

Church Furniture

not only fills a practical need; it also has the role of creating an esthetic sense of beauty. It should be noticeably in good taste, yet be unobtrusive—in keeping with the reverence in a house of worship.

Church furniture is expected to retain its dignity and usefulness through the years. It is a sizable investment. Its selection, therefore, is a matter of great importance. As a guide to selecting church furniture, we offer these suggestions:

STYLE. Furniture should blend with the architectural style of the church—Gothic, Romanesque, Colonial, Contemporary, and so forth.

DESIGN. This is an individual treatment of a given style. Design is concerned with such values as proportion, balance, symmetry, lines, accent, color.

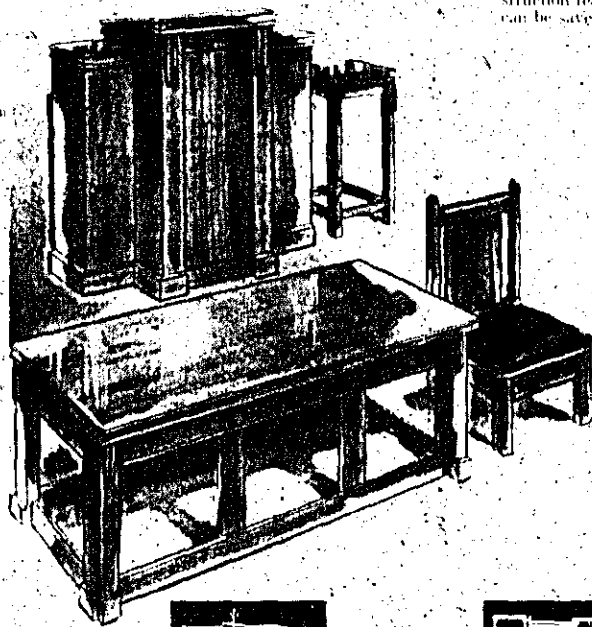
WOODS AND FINISHES. Woods and finishes, like design, are mainly a matter of taste. Certain woods are in short supply and, understandably, are more costly than others. Finishes enhance the appearance and "feel" of wood. They also protect and preserve the furniture.

There are various finishes available in dull, semi-gloss, or glossy effects.

CONSTRUCTION. How furniture is built is important because the comfort and lasting beauty depend in underlying strength. Sound joints, dowels, and pegs are essential details. Plywood with veneer facing is considered superior to a single thickness of hardwood because warpage is eliminated. Actually today's method of pressurized laminating results in products that are stronger and more stable than plain, solid wood. To obtain the beautiful effect of matched grains, veneers must be used.

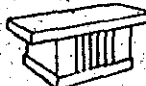
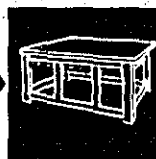
Cost should not be a decisive factor. Important construction features are not always visible. However, costs can be saved by selecting simplified details.

Illustrated below are samplings of furniture available. For additional information, send for complete catalog.



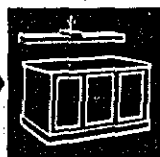
Communion and Altar Rail

Communion Table



Altar Table

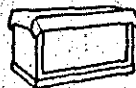
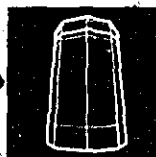
Worship Center



Pastor's Seat and Pew



Baptismal Font



Worship Center and Communion Table

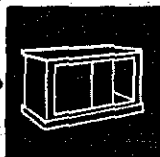


Center and Side Chair



Communion Chair

Worship Center Base



Pulpit and Lectern



Guest Register and Bookstand



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GUEST EDITORIAL

I Wonder If He Understands Yet*

By J. B. Chapman

THE PASTOR MADE a special appointment for a conference with the general superintendent. This made it necessary for the pastor to "ask the leading questions" and get the conversation started. I was so interested in what was said that I think I shall tell you as much about it as I can now recall. And perhaps I can do it better by just giving the conversation in their own words.

Pastor: "I have come to talk with you about my work and to ask you if you will use your influence to help me get a better church and a better opportunity. I have been in my present pastorate now for three years and I feel like I have earned a promotion. There are many preachers who have been in the work no longer than I have who have better churches and better opportunities and better salaries than I have. But I do not seem to know how to pull the ropes to get promotions. My wife tells me that I am too modest and urges me to demand my rights and to ask openly for reward for my labors. I have had the advantage of the schools and have been in the ministry ten years. I passed the Course of Study in three years and was ordained when I was only twenty-five. I have had five churches in ten years, but I have never had a real good church yet, and I feel that the time has come

when I should be given a chance. Pretty soon the years will creep up on me and I will be past my prime and I feel that now is the time for me to accept a pastorate that can adequately support me and my family and which will offer me the opportunity that I feel I have a right to expect."

General Superintendent: "I am very glad you have come, brother, and I shall be glad to do anything I can for you. You understand, of course, that in our church not very many pastors are directly appointed by the general superintendent, but I shall be glad to mention you to district superintendents who are in need of men, and the district superintendents will in turn mention you wherever openings occur. Perhaps you know about the situation on your own district here. Are there to be any openings soon?"

Pastor: "Well, there are frequently openings on this district, but I never get a chance at them. Our district superintendent does not seem to like me any too well, and I do not know why. I have never done him any harm whatsoever. But when he does have an opening he shifts about among his pastors and finally brings in a new man to take the last place in the line of openings, and often I do not hear about it until everything is settled. I want to get on another district. I have been here all my ministerial life and I think it is an instance of a prophet being without

*Reprinted, *Preacher's Magazine*, December, 1937.

honor in his own country. Please get me a good church on some other district."

General Superintendent: "You say you have had five churches in ten years and all on this district. What churches have you had and how did you get along in each one of them?"

Pastor: "Well, my first place was just really a preaching point, although there was once an organized church there. The people kept dropping out and moving away until I just could not get a support and I had to seek a better field. The second church was divided when I got there and with no fault of mine the people just continued to bicker until I became convinced that no one could do anything there until the present generation dies off. My third church was brought into the denomination in pretty much full form. I had some good people. But they were not Nazarenes and would not tithe or co-operate in a Nazarene program and I came to where I felt that I was just wasting my time to stay with them, so after two years I left them. My fourth church wanted to build and I felt that I could not take on the burden of such an undertaking. My present church was greatly overestimated. I would never have gone there if I had known conditions. There were debts to pay and the people are poor, and because the former pastor boosted so much, the District Assembly concluded that the church could carry big budgets and our people got discouraged and we just cannot do what the assembly expects of us and we do not seem to be able to get hold of the outside. I am a radical preacher and the people of our community are not willing to take the way, and so our crowds are too small to be inspiring and our finances have run down and the preacher that follows me is going to get the disappointment

of his life. I hope you will get me a good church very soon. I want to leave right away."

General Superintendent: "Do you generally have good revivals where you serve as pastor? When a preacher majors on fundamental doctrines of Christianity and preaches with force and unction, though some are offended, nevertheless, we are encouraged, if others are definitely benefited."

Pastor: "Well, I have never seen a big revival that was really deep, and I insist on solid work. I don't get as many to the altar as some do, but the ones that do come are surely in earnest and the professions I have are genuine. I do not believe in counting noses."

General Superintendent: "Some have to sow, you know, if others are to reap, and we must keep our courage up and do our best, even though another may gather the sheaves and get the credit. How have the four churches you have served previous to your present charge prospered after you left them?"

Pastor: "Well, that is just what I was thinking about. Every one of the four churches I have served has had revivals and is now paying its General and District budgets and getting on well, and I take credit for having laid good foundations upon which others have built. The church I am serving now used to have revivals and pay good budgets and get along well, and I believe that my work will prepare the way for another period of blessing, although of course my successor will get the credit, since it was not done while I have been there. People so soon forget the faithful labors of a preacher who is not able to make a big showing."

General Superintendent: "About these preachers who started out about the same time you started and who

have better churches than you have—tell me about them. Have they moved pretty often and have they always gone to better churches than they left?"

Pastor: "Well, I did not have any one particular in mind when I made that statement."

General Superintendent: "I was just thinking about your close neighbor over here, ————. As I remember it he has been in his present place for seven or eight years and that church did not have more than fifty members when he went there and it paid only twelve dollars a week. Now there are over two hundred members and they pay him forty dollars a week and give him many other things of value."

Pastor: "Yes, I know, but he just happened to get into a city where it is easy to build our work."

General Superintendent: "I have been thinking of ———— of this district. He has his third church now and every time he moved he accepted a smaller church with less salary than he left, but he always builds his charge."

Pastor: "Yes, ———— can build up to a certain point. But it might be that if he stayed longer his work would fail on him."

General Superintendent: "Do you have a good Sunday school?"

Pastor: "Our Sunday school is a weak point in our church. We are in a central location and that gives us a poor chance to get Sunday school scholars."

General Superintendent: "How is your young people's work?"

Pastor: "We tried to have an N.Y.P.S., but we have practically abandoned it. The young people are not willing to pay the price and I am determined not to have a worldly crowd about me."

General Superintendent: "What sec-

tion of the country do you have in mind if you make a move?"

Pastor: "Well, I would like to have a church in a mild climate. My wife's health will not brook hard winters, and you know a man must look after his family's health. Then I would like a city that is not too large and yet not too small. As to salary, of course a man must have a living for his family. Then I want a place where the church is not divided and one where the community is favorable, so I will have a good opportunity. I hope you can help me to get located."

General Superintendent: "You go ahead and write to district superintendents in the section where you think you would like to go and in your letters, if you like, tell the brethren they may write to me regarding you and your work."

Six weeks later a district superintendent said to his general superintendent, "I want to ask you about ————. He writes me that he would like to come to my district and he mentions you in connection with his plan for a change. Now I have a church where the people have become divided over a pastor who stayed too long. Would this man know how to unite these people and lead them on to victory in the war against the common foe? Then I have another church that needs to build, and they want to build. Would he be a good man to carry through a difficult building program where there is little money and where a preacher must fight for every inch of advancement? Pretty soon I am expecting a change in a good church with a fine opportunity. Would you recommend him for that place?"

To all of this the general superintendent replied, "Brother ———— is a very good man. He is clean and straight and of splendid appearance. He has a nice family, is well educated,

a good preacher, and a wonderful brother."

A few weeks later the general superintendent met the pastor again. The pastor said, "I had a letter from the superintendent of the district to which I have thought I would like to go. I had written the district superintendent and his letter was in answer to mine. But he said he had no place for me just now. He said he would file my letter, and if there should come an opening later in some place where it seemed I might fit, he would get in touch with me."

The general superintendent did not make any direct reply and soon led the conversation to other subjects. I thought the matter over and was convinced that I had just seen a pastor who is "almost a success," but whose faults are fundamental, rather than

acute, and I just wonder if he understands his plight. I even wonder if he is conscious that he has been weighed in the balances by his brethren and has been found wanting. I wonder if he realizes that it is possible to take a church and build it into a larger church, and that this is the very best way to get a better church and a better opportunity. I wonder to what pathetic conclusion this preacher's ministry will come. I wished that I might talk to him confidentially and tell him what they say is the matter with him. But then I wonder if he would understand if I tried to do that. I wonder if there is anything at all that can be done. This preacher is sick of alibis, and that is a disease which is seldom cured. If it is ever cured the man must find the medicine and have the courage to take it in big and regular doses.

MY BEST FROM JOHN WESLEY

TRUE HOLINESS, A SCARCITY

"THIS IS ALL the religion they can allow, without degenerating into enthusiasm! So true it is, that the faith of a devil, and the life of a heathen, make up what most men call a good Christian!" (page 456, paragraph 2) "with grief of heart I speak it, and not with joy, that scarcely is the form of godliness seen among us. We are all indeed called to be saints, and the very name of Christians means no less. But who has so much as the appearance? Take any one you meet; take a second, a third, a fourth, or the twentieth. Not one of them has even the appearance of a saint, any more than of an angel" (p. 457, paragraph 3).

John Wesley, *Works of John Wesley*, Volume VII

—JAMES L. NEAL
Knoxville, Tennessee

FROM the EDITOR

VII. Worship and the Reformation

WHILE MOST OF US think of the Reformation as striking at the heart of ecclesiastical policies and theological beliefs, actually it had as much to do with patterns of worship as with any other phase of church life. At the heart of the Reformation were the desire and the attempt to shake off the formalism of medieval Catholicism and to purify its worship by a return to the worship of the Primitive Church. Much of the force of the Reformation came from the common folk who were seeking simplicity and reality in their worship of God.

This Reformation of worship can be said to have taken three principal forms. One was conservative, which issued out of the Lutheran and Anglican attempts at revision of the Catholic system. The second was moderate, which is best represented by the thrust of John Calvin and the churches which grew up around his concepts, the Presbyterian and the Reformed. The third, more radical phase of the Reformation resulted in the independent churches (whether of the Baptist or Congregational persuasions) and the Quakers or Society of Friends.

It will be seen that in this alignment of worship patterns there is no clear line drawn with respect to theological backgrounds.

For convenience, let us use the outline of the three principal forms which characterized the worship of the Reformation, to see just what distinctive contribution each made to

Protestant worship as we know it today.¹

THE CONSERVATIVE PHASE

Lutheran worship and the contribution of Martin Luther, of course, stand at the front of the Reformation thrust. But revolutionary as were Luther's ideas along some lines, his first intention at the point of worship was not to create a new gospel or form a new church but rather to free the old from the shackles of corruption.² This is the clearest when we analyze the Lutheran pattern of worship. Here we see much of the medieval Mass retained, as much, in fact as Luther felt was not contradictory to the teachings of the Bible. He brought the celebration of the Mass into the language of the common people; he provided German hymns to be sung by the congregation instead of by choirs alone; he strove to make the teaching element foremost in the services through his use of the readings and through the revival of the use of the sermon; he largely preserved the drama of redemption in the service of Communion. But it still remains a thoroughgoing liturgical service, one which is highly joyous and cast with great dignity.

The Anglican approach to the Reformation was a bit different from the Lutheran. In fact some would say that Anglicanism was merely the Roman church altered for Englishmen.

¹For this suggestion, and for much of the material contained here, your editor is indebted to Horton Davies, *Christian Worship—Its History and Meaning*, *Ibid.*, p. 42.

