive of apposition; the Holy Spirit is himself the First Fruits of our future glory (cf. "earnest," Ephesians 1:13-14). He is, says Denney, "the foretaste of heaven, the heaven begun in the Christian, which intensifies his yearning, and makes him more vehemently than nature long for complete redemption."¹⁷ In a similar vein Godet writes that the apostle means: "We ourselves, who, by the possession of the Spirit have

¹⁰Op. cit., p. 208.

¹¹EGT, II, 650.

¹²Op. cit., p. 93.

¹³Arndt and Gingrich, op. cit., p. 80.

¹⁴EGT, II, 650.

already entered inwardly into the new world, still groan, because there is a part of our being, the outer man, which does not yet enjoy this privilege."¹⁸ Full and final redemption, the culmination of our "adoption,"

¹⁸Op. cit., p. 97.

will include the transformation of our bodies into a glorified state. Paul speaks elsewhere of this groaning with deep desire for the exchange of our mortal body for an immortal one (cf. II Corinthians 5:2). It is the Christian's hope (vv. 24-25).

The Doctor Looks at Pastoral Visitation**

By W. D. Winey*

I HAVE BEEN GIVEN this topic, which honestly offered a challenge. In giving this paper considerable thought I wondered how to approach the problem.

Firstly, the pastor and the doctor are presented with an inescapable relationship.

Let's face it! Medicine and religion are unavoidably interrelated. For good or for bad, in sickness and in health, medical theory and theology, church and hospital, medical care and pastoral care, the man in the white coat with a stethoscope in his hand and the man in the black coat with a Bible in his hand meet in those areas where mutual interest and concern intersect.

Secondly, the doctor-minister cooperation must have a common task. For this problem I will attempt to acquaint you with current examples and facts.

1. During World War II approximately one-fourth of all the young men examined for military service were rejected. Nearly one-half of these or 1,800,000 were rejected for

what the service called "emotional unfitness." After the inductions, some 700,000 more were released from service for the same cause.

2. It has been estimated that one-third of the American people are ill for one reason or another. It is general knowledge in our professions that from 50 to 90 per cent of all who are sick have no organic condition to justify the symptoms which they describe; but the person who thinks he is sick is quite as sick as the person who is originally ill. It is further pointed out that many organic illnesses stem from emotional conflicts and frustrations. Furthermore, many whose organic illnesses did not originate in the emotions are adversely affected by their emotional state during illness. Some feel, as I do, that the emotional factor is to be reckoned with in all recoveries from all illnesses.

3. There are in the United States approximately 1,000,000 alcoholics, with some 3,000,000 more who are described as "excessive drinkers"—meaning that we have 4,000,000 people caught in the net of this dilemma, which, as you know, is but a symptom

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¹⁰Op. cit., p. 498.

¹¹Op. cit., p. 208.

¹²EGT, II, 649.

of a deep, unsolved emotional problem.

4. It has been estimated that one-sixth of the adult population of the nation is, or has been, divorced. Those who analyze the causes behind these failures in human relationships say that the leading cause is "emotional immaturity."

5. In 1950 there were in this country 5,640,000 accidents, causing 66,300 deaths and costing \$7,300,000. On the basis of research, one psychiatrist says that 80 to 90 per cent of all accidents have an emotional rather than a physical cause. As you know, there are the so-called "accident repeaters," who are emotionally ill people. Because of them, a minority of the people have a majority of our accidents.

6. A survey made in the grammar schools of a given county in Kentucky within the last two years indicated that up to 18 per cent of all children studied were on the verge of emotional or mental breakdown. These children, of course, were reflecting the emotional instability of the adults in their lives.

7. On the average, one out of every tenth family has, or has had, a patient in a psychiatric institution. Our institutions are full of psychotic patients, and more would be there if there were room for them.

8. There is an average of one suicide every ten minutes. In addition, each year there are about 100,000 attempts which do not succeed.

9. In a national survey on insomnia some time ago Mr. Gallup announced that 52 per cent of the nation was suffering from an inability to sleep. One prominent New York minister complains that the malady is so widespread and so severe that his audiences no longer fall asleep on

him as they did only a few short years ago!

However, when one interprets these appalling statistics, it seems to me that they add up to the fact that America is emotionally sick, to an alarming degree. Emotional illness is spiritual illness. It means sickness of soul.

Increasingly ministers are preparing themselves more effectively to assume a share of the responsibility for the care of these emotionally sick souls. That is inevitable, because Jesus, in His original commission, commanded His disciples to do two things; to preach the gospel and to heal the sick. By the sick He certainly must have meant those who are sick in mind, heart, and soul as a result of being broken over the wheels of life. The emotionally whole minister, however, does not feel this to be his private problem. Rather he regards himself as a willing and co-operative member of a team commissioned with the responsibility of helping people get well and stay well.

If the recounting of these well-known facts has served to bring us to the feeling that we have a common task, they will have served their purpose. Dr. Russell L. Dicks, who for many years has been chaplain to leading hospitals across the country, has this to say about our common task: "It is a safe estimate that some fifty to seventy-five per cent of the work of doctors and the chaplains overlap. That is to say, a patient would be equally helped by either a doctor or a pastor, granted good nursing care; for both the doctor and the pastor are dealing with spiritual problems; both serve the same healing forces; both follow the same first principle of do no harm, for both know that if they can avoid doing harm most of their patients will get well. If they

will co-operate, God working through nature will use them."

In speaking to fellow ministers about their co-operative role with the doctor, he further says: "It is a demonstrated and well recognized fact that the physician welcomes us as allies when we work along sound lines; when we co-operate with him and do not work independently of him; when we are interested in the patient as an individual, and not in the number of people we can get to agree to a prescribed formula which we interpret as meaning salvation regardless of the patient's mental attitude."

Thirdly, how can the co-operative role of the doctor and minister be built?

1. My first suggestion is this: Let every seminary have a general practitioner and a psychiatrist as lecturers. Let every medical school have a minister, a priest, and a rabbi, if need be, as lecturers on their staffs. It is altogether possible that the students would not appreciate the information for what it is worth at the time, but what subject has not suffered a similar fate?

2. Since graduation is but the beginning of the broader process of learning, let ministerial associations in each community invite doctors to speak to them on this co-operation roll. Also let local medical associations invite ministers to speak on interprofessional co-operation. Let a priest, a rabbi, and a minister outline the requirements of his faith in serious illness. What might happen in building better understanding and good will if the two associations had informal joint meetings once or twice each year? It would be an interesting experiment.

The ultimate goal of these two suggestions is of course the practice

of co-operation. The physician and pastor should trust each other, confide in each other, and educate each other. It might be well for the physician to take the young minister on his rounds on occasion to acquaint him with disease, death, and despair.

Fourthly, what is the minister's contribution to the sick?

1. One of the first contributions which the minister can make to the healing process is that of referring those who are suspected of needing medical service to the doctor of their choice. Often the minister who knows his people intimately is the first to recognize symptoms which only a doctor should diagnose. It is the practice of most ministers to note those physical needs in children, adults, and the aged, and to attempt to get the ailing to proper medical care.

2. A second contribution which the minister can make is to assist the patient in accepting a distressing diagnosis. Often the conveying of the information to the other members of the family is as difficult as it is important. Some of us may find that our time is saved, our work lightened, and the patient assisted by explaining the diagnosis to a minister who is well acquainted with every member of the family and with the methods of conveying difficult news.

3. The surgical operation provides another opportunity for the minister to contribute service to the patient. I have found that the period between the decision to operate and its performance is one of great loneliness and anxiety for the patient. Often there are things which he wishes to say. If he is at all religious, he is greatly comforted by a quiet and sincere prayer for the guidance and success of the surgeon, and for full recovery. Dr. Dicks has explained

that, to the surgeon, the operation may be a matter of technique, but to the patient it is an act of faith—faith in the surgeon, faith in the anesthetist, and faith in God to effect the healing. He says that in the Massachusetts General Hospital some years ago a large group of the patients facing surgery were asked calmly and casually: "How do you feel about it?" About 90 per cent of them talked about religion, saying in effect: "My confidence is in my surgeon and in God." The fact that the surgeon got ahead of God may not be an occasion for vanity, but for the suggestion that the patient may have been more concerned about the surgeon's part than he was about God's part.

4. A fourth time that the minister should be of distinct service is when a patient is facing the prospect of life with a handicap. Here the resources for victory are of the spirit, as they always are. Here the doctor may be as woefully inadequate as the minister would be in performing an amputation. Certainly it is more a problem for religion than for medicine.

5. Another opportunity for the minister to be of service to the sick is a long convalescence. During this period many patients grow bitter, turn in upon themselves destructively, and the springs of the spirit dry up. But loneliness may be turned, by loving and skilled help, into creative and socialized living. Again, the problem is religious rather than medical.

6. The final opportunity for ser-

vice is at the time of death. Only religion has anything to say to the person who is dying. Only religion looks upon death as the beginning, not as an end; as an emancipation, not an entombment.

Increasingly I am convinced that dying people need a specialized pastoral care. It is sometimes true that doctors and ministers work at cross purposes in the care of the dying, failing to supplement each other as well as they might. Pastors are sometimes prevented, by the orders of the attending physician, from seeing the critically ill who need and long for their care. This is frustrating to the minister, who recognizes that the physician is charged with the care of the dying person, but that he himself has a responsibility for the spiritual consolation and care of the dying.

In conclusion, across the patient's bed we face each other: you in your black coat with a prayer book in your hand, I in my white coat with stethoscope in my hand. At the beginning we were one; since the beginning we have always been together, unavoidably related; and when you are true to the ordination vows and I am true to the oath of medicine, the center of interest has been, is, and must always be in the man on the bed, your parishioner, my patient, God's creation. And if we work in unity together, the patient will come to see, to know, to love the Father God, who through us, in us, and in spite of us, remains the ultimate One who heal-eth all our diseases and forgiveth all our iniquities.

NEO-ORTHODOXY

John Alexander Mackay, president of Princeton Theological Seminary, has this definition to give: "Neo-orthodoxy is Calvinism in Bermuda shorts."

—*New Christian Advocate*

The Preacher's Magazine

Pointed Paragraphs for Preachers

III. Four-dimensional Sermons

By F. Lincicome*

A sermon should have four dimensions. It should have height, depth, breadth, and length. A sermon ought to be high, high in its purpose, high in its aspirations. It should have breadth, covering in scope the whole area of discovered and revealed truth. A sermon should also have depth and length. I have heard a few sermons that I thought had only one dimension, namely, length. How long, shall a sermon be? Ask Brother Jones and you will get one answer; ask Brother Brown and you will get another answer. It depends on the man. Many a preacher preaches till twelve, when he should have quit at eleven-forty-five. Of course sermons cannot be measured by feet and inches, as can a board. Sermons are not measured by hours. Some fifteen-minute sermons are too long and some sixty-minute sermons are too short. It depends on the man, his style, his type, his mind, his emotional appeal. It also depends on the audience, the size of the crowd, their tastes, their prejudices, likes, and dislikes; also on the type of sermon, whether it be evangelistic or doctrinal.

Martin Luther said, "A sermon to be good must be delivered slowly, without screaming or startling gestures. A sermon must not be too long.

A preacher must cultivate the art of saying it in a few words. A good preacher will stop when the people are anxious to hear more and think the best is still coming. Ministers often hinder the effect of their sermons because of poor terminal facilities; because of their altogether too extended process of termination."

Too many preachers give the first point, second point, third point, fourth point, and then the last point. After dwelling for some time on the last point, they say, "Now the conclusion, so and so." Then after a few minutes more they add, "Finally, my brethren," and, "Now I come to the end with a further word." Even the swiftly moving trains will blow their whistle three times before stopping, but I have heard some preachers blow theirs a half dozen times indicating a stop and yet were still going on.

No matter how great a preacher, how orthodox he is, he will wear the people out with a long sermon. Study the art of condensing. One cause for long sermons is a lack of preparation. It is about as big a job to know what to keep out of a sermon as it is to know what to put in. Mr. Spurgeon said, "If a man has something to say he only wants thirty minutes to say it; if he has much less to say it will take him much longer to say it."

*Evangelist, Gary, Indiana.

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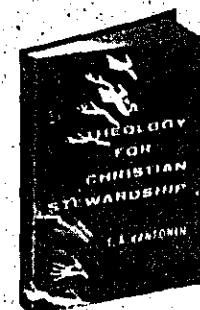
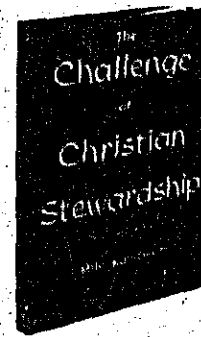
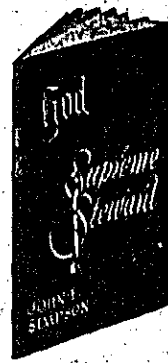
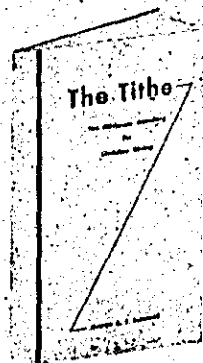
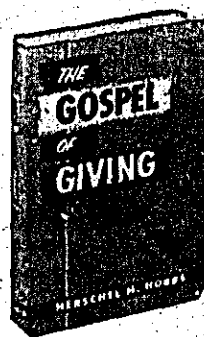
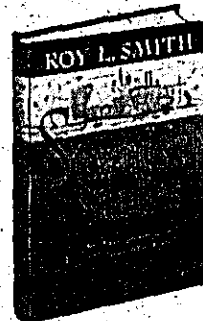
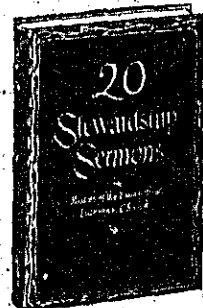
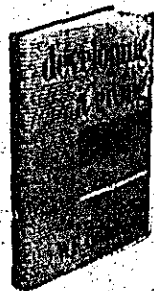
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January, 1960.

"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!*

Contributed by Ruth Vaughn*

Portrait of a Queen

Mrs. V. H. LEWIS**

SHE IS THE PERSONIFICATION of graciousness and serenity," someone once said of Mrs. V. H. Lewis. "She is poised and in control of every situation which arises. In every capacity of life, Mrs. Lewis is a queen!"

Mrs. V. H. Lewis not only acts the part of a "queen"; she looks the part. Always neat and trim, she shows forth to those about her the attractiveness of being a Christian.

A former member of her husband's church stated, "We were never ashamed to introduce her as our minister's wife. She was so winsome and attractive that all admired her. We were proud to introduce her to our friends. In dress, conversation, attitudes, and actions, Mrs. Lewis became the ideal around which we molded ours.

"To the friends of ours who were not Nazarenes nor familiar with the doctrine and standards of our church, we wanted to arrange their first initiation and impression of the church to be the meeting of our minister's wife. Just through an introduction and a casual conversation, those few moments could reveal to our un-

churched friends the true worth of the Church of the Nazarene."

In giving her personal testimony, Mrs. V. H. Lewis spoke thus: "Jesus saves and sanctifies and gives a deep peace. Blessings come when I use my energy in service for God. It is my deep desire to help someone else by my service and devotion.

"I have a horror of perhaps living a life that doesn't bless someone else. I truly want to make someone or something better because I have lived."

In the local parsonage and in the district parsonage, Mrs. Lewis placed her testimony in action. She could be counted on for help, encouragement, sympathy, and advice at all times.

Her love for others has created for her a world of ceaseless demands, exhaustion, and inescapable duties; but these fade away when she receives the rewards of her giving of self: seeing a fallen one rise and walk again because of her kindness, observing the healing of a broken heart after receiving her gesture of love, hearing the song of glorious freedom sung by one whom she led to Christ.

This world which she has made for herself—this world of giving of herself unstintingly to the service of others—has a splendor all its own. From this come the warmth of her personality, the joy of her smile, the beauty of her life. Truly this is a portrait of a queen!

ROYAL COOKBOOK

On these cold winter days, nothing is quite so delightful as hot food. The Mexican favorite, enchiladas, is "hot" in both ways. A palatable delight, this is also an economical meal. Usually three enchiladas on a plate is a good-sized serving. This, with a salad, completes your menu. Here's how you do it.

Dip tortillas in warm grease, drain on absorbent paper. Fill each tortilla with: ½ piece cheese, 2 tbsp. chopped onion. Roll tortilla and fasten with toothpick. Cover tortillas with hot chili. Top with grated or sliced cheese. Place in oven until cheese is melted. Serve piping hot.

OVER TEACUPS

In our last issue we presented the first of four portions of a paper written by Mrs. James Tucker, parsonage queen in Butler, Indiana, dealing with the importance of the attitudes of the minister's wife in the success or failure in the ministry of her husband. This is the second part of Mrs. Tucker's excellent paper on this important subject.

"The wise pastor's wife will not think it fair to complain or demand time that would interfere with his service to others. She must be careful not to interfere with his study, so as to leave his mind clear for study and meditation.

"Just as the pastor finds that his greatest service in a parish is to give his people the privilege of pouring out their hearts to him, he also finds urgent need for some way of sharing the heavy burdens which are upon his heart. A sympathetic wife, who is a good listener to all his hopes and troubles, is a helpmate to any pastor. Only in her can this help be safely found. The wise wife can do much to ease and comfort her troubled shepherd.

"Let us be trustworthy and a safe keeper of confidences. The family physician and the lawyer observe this principle on their most sacred honor. The pastor and wife, more than any other one, ought to keep it. We are constantly seeing, hearing, sensing things which it is a sacred duty for us to keep to ourselves.

"Nothing can bring a downfall to the pastor more than a wife who is gossiping and telling all she knows. She is destroying the confidences of the people whom her husband is trying so hard to win."

BOOKSHELF WITH LACE

In the role of minister's wife, you will be asked many times the reason for our church stand on worldly and sinful amusements and places. It is vitally important that you understand these reasons yourself. Leslie Parrott has written a masterful little book discussing the place of amusements and entertainment in the life of a Christian. In its thirty-one pages it discusses movies, the use of tobacco, dancing, social drinking, gambling, and television. The name of the book is *Questionable Things and Places*, and it sells for only twenty-five cents at your Nazarene Publishing House. It would be fine if you could obtain several of these to place in the hands of the young Christians within your midst. This is an excellent little book which will answer a lot of big questions.

THE KING'S HOUSE

Have a baby in your house? An attractive addition to the baby bed is to make a ruffle flounce (floor-length) on each side of the bed. The flounce is made from material which measures twice the distance of the sides of the bed. The flounce is sewed to a muslin foundation which fits snugly over the springs. This also

*Pastor's wife, Amarillo, Texas.
**Wife of executive secretary of Department of Evangelism.

makes a lovely attraction for half-and-double beds.

From the same material make a ruffle over the top of your bedroom curtains. This accents the bed flounce and adds color to any room.

For a scalloped spread to go with the flounce, you can make your own simply by securing material to cover the bed for the top and then sewing on the scallops. You may make your scallops by using a fourteen-inch pan or tray. For a single bed you'll have seven scallops on the side, four across the end of the bed. This will be an economical, interesting, and very attractive way to liven up your rooms.

HEART TALK

As ministers' wives, we have tremendous responsibilities to the people of our husbands' parishes, but we must never forget, while helping others, the awesome responsibility of making a home for our husbands,

molding the lives of the children which God has given to us, showing forth to them the loving spirit of Jesus Christ, the wearability of religion.

Many times throughout my life—when nerves were frayed, duties were calling, irritation came easily, and harsh words were spoken—my mother used to softly repeat this little poem. It might be one which we all could use.

*We have sweet smiles for the stranger,
Kind words for the sometimes guest,
But oft for our own the bitter tone,
Though we love our own the best.*

To the ones at home we must show forth Christ. Their future is in our hands.

Musings of a Minister's Wife

By Jean Watson*

I'M SURE many times you've heard the saying: "There's a romance in the ministry." To put it on the level of a minister's wife, let's say: "There's a romance to living in a parsonage." Not all of us live in the same kind of parsonage. There are some large, beautiful ones; some small, humble, but neat; and then some are just a few rooms in the rear of a church somewhere.

One evening during the preparation of the evening meal God spoke to me and reminded me of the romance (or, shall we say, the beautiful side). Imagine, if you will, three small rooms

in the rear of a small church. I had just put bread into the oven and it was one of the many sweltering days we'd had—it being the latter part of July. The heat was unbearable—three small children in this crowded space—one an infant of six months. Needless to say, it is easy to lose sight of the beautiful part of life in a parsonage.

But as I sat down to rest a moment, the question burned into my mind, Why are you here? My heart quickly answered, Lord, because I want to be in the center of Thy will, I'm here to help others find Thee. And then my heart took flight! God poured out a blessing that more than made up for the crowded rooms, heat, etc. And

*Wauchula, Florida.

then my earnest prayer was, O God, let this not be a barren, unfruitful year—but give us souls for our hire. And then there came the reassurance that God had not forgotten our labor of love. He has not forgotten the husband of that one who attends so faithfully, or those young people whom our hearts yearn to lead to Christ, or those we've not as yet reached, but whose hearts are starved for something to satisfy. No, He has not forgotten and He's going to give us souls because we're going to be

faithful to work, pray, and not lose sight of the romance of living in a parsonage. God has rewards for us, even in the little things of this life, which far surpass all else. Truly it is a most beautiful and satisfying life.

You may ask, What are the rewards of such a life? The answer is, "Tear stains on the altar"—tears from the eyes of those heavy under conviction, weeping their way through to victory. Let's not lose sight of the romance to living in a parsonage.

EVANGELISM

Blueprint for Revival

By Buford Baffin

A REVIVAL IS A SPIRITUAL awakening in the church. As a result of a revived church sinners will be saved, backsliders reclaimed, and believers sanctified. If a local church is to succeed in its task, there must be seasons of special revival effort. A revival cannot be expected without definite plans, and those plans being activated. A blueprint is not a building, but it is a plan that may be followed in the construction of a building. I am suggesting a blueprint for revival.

R—RELIANCE

Reliance on God is essential for revival. There is the tendency at times to rely on human ability. Some have gone the rounds in trying to find something new and spectacular to present to the public. To attract a crowd some project or person has been advertised as an exciting wonder

*Evangelist, Lubbock, Texas.

of the world. These things may thrill and entertain the people but it is not the way to revival. We cannot rely upon our power and wisdom, but "our help cometh from the Lord."

We must exalt the Holy Spirit. He is our Guide and Helper. We are dependent upon the Holy Spirit to open hearts to truth, convince, convict, and move people. D. L. Moody said: "If the mighty angel Gabriel, who stands in the presence of God, were to come down from heaven, every hair blazing with the glory of that upper world, he could not convert a single sinner. Only the Holy Spirit can do that."

We rely on God when we honor His Word. The Bible is the Sword of the Spirit, that dispels darkness and slays the power of evil. Our songs, prayers, and sermons must honor the Word of God.

E—EXPECTANCY

For revival there must be expect-

ancy. This term as used here is related to faith. Jesus revealed that in some places He could do no mighty works because of unbelief. Sometimes God may surprise us and go beyond that which we expect or think, but more often than not He is limited because the people do not expect much.

More than once I have gone for an evangelistic campaign and upon my arrival people would begin to pour cold water on my faith and zeal. They told me of so many things that were against a revival effort. I was informed that people were indifferent, there were personality conflicts in the congregation, the weather was not right, and that with an epidemic of sickness in the community revival prospects were very unfavorable. If a mighty revival had come they would have been surprised and maybe as disappointed as Jonah was when God replaced judgment with mercy in dealing with people of Nineveh. People who look for problems and hindrances can gather an armload, but those who look to God for help in a revival effort will not have to seek in vain.

V—VISION

For revival there must be vision. "Where there is no vision, the people perish" (Proverbs 29:18a). We should have a vision of the need. We may look so much on our own personal and selfish interests to see that we are comfortable, happy, and pampered that we do not see the needs of others. This is a needy world and all the needs are not beyond the ocean. At close range we can find many people in sin, lives that are complicated, minds confused, and souls that are sick. Sin is doing its destructive work in homes of our neighbors. What a need there is for a revival today!

A vision of the need is not sufficient for revival but there must be a vision of the possibilities. God offers the remedy for sin. Hard cases can be won because the gospel is today "the power of God unto salvation to every one that believeth." We have always had a mighty adversary and there has never been a day when it was easy to win souls. We must have a vision of the needs about us and of the possibilities in Christ.

I—INTERCESSION

For revival there must be intercession. We can have power with God through intercessory prayer. Many people will never pray for themselves until we have prayed earnestly for them. Intercessory prayer is a specific petition offered to God in behalf of an individual in need; therefore a prayer list is essential, so that individuals are personally represented before God.

We have Bible examples of definite results of intercessory prayer. Abraham was informed of the impending judgment on the people of Sodom and Gomorrah. He prayed and as a result Lot and his family were delivered. There came a time in the life of Moses when the mercy of God was exhausted with the backslidden people of Israel. Moses prayed and his people were spared. There were those who came to Jesus in behalf of friends and loved ones who were in need and pleaded for Him to help them. These earnest petitions caused the Master to turn aside and grant their requests. It is taxing on energy, but without intercession we will fail in soul winning.

V—VISITATION

Revival visitation is essential. The early Christians went from house to house as witnesses for Christ. They took Christ to the homes of people. The method of visitation evangelism

has never been outmoded. Church members who live Christianity day by day will have an influence with their neighbors. Many people are not saved because they do not hear the gospel. Visitation in the name of Christ is the only successful means in our day of reaching people with the message of salvation. Through the efforts of a godly, sincere, and zealous people who will witness for their Lord and boost the work of the church, we can reach many people in our day for Christ.

A—ADJUSTMENTS

For revival there are often adjustments to be made. There must be an adjustment with self and God. We cannot be used of God to bring a revival to the church if our wills, motives, and attitudes are not in harmony with God. It is essential that the one who bears the name of Christ is assured that his sins are forgiven and that his heart is cleansed of the sin nature. People who will not pay their tithes, be loyal to the church, who practice sinful habits or who will be unfair in business, can be a hindrance to revival.

There must be an adjustment with self and others. A church member who has had unpleasant dealings with an unsaved person cannot influence that person to become a Christian until a satisfactory adjustment has been made and all resentment has been removed. Church members who are not in fellowship with one another and who hold grudges will defeat the working of the Holy Spirit in bringing revival.

There must be an adjustment with self and circumstances. Things are never ideal for revival. We are to serve God and go all out to win souls in spite of circumstances. There are some situations that we cannot change, and if we wait until things are ideal we will never start. We are not to become victims of every circumstance but adjust ourselves to serve God in spite of circumstances.

L—LOVE

Love is the heart of Christianity and it is the motivation of revival effort. There must be supreme love for God. The great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). If we love God supremely we will count no effort too much sacrifice that we may serve in His harvest field.

We must love people if we are to win them to Christ. The second great commandment is, "Thou shalt love thy neighbour as thyself" (Matthew 22:39). For revival there must be such concern for lost souls as if the destiny of your own soul were dependent upon their salvation. There are times when sin must be rebuked and reproof given to the sinner, but such preaching must be given in a spirit of love if sinners are to be humbled before God. Love wins because there is no defense against love. If we become cold and mechanical in our methods, we will fail in soul winning. Love for God and love for souls will bring revival in our day.

THOUGHTS AND WORDS

"He that thinketh by the inch, but talketh by the yard, deserveth to be kicked by the foot."

—Sunshine

Not by Bread Alone

By D. H. Robinson, M.D.*

MAN SHALL NOT LIVE BY bread alone, but by every word that proceedeth out of the mouth of God."

Since the time that Jesus said these words, the emphasis has fallen where it was intended, on the last phrase. But what about the first part?

There is a parallel set of phrases throughout the Gospels. Jesus frequently, if not almost exclusively, referred to himself as the "Son of man." More than one theologian has expounded that this was due to Christ's assumption that the other part of the identification, "the Son of God," would be less doubted than the fact that Jesus was also the Son of Man. We have the emphasis put on the part that the Saviour felt was least acceptable to His hearers.

The leading statement of this article is another instance where Jesus emphasized the part He felt to be least accepted. As for the fact that His followers would look after the bodily needs of His Church, He never doubted!

But what of our churches today? Do they look after the bodily needs? Of course they do not supply food and drink for the body as the Church did for the early Christians who banded together for protection, not only from the spiritual ills of their day, but also from the physical oppression of the Roman Empire.

But do our churches live up to the elementary requirements for the protection of worshipers while in the

church? This is surely a basic necessity. In many observations made by experts, first aid and safety are subjects left to the secular organizations that provide work or gathering places. These subjects are either considered above or below consideration by the house of God. But Jesus said, "Not by bread alone." His assumption clearly put, "Of course the church will look after My followers' bodily needs—but don't forget the spiritual."

If the rudiments of first aid and safety are given no thought in many congregations, how about the more advanced thoughts on the protection of ministers and church workers through the recognition of modern health methods, health education of the membership to protect their lives for more and fuller service of Christ, or the application of group methods in mental and physical health?

The following is a check list for ministers, church councils, and members to look over. The answers are left up to you. In each case the right answer will work for good in one way or another: prolong the life of your minister or you, prevent painful accidents, prevent suits for damages, lower the church's insurance rates, reduce absenteeism of members due to illness, put the church in a role of community leader for human well-being on a scientific basis, and much more.

If you answer these questions no, is it because you have studied the subject and rejected it? Haven't got around to it? Didn't know such things

should be considered? Check list for churches on the bread of religion.

1. Do you have a well-kept, adequate first-aid kit in the church?
2. Are you sure that it is a first-aid kit and not a medical kit?
3. Is it available easily and do all the ushers know where it is?
4. Are all the ushers trained in first aid?
5. Did the church call upon the community facilities like the Red Cross or the local Health Department for help in training the ushers?
6. Did the congregation's physicians advise in the program?
7. Have you set up a continuing safety program for the church?
8. If there is a safety engineer in your membership, have you used his services?
9. If there is no safety engineer in your congregation, did you use community facilities which are available to you?
10. Do weak steps, loose rugs, slippery pavements, and all the rest of the everyday variety of safety hazards get attention from responsible individuals?
11. Are the windows or other ventilating systems under the supervision of someone who knows how to get the best ventilation and safeguard the health of the members?
12. Do your minister and other church workers have periodic health checks, so they correct health problems before they get started and therefore increase their life and usefulness?
13. If you are fortunate enough to have a physician who is a specialist in preventive medicine (group health problems, as well as individual problems), do you have him working for the health of all the members by advising on sound methods of safeguarding health of groups?
14. Cleanliness may not be next to godliness, but it is somewhere up on the list. Does the church use its great opportunity to forward health education, particularly with the children?
15. Does your Sunday school set a real example of a good place for children to be—safe, clean, with an atmosphere in which good mental health results?
16. If the minister should have a heart attack, do you have a clear idea of how you should proceed for the good of the church as well as the good of the man who leads you?
17. Do you know where you can get information to answer a question like number sixteen? Or about diabetes? Arthritis? Cancer?
18. Do all your ushers know how to handle fainting with the least confusion and the most safety for the victim?
19. Is your church leading in the community efforts to combat alcoholism, the scourge of millions in this country?
20. Is the church's efforts in alcoholism control sentimental or scientific?
21. Does your church lead on the community council, or is it leading in the formation of one?
22. Do you know about and have you joined the nation's interest in getting ministers, lawyers, and physicians together, such as the Howard County or the Boston training programs?

*Corte Madera, California.

The list could go on and on. The physical and more particularly the mental health of every church member—indeed of every citizen—should be a vital concern of your church, some people believe. It is literally true that, although some churches lead their community in up-to-the-minute methods of safeguarding and promoting the health of their members, other churches have given the subject no attention. One important consideration lies in finding a source

of help or counsel for each congregation. This source usually lies right in the church—the physician members; or sources in the community—health departments and voluntary health agencies, or publications such as this one.

Man, indeed, should not live by bread alone—but his worldly needs have considerable importance. The church should be a leader to health, not a laggard.

Perils of Popularity

By E. Wayne Stahl*

AS I LISTENED TO our much-esteemed pastor at that week-night service, there flashed into memory a certain Bible verse. And I said to myself, That scripture, in a sense, can be applied to him. It was part of the speech of an orator who long ago had been hired by some ecclesiastical gangsters to accuse one of God's devoted servants.

The orator was Tertullus; the gangsters were certain Hebrew hierarchs; the accused man was Paul the Apostle. Felix, the Roman governor, was on the judgment seat.

Among various slanderous charges Tertullus declared that Paul was "ringleader of the sect of the Nazarene" (Acts 24:5c).

But while this came as a derogatory term, in my mind I applied it as a title of honor to our minister as the

leader of the activities of our local church. I rejoiced to be one of that "sect."

Yes, it is the same old world, both within and outside churchly ranks, who apply undeserved epithets to those who stand for the complete gospel of the Son of God!

The word "Nazarene" originally meant one who came from Nazareth, and Matthew used it as an appellation of our Lord (see Matthew 2:23).

Now this village had an evil reputation! Its inhabitants were considered as somewhat "wild and woolly." Folks looked upon it as a sort of "hick town," occupied by a crowd of "hillbillies." Philip shared this feeling of disesteem regarding the place (see John 1:26).

It was part of Christ's making "himself of no reputation" when He became a Citizen of it. And those who today, members of the Church of the Nazarene and others who be-

lieve in and live holiness, have the honor of "bearing his reproach," that of Him who was "holy, harmless, and undefiled."

Thank God, we in "these lonesome latter years" can, like Moses, esteem "the reproach of Christ greater riches than popularity!"

Through the years the holiness folk have been victims of slander and severe misunderstanding. But let us remember that the name for the devil in the Greek New Testament is *diabolos*. From it we get our word "diabolical." Literally, *diabolos* is slanderer. See Revelation 12:10c; Job 1:9-11.)

Preacher, when *Diabolos* (see *Bunyan's Holy War*) is hurling some of his poisoned darts at you, you can know some of the holy exultation which the apostles knew when threatened by a truth-hating ecclesiasticism (Acts 5:41).

If a preacher faithfully shuns not "to declare the whole counsel of God," he is not going to be popular in some quarters. In fact certain ones will be disposed, as it were, to "hang, draw, and quarter" (as was the custom with criminals "in the good old days") in their minds.

But Jesus said, "Woe unto you, when all men shall speak well of you!" And John Wesley in making inquiry about preachers under his supervision would usually ask this question, "Does his preaching make anybody mad?"

If the reply was, "No," our great spiritual ancestor felt that the preacher's message-bringing needed amending.

Faithful preaching has to do with doing as well as with doctrine. I wonder if there is not a temptation with some of us sometimes to "tone down" our messages when it comes to everyday living—for instance, in regard to keeping the Sabbath day

holy. Here is, I fear, an appalling forgetting to "remember the sabbath day, to keep it holy," on the part of our laity in some quarters.

Let him "get down to cases" in such matters, as well as in declarations regarding dress, lack of sacrificial living and of concern for the unsaved, and see if his popularity will not be diminished in the eyes of some.

But as he cries aloud and spares not, there will be divine grace to speak "the truth in love."

John the Apostle was a "son of thunder" and yet he was the apostle, pre-eminently, of love.

And John's Master, who sounded the glorious octave of true happiness in the eight Beatitudes, pronounced the tremendous "woes" against white-washed religionists.

He who wept over Jerusalem took a whip of cords and drove sacrilegious traffickers out from the Temple courts. Christ himself knew the perils of popularity. After He had miraculously multiplied for the multitude the loaves and fishes; the people would make Him King. But rejecting such deadly honor, "he departed again into a mountain himself alone."

There in prayer He fortified himself against the same temptation that had met Him in the wilderness (John 6:14-15; Matthew 4:8-10).

One of the periods of His public ministry has been called "The Year of Popularity." This was succeeded by "The Year of Opposition," culminating in gory Golgotha.

His heralds who with fidelity declare His complete gospel, and who at times must share the opposition to Him, will hereafter be partakers of His everlasting, royal triumph. In words sweeter than the sweetest music He will say to them, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom."

*Retired minister, Lowell, Massachusetts.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

A CLEAN ANNOUNCEMENT

"Duz" you just "Dref" along with the "Tide" of unconcern? "Vel," now is the time to "Cheer" up. If you want real "Joy," the "Trend" is for "All" the family to "Breeze" right into Sunday school. Hear our "SOS!" Don't let us have to "Dial" you this week to have you on hand for Sunday school this Sunday! Come on—Let's "All" light out and pull together like a "20 Mule Team." We'll be surely looking for you Sunday at 9:30 a.m.

—CLIFF TAZELAAR in *Broad Top City, Pennsylvania Nazarene Bulletin*

GATHERED PEARLS

"Those who think it is permissible to tell white lies soon become color-blind.

"Many folk are like the farmer's well. It had only two faults. It froze up in winter, and dried up in summer.

"Shun idleness; it is the rust that fastens itself to the most brilliant metals.

"It takes a strong person to hold his own tongue."

—Selected

MISSIONARY MISSLES

Did you know that the Bible calls a professing Christian a liar if he is not interested in foreign missions? Read I John 2:4 and Matthew 28:19.

Did you know that one of the best plans for lifting the debt off the home church is to give liberally for foreign work?

*Pastor, Connell, Washington.

THIS SIGN APPEARED IN A NEW JERSEY INDUSTRIAL PLANT

"TO ALL EMPLOYEES:

"Due to increased competition, and a keen desire to remain in business, we find it necessary to institute a new policy, starting immediately.

"We are asking that somewhere between starting and quitting time, and without infringing too much upon the time devoted to lunch period, coffee breaks, rest periods, story telling, ticket selling, golfing, vacation planning, and rehashing yesterday's TV programs, that each employee try to find time that can be set aside and to be known hereafter as 'the work break'."

God probably feels a little like this towards His workers, when we do so many other things in life with our talents, time, and tithe.

—Anglisea, *New Jersey Baptist Bulletin*

EMPTY HEAVEN?

"If God gave command to the angels to evangelize the world, heaven would be empty in less than five minutes."

—Canton, Ohio, *First Church Bulletin*

SENTENCE SERMONS

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

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

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

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

—Selected

SERMON STARTERS

Selling One's Birthright

TEXT: Genesis 25:32

1. Temptation to take the cash and let the credit go
2. Failure to "live with eternity's values in view"
3. Making the mistake of giving emphasis to trifles in life
4. Being governed by passion rather than principle
5. The tragedy of low aim in life

—NELSON G. MINK

Jesus Shows Us a True Pattern

TEXT: Matthew 11:29

Especially the words, "learn of me." We need a master gauge with which to check the developing pattern of our lives. The life of Jesus is this gauge. Let us check ourselves by His gauge. He was a Man of prayer and expected His followers to pray. He taught the Lord's Prayer, spent nights in prayer, and often arose early in the morning to pray. He was an active Man, requested to do many works. Jesus preached, taught, and healed. We are to be about our Father's business, for the time is short. This prayer and activity show a balance of life with prayer and works complementing each other. He was careful to take time for both. We too need to pray and work. Let us pray as if everything depended on God. Let us work as if everything depended on us.

—PAUL F. WANKEL
Dupo, Illinois

Victory over Our Enemies

And . . . Joshua called for all the men of Israel, and said unto the captains of the men of war . . . Come near, put your feet upon the necks of these kings (Joshua 10:24).

As a result thirty-one kings and their forces fell before Joshua. (See chapter 12.)

—NELSON G. MINK

Eighty-five and Much Alive (Caleb)

And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in (Joshua 14:10-11).

—NELSON G. MINK

Jesus Shows Us the Way

SCRIPTURE: John 13:31-14:4

Jesus was preparing His followers for His leave-taking. He wanted them to build a reputation for loving one another and then to follow Him. Peter illustrated a human willingness to follow. Jesus then alerted him to his weakness and coming failure. Peter later denied Christ, yet was called to love and to follow. Jesus, our Guide, showed the way through betrayal, false accusations, a false trial, and the disgrace of the Cross. Jesus kept faith and victory as He went the way before us. John 14:1-4 gives us a challenge and a glorious future. In spite of the pains and suffering you find as you love and follow, don't be troubled. The rewards are greater than the trials. Jesus has a place prepared for us. Job suffered severe loss, yet God saw him through!

—PAUL F. WANKEL
Dupo, Illinois

Running for God

The Christian life compared to a race.

1. We are exhorted to run (I Corinthians 9:24).
2. David believed in running for God (Psalms 119:32).
3. Isaiah tells us God has strength for the runner (Isaiah 40:31).
4. Many are hindered in running (Galatians 5:7).
5. You must watch as well as run (Philippians 2:16).
6. Stripping for the race (Hebrews 12:1).
7. The home stretch (II Timothy 4:7).
8. The prize won (II Timothy 4:8).

—NELSON G. MINK

PREACHING PROGRAM

Baptism with the Spirit and the Bible

TEXT: I Corinthians 13:1

INTRODUCTION: We have no desire to condemn any religious movement today, but simply to ascertain what the Scriptures say about the gift of tongues. Several positions are taken by scholars: (1) The gift was withdrawn at the close of the apostolic age, about A.D. 36. (2) It is the devil's counterfeit of the genuine work of the Spirit. (3) It is the evidence of the baptism with the Spirit—especially among the Pentecostals. (4) It is a species of hypnotism. (5) It is now occasionally bestowed upon sincere Christians for the promotion of the gospel.

I. THERE ARE AT LEAST THREE DIFFERENT KINDS OF TONGUES.

A. Spurious tongues

1. Heathenism
2. Mormons
3. Spiritualists

B. Modern so-called tongues—Pentecostals

- ##### C. Genuine Biblical tongues
1. Day of Pentecost
 2. House of Cornelius
 3. Ephesians

II. TONGUES, AT BEST, WERE A SUBORDINATE GIFT (I Corinthians 12:9-10, 28). It is a ruinous error to put first what God puts last.

III. THE GIFT OF TONGUES IS TEMPORARY (I Corinthians 13:8).

- A. It did cease during the apostolic age when no longer needed.
- B. Some say it is being revived again.

IV. ALL GIFTS ARE IN THE ARBITRARY SOVEREIGN WILL OF GOD (I Corinthians 12:4-5, 12, 18).

- A. Gifts are a bestowment.
- B. Gifts not to be sought.

V. ALL GIFTS ARE INFERIOR TO PERFECT LOVE. (I Corinthians 12:31).

- A. Love greater than any or all gifts.

- B. Love is supreme among the graces (I Corinthians 13:13).
- C. Love abideth—is permanent.

VI. HOW CAN WE EXPLAIN THE SO-CALLED SPEAKING IN TONGUES?

- A. Some say by hypnosis. (See B. F. Neely's book on tongues.)
- B. Some say by emotionalism.
- C. Some trace its origin to the devil.
- D. Some say a genuine tongue is Spirit-given.

VII. SOME REGULATIONS CONCERNING TONGUES (I Corinthians 14:27-28).

- A. Must have an interpreter.
- B. By course, or one at a time.
- C. Not more than three in any public meeting.

VIII. IT IS, AT BEST, A SIGN TO UNBELIEVERS. (I Corinthians 14:22).

- A. This is the very opposite position from our Pentecostal friends.
- B. Then if the sign is for unbelievers, the issue is confused.

IX. IS THERE A GENUINE GIFT OF TONGUES TODAY?

- A. Answer by Dr. Daniel Steele: "As the king of day [the sun] needs no trumpeter to proclaim that he has arisen, so the Holy Spirit taking complete possession of a human soul has no need of tongues to acquaint that soul of this blessed event."
- B. Answer by Rev. C. W. Ruth: "This is as though the sun in the polar system needed a tallow dip to prove it is in the neighborhood." And again, "The Holy Ghost is his own witness and can do so in a thousand different ways."
- C. Dr. Godbey, quoting Bishop William Taylor: "Some missionaries receive this gift."
- D. Dr. William Arthur says: "We are not called upon to say that it will never be restored to the church; for that is never said in the Word of God, nor should we ridicule or talk disrespectfully of the faith of any Christian who devoutly expects its restoration. All we say is, that we have no scriptural grounds to claim it as one of the

permanent gifts of the Spirit; and we may add that, if it ever returns to the church, it will be, not a mystification, but a miracle, a real speaking with 'other tongues,' not speaking in some unheard-of unknown tongues" (*Tongue of Fire*).

CONCLUSION: Why I do not seek tongues.

(1) I have the baptism with the Spirit and I did not speak in tongues when I received it. (2) I cannot unchristianize such men and woman as Luther, Wesley, Livingstone, Hudson Taylor, Wm. Booth, Bresee, Paton, Esther Carson Winans, Schmelzenbach, Mary Reed, Fox, Roberts, Morrison, and a vast host of others too numerous to mention who had the Holy Ghost and did not speak in tongues—evangelists, martyrs, heroes, heroines. (3) All gifts are in the arbitrary will of God and I have no directive to seek them. (4) All gifts are inferior to perfect love and I have found "the more excellent way." (5) I am happy in my soul and ready for the judgment; therefore I have no fear (I John 4:18).

—E. E. WORDSWORTH
Redmond, Washington

Sleeping Giants

SCRIPTURE: II Timothy; Romans 13:11
INTRODUCTION:

A. Frederick Barbarossa was a mighty fighting man who started out to lead the German army in the third crusade, but was drowned while fording a river. Legends sprang up about him. A shepherd told of discovering a cavern while searching for sheep. Inside were the sleeping figures of many fighting men. In the center of the room behind a marble-topped table slept Frederick Barbarossa. The shepherd tiptoed out, and somehow was never able to find the cave again. The legend grew, and it was believed that Frederick would awaken and once again lead the armies

of his nation to victory. The sign of his awakening would be when the ravens stopped flying about.

Sometimes when a man of that nation became discouraged he would indulge in wishful thinking such as, I wish our sleeping giant would awaken—he would lead us to better things. Hitler played upon this thought in his rise to power. Of course, it's just a folk tale, but it serves to introduce a thought that sometimes comes to Gods' people.

B. Have you never looked over the task and need of the Church and not had similar thoughts?

1. When you've tried your hardest and seem to gain no ground; and when you've longed and prayed for revival, only to see loved ones turn from God unsaved—then the longing for a spiritual giant to arise becomes strong.
2. Where are God's giants these days? They're asleep. They sleep in our lives, and need to be awakened.