In any event, the heart of the Anglican purpose was not complete replacement of the ceremonial and liturgical forms of worship but rather an adaptation of them. The key to Anglican worship and the key to its particular contribution to Protestant worship is its *Prayer Book*. This was an attempt (first introduced by Archbishop Cranmer in 1549) to bring a reconciliation between the traditional (chiefly Roman but partly Eastern) and the Reformed concepts. The result was that the Anglican worship developed a fine liturgy and coupled with it the Reformation idea of worship as the gathering of the congregation to hear the Word of God.

The Lutheran and Anglican churches are the two principal Protestant liturgical churches. By some standards they are the only ones.

THE MODERATE PHASE

Within the Reformation movement there was a second form which for convenience has been called "moderate." This centered in the work of John Calvin in Geneva, from which ministers went out to establish Presbyterian and Reformed churches. Calvin was not only a systematic theologian; he approached the matter of worship reform with the same thoroughness. Like the other Protestant churches he replaced Latin with the language of the people. Like Lutheranism he gave great importance to the sermon. Beyond these, however, he completely broke with the ritual of the historic church. "The Lutheran and Anglican pruned the tree of Roman worship, pruned it drastically, and then kept it. Geneva cut it down to the ground and started a new growth from the roots, the Bible."⁹

In addition, there came about the Reformed churches a division of responsibility in the conduct of worship.

A far greater responsibility was placed upon the minister. But even going this far, Calvin's churches, built upon a liturgy; "The Geneva Liturgy" it was called. It is a question whether or not they should be classified as "liturgical" churches because of this adherence to this pattern of worship. The determining factor, however, that separates their services from those definitely liturgical is in the responsibility of the minister to select his scripture readings and the responsibility in certain of the services to pray extemporaneously.

From our vantage point today we wonder why these churches held so tenaciously to these set forms. The marvel is that they broke away as far as they did, for the patterns of worship were imbedded deeply in the minds of clergy and laity alike.

Calvin gave not only what was needed in the church services, but this form of worship met the needs of the reformers as they faced the rugged persecution of their day. The Lutherans and Anglicans had the favor of the ruling classes. The Reformed churches had to fight for their lives in every country where they sought to gather together. They did not need a beautiful ritual but a worship which would sustain them amid persecution and martyrdom. Often they had to worship in cottages, in open fields, in lowly halls. Hence they learned to worship God and gain strength from Him in circumstances far removed from the stately churches. And they learned the lesson that worship to be real need not have these trappings.

The reformers found that in music they recovered the emotional element which they may have sacrificed in laying aside the ceremony and the symbols. Luther had used congregational singing; Calvin relied on it even more. They had only a few tunes and they were simple and easy to

sing, their songs following the psalms and other Biblical paraphrase. What they had now came not from Rome but from the Bible. Surely they had the power they needed.

Two other factors were present with force in Calvin's worship. The first was a sense of abasement on the part of the worshiper before the sovereign will of Almighty God. The second was the prominent place given to the Bible, the reading of the scripture, and the expounding of the scripture in the sermon. What the Roman church had in the Mass, the Reformed church now lodged in the exposition of the Word. To Calvin the Bible was the Christian law in every phase of worship and church affairs.

While generalizations are always subject to qualification, it can be said with a great degree of certainty that the Reformed position was a mid-ground in the Reformation between liturgical Protestantism and the "free" churches.

THE EXTREME PHASE

The third phase of the Protestant Reformation with respect to patterns of worship, that which has been called the "radical" or "extreme" because of its great departure from the Roman church, is much less fixed theologically or denominationally, comprising groups from many backgrounds. Two very prominent groups in this camp were the Baptists and the Congregationalists. They largely developed out of the Puritan protest against the Anglican church and its *Book of Common Prayer* early in the seventeenth century. While both of these groups owed much to Calvin theologically, yet they carried Calvin's doctrine of the "inner testimony of the Holy Spirit" in scripture to far more extreme lengths. They had this kinship with the Quakers, who felt worship should rely no longer on fixed forms but

upon the direct leading of the Holy Spirit.

To understand these movements and to understand Methodism, which was to come to the front later, we must turn to the English Puritans. They were individuals, representing different denominational groups, who wished to reform the *Prayer Book* according to the "pure" Word of God. They objected in the main to the forms which so permeated Anglican worship; they disliked the vestments of the clergy; these were the "rags of Popery," to the Puritans. Instead they wanted black Genevan gowns and white bands for the ministers. They objected to the "noxious ceremonies" of the *Prayer Book*: kneeling for Communion, the signing of the cross in baptism; the use of the ring in marriage. They further criticized the ministers for their brief, precomposed talks instead of sermons. They disliked the short "lections" and clamored for the longer scripture passages; they criticized the formal prayers, the responsive readings, and other forms of the services. They objected to the formality with which the Communion service was conducted and the lack of scrutiny of those who would take Communion.

The story of the Puritans and their contribution to Protestantism is a significant one. This could be summarized as follows: They insisted that prayer should be extemporaneous, in the Spirit. They lifted the concept of the proclamation of the Word of God. To the Presbyterians and Congregationalists, this meant a trained, educated ministry. To the Methodists and the Baptists this meant a practical, evangelistic ministry. The Puritan influence stressed the rights of the common people to express their ardor in hymns and songs—"They do not say, they sing their creeds."

⁹Ibid., p. 82.

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These "independents" sought for worship a threefold independence: 4. independence from worship determined by princes and kings; independence from the Anglican church; independence from each other—all should be free to worship as they chose. The features of this "free" worship could be summarized as follows:⁵ *Simplicity*: They met in private homes and halls. The Congregationalists were noted for their simple "meetinghouse." *Spontaneity*: Especially was this true of the Quakers. As a result one group would differ from another group in the order of worship. *Apostolicity*: They threw away the historic features of worship; they tried to recapture the worship pattern of the first century. The final feature was the *unwritten traditions* which guided each of them; this gave each group the cohesiveness which kept them from flying apart and spending themselves in various excesses which had characterized such groups as the Anabaptists of the first years of the Reformation.

Here, then, is the emergence of that form of Protestant worship which is free from "liturgy" as it is commonly

⁴Byington, *The Quest for Experience in Worship*, p. 99.
⁵*Ibid.*, pp. 101-4.

A LAYMAN WRITES

Frequently we receive splendid suggestions from our laymen which will help us in our public services. A man recently wrote as follows:

"Would it be possible to suggest to our pastors and evangelists to give the members of the congregation a chance to find their scripture reading before they begin to read it? I have listened to both pastors and evangelists who, after giving out the reference to the scripture lesson, keep on reading without a pause to give the folks a chance to find it in their Bibles. I have noticed old folks and young folks hasten to locate the reading, but too late. Why then take our Bibles to church if we cannot use them?"

A point well taken.

defined. Here we see the full development of the idea that the minister in charge is responsible to plan the service and execute it. Here is underlined the importance of situations—the moods and needs of the individual worshiper are taken into account. Here, also, is emphasis placed upon Christian experience, the individual who in public worship gives expression to the love which he feels in his heart for God. Here also is the accentuating of the idea of real Christian fellowship for itself alone.⁶ These are elements which have been described as the essence of the New Testament Church. These are the elements which, at long last, the Church recaptured and in turn passed them down to the Church of today.

May we today catch a glimpse of the price that has been paid to give us religious liberty, that liberty which relates not only to the church in the nation but which relates to personal liberty within the particular worship situation. May we be as faithful as those who have gone before to maintain this kind of worship, so that the generations which follow may know it too.

(To be continued)

⁶*Ibid.*, pp. 105-15.

The Preaching of Paul S. Rees

By James McGraw*

LISTEN TO JOHN BUNYAN for the contrasting mood: "I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment." There you have the authentic urgency of a New Testament preacher."

Thus speaks a preacher who himself has known the meaning of preaching what he has felt, what he knew to be the message of eternal truth, what he proclaimed as his soul "groaned and trembled to astonishment." These are the words of one who has recognized the "authentic urgency" in the New Testament message. This is the voice of Paul Stromberg Rees.

Lecturing to young ministers of Bob Jones University, Rees goes on to ask: "How can we conceive of large and decisive movements of men away from the world and to the kingdom of God, away from self-occupation to self-surrender, away from smug self-approval to self-confession and self-renunciation, without the sounding of the urgent note in their ears, 'I beseech you to give up to Christ and do it now!'"

Paul S. Rees has sounded the urgent note of evangelism since he began preaching in his teen years—he was ordained at twenty-one—and he is still a living example of one who carries in his soul the "authentic urgency" of a New Testament preacher.

Born September 4, 1900, to Quaker parents in Providence, Rhode Island, Paul grew up in the home of the well-known evangelist, Seth Cook Rees, whose own ministry resulted in con-

siderable fruitfulness, including the founding of the Pilgrim Holiness church. The devout lives of Seth and Frida Marie Rees undoubtedly left distinct impressions upon Paul, not the least of which was an example of "authentic urgency" in evangelistic preaching. Paul accompanied his father on a world tour soon after his graduation from the University of Southern California, and learned not only from his father's example but also from his own experience the thrill of successful evangelism. In the elder Rees's book, *Wings of the Morning*, these meetings are described. In Japan young Rees preached to a thousand Orientals sitting on the floor listening intently to every word through the interpreter, and from two to three hundred of them came forward seeking Christ after each service.

It was no surprise to those who knew Paul Rees when he was invited to assist in the Billy Graham crusades in London, Scotland, Australia, and in New York. Charles Cook, in his book, *London Hears Billy Graham*, writes of that crusade: "The outstanding expository gifts of Dr. Paul Rees supplemented most helpfully the evangelistic labors of Dr. Billy Graham. . . . He was chiefly remembered for his series of Bible readings at Westminster chapel on Thursday afternoons . . . from 800 to 1,000 gathered on most of the eleven days, a surprisingly large attendance for an afternoon in the Metropolis."

His first message in this London series was on "Blocked Prayers," and the outline is indicative of Rees's logical, well-organized approach to his

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sermon themes. He shows how the context of his key verse, James 4:3, gives four reasons why prayers fail. They are:

- I. UNWORTHY ASKING
- II. UNKEPT ALLEGIANCE
- III. UNIMPASSIONED APPROACH
- IV. UNBROTHERLY ATTITUDE

In this example, and in most of Paul Rees's sermons, there is a skillful use of either alliteration or some other means of making his main divisions easy to remember, easy on the eye, and easy on the ear. Take for example the sermons in his book *The Radiant Cross*. The titles of the ten sermons in this volume are, "From the Cross," "At the Cross," "Through the Cross," "Around the Cross," "Before the Cross," "Toward the Cross," "Behind the Cross," "With the Cross," "In the Cross," and "After the Cross."

The first sermon, "From the Cross—a Radiance," has five main divisions: The Cross beams with (1) Constant Radiance, (2) Concentrated Radiance, (3) Comforting Radiance, (4) Contributing Radiance, and (5) Conquering Radiance.

His book *The Face of Our Lord* presents six texts in the following interesting ways:

"The Dreadful Face," from the text, "... the face of the Lord is against them that do evil" (I Peter 3:12); "The Dauntless Face," from the text, "... he stedfastly set his face to go to Jerusalem" (Luke 9:51); "The Dazzling Face," from Matthew 17:2, "... and his face did shine as the sun . . ."; "The Dutiful Face," from the text in Matthew 26:39, "And he went a little farther, and fell on his face"; "The Despised Face," from the text, "Then did they spit in his face, and buffeted him" (Matthew 26:67); and finally, his sermon on "The Divine Face," using the text in II Corinthians 4:6, "... the glory of God in the face of Jesus Christ."

But enough of this! One can easily let himself be completely fascinated by this preacher's rare gift with words, and the way he uses them in making his outlines "look easy," so that one wonders why he never has seen it just that way before.

One of the most significant and profitable facets in a study of the preaching of Paul S. Rees is his method of sermon preparation. This he describes in detail in a book *We Prepare and Preach*, published last year under the editorship of Professor Clarence S. Roddy, of Fuller Seminary. Rees suggests in a chapter of this book that he begins preparation when a text or a topic is set down on a 3" x 5" card and put away. From time to time, memoranda are added: an outline, an illustrative suggestion, or reference material. Then comes the time when there must be a decision made as to what will be the sermon for a particular service, or as Rees puts it, "what I feel to be the guidance of the Spirit of God for this or that hour of preaching." He writes, "If this sensitive searching of the homiletical incubator fails to find anything warm enough for 'delivery,' I must give myself to further prayer and reflection—until a text and its linked theme really 'come alive' within me."

The normal procedure of sermon development takes place along the following pattern of events: (1) a fresh examining of the context, (2) a reading, often half-aloud, of the text in several different versions of the Bible, (3) enlisting the aid of exegetes and expositors (as many as ten or a dozen), (4) the building of the outline (he says it is his habit to "scribble the fuller outline on a piece of paper, evolving the subheads gradually until something of wholeness and balance has been achieved"), (5) next the searching of files; and (6) the con-

sulting of other preachers who have published sermons on the text. Then comes the seventh step of writing: Rees says that when pastoring he writes out at least one of his two Sunday sermons in complete manuscript. Usually it is the one that will be preached in the morning service, which is broadcast. The evening service, although not written out in complete manuscript, is written in copious notes, and sometimes as fully as the morning message.

Paul Rees says of this process that a vital part of it is in the preparation of the preacher. He sees an interlocking and interlacing of sermon preparation and preacher preparation. Of the twenty-five hours he averages in preparation to preach every week, some of the time must be spent in preparing his own soul for the delivery of the messages. He writes, "Of this I am unalterably convinced: unless the soul of the preacher is in tune, the sermon will be out of tune." As for his delivery, Paul Rees neither memorizes nor reads from a manuscript. He takes his manuscript with him into the pulpit, but chiefly as an aid to accuracy in the use of statistics or quotations. His idea is to try thoroughly to absorb what has been prayerfully written, so that the audience rapport is not hindered, preaching becomes an encounter between preacher and listener, and nothing harmful or irrelevant keeps the Word of God from "getting through" to the listeners.

Paul Rees is endowed with many physical, mental, and spiritual qualities of a great preacher. He has the appearance of a preacher; there is an air of dignity, scholarship, and at the same time warmth of human personality about him. Dr. Ralph Earle says of him that there is an expressiveness in his eyes that holds your attention while he is preaching. His voice is

rich and pleasant, and his vocabulary is versatile and adequate. A winner of oratorical contests in college days, he still can produce the striking phrase, the strong sentence, the skillful use of vividly descriptive words, the achievement of carrying his listeners with him in thought and feeling. Yet he has never been criticized for taking advantage of his listeners, of using his persuasive powers to manipulate their feelings, nor of depending upon his talents rather than upon the Spirit's might.