I. There is the sleeping giant of the Christian character you can have.

II. There is the sleeping giant of undeveloped ability.

III. There is the slumbering giant of total unity in the Church.

IV. There is the giant of sacrificial giving.

V. There is the giant of prayer and fasting.

CONCLUSION: Let's get a platoon of such giants marching together. They'll move the old ark on up the road!

—HAL GLOVER
Altadena, California

Victory Ahead of Time Assured

And the Lord said unto Joshua, Be not afraid because of them; for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire (Joshua 11:6).

—NELSON G. MINK

Your Time Is Up

TEXT: I Peter 4:17-18

INTRODUCTION: There are no islands of immunity from moral evaluation. Both the godly and the godless must stand judgment. Here Peter and Paul agree. Cf. Corinthians 5:10-11; Proverbs 11:31. Judgment for the house of God is intended to be redemptive; for the wicked it can be only retributive.

The time is now! There is a sense in which the entire gospel age is a "day of the Lord"—but Peter does not here indicate time in general (*chronos*); he speaks of the definite time of some decisive event (*kairos*), a crisis, or opportunity.

We live in the fullness of time—the time for judgment to begin. Peter's great question is: "If judgment starts here with us, where will it end?" and, "If the righteous must stand judgment, what will it mean for the sinful?"

I. JUDGMENT BEGINS HERE!

A. At the house of God (17a).

1. That judgment begins with God's people is evidenced throughout the whole of Bible history. (See entire chapter of Ezekiel beginning at 9:6.)
2. Jesus began His ministry with an act of divine judgment upon the temple of God. And at last he left it forever (John 2:13-17; Luke 13:35).
3. In Old Testament times the house must be cleansed of all leaven before the Passover could be celebrated.

B. With us (17b)!

1. The spiritual household. "First." We who have the light of the gospel. Fullness of light guarantees full and final judgment. We who are persecuted for righteousness' sake and for Christ's sake. We who profess to love Him. God's first visitations of judgment are always upon the Church.
2. Let us accept God's judgments

now. Upon our spiritual indifference, our shallow concern, our careless disloyalties, our attitude of spiritual neglect, our lack of faith. Each and all of us need: the Father's chastisements, the Saviour's intercessions, and the Spirit's guidance.

3. Yet this judgment of which Peter speaks can hardly be identified with mere testings by fiery trials. Christians must be at the judgment. There the genuine will be separated from the false professor. Cf. Luke 13:23-30; Matthew 25:31-46; Romans 14:12; Ecclesiastes 12:14.

C. The righteous scarcely saved (18a).

1. How much margin have you? Not that few are saved, but that none has any grace to spare. Salvation is not transferable. The five virgins had not enough oil for another and themselves. The Greek term "scarcely" (*molis*) means "with difficulty, rarely." "Escape with utmost difficulty."—Wesley. The final judgment will find even the godly with but little margin.
2. Peter never forgot how near he came to losing his own soul in a time of testing (Luke 22:31).
3. There are many whose conduct, so far as it meets the eye of the world, is irreproachable; but what about the thoughts and secret counsels of the heart? God looks within. "Not every one that saith . . . Lord, Lord," shall be saved.

II. JUDGMENT ENDS WHERE?

A. What is the end of the disobedient? (17c).

1. Those who, having heard the gospel, obey it not. These are not unevangelized heathen, but rebellious and apostatizing church folk.
2. The question suggests answers too awful for words. So the apostle leaves his solemn question unanswered.

3. If God's paternal chastisements be so severe, what must His vindictive judgments be like?
4. If the righteous scarcely make it, there is surely no hope for the disobedient.

B. Where shall the ungodly appear? (18b.) Cf. Revelation 21:8.

1. The so-called respectable sinner. The "up and out" moral man, self-sufficient without God (Luke 13:25-27).
2. Just the fact that you admit you are a sinner does not save you. (See Jude 14-15; Revelation 21:8; Galatians 5:19-21).
3. Rebels cannot inherit a royal throne. We must accept God's judgment upon our sins or it must abide upon our persons (selves) forever.
4. What judgment must await the sinner! With the blood of Christ on his hands. Having trampled the blood of Christ under his feet. With the prayers of the saints bottled up against him. With excuses on his lips by the dozens. With hatred in his heart for Almighty God.

CONCLUSION:

- A. Christian, are you carelessly drifting to judgment?
- B. Sinner, are you asleep to the clarion call of God to repent?
- C. The final judgment is no "pink tea" or holiday affair!

—ROSS E. PRICE
Pasadena, California

The Committed Life

TEXT: I Peter 4:19

INTRODUCTION:

- A. At this verse Peter reaches the climax of the lengthy exhortation begun at 2:1. In the K.J.V. it begins with "Wherefore," and so this verse concludes the exhortation with it. The word expresses here a great climax, a general conclusion, and a glorious counsel.

- B. This verse has been a great comfort and consolation to many a severely tested and troubled soul. Its formula for victory is simple and certain.

I. SEEK GOD'S WILL EVEN IF YOU MUST SUFFER FOR IT.

A. God does not wish suffering for the sake of suffering merely.

1. If we suffer, let suffering perform its redemptive purpose in our lives, i.e., to make us like Christ.
2. If we suffer, let us go on doing right. Cf. Moffatt's translation. Surrender to God's will does not mean careless indolence, but the active practice of good.
3. If we suffer, let it be for a good cause and in a right spirit. Cf. Wesley's notes.

B. God does not wish sin.

1. God puts a premium on "well doing." Note the many emphases on "well doing" and "good works" in this Epistle: 2:12, 15, 20; 3:11, 13, 17; 4:19. Plus the urgency of a good conscience, 3:16, 21.
2. God opposes all sins, either of the flesh or of the spirit. Cf. 2:1, 11; 3:3, 12; 4:3, 15.

C. God prefers suffering to sinning.

II. COMMIT YOUR SOUL TO GOD'S KEEPING POWER.

- A. Here we must follow Christ's example. See 2:23; Luke 23:46.
- B. Here we must have a concern for the greater values. Be sure the soul is committed to God, regardless of what may befall the body (Matthew 10:28).

- C. Here is the sacred deposit of a Christian. Do good and trust God with the consequences. God is able to guard what we have committed to Him. This is a banking figure of speech. Guard our deposit (II Timothy 1:12). Never fear the outcome of righteousness.

III. COUNT ON GOD'S FAITHFULNESS TO ALL HIS CREATURES.

- A. Great is God's faithfulness.

1. Contrast this with man's fickleness.
2. In His truth, love, and power, we may safely trust (Isaiah 40:28).

B. Great is God's creatorship. (Cf. Nehemiah 9:6; Revelation 4:11; Isaiah 45:12; Hebrews 11:3.) As divine Creator, He perfectly understands the needs of all His creatures and provides for all. We are the offspring of God (Acts 17:28-29).

C. Great is God's solicitude.

1. God is not indifferent to our sufferings.
2. He who minds the sparrow's fall and numbers each hair of ones' head has a concern for your well-being (Luke 12:7; I Peter 5:7).
3. He is still the Eternal Father (Matthew 6:32-33; 7:11; II Peter 2:9). God cares!

CONCLUSION:

- A. If we will be faithful in "well doing" and unfaltering in our committal to God, God will guard faithfully our eternal well-being.
- B. This verse is the great exhortation to sufferers, the divine subjunctive to Christians, and the apostolic summation of the believer's hope.
- C. This is the foundation stone of life's ultimate confidence.

—ROSS E. PRICE
Pasadena, California

The Great Restoration*

TEXT: Psalms 51:12

I. UNDERSTANDING THE ESTATE OF MAN

- A. Notice creation. Man was made in the image of God (Genesis 1:26).
 1. Man was made pure, holy, righteous, like God.
 2. Creation was the establishment of a perfect body and soul.
- B. Notice the fall of man (Genesis 3).

*Ministerial Fellowship, Olivet College, Sermon Award, 1958.

1. Man lost his purity, holiness, righteousness, and Godlikeness.
2. Man lost his controlling and organizing principle.
3. Man's fall created an estrangement from God.
4. This became the underlying motivation for God's plan of salvation.
5. Man cries for a God to restore the principles and nature lost in the Fall.

II. THE PROVISIONS OF THE ATONEMENT

A. Plan of salvation by God (John 3:16).

1. "Love" implies the depth of His concern.
2. Gift of His "only begotten Son" implies His desire to go the limit to reclaim man's lost estate.
3. "Whosoever" implies the scope of His plan.

B. Earthly ministry of Christ taught man the art of true repentance.

1. "Except ye repent" was the undertone of His ministry.
2. Much of His ministry was geared to awakening man to the cost of eternal life.

C. Pentecost provided the mighty empowerment of the Holy Spirit.

1. Acts 1:8.
2. The remission of sins and forgiveness banish guilt.
3. The baptism of the Holy Spirit instills, restores, and re-establishes the moral nature of God and the controlling and organizing principle within man.

III. ADJUSTMENT OF THE MORAL NATURE

A. Gospel call is to the sinner.

1. Christ's purpose in coming to the earth was to seek and save the lost (Matthew 18:11).
2. Christ came to search for "the lost sheep of the house of Israel" (Matthew 15:24).

B. Acceptance of the gospel call via repentance is a call to complete surrender of the will.

1. Romans 12:1.
2. All of self must be given to

claim the benefits of the atonement.

3. Only by complete surrender can complete adjustment come.

C. Presence of the Holy Spirit brings to man a controlling principle.

1. The adjustment is here realized.
2. God becomes our Guide and Companion when our all is given.
3. Man now has a consciousness of:
 - a. Ethical standards and obligations.
 - b. Love made perfect by the work of the Holy Spirit.
 - c. Will to choose wisely.
 - d. Sense of deep devotion to Almighty God.
 - e. A right relationship with God.
4. When such a realization becomes an experience, it can truly be said that it is a great restoration.

—NEIL STRAIT

What Is Necessary to Get to Heaven?

TEXT: Matthew 7:21

INTRODUCTION:

- A. We don't get to heaven by just having a desire to go there. Even the ungodly desire heaven.
- B. We don't get to heaven by acts of goodness or outward righteousness (7:22-23).
- C. The first thing necessary in getting to heaven is to:

I. HAVE AN INVITATION

- A. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).
- B. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).
- C. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pas-

ture" (John 10:9).

- D. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me" (Revelation 3:20).

II. MAKE PREPARATION

- A. To take a trip requires preparation.
- B. Not partial—not forgetting anything.
- C. Not last-minute.
- D. Not like rich farmer (Luke 12:16-20).
- E. Like the prodigal (Luke 15:18).

III. MAKE A RESERVATION

- A. To take a trip also requires a reservation for lodging.
- B. We can have a reservation into heaven.
 1. Revelation 20:12
 2. Revelation 20:15
- C. Paul knew that his fellow workers had reservations (Philippians 4:3)

IV. HAVE DETERMINATION

- A. When taking a trip one does not turn back at first mountain.
- B. Determination and loyalty go together. We cannot and must not look always for the easy path.
- C. Hebrews 12:1.

CONCLUSION: If we have received the invitation, made the preparation, secured a reservation, and have determination, we should look with anticipation towards heaven (Revelation 21:21-23).

—RALPH L. SLAYTON
Arcata, California

Sermon Outlines from Hebrews

SCRIPTURE: Hebrews 7:1-28

INTRODUCTION: In this seventh chapter the apostle further develops the thought of the superiority of the priesthood of Christ. He is a Priest after the order ("rank") of Melchisedec. His priesthood is an unchanging priesthood, and therefore He is able

to save "to the uttermost [all] that come unto God by him."

I. PATTERN OF THE NEW PRIESTHOOD

- A. Titles of this priesthood (vv. 1-2)
- B. Tithes from the patriarch (v. 2)
- C. No temporal pedigree (v. 3)
- D. A timeless priesthood (v. 3)

II. PRE-EMINENCE OF THE NEW PRIESTHOOD

- A. Authority over the patriarch (Abraham) (vv. 4-10)
- B. An altered priesthood (vv. 11-14) (See pages 238 and 239, *The Epistle to the Hebrews*, for Dr. Wiley's interesting summation of the contrast between Aaronic priesthood and Christ's.)
- C. An almighty Priest and Potentate (vv. 15-17)

III. PERFECTION OF THE NEW PRIESTHOOD (vv. 18-28)

- A. Surety of the Testament (vv. 18-22)
- B. Saviour triumphant (vv. 23-26)
- C. Sacrifice tendered (to God) (vv. 27-28)

—MERRILL G. BASSETT
Yuma, Colorado

SCRIPTURE: Hebrews 8:1-13

INTRODUCTION: In the seventh chapter the writer has considered the necessity for a new order of priesthood based upon his references to Melchisedec. Now there is a transition in his argument to a consideration of the necessity for a new order of service or ministry. This is based upon a comparison of Aaron and Christ.

I. THE MINISTER OF THE HEAVENLY TABERNACLE (vv. 1-5).

- A. The princeliness (vv. 1-2).
- B. The presenting (v. 3)
- C. The pattern (vv. 4-5). The old Tabernacle is made after the pattern of heavenly things.

II. THE MEDIATOR OF THE HOLY TESTAMENT (vv. 6-13).

- A. A new Propitiator (v. 6).
- B. A native powerlessness (vv. 7-9).

The old covenant could never take away sin or bring about perfection of heart.

- C. A necessary placing (vv. 10-11). There is now a placing of God's law in the human heart.
- D. A noteworthy pardon and purity (vv. 10-12).
- E. A non-regrettable passing away (v. 13). The first covenant "decayeth and waxeth old [and] is ready to vanish away."

—MERRILL G. BASSETT
Yuma, Colorado

SCRIPTURE: Hebrews 9:1-28

INTRODUCTION: As the writer of this Epistle, in this ninth chapter, further develops the thought of Christ's high priestly ministry for us, in the heavenly tabernacle, he seems to have uppermost in his mind the beautiful typology of the great Day of Atonement. He clearly shows us how Jesus is the great Antitype of all that was dimly foreshadowed back there under the old covenant.

I. THE PATTERN OF THE SANCTUARY (vv. 1-10)

- A. Order of the sanctuary (vv. 1-5); the pieces of the furniture in the sanctuary and their arrangement in the outline of the cross
- B. Ordinances of service (vv. 6-10)
 - 1. Blood of atonement (vv. 6, 7)
 - 2. Bar to access (v. 8)
 - 3. Barren administration (vv. 9-10)

II. THE PERFECT SACRIFICE (vv. 11-23)

- A. Perfect body (v. 11) (See page 291 of Dr. Wiley's *The Epistle to the Hebrews* for comment on the view of the ancient church fathers on this point; also Dr. Adam Clarke.)
- B. Perfect Blood (v. 12)
- C. Perfect balm (vv. 13-14)
- D. Perfect bequest (v. 15)
- E. The purging basis (vv. 16-23). It is blood! The blood represents life. This gives to the blood of Jesus its supernatural value.

III. THE PRE-EMINENT SUPPLIANT (vv. 24-28)

- A. A supreme Advocate (v. 24)
 - B. A sufficient Atonement (vv. 25-26)
 - C. A second appearance (vv. 27-28)
- MERRILL G. BASSETT
Yuma, Colorado

It Is Later than You Think!

SCRIPTURE: Matthew 24; 25:1-13

TEXT: Matthew 24:42

INTRODUCTION: The guiding philosophy of the world is: "It is later than you think, so better have your fun while you're young." But the philosophy of the Christian is: "Watch therefore; for ye know not what hour your Lord doth come."

In the parable of the ten virgins it was the midnight hour when the bridegroom came. Therefore midnight is the crucial time. There are many signs that point to the lateness of the night. Let us look at a few of those things that would indicate that we are fast approaching:

I. THE CERTAINTY OF THE MIDNIGHT HOUR

- A. . . . *perilous times shall come* (II Timothy 3:1). There have never been so many dangers for the Christian as there are today.
- B. *And many false prophets shall rise, and shall deceive many* (Matthew 24:11). With nearly three hundred denominations in the United States, there are bound to be many false prophets among them.
- C. *And because iniquity shall abound, the love of many shall wax cold* (Matthew 24:12). Sin has become so popular that millions have been made cold and dead spiritually while they go on professing, not knowing they have not the strength of the Lord.

II. THE NECESSITY OF BEING ALERT

- A. The Lord shall return suddenly. *For in such an hour as ye think not . . .* (Matthew 24:44). . . .

the day of the Lord so cometh as a thief in the night (I Thessalonians 5:2).

- B. The lesson of the ten virgins teaches us to be prepared.
- C. Our readiness depends on our watching (Matthew 24:45-51).

III. THE DANGERS OF BEING UNPREPARED

- A. . . . *it is appointed unto men once to die, but after this the judgment* (Hebrews 9:27). *There shall be weeping and gnashing of teeth* (Matthew 24:51).
- B. To have the Lord say those most heartbreaking words: "I know you not."
- C. If we are not prepared to meet Him, then we are not enjoying His fellowship here and now.

CONCLUSION: The love of God has been shed abroad for the benefit of all. God is not willing that any should perish, but we are free moral agents and must choose for ourselves. Don't let God love you in vain. Respond to His call and prepare for His coming.

—WILLIAM C. SUMMERS
Union City, Pennsylvania

Christian Progression

SCRIPTURE: Matthew 9:36-38

INTRODUCTION: Christian progress very largely depends on vision and purpose. Vision is that which you see, and purpose is the determination to make that vision a reality. In our text Jesus looked upon the fields and saw the multitudes. But He saw more than multitudes. He saw sheep without a shepherd. Then He purposed to do something about it.

I. "WHERE THERE IS NO VISION, THE PEOPLE PERISH" (Proverbs 29:18).

- A. How do we get a vision?
 - 1. Vision comes by prayer.
 - 2. Vision comes by the Word of God.
 - 3. Vision comes by experience and seeing human need.
- B. What will we do when we get a vision?

1. We will pray until something is done.
2. We will put legs to our prayers where possible.
3. It's effort that counts, not wishes.

II. WHERE THERE IS NO BURDEN, THE PEOPLE ALSO PERISH.

- A. There is a difference in these statements and yet not a great deal. For without a vision the lost will perish, and without a burden the Christian will perish, and in the end both are lost.
- B. Burden is the natural follower of vision. If you really get a vision, you will soon have a burden.
- C. Burden takes control of your whole being until you will be willing to make any sacrifice to bring the thing to pass.

III. VISION PLUS BURDEN EQUALS EFFORT.

- A. Someone has said, He that has a vision and no burden is visionary, but he that has the vision and the burden is a missionary. True. The words of the king are surely true where he said, "Where there is no vision, the people perish" (Proverbs 29:18).
- B. "Anything that is worth doing is worth doing right" certainly can be applied to the Christian life. The "almost" Christian is a miserable person. The person that really cares will care enough to work.
- C. Great effort is possible only as a result of vision and burden.

CONCLUSION:

*It isn't the job we intended to do,
Or the labor we've just begun,
That puts us right on the balance
sheet;
It's the work that we've really done.*

*Our credit is built upon things we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.*

*Good intentions do not pay bills;
It's easy enough to plan.*

*To wish is the play of an office boy;
To do is the job of a man.
(Author unknown)
—WILLIAM C. SUMMERS
Union City, Pennsylvania.*

"The Morning Star"

*And I will give him the morning star
(Revelation 2:28).*

- I. Morning star stands for the dawn of a new day.
 - A. Morning star is a bringer of new life, joys, hopes.
 - B. The "day star" is to "arise in your hearts" (II Peter 1:19).
- II. The star is a sign of royalty. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . ." (Numbers 24:17).
- III. The star is a guidance to God. "We have seen his star" (Matthew 2:2).
- IV. Christ is this Morning Star. "I am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).

—NELSON G. MINK

Steps of Uttermost Salvation

TEXT: Hebrews 7:25a

1. REPENTANCE: return of the prodigal son to the father (Luke 15).
2. SEPARATION: Abraham followed the leading of God when he left country and kindred to follow God (Genesis 12).
3. CONSECRATION: Daniel had this when he purposed not to defile himself with the king's meat (Daniel 1).
4. ERADICATION: A work of God freeing us from the spiritual curse given in the Garden of Eden. Performed upon Peter. Freed man of fearing spirit on Day of Pentecost (Acts 2). Freed of harmful prejudice through dream (Acts 10).
5. PURIFICATION: Act of God through Spirit baptism. Identified by St. Paul in Titus 2:13-14. We are to be pure people, zealous of good works.

—PAUL F. WANKEL
Dupu, Illinois

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, November, 1959

THE PRICE TAGS OF LIFE

C. Roy Angell (Broadman, \$2.75)

To the hundreds of ministers who read *Baskets of Silver*; to the scores who have asked me, "When will we get another Roy Angell book?"—here is the answer and it is fresh from the press.

The Price Tags of Life is a volume of twelve sermons. But that alone is not why it is a Book Club selection. These are evangelistic sermons—but that either is not the sole reason for choosing this book.

Why? you ask. Because of the warm, heart-touching, inimitable, usable illustrations. They stud this book in glad array—each one inviting you to walk away with it into another sermonic setting.

You ask yourself, How does Roy Angell gather these illustrative gems? I ask myself the same question. Then, failing to get an answer, I file them in my ready-reference drawer. They fairly cry aloud to be used and that right quickly.

CANDLE, STAR AND CHRISTMAS TREE

Charles Allen and Charles Wallis (Fleming Revell, \$1.00)

We have had Christmas books previous to this from the pen of these same authors. Here is another splendid Christmas volume. It deals with the various Christmas symbols that are used universally to make Christmas meaningful and real. Here in a brief volume the authors give us the spiritual background, the spiritual meaning of these symbols, and throughout they urge that Christmas be kept Christmas and not lost in the paganizing influence of our commercial age.

GROWING STEADY

Verna Joiner (Warner Press, tentative price \$1.00)

This is a frank, but fair and wholesome, discussion of teen-age problems. It is well supported by teen-age testimonies, certainly well written by an author who knows how to speak in teen-age language regarding matters that are pertinent to teen-agers.

FUNERAL SERVICES

James L. Christensen (Revell, \$2.50)

This is a quality funeral manual. Its major contribution is not in the number of funeral services it offers so much as in the variety. This offers funeral services for such varied occasions as: one who had mental illness, one of poor reputation, cancer victim, suicide victim, multiple funerals, infant, teen-age, youth, etc. It lacks in evangelical tone, but that can always be added. The scriptures are not taken from the King James Version, but that too can be altered as desired.

HOW TO WIN OVER WORRY

John Edmond Haggai (Zondervan, \$2.95)

For those who are interested in investing a solid sum of money, here is a book that is certainly substantial, solid, and practical. The author bluntly assumes the position that worry is essentially sin. He proceeds to discuss the cure and his prescription is basically this: Praise plus poise plus prayer equals peace.

The arguments throughout are solidly supported with scripture, and this is one of the most dynamic and thorough studies of the subject of worry that has come from the press recently.

SERMONS PREACHED IN A UNIVERSITY CHURCH

George A. Buttrick (Abingdon, \$3.75)

The messages in this volume are beamed to the intellectuals even as the title of the book would suggest. They are strong in insight and also rife with speculation.

The book lacks in dogmatism even at points where the position would seem to be evangelically secure. This may arise from the fact that he is delivering the messages largely to those of philosophic mind who dislike taking any final position on any theological issue.

EVANGELISTIC ENTREATIES

John Scott Trent (Zondervan, \$2.50)

In ten chapters here are warm, interesting, practical, pointed gospel appeals. This is a splendid contribution to evangelism. The first two chapters deal largely with revival methods; the last eight chapters are strong, evangelistic sermons with very apt illustrations.—E. E. WORDSWORTH.

THE OTHER SIDE OF ROME

John D. Wilder (Zondervan, \$2.50)

This book clearly presents Rome's erroneous system of doctrines and practices, tradition, the Mass, images, indulgences, relics, and superstitions. Priesthood and the papacy are traced through history, factually and without vindictiveness.

I know of no book on Romanism to compare with it in carefully presenting Catholicism without rancor and prejudice and giving the reader the unvarnished facts. It would be of value to parents, pastors, voters, and every person in any way responsible for religious education.

Its burning, penetrating, convincing, factual history of Roman Catholicism and its dangers to our American way of life and the religious freedom of the world are clearly portrayed.—E. E. WORDSWORTH.

YOU CAN HOPE AGAIN

W. Albert Donaldson (Warner Press, \$2.50)

As the title suggests, the author has a basic thesis that, regardless of the circumstances of life, there is the basis for hope: hope based upon the promises of God, and the goodness of God.

The book is evangelical throughout; however, one might wish it were a bit more clear-cut as to the new birth, especially in a place or two where it would have been decidedly appropriate to come out frankly in favor of crisis regeneration. It is beamed for lay reading; therefore it avoids the scholarly or classroom presentation that might be expected where beamed to the ministry. In a day of pressure when many give way to pessimism, this is a good antidote.

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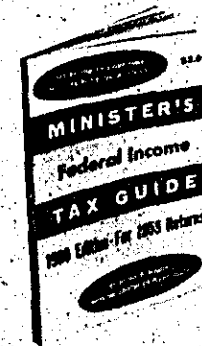
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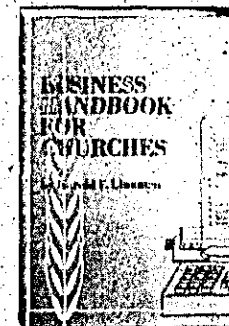
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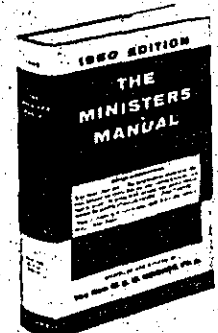
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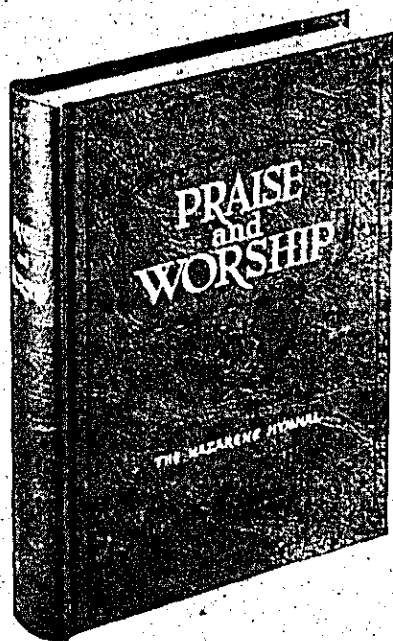
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General Superintendents, Church of the Nazarene

Fire Drill in Church

By Simeon Stylites*

Romans 8:26

OUR ATTENTION has been called—that is the phrase you use when you wish to tell an editor that you are too highbrow and busy to read his insignificant little sheet, but some busybody has pointed out to you an item in it—as we were saying when we were interrupted, our attention has been called by a dear and non-busy friend to a stirring report about a fire drill which was part of a worship service in the Methodist church at Madison Heights, Michigan. Since we are always on the alert for new advances in worship, we were all interested. We quote from the caption of a photograph of the congregation getting out of church in a hurry (we hope it was not before the morning offering was taken!): "These churchgoers practice a fire drill as a part of the safety program undertaken by their Methodist church. It took less than two minutes to evacuate over 100 persons in the drill."

We showed this report to a neighbor of ours who tries to keep our conscience in repair, the pastor of St. John's-by-the-Gas-Station. He gave a snort. "That is nothing," he said disdainfully. "One of my sermons can evacuate four hundred people in less than thirty seconds flat. I've done it again and again." Paying no attention to his irrelevant remarks, let us proceed.

In days long gone every Sunday was a fire drill in some churches. The

sermon was a vigorous drill in escaping the flames of hell. But the Madison Heights church has a different kind of "hot gospel." Now we are all for "safety first." We are glad the congregation will be ready for a fire. There are too few earnest Christians still extant and we don't want any of them burned up. But we wonder whether this drill may not be some sort of symbol. Are our churches more interested in safety than in adventure? We seem to recall that the marching orders for the first Christians went in pretty strongly for adventure. They were promised lots of tribulations; even a cross was mentioned, and mobs, and being haled before governors and kings.

A sentence in the photo captions sticks in our mind: "Other safety measures have been and will be taken for the protection of those attending church." What other measures? For there are many great dangers to those attending church.

There is the danger of being badly cut by the preaching. We read that at the first Christian sermon the hearers were "cut to the quick." There are many words in the Bible which are sharper than a two-edged sword. If the danger of drawing blood is to be avoided, care must be taken with what is read from it.

Then there is often danger (thank God!) of incendiary remarks by the preacher, following the example of the Great Firebrand, who said, "I came to cast fire upon the earth, and would that it were already kindled!"

*Christian Century (used by permission).

And there is always danger when the Holy Spirit gets loose in a church. It began that way, you remember—with little tongues of fire descending on the congregation. The Spirit is still inflammatory and the danger is ever present that the blaze might be

carried to a whole town. It has happened. If a few people really get on fire with the gospel, no board of underwriters can measure the results.

You see, there are lots of dangers in going to church. Hope you meet a few.

FROM the EDITOR

II. The Congregation at Worship

CONTINUING OUR CONSIDERATION of public worship, we want to turn our minds to some matters which have not always been included in the Protestants' conduct of the worship services of the church. This has to do with the basic Christian concept of group worship, or corporate worship. This is, the congregational worship experience has some factors in it which are more than the sum total of the expressions of worship of the individuals present. There is a basic pattern of worship in which the individual becomes a part of the fellowship of worship, which is more than the worship which he as an individual may express within the walls of a church.

There are varied sorts of worship experiences which might be discussed if we could take in the entire sweep and the general subject. However, for the sake of brevity and clarity, it seems best to push to the heart of our study, leaving such areas as non-Christian types of worship untouched. We shall start with, then, the observation that Christian worship has features which are different from and which surpass every other kind of expression which might be called

worship. And this unique quality of Christian worship reaches its apex in the worship of the congregation.

The worship of the individual Christian is, of course, at the heart of all Christian worship. We believe that man's approach to God in the experience of divine grace must be an individual approach. None can be saved in the mass; none is made a Christian by the sword or by mere social conformity. Likewise at the heart of every subsequent worship experience is the individual's contact with God, apart, if necessary, from what any others may or may not do. In one sense there can be no corporate worship unless there are a personal devotion and a personal response to God. That is why we encourage our people to keep up their individual devotional lives and to maintain with a good degree of consistency their family devotions; and as they come to church to be ready to worship, to be prayed up, and to come with a sense of expectancy that this visit to the sanctuary is indeed a step into the vestibule of heaven. Without this sort of foundation for worship, the public services will fall far below that which they should be. We must ever keep

before us the importance of this vital, personal worship which should characterize the life of every Christian.

The study of the problems of personal worship are a study in themselves. However in this consideration we want to focalize our attention upon the public aspects of worship, especially that which is led by the pastor in the various services of the week within the local church. Herein are the unique characteristics peculiar to the Christian religion and herein lie those basic features which we as leaders of worship must keep constantly before us. Let us notice what have been some of the more recent thoughts on this phase of the subject.

Raymond Abba in *Principles of Christian Worship* points out that it is a fundamental principle that Christian worship is essentially corporate activity, being "an act not of isolated individuals but of the whole church. There has been an increasing recognition of this fact during recent years."

"This is not to deny the validity, or the necessity, of private devotion; it is rather to see it in the proper perspective. There is a side of our religious life which is intimately private, a secret between our souls and God, but there are times when we want to forget ourselves in a larger whole; it is to this need that worship ministers, directing our minds toward the glory of God and the welfare of church." The Christian's private approach to God is on the ground of union with Christ. But to be 'in Christ' means to be incorporated into His body which is the obedient, worshipping Church. Christian worship is the corporate approach to God of the people of God. It is a family activity.

¹P. 10. (Used by permission.)

²F. H. Brabant, "Worship in General," in *Liturgy and Worship*. (Used by permission.)

'When ye pray,' said Jesus, 'say Our Father . . .'

Douglas Horton, in his Lyman Beecher lectures at Yale Divinity School, 1958, published under the title *The Meaning of Worship*, includes this idea under his discussion of the Church.

"So far as I know there is no other religion in the world except Christianity, in which the human response to deity becomes a worshipping church. Furthermore, neither of these non-Christian types [Buddhism and Islam] have found love so pronouncedly in God's disclosure of himself to produce a church as Christians know it. There is surely a difference between a Buddhism which stimulates research into one's deepest self and a Christianity which, without disparaging such research, regards it as a means for the enrichment of spiritual conversion in the community. Mohammedan worship in a mosque on a Friday morning may appear to have some kinship with the congregational worship of Christians on a Sunday morning, but the resemblance is of course only superficial. When congregations were banned in Turkey under Mustafa Kema Pasha, worship in the mosque went unmolested because everybody knew that the rite there brought together a number of persons to perform their own individual orisons with the help of the leader in front. Only Christianity, I think, has positively required a church as a witness to its belief in a God of love. . . ."

"The man in search of others to whom God has spoken finds the church searching for him. The church cannot be the church in its fullness without all."³

It would seem that this truth would be clear in each of our minds as we

³Pp. 54-56. (Used by permission.)

would recall the data we have received as typical expressions of the religions of the world. We could add to the above the worshipers before the shrines of Shintoism and the god-worship of the primitive peoples of the world. That is, their worship is largely individual, and even in the crowd the individual expression of that worship is paramount.

Even the expressions of Catholic worship, particularly in the more "primitive" areas of the world, seem to indicate that the worship is more nearly that of individuals rather than a unified group. This worship which draws individuals to the coin boxes and images along the walls of the costly temples, which emphasizes the confession booth and its related requirements, is not representative of true Christian congregational worship.

The idea which we wish to convey as to the centrality of group worship is seen vividly in the Christian concept of the "brotherhood of the redeemed." We speak easily about "adoption" as one of the three principal phases of the conversion experience, along with justification and regeneration. But do we feel it and do we let it work out in our Christian relationships? Our worship to God is valid only as our fellowship with our brethren is unbroken.

There is no place in the Christian family for the "only child." True, we must seek God alone. True, we must be prepared to "come out from among them, and be . . . separate." True, salvation must forever begin our personal relationship with God. True, there must be a personal walk with God through life, a personal devotional life. But along with this is the ageless purpose of God to have a "people," made up of all who have tested His salvation and taken on of His nature. The words, "Beloved,

now are we the sons of God," ring across the centuries as the greatest declaration that can come from the lips of mortal men.

Douglas Horton quotes R. W. Dale of Birmingham, England, at this point as follows: "To be at a church meeting, apart from any prayer that is offered, any hymn that is sung, any words that are spoken, is for me one of the chief means of grace. To know that I am surrounded by men and women who dwell in God, who have received the Holy Ghost, with whom I am to share the eternal righteousness and eternal rapture of the great life to come, this is blessedness, I breathe divine air."

To this Horton adds: "When we gather with our neighbors on a Sunday morning for worship we are not far from the Kingdom of Heaven. When we pray that God's will may be done on earth as it is in heaven, the prayer already begins to be answered in the relationship of corporate worship."⁴

We have been saying that the unique quality of the church is to worship. Actually we could take the further step and say that whenever a group gathers together to worship in the Christian sense, it is the church. As Willard Sperry points out: "There remains to the church, then, the conduct of public worship as an office which no other institution has claimed as its prerogative and peculiar mission.

Wherever and whenever men meet together avowedly to address themselves to the act of worship, there is a church, clearly and distinctly defined . . . There is no blurring of the lines here . . . the conduct of public worship is the original office of a church and remains, always, its distinctive office."⁵

⁴Ibid., p. 71. (Used by permission.)
⁵Willard Sperry, *Reality in Worship*, p. 163. (Used by permission.)

But we must not stop here lest we circumscribe the purpose of the church by limited concepts of what this worship means. It is not just an expression of adoration to God which is self-centered. As Abba points out: "This principle [corporate worship] is a corollary of the New Testament doctrine of the priesthood of all believers, so dear to Reformed churchmen. Christians—all Christians—constitute a 'kingdom of priests.' This means, however, not only that every Christian has direct access to the presence of God through the one Mediator, Jesus Christ; it has another implication which is frequently overlooked. The function of the priest is to offer a sacrifice. If then Christians form a 'kingdom of priests,' as the New Testament declares (I Peter 2:5, 9; Revelation 1:6, 10) it follows that their function as a corporate whole is to make an offering to God; they are to offer the sacrifice of praise continually and themselves as a reasonable, holy and living sacrifice. In this the church, like the priest, acts vicariously; it offers to God on behalf of humanity, what He requires of all men by giving unto the Lord the glory due His name. This is expressed in St. Paul's transformation

of the priestly terms of the Old Testament into the priestliness of the Gospel. "That I might be the priest of Jesus Christ to the Gentiles, sacrificing of the Gospel of God, that the sacrificial offering of the Gentiles might be acceptable, being sanctified by the Holy Spirit" (Romans 15:16)."⁶

The act of this corporate worship, then, becomes the "priesthood of the congregation," which releases saving virtue and saving power whereby the unsaved are brought under conviction for their sins and find through the atmosphere of the churches the redemption for which Christ died. This worship, then, is more than singing a song, saying a prayer, or repeating historic, liturgical phrases. It is the body of believers, moving so close to God that God can release of His power to fill the individual and collective needs represented by the group. Here is where we see the extension of the commonly accepted concept of public worship. It is more than personal. It is more than an end in itself. It is the force of Spirit-filled men making possible the release of the grace and power of God to meet human need.

⁶Op. cit., p. 12.

THE TASK OF THE CHURCH

A man once stepped into a church and heard the congregation saying with the pastor: "We have left undone those things we ought to have done, and we have done those things which we ought not to have done." The man slipped into a pew and sighed with relief, "Thank God! I've found my crowd at last!"

Jesus Himself once said, "I am not come to call the righteous; but sinners to repentance." Since His time the church has been not a showplace of saints but a clinic for sinners. To the derelict, the diseased, the distressed, the defeated, the church opens wide its doors as a society of sinners.

—JOHN R. BROKHOFF in "This Is Life" (Fleming H. Revell Company)

The Preaching of Norman Vincent Peale

By James McGraw*

HE PREACHES that Jesus Christ is the answer to all personal and social problems."

This was the statement that stood out emphatically in the midst of the other remarks in a feature article in *Look* magazine several months ago. It seemed to express the conclusions of the author after he had made his study and written his story about a man who has gained the attention of the church world today as few others have gained it, through his ministry to millions in books, newspaper columns, magazine features, radio and television programs, and most important of all, in the pulpit of Marble Collegiate Church, where he has been the much-loved pastor since 1932. That preacher is Norman Vincent Peale.

Born May 31, 1896, in Bowersville, Ohio, he had a heritage of holiness in his early home life. His father, Charles Clifford Peale, was pastor of the Bowersville congregation at that time, and the early influences of this deeply religious father and his devoted, consecrated wife must have helped to mold their son into the kind of person who has given of himself to so many people through his busy and fruitful life.

Peale was converted at the age of twenty-two in Delaware, Ohio, and he dates his call to preach as having occurred later that same year, in Bellfontaine, Ohio. During the year of his conversion and call to the ministry he was graduated from Ohio

Wesleyan University. Two years later he was ordained, and began his first pastorate in the Methodist church, Berkely, Rhode Island. He continued his studies in Boston University, and received the M.A. and S.T.B. degrees in 1924. Meantime he had accepted a call to the King's Highway Methodist Church in Brooklyn. In five years there he saw the membership increase from 40 to 900. He served four years in Syracuse, and then in 1932 he went to New York City to assume the leadership of the oldest Protestant church in America, the Marble Collegiate Church. He has been pastor there ever since, preaching to 4,000 people each Sunday morning.

A living example of the truth of the adage, "He who wastes no time does not complain for lack of time," Norman Vincent Peale seems to have found the secret of being extremely busy, yet always relaxed. He spends many hours in study as preparation for the challenge of preaching to his large congregation, yet he finds time to write a regular newspaper column and contribute regularly to several magazines and journals. Along with this activity, he has found the time since the publication of his first book in 1937 to write at least two best-sellers, one of which, *The Power of Positive Thinking*, sold over two million copies and topped the best-seller list in nonfiction for three years. With all this, he broadcasts regularly over radio in a program titled "The Art of Living," and has a television program called "What's Your Trouble?"

Dr. Peale's philosophy of preaching seems to be best stated in the words of the magazine article mentioned above. He sees in Jesus Christ "the answer to all personal and social problems" of life. And he sees life as something to enjoy, something which offers peace and happiness to those who find its secret through faith in Christ. He sees his preaching ministry as having no worthier aim than bringing to his listeners the truth that through Christ "there is a way to get the most out of life." He expresses this view of his preaching philosophy in his book *The Art of Living* as follows:

"The hard-pressed man of today, surrounded as he is by the most elaborate array of problems ever to distract human intelligence, earnestly wants one question answered and in terms he can understand and appreciate. The question boldly and badly stated is, 'Tell me how to live here and now in a way that will bring me satisfaction and peace, and give me a sense of worth.'" Peale believes that faith in Christ provides the answer to that question, and it is significant that his favorite scripture verse is John 10:10: The thief came not, but for to steal, and to kill, and to destroy; but I am come that they might have life, and that they might have it more abundantly." He preaches abundant living. He enjoys it himself; he likes to talk about it; and he practices it and exemplifies it in his own spirit everywhere he goes.

The keynote of Norman Vincent Peale's preaching can therefore be said to be comfort and consolation in life's stresses, and courage and stamina in meeting life's tensions. He saw soon after coming to Marble Collegiate Church that the response from his listeners indicated an overwhelming need for this emphasis. A mailing list of some three hundred

thousand people who receive copies of his sermons each week would be proof that a great many people feel the need for this kind of message.

This approach to preaching is illustrated in his book *The Power of Positive Thinking*, in which he suggests the value of prayer in helping people meet life's problems. He states it this way: "The formula is, (1) Prayerize, (2) Picturize, and (3) Actualize." By "prayerize" he means daily, systematic, regular, "creative" prayer. In explaining the meaning of "picturize," he declares that the man who assumes success tends already to have success. He writes:

"To assure something worth while happening, first pray about it and test it according to God's will; then print a picture of it in your mind as happening . . . put the matter in God's hands . . . and follow God's guidance. . . . Do this and you will be astonished at the strange ways in which the picturization comes to pass. In this manner the picture 'actualizes.'"

He illustrates this truth in another chapter of his book with the story of a man whose student wanted to be a trapeze artist but did not have the nerve to perform because of the paralyzing fear that gripped him when he saw the ground so far below him. The instructor's advice was, "Son, you can do it. Throw your heart over the bar, your body will follow." Norman Vincent Peale has been preaching that if we are willing to expect the best we will get it. We must be willing to "throw our hearts over the bar" and believe we can succeed.

Don Nicholas has observed in analyzing Dr. Peale's preaching ministry that there is a unique "direct approach" in his style. This seems to strike a responsive note among the business and professional men who make up a large part of his audiences. He knows how to lay aside the cliches,

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the shibboleths, the hackneyed and the trite expressions, and hit hard and straight at the truth he is trying to express. This is not to say that he lacks eloquence, or that his language is dull or without color. On the contrary, there are some excellent flashes, of moving, descriptive, brilliant prose in his sermons.

He spends two days preparing his Sunday sermon, and two full days in reading and study in addition to the time spent in specific sermon preparation. He usually writes out his sermons in outline form. He often discusses his sermon ideas with his wife, whose keen insight and alert response have provided for him a splendid "sounding board" upon which his sermons become clearer in the preacher's own mind. Perhaps this unique method offers at least in part some explanation for the ability he has to communicate his ideas to his listeners with such a high degree of clarity.

Dr. Peale uses no notes in his pulpit delivery, preferring the extemporaneous method. His introductions are usually very brief, and they are often narrative in nature. His opening illustrations are always interesting, and he makes good use of the strong sentence in his introductions.

In correspondence with Nicholas, Peale suggests that he uses some three or four illustrations in each sermon. Most of these he finds in the Bible, but other sources are life situations and his own experiences.

His voice is pleasant; not heavy, but powerful enough to project adequately in any reasonably-sized auditorium. He preaches in an enlarged conversational style, and he uses, in his own words, "a moderate" type and style of gestures. His outlines are not always clear, but the psychological progression of his thoughts becomes

apparent before his sermon has been concluded.

He uses a wide variety of conclusions. In one book of his sermons there are two which are brought to an end with short, pungent aphorisms; two of them end with brief quotations of poetry; four are concluded with illustrations, one of which was from personal experience and one from the Bible; and two of them close with applications which are supported by appropriate passages of scripture.

When he was called to Marble Collegiate Church, he began his ministry with sermons that dealt with such subjects as worry, unhappiness, grief, lack of faith, and depression of spirit. The response of his listeners led him to the realization that people needed help along these lines, and he eventually established his church clinic, where psychiatrist and minister join forces in helping people under stress and tensions to solve their problems.

Thus his message has been, "Christ has the answer." "Why not try God?" he asks in one of his sermons. "Why not, indeed? You who have a great burden upon your heart, you who have tried many other devices for relief. You have sought elsewhere for the balm of Gilead and for heartease. Why not try God? You who are out of work and worried and anxious, why not try God? You who are morally weak . . . You who have sorrow . . . Why not try God?"

Thousands have found the answer to that challenging question, and they have turned to Jesus Christ in submissive faith. They have learned through the preaching of Norman Vincent Peale that when the mind is filled with thoughts of Jesus there is no room in it for worry. Christ does indeed have the answer to all personal and social problems.

Living Nobly***

(A Message for Youth)

By Robert W. Helfrich*

TEXT: II Peter 1:3

INTRODUCTION:

Several years ago I was faced with the task of making a major decision—that of choosing what I considered the better of two possibilities. Should I continue my schooling or should I enlist in the service, as all my friends were doing? The army was my choice. Whether or not this was the best choice is really immaterial. The important thing to note is that I made a choice. When I entered college I had to choose one of several possible majors. Throughout our lives we all must make choices—none of us are exempt.

This process of choosing the better of two or more possibilities is also a necessary process in the spiritual realm. There are, within this realm, two types of issues—the good and the evil. These issues were, at one time, judged by outward appearances; but Christ has taught us in the Sermon on the Mount that these issues are, in reality, decided in the heart. So it is within the heart that we make the choice of choices. Either we choose the good and live pure, godly lives or we choose the evil and live ungodly lives. If we were to take a poll today, I venture to say that there would be none who could sincerely say that they deliberately choose to live ungodly lives. Therefore, let us consider together just what constitutes a godly life and let us approach the problem with the thought that:

Godliness in mind and character is achieved through noble aims, noble thoughts, and a noble life. Let us consider the first of these.