He writes in his sermon "The Pure in Heart" (McGraw: *The Holiness Pulpit*) of "the recurrent note of that heavenly octave." Again he declares, "... having flung out his challenge, well salted with sarcasm . . ." In his book *Stir Up the Gift*, here is an example of his vivid language: "Every decently informed adult knows, I take it, that during the early decades of this century the sermon fell upon hard times. It had to compete with more and more music in what became in some churches a field day for Beethoven and Bach. It had to contend with a worldly insistence that it be made shorter and shorter in order that members might find more time for Sunday golf and joy-riding, an insistence that was not wholly reprehensible since a tepid talk as timid as a titmouse on 'The Virtue of Being a Good Neighbor' had in it precious little that could be said in nine minutes and a half."

Early in the sermon, Rees gains and holds attention. Perhaps his many years' experience of having his Sunday morning services broadcast while he was pastor of First Covenant Church in Minneapolis (which pastorate he held from 1938 until 1958) taught him that he must make his listeners want to hear what he had to say during the first two minutes of his sermon. His sermons are rich in

imaginative use of the Bible and also in excellent illustrative materials. In his sermon on "The Dazzling Face," there are twelve brief illustrations. Four of these are from the Scriptures, five from history and literature, two are personal, and one is hypothetical. He seldom uses more than this number of illustrations in a sermon, but sometimes he does. Never are there less than three or four. His use of poetry gives beauty to his sermons, and in most of his messages there is at least one apt quotation of this type. Sometimes there are several.

Vernon Swim, of Nazarene Theological Seminary, gives three things he sees as factors in the effectiveness

of the preaching of Paul S. Rees. He writes, "Rees is successful then because he is gifted with the art of good speech, because he formulates successful sermons, and because God blesses his ministry." Perhaps Swim has summarized the analysis as well as can be done. Certainly there is in this third reason the most significant factor of them all. God has indeed blessed the preaching of Paul Rees. God has blessed his ministry because he has sought the help and guidance of the Holy Spirit, he has been totally and completely committed to Him, an instrument in His hands. He has preached like a man speaking with the holy, "authentic urgency of a New Testament preacher."

From My Hebrew Bible

The Nothingness of Evil

By James H. Whitworth*

MAN LIKES to think that he is somebody. Satan did too. He presumed to be like the "I AM." Whenever anyone sins in this way, he precipitates ruin upon himself. However the end of evil is not destruction only, for sin reduces man to the zero point. There is nothing worthwhile in iniquity.

To point up the folly of sin, Old Testament writers use frequently the word 'aWeN, meaning "nothingness." Sometimes it is translated "vanity" or "wickedness," but more often "iniquity." Another word, RiYQ, signifying "empty" or "poured out," is used a few times for "vanity." In Ecclesiastes, Solomon elaborated on the nothingness of life apart from God with the use of HeBheL, a word suggesting

one's "breath" or "vapor." Several times a compound word has been translated as a proper noun, "Belial," which in other cases is rendered "wicked" or "ungodly." Actually BeLiYyaCaL means "without profit." This idea of being "good-for-nothing" is carried over into New Testament Greek in the word *phaulos*.

After the Wise Man had tasted all the pleasures of life, he declared that all was a vacuum. When the great experiment is needed, man realizes that evil finally reduces every good thing which God has given to worthless wind. The end of sin is *nihil*. Like the evil which they foster, the idols of this world were said to be things of naught, 'aWeN. Whenever man sees the total worthlessness of all things in a life lived apart from God, he confesses himself to be nothing.

*Normal, Illinois

SERMON of the MONTH

Choice: A Gift of God

By William C. Summers*

Text: Joshua 24:15

In Genesis 1:26 we read, "Let us make man in our image." This "image" included, among other things, the power of choice, the ability to make decisions. The Church of the Nazarene believes "that man's creation in Godlikeness included ability to choose between right and wrong, and that thus he was made morally responsible" (*Manual*). The Bible bears out this belief throughout. We read no place that a man is forced to act in a certain way or do certain things without the freedom to choose. But we do read many places that man is called upon to make a choice between two or more alternatives. In fact all the promises of God are dependent upon the choice of the individual.

Since choice, or the power of choice, is God-given:

I. WE ARE RESPONSIBLE FOR OUR CHOICES

We cannot act as we please and then place the blame upon someone else. God holds us individually responsible for our actions. "The soul that sinneth, it shall die" (Ezekiel 18:20). God gave man the ability to choose between good and evil, the right and the wrong, freedom from sin or slavery by sin; the choice is ours to make and we are directly responsible for it.

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We are responsible for the results of our choices. You have heard the statement many times, "Well, it is not my fault. I could not help it." Don't be too sure. Many times thoughtless decisions have disagreeable results, and often the decision has been completely forgotten. Our lives are not lived accidentally; they are rather the result of many decisions made over a period of many months and years. What we are doing today has been determined by the choices we made many years ago. What we will do five, ten, or fifteen years from now will be determined by the decisions we make today. Let us make the right ones, shall we? Because our decisions not only affect us, but—

Our decisions affect others. Every time you make a decision the lives of others are affected. A choice to go some place brings your influence into play in the lives of others that you meet and is a force for good or evil. Those whom you meet will be either better or worse because of your presence. My decision to come to church today is affecting you in some way.

By way of illustration, when I made the choice to enter the full-time ministry the lives of many, many people were affected in many different ways. My family was affected in that decision. It was to put them in communities that they otherwise would not be in, and subject them to influences that we would not ordinarily

choose for them. We moved to one town and were there about one week when our son's new schoolteacher called on us. She said that our son was such a fine boy that she did not want to see him ruined by that community and one year in that town would ruin any boy. Well, we stayed and the community did its worst, but our God was as good as His word and took care of all of us, including the children. Some of those influences we would not have chosen had it not been for the earlier and greater choice to do the bidding of God. Every choice that we make, to a greater or lesser degree, influences the lives of others.

Once a decision has been made and acted upon, it cannot be undone. I thought about this considerably. It has a great likeness to a word that has been spoken. Other words can be said to counteract the original; an apology can be made for the damaging criticism, but much of the harm has already been done and cannot be undone. Once a decision has been acted upon, influences are set in motion that cannot be stopped by making a contrary decision. Of course choices can be made that prevent further disastrous and undesirable results, but they cannot erase the scars of damage already made by earlier decisions.

II. THE PRIVILEGE OF CHOICE IS A DOOR OF OPPORTUNITY

The door to eternal life is set before us by the power of choice. "Behold, I have set before thee an open door" (Revelation 3:8) and "Choose you this day whom ye will serve" (text) are momentous statements. They are tremendously important. And there are others: "Behold, I stand at the door, and knock"; "If any man will come after me." These statements make it unquestionably clear that the decision is ours to make. Eternal life is set before us. The

greatest opportunity anyone ever had is the chance to be saved from a life of sin. What a glorious thought! To be lifted out of the pit of sin with its moral corruption and degradation by making a decision! A decision that puts in motion the machinery of heaven until a new name is written down in glory! A decision that brings the heart of the sinner to the place of repentance and confession and ultimately faith!

The privilege of choice is also a door into a blessed fellowship. And here the exercise of choice certainly pays rich dividends. ". . . I will come in to him, and will sup with him, and he with me." What glorious reality! Christian fellowship! This fellowship is twofold: fellowship with God and fellowship with man. But before this fellowship can be possible one must be in the right relationship with God and man.

When a boy takes a glass and concentrates the sunlight on a pin point of paper, it generates enough heat to ignite the paper. But in order to do that the glass must be in the proper position relative to the sun and the paper. So it is with Christians. If we are to enjoy the fellowship of God and one another, we must be in the right relationship with both God and man.

The privilege of choice is also a door to Christian service. Once a person has been lifted out of sin and is in fellowship with God and other Christians, he begins to feel the tug of the Spirit towards some type of Christian service. I do not mean to imply that all will be called to preach, but all will be led toward something useful to do. We are saved that we might help save others. We are caught to become catchers. If our part in helping to save others is only to be cheerful and helpful, and be regular at church, then we ought to do it the

very best we can. If we have talent in other areas we ought to find the will of God for our lives and get into the place of service that He has for us as soon as possible after we are saved from sin. And may I suggest that this place of service will almost invariably be within the ranks of our own church? I feel that God would have us work together, not in competition. We should put our efforts where the fruit of our labor will be preserved by those that follow after us rather than to be left to the fate of being uprooted by someone of another faith that happens to be zealous for his particular philosophy.

But there is also another glaring possibility of the privilege of choice. It can be:

III. A DOOR TO MISFORTUNE AND ULTIMATE DOOM ETERNALLY

Since we are responsible for our choice, we have no one to blame but ourselves for the misfortunes that are ours because of what we choose.

Since we have the power to choose eternal life, the failure to do so is a choice for eternal doom. Some people act as though they think they can simply postpone deciding anything, but that in itself constitutes a decision.

In such a case they are deciding not to choose—a refusal begging not to be accepted as such.

Instead of choosing Christian fellowship we can choose to associate with the cohorts of hell. Instead of choosing the hallowed fellowship of the saints and of Jesus for all eternity we can remain in darkness with demons for our companions. What shall it be? The fellowship of the saints or the fellowship of demons? The opportunity is ours to choose.

Instead of choosing Christian service we can choose to fight against God. Jesus said, "He that is not for me is against me." So in reality we either choose to serve God or we are choosing to fight against Him. Many a young person has decided not to serve God in active Christian service only to learn that attempting to be neutral has placed him in the opposite camp.

"Choose you this day whom ye will serve," is still as great a challenge as it was the day it was first uttered. Whom will you serve? Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Remember, the power of choice can be a door of opportunity or a door into misfortune. Which will it be for you?



"Any minister of any church anywhere could increase his influence and improve his ministry up to 100 per cent if he would devote himself to this business of the choice and training of adequate leaders for his church."—Weldon Crossland, *Better Leaders for Your Church*, p. 20.

I Prayed Today

By M. Clarke Garrison*

I PRAYED TODAY. Of course I pray every day. But today I prayed especially for two persons: one, a lad of five or six years of age; the other, a young minister of the gospel, a pastor in a small church in the Southland.

I was sitting on the platform taking active part in the song service, preliminary to bringing the message of the morning. The young pastor was directing the singing, which the entire congregation was entering into wholeheartedly. Especially I noticed a small boy in the pew directly in front of the leader. He was singing his very heart out. He was a boy to whom I could not help but be attracted—a boy I would want my son to be like, mischievous eyes, wiggles, and all.

He knew the tunes. He apparently knew the words, for he seemed to be pronouncing them right along with the others. I realized one so young would hardly be reading them, even though his hymnal was open. It was then I noticed he kept his eyes glued to the pastor-leader. Yet I was not fully aware of the method he was using to sing so well until the pastor made a very glaring error in singing. The little fellow made the same error. That is it! He was adept at reading the pastor's lips. He was singing the words the pastor was singing. The pastor missed. He did also.

At first I was amused. Then it became a serious matter with me. Here was a boy. He could be anyone's boy. He was following a leader. He was

succeeding. It was then I prayed for him, "O God, may this lad remain a follower of Thine, a follower of the church, a follower of his pastor. May he never lose confidence in his pastor's leadership, his calling, his rightful place in the Kingdom work. May he look to his pastor for guidance in all things."

I could not get away from the apparent confusion it caused the little boy when he realized he was singing the wrong words. He was following the leader. He must be right. The others must be singing the wrong words. Surely his pastor would not do that which was wrong. I felt an urge to pray for this young minister also. I did, with a heart full of love for him. I do not remember the exact words, but they went something like this: "Now, Lord, here is a young man, one called of Thee to do a specific work in the Kingdom. He is to be a leader of Thy people. Others are using him as an example of what a Christian ought to be. May he never falter along the way. May his path always be straight. Help him, Lord, ever to lead others to follow in Thy footsteps."

Yes, just a boy singing the words uttered by the leader. But a mistake by the leader meant one for the boy also. I prayed for the boy. I prayed for the pastor. I prayed for myself also. Even as I do now, I prayed, "Lord, help me to be consistent in all my living. May others who are following me as I follow Thee not detect anything in me that is displeasing in Thy sight. AMEN."

*Hot Springs, Arkansas.

Training Our Young People in the Ethics of Holiness

By Kenneth L. Dodge*

THE STARTING PLACE for a subject such as this is, I suppose, with a definition of what we mean by ethics. The dictionary defines the word thus: "The science of right and wrong." In his book entitled, *Sanctification, the Experience and the Ethics*, R. T. Williams, Sr., says that the ethics of holiness is the way we live the experience. He further states that the way we live this experience is based on two factors: conscience and knowledge. To live the experience at its best, then, we need a well-educated conscience.

Our task, then, is to train our young people to depend on the voice of conscience, being sure that we are always doing our best to educate that conscience. A sanctified conscience ought to be a relatively safe guide, for it would be one that was controlled by the Holy Spirit, and by following the checks of the Spirit we could and would keep on the path marked right. However, this does not eliminate the need for education. The better educated the conscience is, the better and more useful life of holiness we can live. A man with a poorly educated conscience might keep sanctified in spite of his blunder occasioned by his ignorance and poor judgment, but there is little doubt that he would be much more useful in the Kingdom were he better educated.

Therefore what we really want to

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do is educate our young people so that their discernment between right and wrong will be a more intelligent one, with the end result that they will prove more useful in the task of building the church and the Kingdom.

How can we do this? I do not profess to have the answer, but I would like to suggest for discussion three general areas where I believe we can work.

The first, strangely enough, is from the pulpit. Now of course we cannot get the entire job done from the pulpit, but it marks a starting place, at least. So often we fail to realize the high premium that God has put on preaching. Paul said that it has pleased God through the foolishness of preaching to save men. The sermon is the high point of the service, and should be instilled into the thinking of our people as such.

We have heard of the preacher who belittles preaching as such; he leaves the impression that it is a shame to break in on such beautiful music with such a dull and ugly thing as preaching. He is fond of telling the story of the little boy who when asked how he liked the service, after he got home, replied, "The show was good, but the commercial was too long." It does not take much of that kind of psychology to condition the people to look on the sermon as a necessary evil rather than as a message from our great God. Where this kind of attitude prevails, it is difficult if not impossible to

sound a clear, strong voice from the pulpit on questions of ethics, or, for that matter, on any question of vital living.