I. NOBLE AIMS—"No man can rise above that at which he aims.

In the forty-second chapter of Psalms we read: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God . . ." The author is here aspiring after the holy—the only aspiration in which the human soul can be assured that it will never meet with disappointment. The truth of this can be readily seen in the lives of countless men and women who spend their lives aspiring after wealth, prestige, selfish glory, honor, et cetera—but in the last analysis they remain unsatisfied. A well-known poet who made his home in Alaska wrote a poem, in his latter days, which contained the story of his empty life. The poet told how in his days of youth he aspired after wealth, prestige, honor. He continued to tell how he went about reaching these goals. The writer closed his poem by telling that he achieved his aims without exception, but to his agonized dismay he found that he still remained unsatisfied. He had left out God.

Just recently I overheard a conversation between two college graduates—one a minister, the other a teacher. The minister questioned the other as to what he had been doing since college days. The teacher's reply was that he had been "catching up on his night life." This young man has a lot to learn—for this so-called "night

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**Delivered to student body, Eastern Nazarene College, 1959.

life" always fails to satisfy. Satan can charm by "painting" the world with bright lights and laughing faces; he can make one feel superficially happy with his worldly group and surroundings. But when the lights have gone out, the crowd has dispersed, and one has made his way home—he must again come face to face with reality. And he will realize that this "happiness" was a false sense—lasted but a fleeting moment. It has failed to satisfy. Only the aspirations after the holy will assure one's soul that it will never meet with disappointment.

The suffering of our sin-sick society which stems from loneliness, anxieties, mistrust, prejudice, has its roots in man's passionate desire for the things which, in reality, cannot satisfy. Thanks be unto our Lord, there is a way out of this "rat race." For once one aspires after the holy, he can look ahead and say with St. Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

But, needless to say, noble aims do not arise by themselves. There are factors which affect our aim for a godly life just as there are factors which affect our aiming of a weapon.

II. NOBLE THOUGHTS—a basic factor in our "aim" for a godly life.

Ancient Oriental religions held to the profound conviction that the chief error of man lies in his thinking. Seneca, the great Roman Stoic, created a simple analogy in which he said that the soil, however rich it may be, cannot be productive without cultivation. And likewise the mind, without cultivation, can never produce good fruits. We must cultivate our minds with prayer, meditation, good reading

habits—and by being ever so careful of our thoughts. We put undying effort into guarding our material possessions; for this, as our psychologists tell us, gives us a sense of security, which in turn yields us a sense of happiness. How much happier we would be if we guarded our thoughts as carefully! How many times have your thoughts caused you to say something that you wished you could retract?

To the proverb, As a man "thinketh in his heart, so is he," the ancient Buddha, founder of the world's major nontheistic religion, would add: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts; if a man speaks and acts with an evil thought—pain follows him. If he speaks and acts with a pure thought—happiness follows him."

Our views are determined by our thoughts. Are we jealous? Jealousy is not love, but self-love. Are we prejudiced? Prejudice has been described by one as a mist which in our journey through the world often dims the brightest and obscures the best of all the good and glorious objects that meet us on our way. Are we envious, snobbish? Are we conceited, arrogant, inflated with pride? It is our thoughts which determine our views. Perhaps our thought patterns need to be changed. Then "... be not conformed to this world: but be ye transformed by the renewing of your mind ..." (Romans 12:2).

We have attempted thus far to reach godliness in mind and character through noble aims and noble thoughts. This leads us to our third and final point for consideration—a noble life.

¹August K. Ruschauer, edited by E. J. Jurgi. *The Great Religions of the Modern World* (New Jersey: Princeton University Press, 1947), p. 100.

III. A NOBLE LIFE.

The integrity of man is to be measured by his conduct—not his say-so, not his profession, not his position in life.

Several years ago, on a Monday morning following my conversion, I returned to my position as an assistant schedule analyst in a steel mill. The first task I performed was to inform my fellow workers of the change that had been wrought in my life because of Christ. Nobody said anything—the group just listened. Later on during the same day I left my desk and walked to the water cooler. As I looked up from the cooler my eyes met those of one of the older members of the office. "So you have been converted," he said in a matter-of-fact tone. "Well," he continued, "I don't want you to tell me how to live and I don't want you to tell me how you live. I want to see how you live." I want to see how you live! Time and again since then I have been made aware that this is the sentiment of most. People want to see how we live before they hear how we say we live. People watch us six days a week to see what we mean on our seventh day. It needs to be said here that we cannot be careful enough about what we say, either. Our speech often betrays us.

In I Corinthians 15:33 we read, "... evil communications corrupt good manners." Therefore don't be guilty of telling or listening to those seemingly harmless little jokes which do so much to undermine your character. Some may laugh, but their opinion of your character is not so funny. Don't be guilty of gossiping. One false or misplaced word can ruin your or another's reputation, and above all—your Christian witness. Be careful of your conduct—don't let anyone find fault with it.

In conclusion there is only left to say that we have attempted to show that sometime in our lives we must decide whether to live godly lives or ungodly lives. And if we choose godliness, we may realize it through noble aims, noble thoughts, noble lives. John Wesley gave a formula for godliness in his sermon "The Witness of the Spirit," when he said, "Let all our thoughts, words, and works be a spiritual sacrifice, holy, acceptable to God through Christ Jesus."

Alice Carey, a writer of the mid-nineteenth century, left us this poem, entitled "The Noble Life."

True worth is in being not seeming,
 In doing each day that goes by
 Some little good—not in the dreaming
 Of great things to do by and by.
 For whatever men say in blindness,
 And in spite of the fancies of youth,
 There's nothing so kingly as kindness,
 And nothing so royal as truth.
 We get back our mete as we measure.
 We cannot do wrong and feel right;
 Nor can we give pain and gain pleasure,
 For justice avenges each slight.
 The air for the wing of the sparrow,
 The bush for the robin and wren,
 But always the path that is narrow
 And strait—for the children of men.

²John Wesley, *The Works of John Wesley* (Michigan: Zondervan Publishing House, 1872), V, 123.

Not by Bread Alone

(A Stewardship Message)

By John Hoff*

SCRIPTURE: Deuteronomy 8:1-10;
Matthew 4:4

In the fourth chapter of Matthew, the tempter bids the Christ to betray himself to the powerful grip of hunger and to command the stones at His feet to be made bread.

Christ's answer to Satan is our test. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here the devil is tempting the Christ to put material things first and to place the needs of the physical body prior to spiritual good.

The devil often tempts us first on the plane of the physical. His first recorded temptation in the very beginning was to coax Adam and Eve to eat—to put a physical desire, a material pleasure above the command of God.

Our text today is a quotation by Jesus from the Book of Deuteronomy, the eighth chapter, which is a section of Moses' second discourse just before his death. Moses reminds the Israelites of God's care, in slaking their thirst with water from the rock, in causing their clothes to last throughout the long journey, in strengthening them for every weary day, and in miraculously feeding them with the manna from heaven. He then reminded them that they are on the eve of the fulfillment of God's promise—that they are soon to march into the land flowing with milk and honey, where the grapes of Eshcol grow. It is in this context of God's providence

and God's promise that Moses thunders out God's proclamation—a warning against becoming obsessed with the material things of life. He speaks for God: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

But this is more than a text; it is an eternal principle: that man is essentially a spiritual being, and for him to live demands that his soul and mind be fed as well as his body. It is the principle that the highest values in life are spiritual. Adam and Eve sinned when fleshly appetites and curiosities pushed aside God's command. Moses warned the Israelites that to give attention to only the physical and material would encourage the wrath of God. The timeless words of Jesus remind us that to neglect God and our souls is to commit spiritual suicide. This principle is the heart of Christian stewardship—to be spiritually minded is the beginning of good stewardship.

Let us apply this principle, so basic to Christian stewardship, to some areas of life.

STEWARDSHIP AND WORSHIP

There are some areas of life in which we neglect to apply the message of stewardship. One of them is "worship." Our text says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To fulfill the physical and material duties of attending church is not enough. Man has a soul that must be fed if it is to live. To place one's body in the pew is not sufficient.

For this reason there must be stewardship in worship—an earnest endeavor to make use of every opportunity for spiritual advancement. There must be an aggressive grasping after the "every word of God," the slightest touch of His presence, the every truth of His Word.

The churches who lose the glory do not do so because of smaller prayer meeting crowds, nor because of fewer people in the congregation on Sundays, nor because of a less dedicated leadership or poorer preaching. The reason rather is due to faulty concept of stewardship at the very heart of religion, in the very sanctuary of God. This comes about when we accept numerical success and a good program as being the essence of the spiritual life. We must not allow our "soul sensitivity" to become so dulled that it cannot distinguish between what is materially satisfying and what is spiritually refreshing.

We must ask ourselves, Are we recognizing God's plan for the service and the power of His Spirit? Are we recognizing in actuality that our need of the church is something deeper than a social need? We have a need of constant feeding on things spiritual.

Man's soul will starve if it is fed only on a conscience salved by attending services three times a week—on certain religious, but material, successes. Man will die spiritually if in his religious tours to church his greatest impressions are materialistic.

Take for example the opportunity for Christian stewardship in time of prayer. Vision the blessing to be received as you partake of the pastor's burden for the sick and needy. Feel the thrill of "spiritual aliveness" as you add your requests to those ascending in the morning prayer. Imagine the blessing as you use each time of prayer as an opportunity for

active participation in communion with God—instead of daydreaming and stargazing.

Stewardship practiced in our services would find folks endeavoring to add to the meeting by sitting up near the front of the sanctuary, by entering into the singing, by sharing their experiences in testimony. Stewardship practiced in our churches would turn congregations from the proverbial bumps on a log into branches of blessings—real fruit-bearing Christians.

For the good steward, the preacher's message is not merely putting in time under the sound of the gospel, but rather an opportunity for soul growth. It will demand effort, concentration, following in the reading of the scripture perhaps, a prayerful consideration of the message. It will mean a thousand daydreams pushed aside. But, oh, the reward when the soul is fed and it finds the rich, full life, living on the "every word" of God! The time has come to realize that stewardship means the right use of opportunities for worship and spiritual advancement. This is seen clearly in the story of Mary and Martha in the tenth chapter of Luke. Stewardship is taking advantage of opportunities; it is investing in the spiritual realm. When will we learn that God wants our hearts in love before He asks our hands in service. Love must precede and empower duty. It is not the bread of dutiful service that nourishes the soul—the soul is stamped with the trade-mark, "Made by Divinity," and only the power of the divine can feed the hungry soul.

The motivating force in the life of the good steward is his love for his Master and his life of service as built around his desire to satisfy the Master. Jesus said: "God is a Spirit: and

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they that worship him must worship him in spirit and in truth." True stewardship must begin with an aggressive commitment to the spiritual qualities in life.

STEWARDSHIP AND THE HOME

Another area neglected by the traditional message on stewardship is the home. But you say: That is one area I do not neglect. I do the best I can for my children; I try to keep them dressed well; we see that they get to the dentist every six months and to the doctor for a checkup once a year; they have had every type of shot to protect them from disease; we try to give them a good and clean home; we have most of the modern conveniences; they'll get a good schooling, and we see they get three good meals a day."

I commend you, my friend; but remember our text: "Man shall not live by bread alone." Have you taken as much care of their souls? Spiritual malnutrition is the cause of most of society's ills. We fill our children's stomachs and starve their souls, till the physical and material desires overrun and completely squelch conscience, good judgment, and even horse sense.

This is the age of prosperity. Youth today have been called "The Luckiest Generation." Because of the depression of the 1930's and the low birth rate during that period, today there are fewer young people between the ages of sixteen and twenty-five than ever before. Thus there is less competition and each has a bigger piece of the nation's economic pie. These are the beneficiaries of the very economic collapse that struck their parents down a quarter-century ago. Youth today have better jobs, more money, bigger homes, nicer clothes, and more leisure time than ever before.

It is well to praise God for prosperity, but God help us if we do not teach men how to live with it. Statistics show that material prosperity and religious piety are not synonymous.

Statisticians, psychiatrists, educators, and judicial authorities of our land place the blame for our juvenile delinquents on the home. Spiritual malnutrition in the home has brought to society an age of materialism, self-centeredness, delinquency, disrespect for parents, and disregard for law and even God. The sacred is profaned on all sides because our generation has largely failed to recognize the eternal principle that man must feed his soul. Stewardship of the sacred must be taken into the home. The only antidote for a cold materialism is a warm religious experience, to come under the influence of every word that proceedeth out of the mouth of God. Such a stewardship in the home will demand a proper relationship to Christ, to your children, to the church.

A PROPER RELATIONSHIP TO GOD

Don't play at religion. You can fool some of the people some of the time, and some of the people all the time, and all the people some of the time, and even all the people all the time—but you can't fool your children any of the time. The test of a vital experience with God is in the home. More young people have been disgusted with religion because of the insincere lives of their parents than we could possibly conceive. Put spiritual things first yourself, and your life will lay claim upon your children. If "Not by Bread Alone" is the motto of your life, it will cause your children to hunger after your spiritual food. And this is the place where you must have a proper spiritual relationship with your family.

A PROPER RELATIONSHIP TO YOUR CHILDREN

As surely as they are fed each day with bread alone, you must daily provide them with the Living Bread. Your children will know God to be only as real as you experience Him together in your family devotions. This reality will grow into a vital experience that will transform the life and build godly character. As your family advances in spiritual things, you will find the strongest tie to God and right living that can be provided. Young people with happy, well-fed souls don't plunder, murder, and steal. The question should be asked of every parent here: Does your daily diet include spiritual food—for yourself and your family?

A PROPER RELATIONSHIP TO YOUR CHURCH

Because of the nature of stewardship, we began with the church and we conclude with the church. It is in man's relation to the church that he realizes the full demands of stewardship. We have been considering stewardship as taking advantage of the spiritual dimensions of life to broaden our vision, heighten our aspirations, and deepen our Christian experience. The church gives man opportunity to teach his family what a Christian society can be like. The Apostles' Creed describes the Church as a community of believers. It is in this spiritual-minded community that young people can be taught to express love and devotion through service and giving. It is natural for man to share. The philosopher John Locke wrote: "Were all the blessings of life bestowed upon one soul and had that soul no one with whom to share his blessings, he would be of all men most miserable." It is the church that

trains our youth in what the Apostle Paul called the "grace" of giving. Giving, for the spiritually minded man, is not a cold, calculated concept of merit and reward—giving must be the expression of thanksgiving and soul satisfaction. The proper attitude toward giving must first be taught in the home and then strengthened by the church.

Christian parent, the attitude you take toward your giving and toward your church will largely influence your children. Train them to tithe and be cheerful givers with your example, for "God loveth a cheerful giver." Do you get the picture? Your stewardship will become the stewardship of your children, and their children. It is your duty to teach them not only to get but to give. Horace Bushnell said: "There is needed one more revival among Christians, a revival of giving—when that revival comes the kingdom will come in a day." Our stewardship becomes evangelism as we train our young people to give.

Our text points out to us that the basis of our stewardship is not any externally imposed demands of the church, but the fact that as spiritual beings we have certain spiritual obligations. When we learn that it is "not by bread alone," but that life is a spiritual stewardship, we are aligning ourselves with His spiritual kingdom and we are obeying the "every word that proceedeth out of the mouth of God." When you catch this vision of stewardship it will not only transform your Christian life but will multiply your usefulness to God's kingdom.

If we go to church in order to keep our religion, if we give only to receive, we are missing the spirit of stewardship. Our church, our homes, and every opportunity should be accepted by the Christian as aids in ad-

vancing the kingdom of God: It is often the case that children like Hattie Wiley, who have not rubbed with life so long that their souls are calloused, can teach us the true meaning of stewardship.

Holiness the Heart of the Scripture

By A. O. Hendricks*

PERFECT LOVE is the only perfection here and now. True holiness or entire sanctification is a work of grace, instantaneously wrought in the heart of a believer by the baptism of the Holy Spirit, administered by Jesus, purifying the heart, making it perfect in love. (Ephesians 1:4; I Thessalonians 4:7-8; John 17:17; Hebrews 12:14.)

Every important doctrine in the Bible has for its end and purpose the perfecting of God's people in love. In I Timothy 1:5 we read; "Now the end [purpose] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." The Jewish law told people what was right, but it lacked the power to make them want to do right; the Holy Spirit came to do that.

The purpose of the Incarnation is set forth in Romans 8:3-4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The twofold purpose of Christ's coming is set forth in I John 3:5, 8 and in Colossians 1:14-22.

The purpose of Christ's revelation of the Father is found in John 17:26: "And I have declared unto them thy name, and will declare it: that the

love wherewith thou hast loved me may be in them, and I in them."

The purpose of the teachings of Christ is set forth in the Sermon on the Mount, recorded in Matthew, chapters five, six, and seven. The key verse is found in Matthew 5:48, where Christ is teaching about love.

The purpose of Christ's prayer, as recorded in the seventeenth chapter of John, clearly sets forth this truth. Here Christ plainly states: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:16-17, 20).

The purpose of the atonement, the shed Blood, is clearly set forth in Hebrews 13:12-13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." In I John 1:7-9 we read: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin [to be cleansed from], we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [inherited sin]." Not one drop

of blood from the Son of God would have been shed on Calvary's cross unless it provided for forgiveness of the sins we have committed, and also the cleansing from the sin we inherited. I John 1:9 clearly sets forth this truth.

The purpose of the gift of the Holy Spirit on the Day of Pentecost is recorded in Acts 15:8-9. "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." Also in Hebrews 10:10, 14-15: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us."

The purpose of Christ's administration as Head of the Church is clearly seen in the following:

THE MINISTRY: In Ephesians 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

THE SCRIPTURES: The Bible, Old and New Testaments. In II Timothy 3:16-17 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

THE SABBATH: In Exodus 31:13 we read, "Speak thou also unto the children of Israel, saying, Verily my sab-

baths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." In Ezekiel 20:12 we read, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

BAPTISM: There are three modes of baptism: sprinkling, pouring, and immersion. In Ezekiel 36:25-26 we read, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Here we have baptism by sprinkling. In Isaiah 44:3 we read, "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Here we have baptism by pouring. In Romans 6:4 we read, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Note, there is not one drop of water in this. Also in Colossians 2:12 we read, "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who hath raised him from the dead." Here we have baptism by immersion, not in water, but in death to sin.

THE SECOND COMING OF CHRIST: In I John 3:2-3 we read: "Beloved, now are we the sons of God, and it doth

*Pasadena, California.

not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Please note that unless you are sanctified you have not realized any-

thing on your keeping of the Sabbath, whether you observe the first or the seventh day of the week. You have not realized on your baptism regardless of the mode you may have observed. The end, object, and purpose of all these things are for the perfecting of God's people in love.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:26

DIVINE ASSISTANCE

IN THE TWENTY-SIXTH verse Paul asserts: "Likewise the Spirit also helpeth our infirmities." The word for "help" is an interesting double compound, found only here and in Luke 10:40. It is the verb *synantilambanomai*. Abbot-Smith suggests the meaning: "take hold with at the side for assistance." Robertson writes: "The Holy Spirit lays hold of our weakness along with (*syn*) us and carries his part of the burden facing us (*anti*) as if two men were carrying a log, one at each end."¹ Bloomfield says that the verb means "lay hold of any weight to be carried, on the opposite side, and so helping a person to shoulder it." He adds: "It of course implies our concurrence with this heavenly aid."² Godet writes: "The verb *synantilambanesthai*, to support, come to the help of, is one of those admirable words easily formed by the Greek language; *lambanesthai* (the middle), to take a burden on oneself; *syn*, with some one; *anti*, in his place; so: to share a

burden with one with the view of easing him."³ Sanday and Headlam give the meaning simply thus: "to take hold of at the side (*anti*) so as to support"; and this sense is further strengthened by the idea of association contained in *syn*.⁴ The Berkeley Version reads: "In a similar way the Spirit joins in to help us in our weakness." The Amplified New Testament has: "So too the (Holy) Spirit comes to our aid and bears us up in our weakness."

All this means that the Holy Spirit takes hold of our burdens with us, helping us day by day to carry our load. To offset our weakness He supplies divine power. As long as we have Him assisting us we need not fall under the sometimes crushing weight of life. But we must also do our part, furnishing faith, obedience, and willingness to work.

DIVINE INTERCESSION

The verb "maketh intercession" is also a double compound—*hyperentugchano*, found only here in the New Testament. Moulton and Milligan say that it "does not seem to occur out-

side early Christian literature."⁵ They give its meaning as "supplicate on behalf of." Robertson writes: "It is a picturesque word of rescue by one who 'happens on' (*entugchanei*) one who is in trouble and 'in his behalf' (*hyper*) pleads 'with unuttered groanings' (instrumental case) or with 'sighs that baffle words' (Denney)."⁶

As this quotation suggests, there are two possible translations of *alaletois*—unuttered or unutterable. The latter is adopted in almost all English translations and is strongly defended by some commentators. Both the Berkeley Version and the Revised Standard Version have "sighs too deep for words." The Amplified New Testament brings out the double meanings of verb, adjective, and noun in its rendering: "The Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterances."

Alford describes beautifully the meaning of this verse. He writes: "The Holy Spirit of God dwells in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations."⁷

That "inexpressible" is the proper meaning here of *alaletois*, Meyer says "is decided by the fact that only the latter sense can be proved by linguistic usage, and it characterizes the depth and fervour of the sighings most directly and forcibly."⁸

Intercessory prayer reaches its deepest depths when it passes beyond the realm of words and becomes a series of groans. Spirit-filled Chris-

tians are familiar with this agony of soul which is the Holy Spirit praying in us. This intercession is "according to the will of God" (v. 27). One of the important ministries of the Spirit is that of aiding us in prayer.

GOD OR THINGS?

Romans 8:28 is one of the favorite promises of all Bible-loving Christians. It has been a comfort to thousands in time of perplexity and test, when everything seemed to be going wrong. Most mature believers could recount numerous instances when this promise has proved to be true.

Probably every reader can quote the first half of the verse from memory: "And we know that all things work together for good to them that love God." But the Revised Standard Version reads: "We know that in everything God works for good with those who love him." Why the difference?

The answer is that in some ancient manuscripts "God" appears twice in this verse—not only as the object of "love" but also as the subject of "works." (The verb is singular, *synergei*; but in Greek this is proper after the neuter plural, "all things," *panta*.)

Is this the correct Greek text? No one can give a dogmatic answer to that question. But the validity of this added reading has been given further support by recent discovery.

When the King James Version was made in 1611 only about a half-dozen manuscripts formed the basis of the text to be translated—as against some forty-five hundred today. In 1628, too late to be used by the King James translators, the great Alexandrian manuscript (from the fifth century) was brought to England. About a hundred years ago the Vatican manuscript (fourth century, and the old-

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¹Grammar, p. 571.
²The Greek Testament, II, 52.

³Romans, p. 320.
⁴Romans, p. 213.

⁵VGT, p. 653.
⁶Word Pictures, IV, 377.
⁷The Greek Testament, II, 397.
⁸Romans, p. 332.

est known to exist) was made available to scholars. Both of these have the added reading, *ho theos*. So does the Sahidic (Egyptian). Origen (third century), the greatest Bible scholar of the Early Church, quotes the verse this way.

Because of these facts Westcott and Hort placed the added *ho theos* in their text, but in brackets. This famous Greek text was published in 1881, the same year as the English Revised Version. Though the revision committee had the use of pre-publication copies of this new text, the added reading was not adopted. Nor did it appear in the American Standard Version of 1901. The Revised Standard Version (1946) has it.

Meanwhile some private modern-speech translations had adopted it. Moffatt (1922) has: "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything." (Goodspeed (1923) makes it still more explicit: "We know that in everything God works with those who love him; whom he has called in accordance with his purpose, to bring about what is good.")

Scholars today have stronger support for adopting this reading than did the two just cited. For in the 1930's the so-called Chester Beatty Papyri were discovered and edited. The most significant find was almost an entire papyrus manuscript of Paul's Epistles from the third century—a hundred years older than Vati-

canus and Sinaiticus, hitherto our oldest Greek manuscripts. And this, called Papyrus 46, has the added *ho theos*.

It is not surprising, then, to find this reading in some recent translations. The Berkeley Version (N.T., 1945) has: "But we know that for those who love God, for those, called in agreement with His purpose, He cooperates in all things for what is good." The amplified New Testament (1958) reads: "We are assured and know that [God being a partner in their labor] all things work together and are fitting into a plan for good to those who love God and are called according to His design and purpose." The reason the additional reading is in brackets is that this new version is based on the Westcott and Hort Greek text, as clearly stated in the Preface.

What should be our position? In 1914 (before the discovery of Papyrus 46) A. T. Robertson said the reading was "more than doubtful."⁹ But in 1931 he commented about *ho theos* as the subject of *synergei*: "That is the idea anyhow. It is God who makes 'all things work together' in our lives 'for good.'"¹⁰ That is certainly what the passage teaches. Whether or not the original Greek text specifically stated it, we know that God is the acting Subject who controls all things for our good.

⁹Grammar, p. 477.
¹⁰Word Pictures, IV, 377.

"He who's fondest dreams, ambitions, and goals of life have been providentially thwarted may yet have peace; for all these desires (and even more) may be realized through his children! And that surely not by acts of imposition or supposition, but by instruction, inspiration, and supplication."

—Lowell W. Coey

The Preacher's Magazine

"And There Was a Great Calm"

By E. Wayne Stahl*

I WAS CONCLUDING my call on the lady lying on the hospital bed a few days after she had undergone a major operation. She did not belong to the church I attended but was a member of one of the other denominations in the city. One of her friends had requested that I, as a minister, see her. This I was happy to do.

She received me appreciatively. After talking with her for a short time, giving her some scripture portions, and praying with her, I was about to leave. Then she made this request.

"Please go over and speak to that patient in the bed in the corner," pointing to a bed diagonally across the four-patient ward from the one which she occupied.

I crossed the room and found a middle-aged patient in a pitiable state. She could be classified at first glance as a nervous wreck. I introduced myself and with a heart of compassion spoke words which I trusted would be of strength and consolation. As I stood there she confessed that she was afraid that she was going to lose her mind. My heart went out to her that I might help her find the peace of God.

In His strength I sought to show her that Jesus was the Lover of her soul and that she could fly to Him while the "nearer waters" of affliction were rolling around her and "the tempest" was at its height.

I recall saying to her, "Jesus is

nearer to you this moment than any friend can be."

Fervently I prayed with this troubled soul and then I bade her good-by. Before leaving I gave her a Gospel of John.

For days this lady was on my mind and in my prayers. God made my heart a fountain of sympathy and concern as I thought of her.

Only recently I received a report. And a wonderful report it was! I learned that a friend of the patient I went that day to see had called on her when she was convalescing at home. The story she related was an ample reward for my few minutes of interest that day.

"For days the lady to whom I directed Mr. Stahl had been a severe distraction to the other three of us in the ward. Her continual babbling and exclamations of anguish kept us from sleeping at night and were disturbing during the day. While she was somewhat aware of this, she could seemingly not help herself in her nervous condition.

"I don't know what it was that Mr. Stahl did for her, or what it was that he said to her, but after his call she calmed down and gave no more disturbance. She was as quiet as we could have wished."

But it was nothing whatever that I had achieved in myself. It was simply the power of the One who can quell storms. It was the Lord Jesus, the Mighty One, who spoke one day to the wind-tossed lake and commanded it to be still. The record tells us that "there was a great calm." It was a

*Lowell, Massachusetts.

February, 1960

similar touch that He gave that distressed, tension-wrought soul that day in the hospital which brought

quiet to her agitated spirit. Thank God, such help is available as we minister to the needy around us.

Books Are People, Wise and Good

By J. Kenneth Grider*

(Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri)

PROFESSOR JOHN FAULKNER of Methodist's Drew University loved his books. They were stacked ceiling high against all the walls in the large library room of his home on the campus. Armloads of them he brought home from bookshops in nearby New York City. A next-door neighbor, wife of another professor, used to see him sneak them into his house—for Mrs. Faulkner thought he already had plenty. He would hide them in a hedge, go into the house to make sure all was clear, then get them and shelve them. And there were not always shelves for them. Chairs sufficed, and the floor.

As Dr. Faulkner neared death he asked to have his bed put into his library, which was done. The day before he passed away he told a faculty wife: "I don't mind dying, but I hate to leave all these wonderful books."

Dr. Faulkner loved even the rather extraneous details about books. Of course, he knew their dates of publication and their publishers. He knew even the various editions of particular volumes. Drew's caretaker was once called to the Faulkner home to fix a furnace and found the professor in his basement, inspecting the surface

of the ailing furnace. The famous scholar said he was looking for its publication date!

Books on his mind, he took his wife to a faculty gathering at a campus home and asked to be excused that he might do some reading. Hours later he called a friend, asking if the friend knew of his wife's whereabouts, not realizing he had taken her to the affair.

Liking to read to such extent himself, he thought the Lord in heaven must surely read also. In class he once prayed, "O Lord, as You must have read in the *Times* this morning, the world is in a terrible mess . . ."

Dr. Faulkner might have been an extremist on books. He certainly was, if what one of his colleagues tells is true—and that colleague says it actually happened. As a young man pastoring in Wyoming he read so much he hardly gave any time to sociabilities with his parishioners—or with his own family. Told of his too great absorption with books, he was sure he should be more fraternizing. So when he met a lad on the street one morning he asked, "How is your mother keeping, Sonny?" To which the little fellow replied, "Aw, stop your kidding, Dad."

That professor of church history saw what books really are. They are

people, real people. Wise people and good. People who speak only when they are asked to talk and who are willing to sit for months and years without intruding upon your time unless their word is needed. They sit self-effacingly wherever you suggest, never grumble about their neighbors, never complain of overcrowded conditions.

Their needs are few: an infrequent dusting, a bit of Scotch tape if their backs have been overworked or mistreated, an altogether new dress if perchance they have worn themselves out for you.

You can pencil arrows and long lines and brackets on them right as they talk with you, and they never flinch. You can even doodle on them as you think over what they have said. They don't mind. For they never think of themselves. They seek only to communicate to you what you need in mind and soul and heart.

You sometimes fuss about what they say to you. You fuss because

what they say is too hard for you or because deep down you see it quite otherwise. But what they say, they say. No retracting after you disagree, for theirs is an unvarying integrity. They say it once for you, and twice if you will listen again, but without changing to suit you. That is hard for you to take, but you accept it from people who are too solid to be men pleasers. And often you are thereby deepened in your devotedness, broadened in your sympathies, heightened in your capabilities.

If books are all this—and they are—then they are more to be desired than our era's many fine things. For the two fins you would get with a trade-in on the newest car model, for example, you could invite hundreds of folk wise and good into your home or office, there to serve you long after fins will be unfashionable. If books are all this—and they are—then time to spend with them is more to be desired than time to spend with trivia of this sort and that. One may be a Faulkner or a fool—as he chooses.

MY BEST FROM JOHN WESLEY

Wesley's Message Unchanged

"What, then, is that holiness which is the true 'wedding garment,' the only qualification for glory? In a word, holiness is the having the mind that was in Christ; and the 'walking as Christ walked.'"

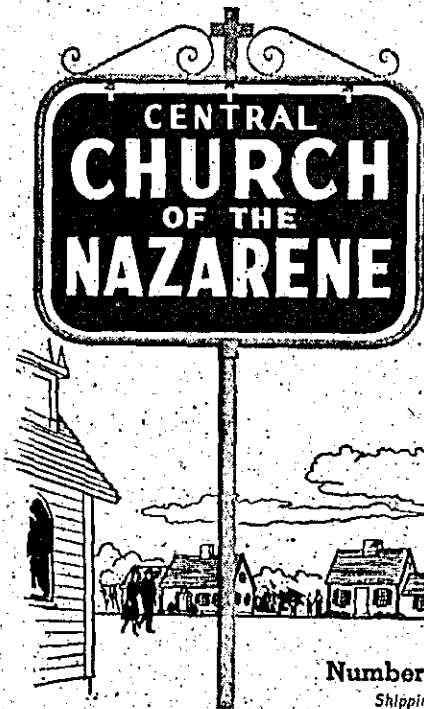
"Such has been my judgment for threescore years, without any material alteration. . . . I am now on the borders of the grave; but by the grace of God, I still witness the same confession. Indeed, some have supposed, that when I began to declare: 'By grace ye are saved by faith,' I retracted what I had before maintained: 'Without holiness no man shall see the Lord.' But it is an entire mistake. These Scriptures well consist with each other: the meaning of the former being plainly this, By faith we are saved from sin, and made holy. The imagination, that faith supersedes holiness, is the marrow of Antinomianism."

John Wesley, Works, Vol. VII, Sermon CXX, "The Wedding Garment," pp. 316-17, March 26, 1790.

—CONTRIBUTED BY L. B. MATHEWS
Columbia, Tennessee

*Professor, Nazarene Theological Seminary.

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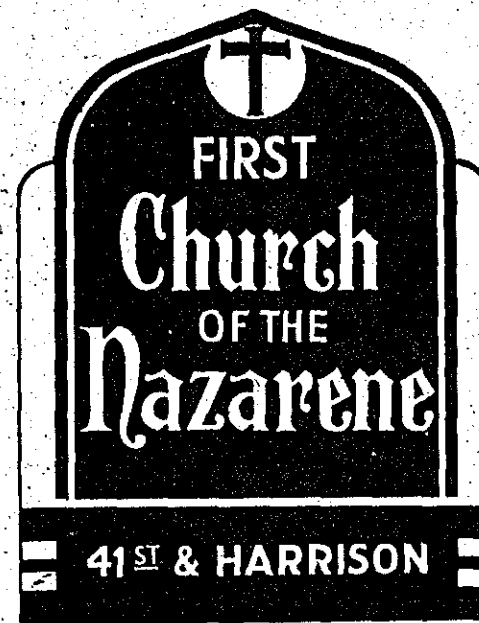
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"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

THE MOON WAS RIDING high; the stars were scatter-pinned on the blue velvet of the night. A cool breeze tripped over the campus of Bethany-Peniel College touching the faces of the couple who stood in the night, enthralled with the beauty and magic of love.

The boy whispered, "Do you love me—enough to be my wife?"

She caught her breath sharply. "I—let me talk with God about it before—before I answer that question." She looked up at the tall young boy earnestly. "Harold, I know that God has called you to be a preacher. I—I feel that no girl should consider being the wife of a minister until she has prayed about it."

A few days later she had her answer from above. With her eyes betraying the depth of her love, she whispered, "I'm ready to go with you anywhere God wants you to go."

Soon she became Mrs. Harold Morris and went with her preacher to a small church in New Mexico to live in two very tiny rooms in the rear of the building equipped with only the barest furnishings and to receive the stupendous salary of forty dollars per month. But because she knew God's plan and was in harmony with it, the two found happiness radiant and splendid beyond their wildest dreams.

Ruth Morris gave of herself unstint-

ingly to advance the kingdom of God in her role as parsonage queen. She taught classes of every age when needed, supervised departments, directed the choir, played the piano and organ, directed plays and cantatas, worked actively in every phase of missionary work. She is currently N.F.M.S. president of the New Mexico District.

The boy whom Ruth agreed to follow wherever God led is now pastor of El Paso, Texas, First Church. That night in Bethany-Peniel College he believed she would be the ideal pastor's wife. Through the years he has found proof of his belief. Recently he wrote of her:

"Ruth is the ideal minister's wife for many reasons. First, she tries to keep the parsonage clean and in order, so that the pastor or church members will never be embarrassed by its appearance. She is so persistent about it that I have told her if the house would catch fire she would wash the dishes before running to safety.

"Second—she knows when to speak and when to keep quiet. She never tries to be the pastor, yet she is willing and ready to counsel as the minister's wife. She doesn't sit at the phone by the hour and listen to or spread gossip. Many times I have come home at the close of a busy day to share some of the burdens of our members with her in full con-

fidence that she would never repeat them.

"Third—the Lord has given Ruth many outstanding talents. She enjoys serving her Christ in every way possible, but her consecration is so complete that she gladly takes a back seat when a layman can perform the task. She is willing and glad to do anything that others cannot or will not do. But as soon as she can train someone for the job, she quickly slips out of sight and rejoices as the other person gets the credit.

"Fourth—most important of all, she loves her Christ supremely. No one has ever doubted her sincerity. When the church extended to us a unanimous recall for three years, giving us the privilege to serve the same church for twenty years, I felt that it was a vote of confidence for the 'Queen of the Parsonage!'"

ROYAL COOKBOOK

February is the month of love, and this pie makes a wonderful expression of your love for the man you married—or for your most important guests. Though exotic and delectable, it is quite simple. My husband baked one for our district superintendent recently. Even a preacher can cook—sometimes! This is called "Angel Food Pie."

Place in a bowl 1 cup flour, 2 tbsp. brown sugar, ½ cup melted butter, and ½ cup chopped pecan meats. Mix and bake until done. When baked, crumble up and put into pie shell.

Place in pan 1 cup sugar, 2 tbsp. cornstarch, 2 cups water, 1 tsp. vanilla. Cook together. Slowly pour hot mixture over two well-beaten egg whites and beat while pouring. When all is poured, put into pie shell. Cool.

Whip 1 pint whipping cream and sweeten to taste. Place on top of pie filling. Sprinkle pecan crumbs on top and chill to firmness.

February, 1960

OVER TEACUPS

Dealing with the matter of the importance of the attitude of the minister's wife in the success of the minister, we are continuing the paper written by Mrs. James Tucker of Butler, Indiana, which we have been featuring in the last two issues.

"The matter of criticism is a situation in which the wife must be very tactful if she expects her husband to be the success he should be. There are two kinds of criticism—constructive and destructive. Constructive, when given wisely, is very helpful. The destructive is the type we must guard against. It is so easy to give destructive criticism that many times things can be said without realizing the harm that is being done by them. The wife who is constantly tearing messages to pieces by saying the grammar was wrong, or her husband used the wrong tone of voice, or his gesture or posture was not as it should have been, will find that in most cases she is doing things that will start his downfall instead of his success.

"When a compliment can be given, it is our duty to give it. I have heard some of our ministers say: 'Had it not been for the encouragement of my wife, I'd never have preached another sermon.' I think that giving a compliment or suggestive ideas is far better and will be more appreciated than criticism. Unless a minister is given some measure of appreciation, how can he have the courage to keep going? Remember, more can be done through prayer than criticism at any time."

BOOKSHELF WITH LACE

"More things are wrought by prayer than this world dreams of." In the parsonage, prayer must be the central element of life. Paul S. Rees's book *Prayer and Life's Highest* is an

(75) 27

*Pastor's wife, Amarillo, Texas.

inspiring study of the prayers of Paul the Apostle. Reading this stimulating book will enrich your prayer life abundantly. (\$2.00, at the Nazarene Publishing House.)

THE KING'S HOUSE

If curtains are a problem in your "palace," have you discovered the wonderful adaptability sheets have for this problem? You may drape them, hang them straight, tie them back, ruffle the edges and trim with rickrack, moss fringe, eyelet embroidery, ball fringe, or whatever is your fancy. A matching box-pleated dust ruffle and dressing table skirt enhances the beauty of your curtains. A slim decorating budget can be stretched glamorously in this way with a little ingenuity and effort.

HEART TALK

I would like to share a letter with you which came to me recently from the Cape Verde Islands.

"Dear Mrs. 'Queen of the Parsonage,'"

"I have enjoyed every one of your contributions to the *Preacher's Magazine* and was caught with my mouth watering after reading your latest recipe for cookies. I wondered, though, if in your 'Over Teacups' column, you couldn't answer this question for me: 'How do

you make these quick, cool, delicious cookies in a land where there are no sticks of butter, no fresh milk, no white sugar, no pecans, and no shredded coconuts?' This leaves me only with the oatmeal, cocoa, and vanilla. Do you suppose this might at least make an interesting breakfast dish—for a variation? Chocolate and vanilla-flavored oatmeal—every Sunday morning???"

And then Elton Wood went on to say that, though the cookies mentioned in the August issue of this magazine sounded wonderful, he realized that I certainly wasn't "slanting" my writing for Cape Verde preachers' wives. Though I grinned at the teasing of my redheaded missionary brother, I felt the sting of tears. Sometimes the skimping and saving and "making-do" of the parsonage seems hard and trying and even perhaps a little unfair. But all of the blessings which we take for granted are unnoticed. Fresh milk and a stick of butter are as common to us as breathing. But what about those who do without even these necessities in order to spread the gospel of Christ? Oh, may we understand all of our blessings—and uphold with our prayers and offerings those who have denied themselves that others might know Him!

BROTHERHOOD

When an Indian Brahmin, having turned to Christ but having retained nevertheless a feeling of superiority over certain people, was in a crowded bus when it overturned, he suddenly discovered that his life was bound up with the lives of others. His comfortable smugness having been reduced to nonsense, he was ready to be brotherly toward any man. Later he remarked with a smile, "It took a wreck to remake me."

—PAUL S. REES in *"The Adequate Man"* (Fleming H. Revell Company)

Professionalism in Evangelism

By Mel-Thomas Rothwell*

CAST BALEFULLY over the revival perspective of evangelical Christianity is the shadow of a sardonic foe of Christian principle and process.

Every sincere Christian worker is distressed by its presence and practices, and yet like a phantom it evades clear identification. Like a pall it hangs over the field of evangelistic activity and all intensive occupations of soul winning, pervading and perverting the methods of soul rescue.

For want of a better title we shall call it professionalism. But at once this ascription raises a question as to artful soul winning in contrast to amateurism. Devoted, experienced pastors are apprehensive regarding the revival program of the fundamental movement owing to the increasing threat of spurious means and devices employed by evangelists and revival workers. Impulsively, and in some instances accurately, such practices are dubbed professionalism. Inasmuch as the term professional can be applied to legitimate skills as well as spurious ones, a definitive meaning must be given to the word which will properly classify it in the light of the forthcoming discussion.

Hence, professionalism in evangelism here is denominated as an expedient of human art replacing the divine process, an attempt to obtain spiritual results by man-made innovations and methods. But we need to know, before we can approach the

subject fairly, what relation, if any, professional art has to evangelism. Herein by professionalism is not meant the pursuit of an occupation as a calling and livelihood, nor an established and experienced performance of skills as against the ineptness of the learner or the apprentice.

Therefore the application of art to evangelism to sharpen its insights and enhance its methods is not a mark of objectionable professionalism, though some may not be able to distinguish clearly any real difference. Experience of many years in this type of soul winning teaches the man of God effective techniques and gives him a depth of insight into the problems of his work. That an evangelist develops from an awkward amateur to an effective, artful soul winner is to his credit. But when an evangelist resorts to mere human techniques and calculated psychological trickery, void of love and true Christian compassion for men's souls, to "put over" evangelistic emphasis he is a professional of the objectionable sort.

The methods of the professional evangelist are a series of useful techniques directed to get action where genuine spiritual motivation is absent. What is handy, adaptable, is pragmatically applied; it's good if it works. Consequently, many a harmful stratagem, artifice, or ruse creeps into the soul-winning conduct, replacing the function of the Holy

*Professor, Bethany Nazarene College.

Spirit and reducing revival efforts to mere human machination. The damage to the evangelical emphasis of the church, and to personality, is incalculable.

This deviation began within the lifetime of present mature Christian workers. It began when quantity rather than quality was stressed. Altars had to be filled at all cost, and the evangelist who could precipitate the crisis which would flood the altars was most in demand. Inasmuch as he could produce the desired effect, his evangelistic slate filled rapidly and he was secure for years; but the revivalist who did not resort to the new techniques not only encountered real difficulty in building his slate but frequently was idle, his services unsolicited. Many sincere evangelists yielded to the lure of success, some perhaps forced into the new way in order to survive; and since success rating was occupationally related to the numbers an evangelist could get to the altar, others went all out, seizing any and all schemes to get results. There were undoubtedly those who believed sincerely in the worth of their methods, never questioning so long as the semblance of revival prevailed. But the exhausted nerve energy, which made each succeeding crisis more difficult, the disturbed psychology, and the vain repetition of seekers troubled the minds of thoughtful, wise soul winners, who realized that a day of accounting was inevitable.

A distraught pastor told me that in a ten-day revival there were 275 seekers at the altar, but the first prayer meeting after the "revival" failed to reveal a semblance of the apparent "Pentecost." To him, and for his church, the expensive campaign had been a farce. Perhaps worse than worthless, for unless a positive phase accompanies and follows a re-

vival, an actual dangerous subsidence and depreciation may result, lowering the level of the vital, dynamic life of the church.

Inasmuch as indefinite factors pervade all religious activity, it is not easy to point out with certainty professional traits in evangelism; and should the marks of professionalism be clearly identified, a second indefinite factor enters the scene—motive. It is possible that a scrupulous, true-hearted evangelist might employ professionally marked methods and fall under the heavy blows of ministerial, or even public censure. In plain terms, it is not always possible to differentiate between the genuine and the spurious worker even though the methods may be carefully labeled.

Notwithstanding the risk of confusion, the writer will designate several of the most common traits of the professional.

For instance, an undue play on sentiment, an emotional appeal to human softness instead of calling out the best and noblest in the human heart. Example: Holding up the half dollar the dead baby cut its teeth on, thereby releasing a flood of tears and seekers. A second trait is seen in subtle psychological trickery, some crafty plot which stimulates but confuses the seeker. A favorite used by an evangelist was a week-long build-up, telling the people that the Holy Ghost was to be present at noon Sunday. As the zero-moment drew nigh, he held his watch out, counting off the seconds as in the breathless moments before moon-missile firing. Then at the exact stroke of twelve he would bring his arm down with a flourish and announce, "The Holy Ghost is here; hurry to receive Him." The altars were generally crowded with seekers.

The third technique which has merit if carefully used, but great de-

merit if overworked, is the fear technique. This consists of telling hair-raising horror tales, each more eerie and terrifying than the former, until the listeners are frightened out of their wits and rush headlong to an altar. It is the use of the goad instead of milk and honey. Experiences true to life need to be told to relate the listener vitally to the message, and many of life's experiences are frightening. There is no point in shielding the sinner from the impact of real life with its fears, risks, and quivering reality; but to resort to series of horror tales for effect without an ounce of gospel is at the best superficial and at the worst professional.