If we keep the sermon in its proper place and perspective in our services, we can deal more effectively with the moral and ethical issues of our day.

Of course it goes without saying that, if we are attempting to train our young people in ethics, we must be plain and simple in our approach. The fact is, most of our people need educating. One writer has said that most people who attend church have only a third-grade education in spiritual matters, and that we should gear our preaching accordingly.¹ Obtaining the experience of holiness does not answer all our questions. As a young person I was often told that once I had the experience all my doubts, questions, and problems would automatically disappear. But this is not necessarily so! The problem that "bugged" me for many months was the difficulty of differentiating between new light and the possession of the experience. I heard more than one preacher declare dogmatically that if a person had the experience he would do this or do that, and the fact that you were not doing it indicated that you did not have the experience no matter what your profession. Many of the things such ministers mentioned were new light to me, and thus I had not been doing what they said the sanctified person would do. Thus the coming of new light confused me rather than helped me because of the manner in which it came, and I concluded that I was not sanctified. A few experiences like that and I was thoroughly confused. Thus the need for education and for the simple presentation that will enable our young people to obtain from

the pulpit some of the light and knowledge they need to exercise effective moral discernment. The inevitable, corresponding result will be a better ethical approach to the experience of holiness.

The second way in which we may educate our young people is *by example*. He must have been a very wise man who first said, "What you do speaks so loudly that I cannot hear what you say." We do, indeed, teach more by what we do than we do by what we say.

If we want to teach our young people that strict honesty is required of the pure in heart, surely we must set a right example. Some time ago I heard an evangelist speaking to young people in a rally service. In his effort to impress upon the young people the importance of courtesy he told the following incident: "I was in a crowded lobby buying tickets for a concert that my wife and I planned to attend. I waited in line at the ticket window, and while waiting noticed a large sign above the ticket window which said, 'Count your change before leaving the window; otherwise no adjustments can be made.' When I finally got to the window, however, I had forgotten about the sign, and stepped away from the window without counting my change. When I did count it, I saw that a mistake had been made, for I had given the ticket seller a five-dollar bill and he had given me change for a ten-dollar bill. I re-approached the window and said to him, 'You made a mistake in my change.' Before I could explain to him the nature of the mistake, he told me rudely and loudly to read the sign and stop annoying him. I attempted again to explain the nature of the mistake, but he again interrupted me to tell me to move on, others were waiting, and I was holding up the line." The evangelist concluded his

story by observing that the ticket seller's lack of courtesy cost him five dollars; for he said, "I made no further attempts to straighten out the mistake, but instead pocketed the five dollars for myself."

That kind of example speaks ten times louder than any sermon on the subject of basic honesty in our dealings with our fellow men. I do not know where your sympathies would be, nor do I know what kind of impression that story would make on our young people. I do know that in my opinion that man lost a good opportunity to demonstrate the reality of perfect love in the life of the sanctified. Also I think he defeated his own purpose in telling the story. Here is a mixing of moral principles, as with the mother who, when told by her little boy that the next-door neighbor wanted to borrow the lawn mower said, "Borrow the lawn mower? Gracious, no! This is Sunday, and it would not do to cut the grass on Sunday. Tell him we do not have any mower."

Then how are we going to teach our young people that the juvenile philosophy that says, "Rules are made to be broken," and its twin, "It is all right to break the rules if you do not get caught," are incompatible with holy living? The fact that so many young people live by these standards attests to their popularity. The fact is, if we are going to do anything about it, we must set the right example by obeying the rules ourselves.

For example, what can we say when we demonstrate a carelessness in obeying traffic rules?

We are as much responsible for obeying the traffic rules whether we get caught or not as are our young people for obeying the rules we make for them whether they get caught or not. Rules are not made just to be broken; they are made for the com-

mon good of the majority, and this applies to traffic rules, church rules, and any other rules you can name.

Let us set an example before our young people of basic honesty and law-abiding lives, then speak with authority when we say to them that this is consistent with holy living.

The third way by which our young people can be educated is *by building strong Christian homes* where our young people are tied to God and the church at an early age.

This avenue of approach lies almost beyond the reach of the preacher. It is so difficult to get through to the homes in any effective teaching program. Still, if we encourage our people to maintain family altars, keep the Sabbath holy, and build strong church ties, we are at least moving a step in the right direction.

If there were only some way in which the pastor could become a part of each home, it would be a tremendous help in building that home around the church. In most homes the only time the family is together is at mealtime, and in the atmosphere of the closeness of sharing a meal an excellent opportunity is provided for the pastor to get close to all the members of the family.

Of course, to do this, we might have to follow the example of Jesus when He invited himself home to dinner at the house of Zaccheus. Or we might follow the example of the itinerant preacher who dropped in on the good lady of the house just as she was preparing dinner. "I thought I told you to come after dinner," she said as she hastily attempted to set another place at the table. "Yes, ma'am, that is just exactly what I came after," replied the *not too well fed* preacher.

However it is done, we must do our best to get into the homes of our people and help them build homes where Jesus abides and where the

¹W. E. Sangster, *Power in Preaching*.

atmosphere of spirituality is as much a part of the home as the furniture. To do so will do more for our young people than anything else we have named in this paper.

In conclusion let me remind you that these points are merely presented as a basis for discussion. No doubt all of us agree that our young people

need a better understanding of what holiness living entails. These are some of the ways in which I would try to give them that understanding. These suggestions have not proved 100 per cent successful, but they have helped in some instances. Any additional suggestions would be as humbly received as these have been given.

From Behind My Pulpit

I See the Open Door

By Willard B. Airhart*

THERE IS SOMETHING suggestive about a door left ajar—something inviting, a challenge to a curious nature. A church door wide open should mean a number of interesting things.

The door ajar challenges snobbishness. That very word sounds narrow, cynical, and selfish. It ought to be utterly foreign to a community of Christians. Usually reserved for the rich and highly cultured, it is a term applicable to all who deliberately reject the companionship of any fellow creature. The open church door pledges that Christian principles cry out against snobbery, making all who enter equally welcome.

The door ajar challenges the spirit of satisfied contentment. It is an acknowledgment that there are still many "out there" who should be on the inside of the church door. It forbids the growth of stagnating self-satisfaction that is so jealous of its own warmth that it refuses to open the circle to receive a chilled wanderer.

The door ajar suggests not only that the hungry can come in, in search of truth, but also that the spiritually

nourished should go out as inspired crusaders. The highways and byways are still appointed as fit locations for the work of Christian disciples. The priests and the Levites still pass by on the other side, leaving the bruised and battered modern man helpless and insensible. The twentieth-century Samaritan must go out of the church to where the need is, else the stricken soul will surely die alone.

However, the door ajar suggests that the church has both the right and the obligation to close that door as a barrier against evil. There are times when the door must be shut to protect those within the sanctuary and to preserve the church's effective witness to the world without. The church must be vigilant lest it allow the careless, passionless, selfish, man-fearing, sin-tolerating spirit of the world to become its own. The door need never be shut against men but it must always be shut against the false doctrines of men.

And so whether or not the church door stands literally ajar, may I always see, from behind my pulpit, the spirit of the open door.

*Victoria, British Columbia.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:4

SERVICE

In verses four and five eight special privileges of the Israelites are enumerated: the adoption, the glory, the covenants, the giving of the law, the service, the promises, the fathers, the human birth of Jesus. What a heritage!

The word for "service" is *latreia*, which occurs only five times in the New Testament (John 16:12; Romans 9:4; 12:1; Hebrews 9:1, 6). In the Septuagint it always refers to "divine service." That is the way it is translated in Hebrews 9:1. It first meant "the state of a hired labourer." But even in classical Greek it was used for the service of the gods. In modern Greek it means "adoration, worship." In the New Testament it is used only for service to God.

IS CHRIST GOD?

The only answer to that in orthodox theology is an unequivocal "yes." But the question that concerns us now is whether Christ is here (v. 5) equated with God. The King James Version makes that connection. So does the American Standard Version. The Revised Standard Version, by putting a period after Christ, does not.

The problem is created by the fact that in the earliest Greek manuscripts (Aleph, B, A) there are no original punctuation marks. The placing of commas, periods, and question marks is therefore a matter of editorial opinion—hence a rather subjective matter.

The Westcott-Hort text places a comma before "who," thus affirming

the ascription of deity to Christ. This reading is supported by most of the Church fathers. Nestle's text places a raised period there (equivalent to the modern semicolon). That would make the closing part simply a benediction to God.

As would be expected, Moffatt adopts the latter interpretation. So do Goodspeed and Ballantine. Weymouth and Williams, along with the majority of translators, do not. What decision are we to make?

Alford argues at length for the traditional punctuation and consequent interpretation. Christ is here called God. He concludes:

"The rendering given above is then not only that most agreeable to the usage of the Apostle, but the only one admissible by the rules of grammar and arrangement. It also admirably suits the context; for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all—that from them sprung, according to the flesh, He who is God over all, blessed for ever."²

Bengel also connects the closing clause with Christ. He would paraphrase the passage: "Christ is of the fathers, according to the flesh; and at the same time was, is, and shall be over all, inasmuch as He is God blessed forever. Amen!"³

James Denney presents clearly the three main arguments in favor of the traditional punctuation. Then he rather surprises us by setting them

*Professor, Nazarene Theological Seminary.
Liddell and Scott, *Lexicon* (1940 ed.), p. 1032.

²*Greek Testament*, II, 406.
³*Galomon*, III, 124.

aside. His conclusion is as follows: "I agree with those who would put a colon [semicolon in U.S.] or a period at *sarka*, and make the words that follows refer not to Christ but to the Father."⁴

Godet spends four pages defending the use of the comma rather than the period. He writes: "The entire primitive church seems to have no hesitation as to the meaning to be given to our passage."⁵ After surveying the opposing arguments he concludes: "It seems to us, therefore, beyond doubt that Paul here points, as the crown of all the prerogatives granted to Israel, to their having produced for the world the Christ, who now, exalted above all things, is God blessed forever."⁶

Meyer agrees that none of the fathers of the Church make the closing part a doxology to God. He adds: "Now the decision, which of the two leading interpretations fits the meaning of the apostle, cannot be arrived at from the language used, since, so far as the words go, both may be equally correct . . . ; nor yet from the immediate connection, since with equal reason Paul might . . . feel himself induced to set over-against the human side or might be determined by the recital of the distinctions of his nation to devote a doxology to God, the Author of these privileges who therefore was not responsible for the deeply-lamented unbelief of the Jews."⁷

While admitting that John in the first verse of his Gospel declares Christ to be God, Meyer asserts that Paul never does.⁸ Not everyone would agree with this sweeping verdict. Many good scholars feel that Paul

does just that rather plainly in the several passages.

One of the main arguments which Meyer emphasizes he expresses thus: "Besides the insuperable difficulty would be introduced, that here Christ would be called not merely and simply theos, but even God over all . . . which is absolutely incompatible with the entire view of the New Testament as to the dependence of the Son on the Father." Hence he concludes: "Accordingly, the doxology of our passage cannot be referred to Christ, must be referred to God."⁹

But here, as too often, Meyer seems to lack the imagination which goes with sanctified common sense. Of course Paul would not assert that Christ was over the Father. The word "all" means "all things," as elsewhere. That Christ is over all things is based on His creatorship of all things (Colossians 1:16).

The reader is perhaps wondering why we have devoted so much space to this one problem. Sufficient vindication may be found in the following statement by Sanday and Headlam: "The interpretation of Romans ix.5 has probably been discussed at greater length than that of any other verse of the New Testament."¹⁰ They themselves devote over five pages of very fine print to a special note, "The Punctuation of Romans ix.5."

First of all they note that there are four main interpretations, as follows:

"(a) Placing a comma after *sarka* and referring the whole passage to Christ . . .

"(b) Placing a full stop after *sarka* and translating 'He who is God over all be blessed for ever,' or 'is blessed for ever' . . .

"(c) With the same punctuation translating 'He who is over all is God blessed for ever' . . .

"(d) Placing a comma after *sarka* and a full stop at *panton*, 'who is over all. God be (or is) blessed for ever.'"¹¹

They add: ". . . the question is one of interpretation and not of criticism. The original MSS of the Epistles were almost certainly destitute of any sort of punctuation."¹²

As far as the grammar is concerned, Sanday and Headlam think that "concerning the flesh" would most naturally have an expressed antithesis, as in Romans 1:3-4. In connection with the Jews, especially, Paul would be careful to assert the deity, as well as the humanity, of Christ. They also note that the words *ho on* ("who is") imply very strongly that the words following relate to what precedes. This seems to us a significant point. Then, too, the position of "blessed" (*eulogetos*) favors the ascription to Christ. These three grammatical points add up to a considerable weight.

A second main argument is that of the connection of thought. Sanday and Headlam write: "Probably not many will doubt that the interpretation which refers the passage to Christ admirably suits the context."¹³ It forms a natural climax to the list of special privileges enjoyed by the Jews. Also, the doxology seems unnatural in this passage filled with sadness.

The third main argument treated by Sanday and Headlam relates to Pauline usage. It has been affirmed that the apostle would not apply the name "God" to Christ. But he clearly and repeatedly calls Jesus "Lord," and this for the Jews meant deity.¹⁴ And while the term "blessed" was reserved by the Jews primarily for God himself, yet later New Testament books have doxologies addressed to Christ

(e.g. Revelation 5:13; II Peter 3:18).

The final conclusion of Sanday and Headlam is expressed in the following words: "In these circumstances with some slight, but only slight, hesitation we adopt the first alternative and translate 'Of whom is the Christ as concerning the flesh, who is over all, God blessed for ever. Amen.'"¹⁵ The judgment of these careful, thorough scholars may well be accepted.

In the Appendix to volume two of Wescott and Hort's *The New Testament in the Original Greek* we discover a rare phenomenon—these two great collaborators expressing differing opinions. In connection with their joint statement, Hort adds in brackets concerning the punctuation in the margin: "which alone seems adequate to account for the whole of the language employed, more especially when it is considered in relation to the context."¹⁶ Thus he favors applying the doxology to God alone. But Wescott, also in brackets, expresses the opposite opinion. He feels that the clauses "seems to make a change of subject improbable."¹⁷

What is to be our conclusion concerning this much controverted question? First of all, we should recognize that the problem is linguistic rather than theological. The fact that such a conservative scholar as James Denny, author of the famous classic *The Death of Christ*, should favor ascribing the doxology only to God should warn us against labeling or libeling those who may prefer that interpretation. Nevertheless, with all the evidence in hand, we feel that the King James Version is here preferable to the reading of the Revised Standard Version. But dogmatism in the matter is precluded.

⁴EGT, II, 659.
⁵Romans, p. 343.
⁶Ibid., p. 345.
⁷Romans, p. 361.
⁸Ibid., pp. 361-62.

⁹Ibid., p. 362.
¹⁰Romans (ICC), p. 233.

¹¹Ibid.
¹²Ibid.
¹³Ibid., p. 236.
¹⁴Ibid., p. 237.

¹⁵Ibid., p. 238.
¹⁶New Testament, II, Appendix, p. 110.
¹⁷Ibid.

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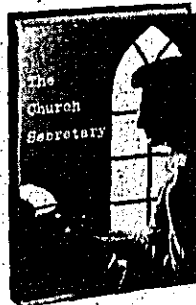
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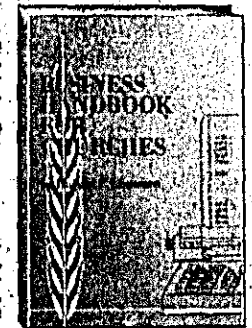
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It Can Happen Between Revivals

By J. Melton Thomas*

THE TIME HAS NOT come to say there is no place for the revival meeting, as such, in the Church of the Nazarene. In fact there has never been a time in the history of the Church in which the possibilities of extended periods of revival effort have been greater. Today, with an all-time high acceptance of the special revival period by the Church at large, the challenge to us who never felt any other way knows no parallel. To do a type of work that the pastor can never do, to give emphasis in areas where the pastor can give only general attention, to incite the effort requisite for harvest of the pastor's labors, the evangelist with his specialized ministry knows unique opportunity at this present hour.

But the work of evangelism is not confined to a special period in the spring and another in the fall. The work of evangelism continues throughout the church year. The pastor's heart must be the heart of an evangelist, both in revival season and out of the same. When this is so, the pastor will not be content to wait the arrival of his evangelist for all the reaping. The work of the Kingdom is arranged in no such neat pattern. There will be times in which the harvest is ready now, and now the pastor will want to put in the sickle. There will be many Sunday evenings, an occasional Sunday morning, in

which the voice of the reaping Spirit of God will be heard speaking with unmistakable accent, "Today is the day of salvation." Indeed there will be specific effort all along to make such atmosphere possible.

It is to the matter of maintaining the revival atmosphere as a chief characteristic of week-by-week activity of the local church that this paper is directed. Its thesis is that the work of evangelism can be a continuing thing. It can happen between revivals! There can be special days, and special seasons, of harvest enjoyed by the pastor and his people as a result of their joint love and labor. As we approach the summer months it might be that God could use a period of Sunday-night-by-Sunday-night effort to give some of the greatest victories of the entire year. The following suggestions are given as aids to assist in setting up a period of intense effort to win souls in the Sunday evening services between revivals.

SOME GENERAL PRINCIPLES

1. Let it be by the leadership of the Lord. God is able to lead a given pastor in a program, tailored of the Holy Spirit, to meet the need of a given time. It may be that what has worked for someone else will work for him; again, it may not. But this is sure: If a pastor waits with longing for leadership from God for a plan that will assist revival to come to his church, God will hear, and God will

heed that prayer. He will lead that pastor in originating, in adapting, or even in copying a program that can be blessed in his church and at this given time.

2. Spell it out specifically. The campaign should have a name. It may be the "Midsummer Harvest Season," the "Fall Revival Follow-up," the "New Life for the New Year Evangelistic Crusade," the "Deeper Life for a Different Day Campaign," or a hundred others that God might lead one to. The campaign should be for a specific time. Four weeks, or five, or nine make no great difference. The point is that a sense of completion demands a beginning time and a closing date. The campaign should have specific intents: we shall strive to have this many present each evening; we shall pray for seekers at every altar service of the period; we shall hope for a given number of members received into the church on the Sunday evening following the conclusion.

3. Dare to do the different. There are appealing evangelical workers in your area whose special contribution of talent would tend to draw people. Some of these people are singers, some musicians, some religious artists, some who give dramatic recitations. There are choral groups from your high school. There are lay Christians with outstanding testimony. You can advertise such talent, and people will come to hear. Dare to be different enough to get things going that people will favorably discuss.

4. Rely on people participation. The above participants can be arranged for by your people. You, as pastor, can establish policy, asking your people to see that our positions are not compromised; and then leave the leg work to laymen who are eager to aid. Use your own folks in every way you can. Add another special song. Get your young folk in an or-

chestra. Organize promotional teams to mail, phone, visit. Be sure that a prayer band has a large place of emphasis. Many older people who cannot attend the evening service could be enlisted to pray while the service is in progress. Every possible member of the church should be assigned some responsibility in these evening services.

5. Give it all you have got. The pastor alone cannot successfully carry through such a program as this, but he has a major place. He will be giving general guidance to the entire activity, but his most important role will be giving attention to his preaching. It is for this reason that the many details must be left to the laymen. This period will see many new people in his services, and for their sakes the pastor must be preaching his best. He will likely want to use truth that he can wield, under God, with his own right hand. He will want to preach with purpose and with power. It will be revival preaching: the Cross, sin, salvation, destiny, reward, holiness. The pastor's best contribution will be to see that he does his best preaching, growing out of his best preparation, and blessed of God through his best praying.

6. Register the results. Those ushers must be alerted to get information on every new person that enters the door. Victory gained as specific heights are reached should be recognized for the encouragement of the people. The newspapers should have story after story of what happened at your church last Sunday night, and what is planned for the following. Your own weekly newsletter to your people should be filled with accounts of the work being done, the victory being won. Finally, the ultimate register of results should be in seeing that those who are saved have been

*Pastor, Spokane, Washington, Valley Church of the Nazarene.

added to the church, and enlisted in soul-winning activity on their own.

A SPECIFIC PROGRAM

That the above principles may be given illustration, a program much used of God in our local church is here given. When the writer of this article accepted a call to his present church, he began to pray that God would lead toward successful beginnings. A plan which he felt was God's leadership began to unfold, and when he arrived at the new charge he found conditions just right for what was by this time a quite well formulated plan of action. It was a very simple plan, an adaptation of ideas used elsewhere, and by other pastors.

The program was designated the "Ninety-nine for Nine Evangelistic Crusade." This lead slogan indicated one main emphasis of the campaign, to average an attendance of 99 for the 9 weeks, in Sunday evening attendance. Other goals were: average Sunday school attendance of 189; average prayer meeting attendance of 49; 19 members to be received into the church. We prayed and planned for seekers at every evangelistic service. Our main emphasis was Sunday evening, but all areas of the church reaped materially.

To begin the organization and promotional work, the pastor and family entertained nine families of the church one Sunday evening after the evening service. The man and his wife in these nine families were asked to co-captain a committee of nine (themselves plus seven others), and charged with the promotional work of one Sunday, both Sunday school and evening worship. That evening those captains vied with each other in selecting those seven helpers, and were instructed that each committee must have some children, some young people, and some adults. In their groups

were to be one or two that they were not quite sure would be much help! The enthusiasm generated at that meeting indicated that nine times nine people could be pretty well counted on for those nine weeks.

And they delivered. The nine nights were given designation: Sunday school night, youth night, men's night, ladies' night, Easter cantata (the team having this had to accept penalty to be fair to others), holiness convention night, family night, music night, victory night, in that order. Something in keeping with the designation was to be emphasized. As indicated above, the teams were invited to bring in "talk" talent, and were told to use their own methods in promotion. Those laymen delivered! They worked on Sunday school, though the emphasis stayed Sunday evening. They brought in special talent, for Sunday evening; developed drawing attractions for Sunday school. Sometimes the pastor held his breath, but not one thing was out of line. Those who had handicaps capitalized on them. For instance the team that had the evening service that all of Spokane was united in holiness convention at First Church ten miles into town reserved a section for 125 for Valley, and secured a police escort for a caravan into town. Over 100 Valley people were in that section, and a great many of the seekers were from Valley that night.

And what of other results? Sunday school averaged 191 for the 9 weeks, 28 per Sunday above the previous year's average, even though 35 had been set aside the Sunday before the new ministry began to start a new church. Sunday evening average attendance for the period was 121. There were altar victories at every evening service, and 20 members were

received into the church during a four-month period of which this campaign was half.

At the close of the campaign the three teams that reached the highest combined percentages of the two attendance goals were hosted by the other six teams at a victory fellowship

hour. Each captain was given a book of sermons written by the pastor. The church was moved forward many spiritual miles in those nine weeks, and we are convinced that any church can be who will believe in and act on the assumption that "it can happen between revivals."

"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

Upon meeting Mrs. Milton Poole, pastor's wife of the First Church of the Nazarene, Lubbock, Texas, one is instantly impressed with her devotion to Christ, her interest in others, her stimulating conversation, her intellectual acumen, her willingness to discuss ideas, her complete selflessness, her loving spirit. Her very presence gives to others a quiet peace, an inner joy; she expresses courage, kindness, and strength in just the way she lives.

Someone once wrote: "Some people walk into a room and say, 'Here I am!' Others walk into a room and say, 'There you are!'" The person who personifies the latter part of this phrase is Mrs. Milton Poole. She is never concerned with self; she is always concerned with others. When someone comes to her with a problem, she listens as though that one and that problem were the most important in the world to her right then. For those few minutes she enters into the other person's world; rejoices with him, cries over his sorrows, lends her helping hand. And after being in her presence, problems seem to fall

*Pastor's wife, Amarillo, Texas.

into place and values right themselves. Such is the greatness of her compassion for others; such is the magnitude of her heart.

Mrs. Poole lives by the Word of God. In times of illness or perplexity she goes to the Bible and finds its wisdom. She lives her Christianity every day. Her faith is indomitable. Her faith in others brings out all that is best in the lives she touches.

She has truly set her affections upon things above. And with a smile she gladly accepts her lot in life which God has provided. In all kinds of situations Mrs. Poole witnesses to the manifestation of the sanctifying graces of our Lord.

A young minister's wife said of her: "She is my ideal in every phase of life. I watch her closely whenever opportunity arises. She is beauty, poise, graciousness, laughter, warmth—she is Christianity!"

Mrs. Milton Poole has an inner faith that inspires everyone so much. Every life is deeper, richer, greater, stronger for having felt the loving tenderness of her touch. Truly this is a portrait of a queen. To Mrs. Milton Poole, I pay tribute!

ROYAL COOKBOOK

This is a pie that will truly melt in your mouth! It is very simple and quick to make—and is a dish fit for a king!

Melt in double boiler one twenty-five-cent Hershey almond chocolate bar (or six five-cent bars) with 2½ tablespoons of water. Cool. Whip ½ pint whipping cream. Add chocolate mixture to cream. Pour into pie shell. Keep in refrigerator.

OVER TEACUPS

Deep in the heart of every parsonage queen is this question: How can I be the best minister's wife possible? Mrs. Milton Poole gives her answer.

"Let me say that I do not think it is a simple thing to be a good minister's wife, any more than it is a simple thing to become a great Christian. It takes the very best we have of self-discipline, humility, and deep personal honesty for the problems, pains, and perplexities involved in parsonage life to be built into real character and Godlikeness.

"Some years ago I made a great discovery. After months and even years of too many N.Y.P.S. programs, missionary activities, showers, personal calls, community and district interests, I was left depleted in physical health, inwardly tense and disquieted. Out of this personal crisis, God revealed many things to me. They centered around this truth—that being is infinitely more important than doing. What I am inside weighs heavier in God's scales than a ceaseless round of activity, though it all is done in His service, and seems needful.

"Since that time I have been committed to making my own discoveries of what it means to really be like Jesus. And with each new understanding I have honestly tried to let it work within me, then in our home

and in our church. It is one thing to be busy for God in public activity, and quite another thing to practice God's presence moment by moment. It is always easier to do many things to be seen by men than to be pure in the privacy of our thoughts and intentions. But this is the test of what a minister's wife really is.

"Now the 'doing' side is important. Surely we cannot sit home all day to pray. But I believe God can help us keep a fine balance between inner quietness and love and the many duties and crowded schedule which are always with us. We can learn to do each thing as unto God."

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THE KING'S HOUSE

Need a kitchen bulletin board? You can make a very colorful, attractive one with a mounted, swing-arm towel rack. With fiber wallboard, make a panel for each rack arm. These should be about 1¾ inches narrower than the arm and as long as desired. Make slip covers for the panels from bright dishtowels. The rack arms will slip easily through hems at top of slip-cover. Pretty, useful! Push pins hold your memos, papers, photos in place.

HEART TALK

Mrs. Milton Poole has given some suggestions for letting the spirit of Jesus work out through our lives in

the parsonage. I want to share them with you.

"1. Have a regular 'quiet time.' We cannot hear God nor find His guidance without it. Neglect of this one point could account for much of our inner turmoil.

"2. Never hold any feeling toward any individual which is not loving. Resentment, unforgiveness, self-justification—these have no place in love.

"3. Never tolerate self-pity. It will blight all it touches. 'Rejoice evermore.'

"4. Play down troubles, misunderstanding, criticism in the church. Do not magnify these situations. 'Blessed are the peacemakers.'

"5. By God's help, learn to accept criticism gracefully, do your best to

profit by it, and love the one who gave it. I think this is simply not possible except as we let God work it within us. But it is a beautiful thing in a minister's wife.

"6. Believe that love is the essence of Godlikeness, and that it is the law of the Kingdom. Therefore beware of preoccupation with self-consideration, self-consciousness, judging. 'Thou shalt love . . .'

"I think there are only a handful of great souls who do many things well. Let it comfort us to know that if we cannot be known as 'the perfect hostess,' 'the ideal teacher,' 'a beautiful soloist,' we can be full of love, strong in trust, strong in prayer, 'the shadow of a great rock in a weary land.'"

Pulpit and Parish Tips

II. The Real Value of Pastoral Calling

By E. E. Wordsworth*

SOME PASTORS think of pastoral calling as they do a spare tire in the trunk of the car, to be pressed into service only in emergencies. But there is intrinsic value in home visits. Effective pastoral calling will bring the pastor to realize that his members are individuals with personal needs.