Glamour is a professional stand-by: dazzling lights, sensational advertising, announcing catchy but meaningless subjects, turning revival activity into the category of a county fair. Anything to attract the curious is used, any bewitching scheme to get results. Such subjects as "The United States in Prophecy" draws the crowds, but there is more glamour than truth embodied in the process. Now the most glamorous of all, healing and prosperity—everybody can be healed; everybody can be well fixed.

Another trait of professionalism is advantageous strategy. By this is meant all useful legerdemain which precipitates crisis results. The helpless revival-goer is subjected to a variety of hanky-panky, a slang term applied by the British to trickery and sharp practices. The converts are trapped by one device or another: everybody stand up; now the saved and sanctified sit down. The bewildered and embarrassed "convert" trudges out to the altar, not because he experiences a real surrender of his will, but because of the psychological pressure and uncomfortable chagrin.

Finally, let us group a number of scattered methods under the heading

of sympathy-response. This is similar to sentiment, except that sentiment refers to human softness or weakness, whereas sympathy involves human relations associated with personal concern. For instance, Christians are urged to "come and put your son's picture on the altar," or "touch the altar and mention the name of a loved one," or "open your Bible on the altar to a promise." This simple, and sincere, practice often has more superstition than faith in it, and instead of provoking human sentiment it seeks to find a sentimental strain in God. Other approaches include a strong emotional play on mother, tragedy, heroism, and the dead. Even though both sentiment and sympathy are frequently and necessarily contained in appeal and decision, and there is a time when sympathy may unlock the heart's door of the resisting sinner or backslider, when these normally legitimate human traits are overworked, the procedure smacks of professionalism.

As the final statement indicates, I repeat, many times a clear distinction between logically inferable and acceptable principles of soul winning and the unsavory practices of professionalism is discerned with difficulty. But there is a genuine difference, and as yoemen of Christ we should strive earnestly to attain it, and then to maintain it.

With hesitancy I approach the second phase of this discussion: how to avoid professionalism. There are, however, several suggestions which have emerged from the foregoing study:

1. Stop placing the emphasis on numbers at the altar as a criterion of a successful revival. Sane pastors know that a cataloguing of noses at the altar rail may not add anything to the church's spiritual uplift and growth. Notwithstanding, this is not

an excuse to neglect the altar and fail to bring the people to a decision, which is the evangelist's function.

2. Eliminate evangelists who constantly resort to professional tactics.

3. Call and encourage the evangelist who has a divine sense of his calling, who is a soul-burdened soul winner and not a professional lecturer.

4. Promote a church-wide re-evaluation of what revival is and what it ought to do. The spectacular mass evangelism of the present period has distorted the concept of revival on the local church level.

5. A spiritual bearing and burden in the local church which will make professional devices and innovations unnecessary and sensibly out of place.

In conclusion, thankfully, this consideration of our need does not imply a personal loss of faith, in our many, many godly, devoted evangelists, nor does it indicate a widespread dissatisfaction with their work. But by experience and report I have been confronted with abuses which should be corrected if our garments are washed white in the blood of the Lamb.

On Judging Our Ministry

By a Concerned Pastor

HOW MANY TIMES have we heard this statement, "He has a big church," or, "He is going big guns; look at that Sunday school!" But is this always a fair picture? Is it fair to grade a man's ministry on this alone?

I am not writing this article by way of an apology or to make excuses for a man not having a good, big Sunday school and church in the field that is rich in unchurched folk and a place where he should by every right show good progress in his church.

I do not regret personally that it has been my lot during my ministry to have been either in home mission churches or in small towns, with their limitations. For the last four and one-half years my ministry has been in a small town with a small population and with little growth. I knew when I accepted this church that there would perhaps be a limit to what

could be done so far as numbers are concerned, for such is the pattern when the population is limited. But we came here because we felt it was God's will and that He would have us come, and He has blessed accordingly.

When we came we had 68 members dead and alive on the books of a twenty-seven-year-old church, and by actual count (I took a census) we had 1,580 folk in our town. Nearly four hundred of these were colored, leaving around twelve hundred to support the seven churches in and around our community.

This is probably quite typical of our small towns and their church situations. Our budgets were small; in fact the church could not pay them, even though they were not large. Our District Budget was \$200; our Home Mission Budget was \$150; and our General Budget was \$250. Four and

one-half years ago we raised a total of \$7,100 for all purposes.

Numbers do count, but often they do not show a true picture of the church program or of a man's ministry. At present our Sunday school is averaging a little over one hundred. With practically the same group of folk we have now increased our budgets as follows: \$425 district, \$325 home missions, and for General Budget this year over \$1,000. Our total raised for all purposes last year was \$10,500. We may not be large in numbers but, God willing, we are going to try to get the best of what we have and harness every avenue of help we can.

When we say then that a man has a small church or Sunday school we ought by all means ask what he is doing with what he has. We can have a comparatively small church and still be doing a big job for the Lord and the church.

If we organize and get our people to see the picture of our whole church, they will help and give and work, and at the same time the church will grow more spiritual, and the people will be happier in the work of the Lord. They will not be

discouraged even though they may be smaller than a neighbor.

It is unfair for us to judge a man by the number he has in Sunday school or even by the salary he receives, which is often out of proportion to his general and district apportionments and his other financial responsibilities.

A man's good should be based on his love for God, his burden for souls, his care for his people, his cooperation with the district and the general church, and his ability to get his people to work and see the whole picture of the church.

Just for the record I would like to have a "big" Sunday school and I say, Thank God for those who have them, for each number represents a soul. But it takes a long time to make a man a good Christian and even longer sometimes to make him a good church member.

Brethren, this pastor has pointed up a nagging problem in our ministerial and church relationships. Let's be careful how we judge each other's ministry by any standard of measurement.—EDITOR

CHRIST'S POWER

In Shakespeare's "King Lear" the king had been exiled on the heath, dethroned by his daughters. He was alone and without authority and money. An old general came to King Lear and offered his service. The king could not believe it and asked why he would want to serve one who had nothing. The general answered, "Sir, I perceive that in thy countenance which I fain would call master."

Men who have taken a good look into the face of that strange man on Calvary's cross cannot help but call Him Master. He has a power that pulls men to Him.

—JOHN R. BROKHOFF in "This Is Life" (Fleming H. Revell Company)

Elijah the Fiery Preacher

By Ira E. Fowler*

TEXT: II Kings 1:10

Elijah was a prophet, and a prophet was one who had been called by God to serve as God's mouthpiece. Elijah wasn't called by man to give out the word of the Lord. He didn't decide to be a preacher. In fact, it wasn't a tenderhearted grandmother or mother that decided that little Elijah would make a fine minister of God. No, Elijah was a man called by God to do a job, and that job was to act as God's mouthpiece.

Elijah never did get around to pastoring a beautiful new church in the heart of beautiful and historic old Jerusalem. He never received much salary—but he did get to preach the thundering message of the eternal God to kings and queens, to generals and captains. And when Elijah preached and talked about Jehovah, something always happened. Elijah never had a dry meeting. He never had a meeting that folks just went home and forgot! No, sir, they always remembered that meeting where Elijah, the man of fire, had been the preacher.

Some preachers might be forgotten with their "pretty" little sermons. Their "rose water" smelled nice while it was being sprinkled but it was soon forgotten when the meeting was over. Not so with "the prophet of fire" who had been called of God. He had a trade-mark. It followed Elijah wherever he went to preach. His trade-mark was fire! It seemed as if Elijah just couldn't get by without the fire of the Lord. Wherever he

went, there just had to be some heavenly fire. Nothing made Elijah feel like heading for the "juniper tree" so much as to discover that it was a "bit cold" in his vineyard and no fire falling from heaven. This spiritual warrior with a girdle of leather about his loins might pray and preach until the heavens were shut tight and no rain came upon the earth or he might preach and pray until heaven gave forth its rain and the land was flooded with refreshing water, but water wasn't Elijah's trade-mark at all. Fire was more to his liking.

Big names didn't put the fire out in Elijah's ministry. Men and women of high estate might pour cold water on some meetings, but not where Elijah was the preacher. No matter if King Ahab and his godless Queen Jezebel were in the congregation or the great King Ahaziah of Samaria with his captains of fifties, Elijah kept his shoulders back and his head high and preached! His faith in God and his preaching from God kept things so red-hot that wicked Ahab cried, "I hate him," and prideful old Jezebel shouted, "I'll have your head by this time tomorrow," and the captain of Ahaziah's fifty fell on his knees and wept, "O man of God, let my life and the life of these thy fifty servants be precious in thy sight."

Well, this is what Elijah was preaching for anyway. His fiery ministry was to bring men to repentance, and when they repented the great prophet rejoiced. But Elijah knew that no preacher could make much headway getting folks to repent of

their sins unless the preacher had some heavenly fire to demonstrate God's message with. Cold preaching handed out with kid gloves just wasn't a part of Elijah's stock.

Elijah kept his trade-mark until his last day of earthly ministry. Old age didn't cool off this mouthpiece of God. This preacher had lived in the midst of heavenly fire all of his life

and it was only fitting that the last picture we see of him he is sitting on the front seat of a chariot of fire, with an angel of fire driving, and horses of fire pulling the heavenly chariot toward the eternal city of God.

Grant, dear Lord, that the mantle of this fiery preacher may fall upon me!

The Fine Art of Christian Stewardship

THE PRACTICE of Christian stewardship is a fine art. It cannot be solved by the complete renunciation of the ownership of material possessions. It can only be solved as Christians use their possessions in a way that is Christian. And there is no simple rule which can guide the Christian in the best use of his possessions. The art of Christian stewardship requires a fine sense of balance and proportion. It roots in the whole Christian understanding of the meaning and purpose of life. It involves the spending of money to provide for our own necessities and for the needs of those who are dependent upon us. It involves a reasonable provision for the hazards of life—for sickness, unemployment, old age. It involves the wise use of money for the enrichment of life in terms of education and culture. In many cases a man increases his capacity to serve as he himself seeks for educational, cultural, and spiritual enrichment. Christian stewardship involves a sense of proportion between what we spend on ourselves and what we give to the causes of the Kingdom. It involves also a sense of proportion

between the more immediate ministry to human needs and the great constructive tasks which ultimately strike at the heart of human need. Christian stewardship requires also a sense of values, a sense of proportion and balance between things temporal and things eternal. It will always be true that one of the most difficult tasks facing a Christian will be to be a Christian in his use of his money, to hold in a true balance the various demands made upon him, and to render a stewardship of his possessions which will be pleasing to God. Christian stewardship is an art. It is a difficult art to master. But those who master this art will find that they receive full compensation when they stand in the presence of their Lord and receive His, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matthew 25:23).

—Stewardship in the New Testament Church
HOLMES ROLSTON

*Pastor, Parkersburg, West Virginia.

SERMON WORKSHOP

Contributed by Nelson G. Mink

SHORT LESSONS:

Bessie said to her aunt: "Don't you wish churches were like stores, and would give us back change?"

Said the personal worker: "But you owe God a larger debt than anybody else, Uncle Henry." "That's true," he said, "but He aint pushing Me."

A starving man on an island found a package—only diamonds.

Asked how he grew old so gracefully, one man replied, "I give all my time to it."

—ANONYMOUS

TO HIS SATISFACTION

A tobacco company sent packs of cigarettes to high school boys accompanied with this explanation: "We are sending you a pack of our finest cigarettes. We hope you will use them to your satisfaction and want more." One of the boys wrote back: "I received the cigarettes and am satisfied. I steeped them in a quart of water and sprayed our bug-infested roses with them. Every bug died. These cigarettes sure are good poison."

—Selected

ARE YOU BUSIER THAN THE PRESIDENT?

Many people today are saying, "I would like to go to church, but I am too busy." Those who make such statements are actually busier than the President of the United States. According to Paul Harvey, Mr. Eisenhower attends church every Sunday; and if he is out of town, his wife or secretary telephones the pastor explaining his absence. With the grave responsibilities for this nation, he feels that he must be in the house of God for worship every Sunday.

—A. C. MCKENZIE in Bethlehem bulletin

*Pastor, Connell, Washington.

WORN TROUSERS

Two ministers' wives were in conversation, and while they talked they sewed. Said one of the ladies: "I don't know what we are going to do in our church; there seems to be no life. My husband spends hours preparing his sermons but the people don't come to hear him. His salary is way behind, the interest on the mortgage is far in arrears, and we are discouraged."

"It's not like that in our church," the wife of the other pastor replied. "The pews are filled every Sunday, and on Wednesday night too. My husband gets joy out of visiting his people and praying with them. We have added three new missionaries to our responsibilities this year. God is blessing us abundantly in every way."

Each of these ladies was mending her husband's trousers—the former was working on the seat; the latter, the knees.

—American Journal of Holiness

SENTENCE SERMONS

"Hammering hardens steel, but crumbles putty. Can you take it?"

"It did not take the Lord long to get His people out of Egypt, but it took forty years to get Egypt out of them."

"God blessed the Sabbath day and hallowed it—rainy ones too!"

"The man who expects to get to heaven should study the route that will get him there."

—Gathered by the way

SOMETHING TO THINK ABOUT

Gettysburg Address 266 words

Ten Commandments 297 words

Declaration of

Independence 300 words

O.P.S. order reducing

price of cabbage 26,911 words

The Preacher's Magazine

FOOD for MIND and HEART

By the Editor

ADVERTISING

The man who whispers down a well about the goods he has to sell doesn't get the silver dollars like the man who climbs a tree and hollers!

—Sunshine

BUD ROBINSON ONCE SAID:

I have had folks make fun of me for not using good grammar, when the only way they had their names in the country paper was when their fathers paid them out of a scrape. I've had preachers at times make fun of my English, when the only tears shed under their ministry were the tears of babies crying for water. My brother, if I were you and couldn't tree a possum, I wouldn't kill the dog who could.

I have heard people say, "I believe in holiness, but I don't believe in sanctification." They are like the old woman who loved mutton, but couldn't stand sheep. She felt like she was getting wool in her teeth.

From Sunshine and Smiles

TROUBLES

It's the water inside the ship that sinks it.

—Chicago Crusader

LIFE

You cannot control the length of your life, but you can control its breadth, depth, and height.

—Sunshine

SPEECH

Three hints on speechmaking: Be sincere, be brief, be seated.

—Sunshine

To be late reveals your character, to be absent reveals your spirituality,—
THURL MANN.

February, 1960

SMALL SALARY

Living on a small income wouldn't be so hard to do, if it weren't for the effort to keep it a secret.

—Sunshine

REPUTATION

A good name, like good will, is attained by many good actions, and may be lost by one bad one.

—Sunshine

STUPIDITY

Most of our troubles are caused by too much bone in the head and not enough in the back.

—Sunshine

DISPOSITION

The leopard cannot change his spots, and even if he did, the transformation would not change his disposition.

—Chicago Crusader

ADVICE

By accepting good advice, you are increasing your own ability.

—Sunshine

FRIENDLINESS

Folks who find the church cold usually sit on the back seat near the door.

—Chicago Crusader

ROOM AT THE TOP

Those at the top have reached their positions by tackling uphill jobs.

—Sunshine

VISION

Progress begins with getting a clear view of the obstacles.

—Sunshine

SELF

Self-confidence exemplifies moral courage; egotism is a cloak for moral cowardice.

—Sunshine

PUNGENT THOUGHTS

"Its risky when the devil is driving.
"Lessons learned in the cradle last
to the grave.
"Some Christians are dying of spiritual
diabetes—too much sugar.
"Never doubt in the dark what you've
believed in the light.
"There are a good many fathers who
tie up the hound at night, but let their
boys run loose.
"God sometimes puts us in the dark
to prove that He is still the light."

SUNDAY SCHOOL EVANGELISM

The pastor will find it helpful and
fruitful if he will teach his officers and
teachers books on evangelism. He needs
frequent and intimate contacts with his
officers and teachers about evangelism.
He will need to plan and pray with
them for the realization of the primal
aim of the Sunday school. Other calls,
no matter how attractive, will not tempt
the pastor to postpone and neglect the
serious business of training his officers
and teachers in the work of evangelism.

—J. N. BARNETTE

PREJUDICE

Prejudice limits the boundaries of clear
thinking.

—Sunshine

WEALTH

There are two ways of being rich. One
is to have all you want, the other is to
be satisfied with what you've got.

—Sunshine

MEN AND JOBS

The need of a good job for every man
is no greater than the need of a good
man for every job.

—Sunshine

RUTS

The toughest form of mountain climbing
is getting out of a rut.

—Sunshine

I'D RATHER SEE A SERMON

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.
And the best of all the preachers
Are the ones who love their creeds,
For to see good put in action
Is what everybody needs.
I soon can learn to do it
If you let me see it done,
I can watch your hands in action,
But your tongue too fast may run.
And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I might misunderstand you,
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

—Selected

VISION

Hope springs not from what we've done,
but from the work we've just begun.

—Sunshine

A good teacher is someone who can
understand those who are not good at
explaining—and explain it to those not
very good at understanding.

—W. H. PALMER

Communing with God Here

CONTRIBUTED BY FLORA E. BRECK

If we are lost in worldliness
And fail to find Thee near,
A blessing will be found by those
Communing truly here.

Oh, bless us, Lord; forgive our ways
Unpleasing unto Thee;
And keep our thoughts in Thy control,
That we may hear and see!

SERMON STARTERS

Jesus' High Priestly Prayer

TEXT: John 17:1-26

The prayer may be divided thus:
verses 1-5—Jesus prays for self; verses
6-19—prays for sanctification of dis-
ciples; verses 20-26—prays for all future
believers. The prerequisite of sanctifi-
cation is to be—"not of the world." After
recognizing this status He prayed,
"Sanctify them." The provisions of this
grace are: fullness of joy; preservation
from evil, unity with divinity, fullness
of love, and an indwelling Christ (vv.
13-23). The purpose of this prayer
comes from verses 1, 17, 21, and 23 thus:
"Father"—"glorify thy Son"—"Sanctify
them"—"that they all may be one"—
"that the world may believe"—"may
know."

—PAUL F. WANKEL
Dupo, Illinois

Man's High Calling

TEXT: Philippians 3:7-21

A study of life shows that earth has
neither eternal nor spiritual value (v. 7),
that our possessions are to be as old
castoffs (v. 8), and true value is spiri-
tual knowledge (v. 10). Our "high call-
ing" is as a race in life (v. 14), and the
starting point is conversion. Goal of race
is a prize (v. 14). The prize is the high
calling of perfection (v. 15). The end
of this race determines the fate of both
sinner and saint. The sinner faces final
and total destruction (vv. 18-19). Saint
lives with his vision lifted up; he longs
for return of Jesus (v. 2). We followers
shall positively be changed at His return
and we shall be made like unto Him
(v. 21).

—PAUL F. WANKEL

How Are the Mighty Fallen!

Balaam also the son of Beor, the sooth-
sayer, did the children of Israel slay
with the sword . . . (Joshua 13:22).

—NELSON G. MINK

Expressions of the Tithing Tongue

- I. T-HANKFULNESS
- II. I-NTEGRITY
- III. T-HOUGHTFULNESS—as stewards, not
owners
- IV. H-EALTHFULNESS (II John 2)
- V. E-TERNITY
 - A. Laying up for eternity
 - B. Eternal truths
 - C. Eternal investment—souls for
whom Christ died
 - D. Eternal contentment—we shall
see Him as He is
—JOHN Y. TODD
Spartanburg, South Carolina

The Amazing Grace of God

TEXT: John 3:16

- I. THE DECLARATION OF HIS GRACE. God
so loved.
- II. THE DEMONSTRATION. He gave his
Son.
- III. THE DIMENSION. That whosoever
believeth.
- IV. THE DYNAMIC OF HIS GRACE. That
all might have everlasting life.
—JOHN Y. TODD

Vocabulary of Values

1. FIVE MOST IMPORTANT WORDS—"I am
proud of you!" (Matthew 25:21)
2. FOUR MOST IMPORTANT WORDS—"What
is your opinion?" (Matthew 22:42;
19:25; Acts 16:30)
3. THREE MOST IMPORTANT WORDS—"If
you will!" (Mark 9:22-23)
4. TWO MOST IMPORTANT WORDS—
"Thank you!" (Luke 18:11; 17:15-16;
I Corinthians 15:57)
5. LEAST IMPORTANT WORD—"I!" (Gala-
tians 2:20)

—MERRILL DAVIS
Cleveland, Ohio

The Challenge of Unpossessed Possessions

And the Lord said unto him, Thou
art old and stricken in years, and there
remaineth yet very much land to be
possessed (Joshua 13:1).

—NELSON G. MINK

Sin

SCRIPTURE: Genesis 3:1-19

- I. SIN AS A FACT (Genesis 3:1-5).
 - A. In the scripture (Genesis 3:1-5) we see what sin is.
 - B. It is an inescapable fact.
 - C. Note what this fact of sin is.
 - D. The Bible defines sin for us.
- II. SIN IS A FACT WHICH MAN HAS ALWAYS TRIED TO EVADE.
 - A. By concealing it.
 - B. By blaming someone else.
 - C. By denying it.
 - D. By passing it off as righteousness.
 - E. By minimizing it.
- III. SIN IS A FACT WHICH MUST BE FACED.
 - A. Because it is man's number one problem.
 - B. Because it has an appetite.
 - C. Because it will continue to manifest itself in various forms.
 - D. Because it is an evil tree which bears evil fruit.
 - E. Because your "sin will find you out."
- IV. IN THE DEATH OF HIS SON, GOD MADE IT PLAIN ONCE AND FOR ALL THAT HE IS NOT INDIFFERENT TO SIN.
 - A. There was a time when God appeared to deal lightly with sinners.
 - B. The Cross reveals God's real attitude toward sin.

—LEONARD J. DEAKINS
Selma, California

The Way of Holiness

SCRIPTURE: Isaiah 35:8; 40:3-5

1. There is a preparation for spiritual blessing.
2. This spiritual highway runs through wilderness and desert (Isaiah 40:3).
3. This highway is the right way.
4. This is a "high" way—a plea for higher living.
5. This way is the glory way (Isaiah 40:5; Psalms 102:16).

—LEONARD J. DEAKINS

When Suffering Makes a Man Bitter

SCRIPTURE: Psalm 73

1. Pain makes you bitter when you forget the goodness of God (vv. 1-3).
2. Pain makes you bitter when you judge according to outward appearances (vv. 4-9).
3. Pain makes you bitter when you compare the lot of the wicked and the lot of the righteous (vv. 10-14).
4. Pain makes you bitter when you stay away from the house of God (vv. 15-20).
5. Pain makes you bitter when your response is immature (vv. 21-26).
6. Pain makes you bitter when you fail to take the long view (vv. 27-28).