Visit the newlyweds to assist in the establishment of their family altar and the dedication of their home to Christ from the very start.

Call on the parents of the new baby to congratulate them and to dedicate the baby in the home or arrange for the church dedication or baptism.

New families in the community should be visited as soon as possible. A family had not been in church for two years. But the pastor called and they started coming to church serv-

ices. A few weeks later both husband and wife returned to the fold of Christ. If ten or fifteen minutes is not enough, do not be disturbed. Do not be a "clock watcher." Be thorough but not careless. Use tracts, church bulletins, newsheets to help you. Some calls will take a whole hour, but do not waste time.

Take your Bible with you. Be familiar with it. Call with a definite purpose. Avoid idle chatter. Remember the word of Christ, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). Do not appear in a hurry to leave, but do not waste precious time talking about yourself and incidental matters. The pastor's talk, questions, scripture readings, prayers, and counsels should be pointed toward soul winning, spiritual teaching, and the kingdom of Christ.

*Redmond, Washington.

IV. The Introduction of a Good Sermon

By W. E. McCumber*

YOU CAN BEGIN a sermon without an introduction. When Johnny enters the house the event is usually somewhat startling and nerve-racking. He clears the porch with a bound, bangs the door open, and seems to explode into the room. Some preachers launch their sermons like that, and usually with similar effect upon the people. A better way is suggested in the departure of a freight train. It begins slowly, picking up power and speed as it progresses. In that way you are more likely to enlist the attention and engage the thinking of your congregation.

The first three minutes of your sermon are crucial. Often the audience is won or lost there. It is vital to begin well, and there is considerable justification for the emphasis the introduction has received in most lectures on homiletics.

In your anxiety to capture the congregation's interest by your introduction, however, there is a peril. You can be overly dramatic, promising more in the first three minutes than you can deliver in the next thirty. Did you ever shoot skyrocket on the fourth of July? They soared upward with a whizzing sound, and at the peak of their flight they exploded brilliantly with a bang. A whiz-bang sermon cannot be preached by getting the bang before the whiz! A preacher stepped quietly into the pulpit, then

suddenly jerked his head toward the ceiling and thundered, "Look up!" As the startled congregation glanced up or ducked down, expecting some disaster, he leveled out his voice and calmly quoted the remainder of his text, "for your redemption draweth nigh" (Luke 21:28). You may be sure that he got their attention, but he certainly could not sustain that dramatic pitch through the message, and as the Scots put it, he "fizzled out like a damp squib."

Still, the introduction must be interesting and gripping. Let us therefore think together about some of the qualities that make it so.

1. *Variety is a good rule for introducing sermons.* All of us have heard ministers who invariably begin a sermon like a schoolboy reciting. "My text is . . . my subject . . . my first point is . . ." That is the next thing to passing out sleeping pills before preaching! Being careful to inject variety into sermon beginnings will more than compensate in audience interest for the time and study required.

Sometimes start where your text is. Frequently the wisest and best introduction calls for the time-honored method of examining the text in its relation to the context. This is especially true when we are preaching from a text lifted out of a narrative setting. But never go farther back into the context than is necessary to the subject in hand. Every text about

sin doesn't call for an excursion to the Garden of Eden and the original transgression. Neither does every text taken from Israel's life and history demand that we journey with Abraham from Ur of the Chaldees into Canaan! Enough context to make meaningful the text is a good rule.

Sometimes start where your people are. If something has happened that unites the thinking of your people on a single matter, you may effectively begin there and lead up to your text and subject. That was the method skillfully employed by Peter at Pentecost. The Holy Spirit had come, the Church was jubilantly witnessing, and someone in the bewildered crowd shouted out, "These men are drunk!" Whereupon Peter began to preach, denying the charge of drunkenness, explaining the incident as a fulfillment of prophecy, and closing his introduction with the text, "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:13-21). The message proper exalted the crucified and risen Christ as that saving Lord, and happily ultimated in three thousand persons calling upon Him for salvation.

I preached once from the incident recorded in Luke 13:1-5, where excited men brought Jesus news of Galileans slaughtered at worship by Pilate's soldiers. The day prior to my sermon the flooded river that flowed through our little town had been dragged for the body of a young man who evidently had flung himself into the black swirling waters deliberately. The sermon began like this:

"Yesterday we stood on the river bridge and watched men dragging the black water for the body of a suicide. Moving through the huge crowd that gathered, I listened to their conversation. It was quite evident that the tragedy had awakened two dominant emotions, curiosity

and pity. But if our interest in this incident stops there, the death of this young man is a total waste. Calamity, rightly interpreted, is a sermon from God, a call to repentance.

"That is how Jesus interpreted the news of the massacred Galileans. To the excited men who brought the news He solemnly declared, 'Except ye repent, ye shall all likewise perish.' Calamity preaches the brevity of life, the certainty of death, and man's deep need for God."

By capitalizing upon the fact that a common interest had already captured the minds of the congregation, it was easy to direct them to a text appropriate for the occasion and then unfold the eternal truths that God voiced from that portion of His Word. Their interest was held immediately, for they saw the relevance of the Bible to their present situation.

Sometimes start with an illustration that brings text and people together. For example, in a recent sermon I employed the text, "God is no respecter of persons" (Acts 10:34), and preached on the subject "God Is Impartial." I handled it topically, exploring the idea of God's absolute impartiality in three realms, each of them revealed in the word "whosoever." The outline was this:

(1) An impartial invitation to the sinful. "Whosoever will, let him take the water of life freely" (Revelation 22:17).

(2) An impartial rejection of the selfish. "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

(3) An impartial condemnation of the impenitent. "Whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

Text and people were linked together by a simple illustration that dealt

*Pastor, Thomasville, Georgia.

with some common attitudes. My opening words were these:

"In a former pastorate a Christian woman frequently said, 'I feel like God has made a pet of me, for He seems better to me than to anyone else.' Another friend of mine, who lost her baby at its birth, cried in her bitter sorrow, 'Why does God hate me like this?' Both were wrong. God makes no pets among His children, neither does He single out an individual as a special target of vengeance and wrath. The God of the Bible is absolutely fair and impartial in His dealings with people. That is the truth which burst upon Simon Peter in the household of Cornelius.

"Have you ever felt that God was unfair, that He played favorites? Then listen to the text, and think about its application in three areas that vitally concern you. 'God is no respecter of persons.'"

That is certainly not a classic introduction, but it served very capably to interest the people and make it easier to get across the truth of the message.

These are but a few of the varied ways in which a sermon can be introduced. Like Heinz products, there are probably fifty-seven varieties. That being true, there is no excuse for beginning every sermon by a single method, long since grown threadbare and lusterless to your congregation. Cultivate variety, putting the "spice of life" into your introductions.

2. *Another good rule for introducing sermons is brevity.* "Brevity is the soul of wit," and the wittier you can be in this respect, the more your listeners will appreciate it. One of my boys was given a novelty called "silly putty." It was a silica product and had to be kept in a plastic container. For when it was taken out it could be formed into a ball and would bounce around in a lively manner, but if it

were left out too long it would melt into a tired little puddle. An introduction can lose its bounce, and the interest of the audience will melt if the introduction is too lengthy. Did you ever meet anyone who shook hands with you and then held your hand and continued to pump it until you began to feel foolish? A good introduction is like a warm, sincere handclasp. It wins the favor and attention of the people, but it can lose their interest if it holds on too long!

For a model of brevity in a splendid introduction think of the opening words of the sermon Paul preached to the Areopagites, in Acts 17:22-23.

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

There, in fifty words, thirty-five of them monosyllables, is an effective and appropriate introduction. And in the Greek New Testament only thirty words are used. Yet the wisest seminary or the most erudite of homiletics professors could not add a word to make it better.

In the days when sermons were two hours long, and men patrolled the church aisles with long, knobbed sticks to awaken the sleepers, a preacher could safely introduce his sermon in a leisurely fashion. But today sermons must be brief, and an extended introduction is grotesquely disproportionate to the main body of the discourse. Like an elephant's trunk, it should be long enough to do its work, but considerably smaller than the rest of the subject.

In my file I have an evangelistic sermon from the text, "My meditation of him shall be sweet" (Psalms 104:34). The subject is a question, "How

Do You Feel When You Think About God?" The sermon answers that question in two divisional statements, (1) That depends upon your conception of God; (2) That depends upon your relation to God. The introduction is brief, utilizing a portion of the context, and addressing a swift question to the congregation.

"Everywhere the Psalmist looked about him in nature he saw evidences of a transcendent wisdom and power and glory. 'O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches' (v. 24). Nature made him think of God, and each thought of God was precious, for he said, 'My meditation of him shall be sweet.'

"That suggests a question that I will thrust upon your hearts. How do you feel when you think about God?"

"And having asked the question I am going to answer it." This particular sermon has been a fruitful one, and the brief introduction conditions the congregation to consider the matter of their relationship to God in a serious manner. A lengthier opening would be like taking a mother-in-law on a honeymoon, excess baggage. Keep your introductions brief.

3. *A final good rule for introducing a sermon is gravity.* I would be the last to deny that chaste and restrained humor has a place in some sermons. It can be effectively employed to relieve the tensions of overstimulated emotions. It can provide a needed rest between sessions of close thinking on ponderous and profound themes. It can impress the listeners with the warm and genuine humanity of the speaker. Only a very dull reader fails to perceive a note of humor in many of the speeches of Christ.

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I recently reviewed a book of sermons which uniformly began with a joke or two. I bore them patiently until I came to a sermon on Christ's awful cry of dereliction, "My God, my God, why hast thou forsaken me?" (Matthew 27:46) Even that one began with a funny story, and my sense of good taste was rudely offended. But I flung the book down in sheer disgust when the next sermon, from the cry of the cross-impaled Saviour, "I thirst," was introduced by a poke with a broader comic aspect than the others. To read a passage of scripture and announce a text that brings the anguish and blood of Calvary vividly before the congregation's mind and then abruptly tell a joke borders closely, in my thinking, upon insult to the Son of God!

No preacher has a broader streak of fun in him than I do. And I will quickly agree that the lecture platform and the informal speech often require high-level humor. But I steadfastly deny that a funny story, calculated to produce a hearty laughter, is a sensible or tasteful way to begin a message dealing with momentous and eternal truths. Sound the note of gravity please!

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Contributed by Nelson G. Mink*

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—CENTRAL PARK CHURCH
Houston, Texas

A Strong Church

"Is it a strong congregation?" asked a man respecting a body of worshipers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How, then, do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of a dozen or five hundred members!" And he spoke the truth.

—Evangelical Friend

SOMETHING TO THINK ABOUT

Our cranberry farmers were nearly ruined because a few lots had a little poisonous weed killer on them, but the cigarette and liquor industries continue to serve their poison as merrily as ever. There will be an estimated 1,200,000 brand-new alcoholics next year, and many more fine young people will have gotten off to a shortened life because of lung cancer and hardened arteries. Will we ever awaken?

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SIGNS OF THE TIMES

Deceit on television and radio, the "payola" practice, feather-bedding, and kickbacks, and in general everyone wanting something for nothing, are but symptoms of the moral decay we are seeing in this generation. It is time for us to get back to the God of our fathers and to principles of the Ten Commandments and the Sermon on the Mount.

—COLUMBUS, GEORGIA
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"Men wonder what the future holds in store; women wonder what the store will hold in the future."

"Remember—darkness is the absence of light, evil the absence of good, hatred the absence of love. Strive to restore what is missing, and everybody will be happy."

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Bethlehem, Pennsylvania

SERMON STARTERS

SCRIPTURE: Luke 10:25-28

TEXT: Luke 10:27

INTRODUCTION: The inheritance of eternal life the most important thing in the world—for time and eternity.

How can it be had? "Thou shalt love."

I. LOVING IS GIVING.

A. John 3:16

B. Ephesians 5:25

C. You can give without loving but you cannot love without giving.

II. LOVING IS OBEYING.

A. I John 5:3

B. John 14:15

C. Nothing can take the place of obedience. To obey is better than sacrifice. Obeying is not grievous when we love.

III. LOVING IS SERVING.

A. John 13:1-17

B. We serve those we love. Mother experiences sacrifice, inconvenience, sleepless nights to serve baby.

—KENNETH L. DODGE
Toronto, Ontario
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SCRIPTURE: Hebrews 12:1-15

We find that a chief challenge to godliness is to observe those about us who live victoriously. There is a challenge of witnesses. We know that others have faced problems similar to ours. Let us lay aside all weights—physical, mental, and spiritual. Avoid the besetting sin and patiently run the race given to us by God. Jesus is our Salvation, the Originator and ceaseless Propagator. All spiritual gifts are from Him who paid the price of the Cross, and even now we know that He oversees from His seat at the right hand of God. The final test of salvation is to be at peace with all men and to possess the holiness which enables us so to live that the gates of heaven will be open for us. This experience will allow us to avoid the root of bitterness and its defilement.

—PAUL F. WANKEL
E. Carondelet, Illinois

TEXT: Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah (Psalms 4:4).

1. Stand in awe at the thought of disobeying God.
2. Stand in awe at the thought of the wages of sin.
3. Stand in awe at the uncertainty of life.
4. Stand in awe at the certainty of the judgment.
5. Stand in awe at the love of God for sinners.
6. Stand in awe at the death of God's Son on the Cross.
7. Stand in awe lest you get careless to the stirring of the Spirit and be lost!

—NELSON G. MINK

How Men Are Saved

SCRIPTURE: Matthew 22:1-14

- A. By taking the message (or messengers) seriously
- B. By considering who it is that invites us
- C. By accepting the invitation
- D. By grasping the opportunity
- E. By being ready
- F. By having on the wedding garment

—LEONARD J. DEAKINS

God's Gift

- I. GOD'S GIFT IS GIVEN TO ALL IMPARTIALLY.
- II. GOD'S GIFT IS GIVEN TO EVERY MAN DISCREETLY.
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CONCLUSION: Let us therefore glorify God for His goodness.

—HENRY T. BEYER

God's Sanctified Vessels

TEXT: Ephesians 1:4

- A. God's prerogative is shown.
- B. God's intentions are revealed.
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PREACHING PROGRAM

A Scribe, a Method, and a Message

TEXT: I Peter 5:12

INTRODUCTION: Peter now takes pen in hand for himself, and, like Paul, signs and authenticates his Epistle, adding a few personal greetings.

I. BROTHER SILAS

A. A faithful brother unto you

1. A leader of the church at Jerusalem (Acts 15:22). Special delegate from that church to the church at Antioch (Acts 15:27). A blessing at Antioch (Acts 15:32). Probably a Roman citizen (Acts 16:37).
2. Paul's companion missionary (Acts 15:40). Listed with Paul and Timothy in Thessalonian correspondence (I Thessalonians 1:1; II Thessalonians 1:1). Associate evangelist with Paul at Corinth (II Corinthians 1:19; Acts 18:5).

3. Instrument of salvation to the churches in Asia Minor.

4. Judged faithful by Peter.

B. Efficient secretary to Peter

1. First Peter has some of the best Greek in the New Testament.
2. Silas may be responsible for terms in both II Thessalonians and I Peter. (Cf. I Peter 5:10 with II Thessalonians 2:17.)
3. Silas seems to have made a pre-Easter tour through Pontus, Galatia, Cappadocia, Asia, and Bithynia as bearer and reader of First Peter. (Cf. I Peter 1:1 and the text.)

II. PETER'S METHOD AND MESSAGE

A. Method

1. Written briefly. Not more than twenty-one short paragraphs. Short when measured by the greatness of the theme.
2. Exhorting. Hortatory sections are: 1:13-2:3; 2:11-3:12; 5:1-11. Ethical teachings. We have seen how full of exhortation Peter packed his letter.
3. Testifying. Doctrinal sections

are: 1:3-12; 2:4-10; 3:13-4:19. Peter was a competent witness, having both seen and heard.

B. Message

1. The true grace of God. Here Peter puts his seal upon what Paul had taught. Peter began with grace; he now concludes with it. It has been illustrated throughout the Epistle.

2. Stand firm in it! In the best manuscripts this is an imperative. Steadfastness: verse ten promised it; verse twelve commands it. Peter not only exhorts to stand fast, but he gives his readers something to stand upon.

CONCLUSION: Grace is not unconditional. We must co-operate with it and stand firm in it. But even then our salvation is all of grace.

—ROSS E. PRICE
Pasadena, California

Greetings of Love and Peace

SCRIPTURE: I Peter 5:13-14

INTRODUCTION: With a few final salutations, Peter brings his encouraging exhortation to a close.

I. A SALUTATION FROM THE ELECT SISTER AT BABYLON (v. 13a)

A. An elect lady?

1. As the co-elect elder exhorts the elders (5:1), so the co-elect lady greets the elect sojourners of the Dispersion (1:1).
2. She that is elect with you.
 - a. Alford recognizes here the wife of Peter (I Corinthians 9:5; cf. I Peter 3:7). Note the expression in 3:7.
 - b. A. T. Robertson says "the natural way" to take this Greek construction is as applying to "Peter's wife."
 - c. Since Mark is an individual, "she that is elect with you" must also be a person.
 - d. Godbey thinks this to be the lady who furnished lodging and entertainment for the now aged Peter.

3. Peter's wife did accompany him on his missionary journeys. What a futile claim for the Catholic doctrine of celibacy rests upon the idea that Peter, as first pope was never married!

B. Sister church?

1. The Sinaitic manuscript definitely has the word "church" here. So Moffatt translates: "Your sister-church, elect like yourselves, salutes you."
2. We have here a letter to the area of the Church now under the supervision of the beloved John, which in turn sends a letter to the area at Babylon (cf. II John 1).

C. Babylon?

1. The Early Church father Papinas reports: "They say that Peter composed his first epistle in Rome itself and signifies this by calling the city allegorically Babylon." (Cf. Revelation 17:5, 18.)
2. From the world's great metropolis, "Eternal Rome," here below, to those who seek God's "eternal city" above.
3. But Clarke, Weiss, and Lange say this is Chaldean Babylon in what is now Iraq.

D. Elect?

1. Peter has given us the condition of God's election (I Peter 1:2), which is "through sanctification," just as Paul agrees (II Thessalonians 2:13). Cf. "chosen to be holy" (Ephesians 1:4).
2. "In Christ." Cf. verse fourteen here.

II. A SALUTATION FROM A SPIRITUAL SON (v. 13b)

A. John Mark

1. "Marcus my son." Cf. Paul's similar expression, "my son Timothy" (I Timothy 1:2, 18; II Timothy 2:1). Thus he is Peter's convert. See Acts 12:12, 25; 13:13; 15:37-39.
2. The Early Church historian Eu-

sebius calls John Mark the "follower, disciple, and interpreter of Peter."

3. A failure at first? He showed the "white feather," got "cold feet," and suffered from "disenchanted egotism."

4. A success later: Rejected by Paul but sponsored by Barnabas. Solicited later by Paul the aged (II Timothy 4:11).

B. Profitable for the ministry.

1. As Peter's interpreter.
2. As Paul's butler.
3. As the writer of "Peter's Memoirs"—a Gospel for the Romans (St. Mark).
4. Had a spiritual connection with the churches in Asia to which Peter now writes (cf. II Timothy 4:11; Colossians 4:10).

III. A SALUTATION FOR ONE ANOTHER (v. 14a)

A. A true Christian greeting.

1. The kiss of charity (Romans 16:16). A token of love to God and to the brethren. Love and holiness are inseparable (cf. Acts 20:37; I Corinthians 16:20; II Corinthians 13:12).
2. Some churches still use this at their "love feasts" and in their celebration of the sacrament—men to men, and women to women.

B. A fellowship of love. "Salute one another with a kiss of love."—Moffatt.

IV. A SALUTATION FROM A SPIRITUAL FATHER (v. 14b)

A. The benediction of peace.

1. So Peter uses Jesus' own salutation, "Peace be unto you" (John 20:21; cf. 3:16; 5:10; and John 16:33).
2. Peter begins and ends with "peace."

B. The sphere of fellowship.

1. In Christ Jesus. Those truly converted and living in His Spirit, obedient to His will. There is no peace to the wicked (Isaiah 48:22; 57:21).
2. But for the man in Christ: "It is peace before the battle, found

at the foot of the cross. It is peace in the midst of the battle, fed from beneath the throne. It is peace beyond the battle—its fulness waiting to be revealed at the Master's appearing."—J. M. E. ROSS.

CONCLUSION: Who should study Peter's letter? "No Christian can read it without deriving from it both light and life. Ministers especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity."—A. CLARKE.
—ROSS E. PRICE

Divine Aid

TEXT: Psalms 121:1

INTRODUCTION: In these days of darkness and strife it is needful for Christians to look to God for help, while the non-Christians are resorting to the wine-cup and pleasure to ease their restless spirits. The resources of God are accessible to His children. If so, then let us lift our eyes to see the power of God.

I. A PERSONAL CHOICE

- A. No one else knows your needs like you do.
- B. Then purpose with a:
 1. Fixed mind.
 2. Focusing eye. Towards the throne.
 3. Fixed heart. Not divided.

II. A PROVEN CHOICE

- A. The world and flesh fail.
- B. The hills suggest a place of:
 1. Solitude, that of being alone with God.
 2. Quietude, away from noises and confusion of world.
 3. Altitude, above the lowlands of despair and grief.
 4. Refuge. When storm clouds move in on us, distress will cause us to flee. God is our Refuge and Strength.

III. A PAYING CHOICE

- A. We become the recipients of divine grace.
- B. When we look with a spirit of expectancy.

C. When we gaze with the eyes of faith.

CONCLUSION: When weak, weary, sick, broke, depressed, let us not despair but let us lift up our eyes unto Jesus, who sits on the right hand of God.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

Christ's Conquest

TEXT: Matthew 4:2

INTRODUCTION: Forty days and nights Christ was tried and tested by the adversary of His soul. His victory over the enemy assures us of a similar one. Though tempted beyond measure He refrained from sin and kept intact with His Heavenly Father. Even we can be made more than conquerors through Him, for He made a way for our escape. Let us searchingly consider the marvelous contents of this text.

I. CHRIST WAS CONFRONTED BY THE TEMPTER'S POWER.

- A. Its duration, forty days.
- B. Its drudgery, constantly harassed by Satan.
- C. Its distaste, first grievous; afterwards it worketh its peaceable fruit of righteousness.

II. CHRIST WAS COMFORTED BY THE ANGEL'S PRESENCE.

- A. Ministering to His needs.
- B. Mindful of His necessities.
- C. Matchless in nurturing.

III. CHRIST CONQUERED BY THE FATHER'S PROVIDENCE.

- A. By the power of the word, "Thus it is written."
- B. By the process of wisdom, "Man shall not live by bread alone."
- C. By the purpose of the will, "Thou shalt not tempt the Lord thy God."

CONCLUSION: May this lesson be a means of inspiration that will enable us to defeat the enemy of our souls, and be more than conquerors through Him that loved us.

—HENRY T. BEYER, JR.

The Preacher's Magazine

Departing from Christ

TEXT: John 13:30

INTRODUCTION: Jesus' greatest trial was experienced at the last meeting with His disciples. One was on the verge of departing from Him. Judas had already covenanted with the priest. Backsliding is not done on the spur of the moment; it comes gradually. After the sop, Judas left the table and went out; and it was night.

I. DEPARTED FROM PRESENCE OF CHRIST.

- A. One that promised to be with them always. His heart now gripped with terror.
- B. Once called to preach.

II. DEPARTED FROM THE PROMISES OF CHRIST.

- A. The promise of peace.
 1. Jesus said, "Peace I leave with you."
 2. God is the God of peace.
 3. What hopelessness he resorted to! He could look back and say, "What peaceful hours I once enjoyed when first I met the Lord!"
- B. The promise of the Holy Spirit.
 1. Jesus promised them He would send another Comforter.
 2. When the Day of Pentecost was fully come, they all received the Holy Spirit.

III. DEPARTED FROM THE BOOK OF LIFE.

- A. Judas had his name written in the book of life.
- B. Bible teaches of the possibility of losing out altogether. "If the salt hath lost its savour"; "If any man draw back, my soul shall have no pleasure in him"; "Which some having put away concerning faith"; "I will remove your candlestick"; "Take heed, lest ye fall"; "Ye did run well; who did hinder you?"

CONCLUSION: May God help us to see the need of staying close to God and the Bible and to do the will of the Father, who hath called us.

—HENRY T. BEYER, JR.

The Marks of a Christian

TEXT: Galatians 6:24

INTRODUCTION: This letter was written by Paul to the brethren at Galatia. Paul had written with a strong appeal warning them against deceiving, Judaistic professors. But Paul was very familiar with the undercurrents of suffering and persecution for the name of Jesus. He then concluded by saying to his audience that he bore the marks of Christ. Marks are visible signs by which anything is known. Let us note them.

I. MARK OF SONSHIP—RESEMBLANCE

- A. Identification. Conformed to His image by adoption.
- B. Ideals which are high and holy.
 1. Consecration was the result.
 2. Conversion was the spirit.
- C. Can we be Christians and not let it be known? Have you been identified by the world as one of Christs?

II. MARK OF SUFFERING

- A. The cross a symbol of suffering and shame.
- B. Paul frequently suffered for His name's sake (II Corinthians 4:8).
 1. Criticism (I Peter 4:8).
 2. Crisis. Many times he despaired of his own life.

III. MARK OF STABILITY

- A. In task of the Kingdom.
- B. In temptation, with a determination to be faithful unto death.
- C. In his testimony—"I have finished my course."

CONCLUSION: May God help us as Christians to bear the marks of the Lord Jesus Christ, and so convince a gain-saying world that there is a reality in serving Jesus.

—HENRY T. BEYER, JR.

The Ultimate

TEXT: Ephesians 4:13

1. There are those who do not have this faith.
2. There are those who do not exercise this faith.
3. There are those who do not seek this faith.

—HENRY T. BEYER

Carnality at Its Worst

TEXT: Matthew 26:15

INTRODUCTION: We are living in a greedy, grasping world. Covetousness abounds everywhere; it possesses the heart of every carnal man. It lurks in the home, in the community, and in the cities and countries. Covetousness is rampant; the sinful, carnal backslider is looking out for number one. Let us pursue this line of thought for our instruction.

I. SEEKING FOR PERSONAL GAIN

- A. To fill his own coffers (Luke 12:16, 20; I Timothy 6:7).
- B. More interested in silver than salvation.
- C. More interested in gold than godliness.

II. SEARCHING FOR PUBLIC PRESTIGE

- A. He sought personal praise rather than precious presence of priest of God.
- B. Will I fill a place of prominence in the church, community, etc.?
- C. Will you give me the satisfaction that I am pleasing the populace?

III. STRIVING FOR PARTICULAR PREFERENCE

- A. His desires were selfish (Ephesians 2:3).
- B. His decision was settled (I Timothy 4:6).
- C. These words fell from the lips of a carnal, covetous, conscienceless man.

CONCLUSION: May the downfall of Judas be a warning to us all that we too are subject to Satan's evil suggestion. Therefore be strong like men, take God's armour, resist the devil, and trust God to give you grace to stand.

—HENRY T. BEYER, JR.

Christian Stability

TEXT: Galatians 5:1

INTRODUCTION: The most informed and deeply spiritual Christians need to give heed to good, sound, and wholesome advice. The Apostle Paul was warning them of the sheer possibility of being entangled again in the things

from which they had been delivered. False teachers and prophets were prevalent (Galatians 2:5). Let us heed this firm advice and profit by it.

I. THE STABILITY OF THEIR CHRISTIANITY, "Stand fast."

- A. Hold fast to that which thou hast, that no man deceive thee, or take thy crown.
- B. Hew to the line. Do not remove the ancient landmarks.
- C. Paul's teachings were unalterable. What was required then is required now.
- D. Your faith will be tested, and your experience threatened.

II. THE STRENGTH OF THEIR CONVICTION, "In the liberty."

- A. Freedom from bondage. Beggarly elements of the world.
- B. Freedom from ancestral religion.
- C. Freedom from the law in Christ. Now free to worship.
- D. Freedom from the taskmasters, slave drivers, etc.

III. THE SOURCE OF THEIR CONVERSION

- A. Religion's law will wear and tear.
- B. Relinquished hopes will now brighten into blessed realities.
- C. Shriveled faith will strengthen as your days will be.
- D. Distant, defeated relationships will be brought together into a glorious oneness with Christ.