—LEONARD J. DEAKINS

The Highway of Holiness

SCRIPTURE: Isaiah 35:1-8

1. IT IS ENTERED INSTANTANEOUSLY. Freeways are approached gradually, but there comes a moment when you are suddenly on the freeway.
2. IT IS FOR ALL BELIEVERS. What good is a freeway if it is only for Cadillacs or only for cars built since a certain year?
3. IT IS ENTERED BY CONSECRATION AND FAITH. You can't get on a freeway just any old place or any old way.
4. YOU MAY ENTER GOD'S HIGHWAY OF HOLINESS NOW. What good is a freeway if you have to drive to another state to enter it? What good is it if the experience of holiness can be entered only during the fall revival?
5. LET US EXAMINE THIS HIGHWAY MORE THOROUGHLY.
 - a. It is a highway of purity.
 - b. It is a highway of power.
 - c. It is a highway of peace, not a road full of chuckholes, dangerous curves, stalled automobiles, and children playing in the street.
 - d. It is a highway of faith.
 - e. It is a highway of freedom.

—LEONARD J. DEAKINS

Holiness

SCRIPTURE: Isaiah 6:1-8

INTRODUCTION: Isaiah's transformation was the result of a vision of the Lord Jesus Christ.

- I. HOW DID ISAIAH COME TO SEE THIS VISION?
 - A. He was in the Temple—the place where men should get saved and sanctified.
 - B. His king had died.
- II. WHAT WAS THE OUTCOME OF THE VISION?
 - A. It brought Isaiah a new concept of a holy God.
 - B. It brought Isaiah a sense of sin.
 - C. It led Isaiah to confess his uncleanness and the uncleanness of his people.
 - D. It led to cleansing.
 - E. He found and accepted his task.

—LEONARD J. DEAKINS

The Gospel of Judgment (Matthew)

- I. CHARACTER OF THE LAST JUDGMENT
 - A. Universal (Matthew 25:31-32).
 - B. Personal (Matthew 25:8-9).
 - C. It is at an unknown hour (Matthew 24:44-51).
 - D. God, not man, is to effect the separation (Matthew 13:48-49).
 - E. It is final (Matthew 25:10).
- II. THE JUDGE HIMSELF
 - A. His personal glory and majesty.
 - B. His divine-human character.
 - C. His wisdom and righteousness in judgment (Matthew 20:1-16).
- III. THE BASIS FOR THE LAST JUDGMENT
 - A. Relationship to Jesus Christ (Matthew 21:33-41).
 - B. Showing mercy (Matthew 18:23-25; Micah 6:8).
 - C. Love test (service test) (Matthew 25:31-46).
- IV. THE OUTCOME OF THE LAST JUDGMENT
 - A. Separation (Matthew 13:24-30; 25:19-30).
 - B. Final state of the righteous.
 - C. Final state of the wicked.
 1. Without excuse (Matthew 22:8-14).
 2. Unrecognized (Matthew 25:11-12).
 3. Had their reward in this life (Matthew 6:2, 5, 16).

4. Cast into a furnace of fire (Matthew 13:36-43).
5. Put with the hypocrites (Matthew 24:48-51).

CONCLUSION: Bring out the words of warning in the parables in Matthew.
—LEONARD J. DEAKINS

The Sin of Being Ordinary

SCRIPTURE: Matthew 5:20; 5:43-47

TEXT: Matthew 5:47

1. Ordinary Christians are satisfied Christians.
2. Ordinary Christians are moderate Christians.
3. Ordinary Christians are non-participating Christians—bench warmers.
4. Ordinary Christians cannot give an answer for the reason of the hope that is in them.
5. Ordinary Christians have a "What's in it for me?" philosophy.
6. Ordinary Christians are negative and outward.
7. Ordinary Christians are easily discouraged (Jeremiah 12:5).
8. Ordinary Christians are lukewarm (Revelation 3:14-16).
9. Ordinary Christians are noncontagious.

—LEONARD J. DEAKINS

WHEN ELIJAH PRAYED

SCRIPTURE: I Kings 18:17-39

- v. 20 Elijah began a revival.
- v. 21 World looking for God but perplexed.
- v. 25 False prophets got first service—pre-service.
- v. 30 Invitation given.
- v. 31 Word convicts.
- v. 32 Separation must be made.
- v. 33 Dedication of all.
- v. 36 His prayer—short, to the point, humble, expectant.
- v. 36 His testimony—was saved.
- v. 39 God's glory revealed.
- v. 39 People had a camp meeting.
- v. 39 People witnessed.

—ED BENNETT
Corpus Christi, Texas

PREACHING PROGRAM

Provision for Purity

TEXT: Hebrews 13:12

INTRODUCTION: Natural and civilized man requires and demands purity, cleanness, wholeness, etc., except in the moral and spiritual. His body must have water that has been chemically purified and food that has been freed from germs, bacteria, etc. by freezing or cooking. So God also provides for us a religion that has been made pure. This process is the product from the counsel chambers of eternity. Let us study this provision for purity as taught in the words of our text.

I. THE PROBLEM OF THIS PROVISION

- A. God was holy and He could not compromise His holiness by taking unholiness unto himself.
- B. Man was unholy, very far gone, and could not of himself originate a holiness.

II. THE PLAN FOR THIS PROVISION

- A. The plan required a qualified subject and Jesus was that Subject. He was the divine-human Personality.
 1. Conceived of the Holy Ghost.
 2. Born of the Virgin Mary.
- B. This plan required His condescension.
 1. Passion—"suffered."
 2. Crucifixion—"his own blood."

III. THE PROVISION ITSELF

- A. It is for "people"—not angels or other beings.
- B. It is for His people for the present life.
- C. This provision is a privilege.

CONCLUSION: The plan was and is and shall ever be both perfect and practical. The price was fully paid. You and I may miss a lot of things in life but no one need miss this privilege. Praise God! He not only saves from wrath but can also make us pure. Let us all live up to our Blood-bought provision for purity.

—LOREN E. SCHAFFER
Miami, Florida

The SOS Call of Humanity

SCRIPTURE: Acts 16:25-34

TEXT: Acts 16:30-31

INTRODUCTION: We live in a changing world. However, observable changes are only on the surface. The basic and ultimate needs of man never change. Deep things remain the same. Neither is there change in the supply of that need.

The words of our text give us the SOS call of mankind. It is a universal call. The eternal gospel offers to all the fullest and truest answer to the call of need. Here is the story of the awakening of one from the sleep of sin. Let us observe this man's call and his discovery of help for his soul.

I. AWAKENED ANXIETY

- A. Conviction—"and came trembling."
- B. Contrition—"and fell down before Paul and Silas."

II. SINGLE-MINDED INQUIRY

- A. Beyond curiosity and speculation.
- B. Involves the will as well as the mind—"What must I do?"

III. RISING FAITH

- A. It sees the possibility of salvation.
- B. It becomes a saving faith.
 1. The faith that saves is faith in a Person, "on the Lord Jesus Christ."
 2. The faith that saves is faith in the heart "on."
- C. It encompasses conversion.
- D. It encompasses confession.

CONCLUSION: This SOS call is universal. It is a yearning and longing that defies satiation from any source short of Christ. It refuses to be posited elsewhere. Christ arose that He might redeem. He will come into the awakened heart when one turns in saving faith. Come to Him now.

—LOREN E. SCHAFFER

The Preacher's Magazine

Life's Greatest Bargain

SCRIPTURE: Isaiah 55:1-7

TEXT: Isaiah 55:1-2

INTRODUCTION: The prophet Isaiah had frequently heard announcements cried out from Oriental bargain courts as merchants offered their wares to the passing people. There was a price tag on everything. He saw the people as they made many foolish and false investments. He recognized that the earthly objects purchased did not satisfy. Disappointment was written on the faces of many. Even the wealthy were so possessed by their possessions that they were not free. Isaiah had found the best things in life at heaven's bargain counter. In our scripture reading he announces to all the news of life's greatest bargain. It was just what the people needed. Let us hear the message of God's great salesman today.

I. THE BARGAIN IS PROVIDED.

- A. Cleansing from sin (v. 1).
- B. Soul satisfaction (v. 2).
- C. Spiritual life (v. 3).
- D. Spiritual security (v. 3).

II. THE BARGAIN IS A PRIVILEGE

- A. The thirsty find water (v. 1).
 1. The intelligence of man thirsts for ultimate laws.
 2. The immortal spirits of men thirst for satisfying joy.
 3. The guilty hearts of men thirst for reconciliation.
- B. The poor find plenty (v. 1).
 1. Poor in worldly goods.
 2. Poor in spirit.
- C. The deceived find deliverance (v. 2).
- D. The sinner finds salvation (v. 2).

III. THIS BARGAIN IS PRICELESS.

- A. It cannot be earned.
- B. It cannot be purchased.

CONCLUSION: Our consciences cry for pardon tonight. Our affections cry for love. Our intellects cry for truth. Our wills cry for supreme authority. Only too long have we invested means and God-given strength falsely and foolishly. Our

hearts have been left hungry. Let us be done with our pursuit of elusive joys. Let us hearken to Isaiah's call and promise. Let us arise and come to Him.

I am reminded of a mother who heeded this call at our altar a few days before Christmas of 1951. With her beaming countenance giving witness to the fact that she had found life's greatest bargain she cried out with joy, "Oh, that is all I want for Christmas!" Her happiest Christmas—and it cost her nothing! The greatest discovery came to her when she gave attention to this announcement. Yes, dear friends, it is life's greatest bargain, for you get everything—for nothing!

—LOREN E. SCHAFFER

Rest for the Weary

TEXT: Matthew 2:28-30

INTRODUCTION: Our text is one of the most beautiful passages found in Holy Writ. It is an invitation for the weary to find rest in Christ. There is to be found everywhere the "impulse to Jesus," for in weariness and unrest man's soul craves for peace and repose. Our text tells us where and how we may find soul rest. This rest is more than merely the outward calm of quiet circumstances. It is a blessing that only Christ can give and He offers it to all. People in our so-called "Aspirin Age" need to find this resource of rest. Let us notice:

I. THE WEARINESS WITHOUT CHRIST

- A. Some are laden with sin.
 1. Guilt—in need of justification.
 2. Depravity—in need of sanctification.
- B. Some are laden with Pharisaical legalism.
- C. Some are laden with the distresses of life.
 1. Poverty
 2. Sickness
 3. Temptation
 4. Persecution

II. THE REST IN CHRIST

- A. Rest from a guilty conscience—the peace of justification.
- B. Rest from a polluted nature—the peace of sanctification.
- C. Rest from legalism.
- D. Rest from anxiety and care.

III. THE MEANS BY WHICH ONE MAY FIND THIS REST

- A. He must go to Christ.
- B. He must obey His commands.

CONCLUSION: Universally, man is restless. Sin is the cause. Sin is the root of all weariness and weakness. It is the poison that fevers every life. It is the mote that blurs the vision of God. It is the great disturber of men's souls. The Bible tells us that there is no rest for the wicked. Rest is a gift of God. Rest begins at Calvary! The Great Physician now is here and invites you to come. No longer listless, lukewarm, and indifferent. Think upon your state. Rouse up your soul and say, "I will arise and go." Right now—you can have rest from the weary ways of sin and find that "His yoke is easy" and "His burden is light."

—LOREN E. SCHAFER

Metaphors for Life

SCRIPTURE: James 4:1-15

TEXT: James 4:14

INTRODUCTION: There is no harder question to answer than that one propounded in our text. Yet there are no fewer than eighteen answers to all given in the Holy Scriptures. To be totally ignorant of the subject is to confess ignorance of God's Word. The Scriptures tell us that life is a tale that is told; a pilgrimage; a swift post; a swift ship; a handbreadth; a shepherd's tent removed; a thread cut by a weaver; a dream; nothing; a sleep; a vapor; a shadow; a flower; a weaver's shuttle; water spilt on the ground; grass; wind.

The first thing that strikes one about these things is that they are all "quick" things—there is a suggestion of brevity and evanescence

about them. However, shades of difference appear in these Bible answers to the age's question. Hints of meaning are great and striking and necessary to a complete concept of our life. Let us study these answers at hand.

I. OUR LIFE IS A VERY LITTLE THING.

- A. Measured by its bearing on eternity.
- B. Measured by the results of one's life on the world.
- C. Measured by the effects of one's life on time.
- D. Metaphors:
 1. Shadow (Ecclesiastes 6:12).
 - a. Unreal—leaves few impressions; no effect.
 - b. Illusory—life is a "shadowy" thing.
 2. Shepherd's tent (Isaiah 38:12).
 3. Tale that is told (Psalms 90:9).

II. OUR LIFE IS A VERY SHORT THING.

- A. Measured by growth.
- B. Measured by time.
 1. Outlived by the inanimate—furniture, books, and ideas.
 2. Outlived by the animate—elephant, tortoise, and redwoods.
- C. Metaphors:
 1. A handbreadth—"span," ...
 2. A weaver's shuttle (Job 7:6).
 3. An eagle hasting to the prey, "sweeping."
 4. A swift post (messenger, runner—Job 9:25).
 5. A swift ship.

III. LIFE IS A TRANSITORY THING.

- A. Pilgrimage (Genesis 47:9).
- B. Vapor (James 4:14).

IV. LIFE IS AN IRREVOCABLE THING.

- A. The past cannot be changed.
- B. The future is yet to be lived as we choose.
- C. Metaphor: Water spilt upon the ground, which cannot be gathered up.
 1. Stereotyped forever on plates of eternity.
 2. We are made in image of

God and create our individual world as a miniature heaven or hell.

V. LIFE IS AN UNCERTAIN THING.

- A. Weaver's thread.
 1. The thread of life is to be cut.
 2. It means we must die.
- B. Grass—life is an "abruptly closing thing."

CONCLUSION: Life is what we make it, according as we live to the "outward man," which "perisheth," or to the "inward man," which is "renewed day by day." Is your life ready for the swiftly falling knife? Have you turned to the Giver of life for that life which cannot die? This is life in God's Son and it is given for the asking. Ask today in faith, believing, and ye shall receive!

—LOREN E. SCHAFER

The Priority of His Presence

SCRIPTURE: John 2:1-10

TEXT: John 2:2

INTRODUCTION: In many lives, Christ is regarded as a trouble shooter, a life-line, or a fire escape. In many homes He is only an occasional Guest or perhaps even a Stranger. Many tragic situations are the result of lives, homes, or other groups refusing to give priority to His presence. Our scripture lesson vividly portrays an event common to all today which too frequently ends "upon the rocks." This particular event would have been most embarrassing had priority not been given to His presence. In this message we shall point out something of the significance of His presence in those common events constituting our lives—recognizing that we can have His presence only as we relegate to Him the place of priority in our lives.

I. THE PRIVILEGE OF HIS PRESENCE

- A. He is not to be ashamed of.
- B. He must be invited. He will not intrude.

II. THE POSSIBILITY OF HIS PRESENCE

- A. He was accessible during His incarnation.
- B. He is accessible to anyone, anywhere, at any time when that one is ready to exercise the right means of contact. He is no respecter of persons, place, or times.

III. THE POWER OF HIS PRESENCE

- A. For the dark hour of tragedy, insufficiency, weaknesses, etc.
- B. Power to make us equal to the demand.

CONCLUSION: How wonderful to know the privilege, possibility, and power of His presence! How wonderful was this marriage because the couple had desired that it be graced by the presence of the Bridegroom of heaven! Visualize the embarrassment escaped. Lives and homes today are mute evidence that where His presence is gone tragedy ensues, but at the same time our lives and our homes can testify that when we make Him Lord of all and when we give priority to His presence we find a power hitherto unknown and can sing—

"On land or sea, what matters where?
Where Jesus is, 'tis heaven there."

—LOREN E. SCHAFER

The Gamut of Sin

SCRIPTURE: James 1:12-21

TEXT: James 1:14-15

INTRODUCTION: An essential strategy in modern warfare is to know your enemy, his habits, position, tactics, etc. So it is essential in the spiritual realm that the Christian understand something of the sin problem—the perils of being overcome by sin as well as the privilege of overcoming it. Temptation to sin is common to all, but God makes a way of escape. Let us think together on this most important subject as dealt with by this noble apostle.

I. THE GENESIS OF SIN

- A. Temptation or allurements to sin
 1. It originates within the desires of the sinner himself.

2. Every man is personally responsible for his own sin.
- B. Consent to sin
1. Union of desire and will.
 2. The price of dallying and toying with temptation.

II. THE GENEALOGY OF SIN

- A. The birth of sin—"lust hath conceived."
- B. The deed of transgression—"bringeth forth sin."
- C. The mother of death—"bringeth forth death."

CONCLUSION: Sin—when it is finished—kills! It bringeth forth death. Sin kills peace. Sin kills hope. Sin kills usefulness. Sin kills (deadens and numbs) the conscience. Sin kills the soul! The harlot house of lust and sin becomes the vestibule of perdition. The progeny of sin is death. You need not die. You need not live like a galley slave to baser enticements and allurements; you can live like a king and reign. Christ can be Master and Lord of your life today. Sin need not run its gamut in your life. You can flee from death today. You can crucify sin today. You can mortify lust today. Rather than facing death as you leave today, you can turn about-face and look for the day of coronation, when you too can receive the crown of life reserved for all who overcome.

—LOREN E. SCHAFER

Forward March

TEXT: Exodus 14:15

- I. FORWARD WITH THE PEOPLE OF GOD. All one body, we are not divided.
- II. FORWARD IN THE PROGRAM OF GOD. A blueprint for every life.
- III. FORWARD ON THE PROVISION OF GOD. "My God shall supply all your need" (Philippians 4:19).
- IV. FORWARD UNDER THE PROTECTION OF GOD. "The Lord shall fight for you."

—JOHN Y. TODD
Spartanburg, South Carolina

The Incomparable Speaker

TEXT: John 7:46

- I. COMPASSION
 - A. John 8:11
 - B. Mark 2:5
 - II. COURAGE (John 8:44)
 - III. COMFORT (John 14:1)
 - IV. CAUTION
 - A. Beware of false teachers and doctrines.
 - B. Repent or perish.
- JOHN Y. TODD

MISSIONARY

A MISSIONARY SERMON

- I. The missionary movement. Acts 15:14-16: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name . . ."
- II. The missionary mandate. Mark 16:15: "Go ye into all the world, and preach the gospel to every creature."
- III. The missionary method. Acts 1:8: ". . . and ye shall be witnesses unto me . . ."
- IV. The missionary motive. II. Corinthians 5:14: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."
- V. The missionary map. Romans 15:20-21: "Yea, so have I strived to preach the gospel, not where Christ was named . . ."
- VI. The missionary message. II. Corinthians 5:19-20: "God was in Christ, reconciling the world unto himself . . . we pray you in Christ's stead, be ye reconciled to God."
- VII. The missionary meditation (God's talk to him). John 4:35: "Lift up your eyes, and look on the fields; for they are white already to harvest."
- VIII. The missionary meditation (His response to God). Isaiah 6:8: "Then said I, Here am I; send me."

—REV. BUD ATTICK
Contributed by
Nelson G. Mink

The Preacher's Magazine

BOOK BRIEFS

Book of the Month Selection, December, 1959

CONVERSION

E. Stanley Jones (Abingdon, \$3.25)

A thoroughly evangelical and carefully documented study of conversion. This world-renowned missionary and author of many books condenses here his broad experience of long years in evangelism.

You will appreciate his loyalty to crisis-conversion as an absolute essential. He clearly warns religious educators of the danger of substituting nurture for new nature.

He discusses: What is conversion? How does it come about? What are its effects? All this is supported by a wealth of illustration.

The chapter on conversion and health may seem somewhat extreme—but read it and ponder.

It would have seemed more appropriate had he been more cautious in recommending his own books, but perhaps that is a famous author's blind spot.

In his reference to confessing sins after conversion he either sags in his holiness theology or else he means mistakes, and thus errs in his terminology.

His emphasis on the Holy Spirit is wholesome, and all in all here is a book to cheer the heart of all those who dearly love crisis evangelism.

GOD IN THE SPACE AGE

J. H. Martin (John C. Winston, \$3.50)

Your Book Editor has been waiting rather impatiently for a major treatment of religion in the space age. There have been articles in periodicals, but here has come the first book to his attention which gives substantial, scholarly treatment of the problems that a religious man must face as he peers into the space age.

The author of this book sets out to answer the question, "Will the exploration of space bring us closer to God?" He speaks of the challenge of the space age, gives a very thorough discussion of the relation between science and religion. He devotes one chapter to the question, "Will space explorers discover God and heaven?" He also deals quite basically with the question of whether life will be discovered on other planets.

The author of the book is a thoroughgoing scholar, with a background in science and theology. However, he assumes the evolutionary theory and his attitude toward Biblical interpretation seems to us to be quite liberal. Considering all this—a minister who expects to be preaching to space-minded people in the next decade will find here something to help him in his space thinking.

February, 1960

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LOVE IS SOMETHING YOU DO

Frederick B. Speakman (Revell, \$2.50)

The author takes as his premise that love is more than emotion; it is the Christian principle revealed in genuine fellowship with Christ and faith that is worked out by love. The author counters much of the weak, anemic teaching on love by showing how inadequate these subterfuges are as they stand over against New Testament religion.

The book has practical methods. It encourages daily practice rather than mere theory, and puts emphasis upon life rather than on words.—E. E. WORDSWORTH.

STUDIES IN THE EPISTLE OF JAMES

A. T. Robertson (Broadman Press, \$2.75)

A scholarly interpretation of the Epistle of James, practical studies of joy and trial, the way of temptation, the practice of the Word of God, class prejudice, governing of the tongue, the wise man, the outer and inner life, God in business, perseverance in prayer, and soul winning.

This verse-by-verse exposition has spiritual depth, practical truth touching many areas of human life. There is an occasional Calvinistic bit of exegesis, but the main objective in the book is intensely practical, dealing with social problems and the setting forth of the reality of genuine Christianity.—E. E. WORDSWORTH.

A POCKET GUIDE TO PRAYER FOR WOMEN

Louise Miller Novotny (Standard Publishing Company, \$.50)

This is a delightfully handy little item that could be carried in purse or pocket, giving prayer meditations for women on a wide variety of themes that are particularly within the life experience of homekeepers such as: prayer for absent loved ones, when a friend departs, for an expectant mother, for a convalescent. While this is far from being a substantial book on prayer, it's a handy little item for busy women.

PHILEMON AMONG THE LETTERS OF PAUL

John Knox (Abingdon Press, \$2.00)

This is a well-written, scholarly presentation of the Book of Philemon. You might disagree with the author, for he thinks that the Epistle was addressed, not to Philemon, but to Archippus.

The book is written with the person in mind who has had at least some study in Greek. The Greek text is used frequently. This is a volume that such readers will appreciate having in their Bible study section.—E. E. WORDSWORTH.

BASIC EVANGELISM

C. E. Autrey (Zondervan, \$2.95)

The language of this book is for the most part on a college level. It reflects the theology of the author—Calvinism. It is certainly scholarly, but does not contain a wealth of new material. It is basically a research study—much of it being materials which have appeared in other books. Its chief appeal is its exhaustive and scholarly treatment.—V. H. LEWIS.

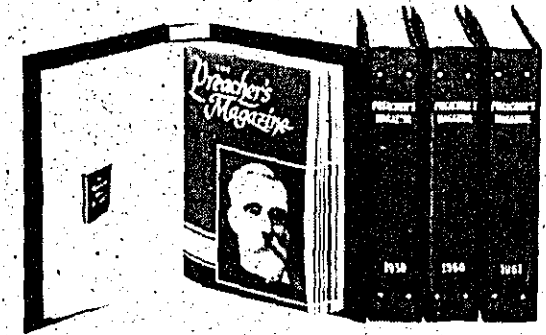
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