IV. THE SUBJECTION IN THEIR CONSECRATION

- A. An unstabilized Christian is an easy prey for the enemy.
- B. An unsanctified Christian is not subject to the laws of love.
- C. The unstabilized Christian finds an easy conformity to the world, easily deceived, etc.

CONCLUSION: May we arise as Christians that are truly born again in this Satan-enslaved world and declare our allegiance to the Christ, who has made us free.

—HENRY T. BEYER, JR.

Christian Sobriety

TEXT: Proverbs 1:10

INTRODUCTION: These are days when Christians are severely tried and tested. There are many evil ones along the highways of life and unless we are cautious we are liable to be victimized. The agents of the devil with their devious devices are on the go trying ways and means to destroy the faith of the Christian. Let us heed the wholesome instruction that is given in this text.

I. TO WHOM IS THIS DIRECTED? "My son."

- A. Not ungodly, profane, but a son.
- B. Recognition on the part of the son, "Abba, Father."
- C. Recognition on the part of the Father, "My son," whom I have begotten.

II. EXHORTATION GIVEN, "If sinners entice thee."

- A. The warning—"Flee the unfruitful works of darkness."
- B. The advice—(Psalm 1; Ephesians 4:1; I Timothy 4:16).
- C. The possibility of falling (II Timothy 2:26; Hebrews 10:35).
- D. Christians may be enticed in many ways:

1. By foolish suggestions.
2. By evil presentations.
3. By erroneous teachings (II Peter 2:1; John 4:1).

III. RESISTANCE NEEDED, "Consent thou not."

- A. By Christian alertness.
- B. By Bible knowledge (I John 2:27; 2:14).
- C. By Christian fortitude.

CONCLUSION: Let us keep ourselves spiritually strong, mentally alert, and morally clean, by taking heed to God's Word and walking in the light of it.

—HENRY T. BEYER, JR.

Promotion Day

TEXT: Matthew 25:21, 23

INTRODUCTION: These inspiring words fell from the lips of the Master himself. No greater truths were ever

spoken. Christ recompenses His faithful with manifold blessings. Let us consider the import of this truth.

I. THE CONDUCT DEPICTED, "Good and faithful."

- A. Not spoken to angels, immortals, but to servants.
- B. Not self-willed, independent, but wholly dependent upon God.

II. THE COMMENDATION PRESENTED, "Well done."

- A. His faithfulness and fidelity made known.
- B. His diligence and fervor revealed.
- C. His perseverance seen.

III. THE CONSIDERATION GIVEN, "I will make thee."

- A. Christ is mindful of His own.
- B. Christ is wise in His choices.

IV. THE CROWN OFFERED, "Ruler."

- A. A ruler denotes one who wears a crown.
- B. A ruler denotes a place of dignity, honor, etc.

V. THE CORONATION ANTICIPATED, "Enter thou into the joy of thy lord."

- A. To be knighted by the King of Kings.
- B. To be ushered into His royal presence.

CONCLUSION: Faithfulness is aligned with the will of God. Our best is accepted when it is directed in the services of others. The crown is worn only by those who have been faithful to the cause of Christ and the Kingdom.

—HENRY T. BEYER, JR.

God's Acceptance of His Children

TEXT: Ephesians 1:6

- A. To the honor of His goodness.
- B. For the good of His saints.
- C. For the sake of His Son.

—HENRY T. BEYER, JR.

God's Desire

TEXT: Ephesians 4:13

1. It is God's desire that we become perfected in love.
2. It is God's desire that we become powerful in influencing unity.
3. It is God's desire that we become positive in our position.

—HENRY T. BEYER

Lord, Stir Thou Me

TEXT: Isaiah 52:1-2

INTRODUCTION: Luke said of Paul, "His spirit was stirred in him" (Acts 17:16); Peter said, "I think it meet . . . to stir you up" (II Peter 1:13); Paul wrote Timothy to "stir up the gift of God which is in thee" (II Timothy 1:6). "The Church needs to be stirred!"

I. THE WORLD IS STIRRED.

- A. Politically.
- B. Economically.
- C. Religiously.

II. HELL IS STIRRED.

- A. Christ is coming (I Thessalonians 4:15-18).
- B. Satan's time is short (Revelation 12:12).
- C. To meet thee (Christ rejecter, holiness scoffer) at thy coming (Isaiah 5:14; 14:9).

III. HEAVEN IS STIRRED.

- A. With the home-coming of every saint.
- B. As Christ prepares to go for His bride.
- C. Because the Church is not stirred.

IV. THE CHURCH NEEDS TO BE STIRRED.

- A. Life is not all. Death does not end all. The judgment is coming. All will be there (Hebrews 9:27; Revelation 20:12-13).
- B. The Bible hell is real. The masses are going to hell.
- C. Heaven is attained only by those possessing Bible holiness. The Christian masses are mostly unconcerned about holiness. Very few are definitely seeking and obtaining that holiness without which no man shall see the Lord (Hebrews 12:14).

CONCLUSION:

"Stir me, oh, stir me, Lord; I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled

O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, God. Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, Thy best beloved One,

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

Stir me to give myself so back to Thee

That Thou canst give thyself again through me.

(Author Unknown)

—A. H. EGGLESTON

Picture Butte, Alberta, Canada

The Sanctification of the Samaritans—a Divine Sample

TEXT: Acts 8:4-17

INTRODUCTION: Entire sanctification is obtainable in this life. There are many Bible passages which verify this fact, but we shall consider just one—a case study of the sanctification of the Samaritans—a divine sample.

I. THE DIVINE ASSOCIATION—THEY WERE ALREADY CHRISTIANS (vv. 6, 14).

- A. They had received the Christ.
- B. They had rejected the counterfeit.

II. THE DIVINE ASSERTION—THEY HAD NOT YET RECEIVED THE HOLY GHOST (v. 16).

- A. They had not known of the Holy Ghost.
- B. They had not knelt to the Holy Ghost.

III. THE DIVINE ASSISTANCE—THEY WERE PRAYED FOR TO RECEIVE THE HOLY GHOST (v. 15).

- A. They had the help of the apostles' fervency.
- B. They had the heart of the apostles' faith.

IV. THE DIVINE ASSURANCE—THEY RECEIVED THE HOLY GHOST (v. 17).

- A. They had the aid of the hands of the apostles.

B. They had the agency of the Holy Ghost.

CONCLUSION: Sanctification is obtainable in this life. The sanctification of the Samaritans is a divine sample—a sample of what God can do and wants to do in the life of every sincere Christian. If you are already a Christian, but have not yet received the Holy Ghost in entire sanctification, you can come forward and seek and obtain sanctification right now. With your praying, and with the assistance of our praying, you can have the divine assurance as the Samaritans did that you are sanctified. Will you come now?

—JOHN WAGNER

Baltimore, Maryland

The Signature of God

TEXT: Ephesians 1:13

INTRODUCTION: Symbols and metaphors are often used in the Bible to reveal rich truths and meanings. The thought of the seal or signet as a symbol of the Holy Spirit is particularly precious. (Explain the use of the seal or signet in Biblical days.)

I. THE SEAL OF GOD SIGNIFIES GOD'S PLEDGE.

- A. Comparison of the engagement ring and the signet ring. Both are a pledge. (Nehemiah 9:38).
- B. A pledge of God's love.
- C. A pledge of God's faithfulness.

II. THE SEAL OF GOD SIGNIFIES GOD'S PRIVILEGES: (Genesis 41:41-42).

- A. The privileges of God's grace.
- B. The privileges of God's resources.

III. THE SEAL OF GOD SIGNIFIES GOD'S PROPERTY (II Timothy 2:19).

- A. Ownership implies complete submission to God.
- B. Ownership implies complete acceptance by God.

IV. THE SEAL OF GOD SIGNIFIES GOD'S PROTECTION (Revelation 7:3).

- A. Protected from sin.
- B. Protected from God's wrath at judgment.

CONCLUSION: Illustration of the Chinese craftsman who was put to death after making the seal of the emperor, so that he could never make another like it. The seal represented all of the emperor's wealth and power.

—GEORGE E. RENCH

Missionary, Formosa

The Plus Factor in Witnessing

TEXT: Acts 1:8

INTRODUCTION: The text indicates that the coming of the Holy Spirit was to make a radical change in the personal lives of those who were prepared to receive Him. This transformation is focused in power—power for witnessing in at least three different areas.

I. POWER TO WITNESS AT HOME—"Jerusalem"

- A. To one's family—a primary obligation
- B. To one's friends

II. POWER TO WITNESS IN PUBLIC—"All Judaea and Samaria"

- A. Through the ministry of the pulpit
- B. Through the ministry of visitation evangelism

III. POWER TO WITNESS ABROAD—"unto the uttermost part of the earth"

- A. To foreign Christians needing further light
- B. To heathen natives who have never heard

CONCLUSION: The task given to us by the Master is tremendous in scope. Dare we attempt the fulfilling of our obligation without the necessary preparation, the necessary power? The coming of the Holy Spirit provides a plus factor: that divine additive without which we are doomed to failure. Let the Holy Spirit strengthen your witness.

—WENDELL POOLE

Pastor, Sumner, Washington

God's Will for Man

TEXT: John 16:7-15

INTRODUCTION: Holiness is a fundamental doctrine where we must be of one mind and one heart. Entire sanctification is not an optional blessing for the Christian who has heard and acknowledged the truth of the doctrine. When heart holiness is seen, it is to be sought; when the light shines clearly, our hearts must accept it sincerely.

I. GOD'S COMMAND

- A. "This is the will of God" (I Thessalonians 4:3).
- B. "Be ye holy; for I am holy." (I Peter 1:16).
- C. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).
- D. "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7).

II. MAN'S PRIVILEGE

- A. To seek with whole heart.
- B. To "tarry"—a welcome word (Luke 24:49).
- C. To be filled with the Holy Spirit.

III. CHRIST'S PRAYER

- A. That we be sanctified wholly (I Thessalonians 5:23a).
- B. That we be preserved blameless (I Thessalonians 5:23).
- C. That we be kept from evil (John 17:15).
- D. That we be sanctified through the truth (John 17:17).

CONCLUSION: We who have had our sins forgiven need this blessing. Every person who has turned his face to God should "tarry" until the Holy Spirit comes into his life as his Sanctifier. As we hear the truth we must be ready and willing to accept it. "For this is the will of God, even your sanctification."

—KENNETH HINSHAW
Stark, Kansas

Sanctified Wholly

TEXT: I Thessalonians 5:23

INTRODUCTION: Paul's prayer comes from a heart of love. We must seek sanctification with hearts full of love, and we must tell it to others in the same manner. Paul's prayer should be ours continually when we are dealing with others about the life of holiness.

I. THE NATURE OF SANCTIFICATION

- A. It is not sinless perfection.
- B. It is not the same as good works.
- C. It involves consecration by man (Romans 12:1).
- D. It involves purification by God (I John 1:9).
- E. It is then the imitation of Christ.

II. THE SCOPE OF SANCTIFICATION

- A. "Spirit"—thought life.
- B. "Soul"—spiritual life.
- C. "Body"—physical life.

III. THE SOURCE OF SANCTIFICATION

- A. The redeeming blood of Christ (Hebrews 13:12).
- B. The Holy Spirit (II Thessalonians 2:13).
- C. The Word of God (John 17:17).
- D. Faith and Prayer (Acts 15:9).

IV. THE END OF SANCTIFICATION

- A. It prepares us for the Second Coming.
- B. It preserves us blameless before Christ.

CONCLUSION: We can be sanctified wholly. It is the will of God, it is the command of God, and it is the promise of God.

—ROBERT CRABTREE
Kansas City, Missouri

Redemption Made Plain

TEXT: Ephesians 1:7

- A. Our redemption is the concern of the Father.
- B. Our restoration is the concern of the Son.
- C. Our reinstatement is the consummation of an act.

—HENRY T. BEYER, JR.

BOOK BRIEFS

Book of the Month Selection, May, 1960

THE MINOR PROPHETS

G. Campbell Morgan (Revell, \$2.75)

I think I can hear someone say—What? G. Campbell Morgan! This must be an old reprint!

Well, wrong you are. This is the first time this material has ever been in book form. It is really a "discovery." Delivered in conferences in 1902 and recorded in the *Northfield Echoes*, it has been overlooked all these years.

Morgan is a universal favorite in the area of Bible study of a warm, conservative kind. The only other book Morgan wrote on the Minor Prophets is *Voices of Twelve Hebrew Prophets*—and it chose only one verse from each book.

Here is a thoroughly outlined study of each prophet. Here is an introduction to the times of the prophecy, an analysis, and the message in summary form.

What's more, the text of each book is here in full. There is a ready reference to help you get into these Minor ("minor" only in that they are briefer) Prophets. They deserve a better hearing. G. Campbell Morgan will spur you on toward some sermons—warm, evangelistic, and powerful.

MAN OF THE MORNING, The Life and Work of Phineas F. Bresee
Donald P. Brickley (Nazarene Publishing House, \$2.95)

We would do well to remind ourselves frequently of the words of Dr. J. B. Chapman, "The Church of the Nazarene has had many worthy teachers and leaders, it may have more of these yet whom it will hold in high esteem; but it has had and can have but one founder and father; so that the life and work of Phineas Franklin Bresee, untarnished as they are by any unworthy choice or deed, are a heritage invaluable to Nazarenes, to the holiness movement, to the whole church militant and to the needy world."

It is fitting then that, facing the second fifty years of church history, we in the Church of the Nazarene should produce for our people everywhere a worthy, interesting, thoroughly authentic book-portrait of the founder of our denomination.

In the early years of our existence there was a very splendid biography, *A Prince in Israel*, by Girvin. This has been long out of print and virtually unavailable.

Man of the Morning picks up the best research from the earlier biographical materials and there has been added to it careful, patient research by the author in which he interviewed persons who had known P. F. Bresee intimately, and followed his path from section to section of the country in search of biographical details.

He who reads this will discover afresh and appreciate anew the long shadow of P. F. Bresee as leader, preacher, editor, writer, and administrator. We who walk in his shadow should pray the God of heaven to help us emulate his spirit and philosophy. It is the prayer of the author and publishers that *Man of the Morning* will do this very thing.

LIFE IN THE SON, A Study of the Doctrine of Perseverance

Robert Shank (Westcott Publishers, \$4.95)

Here is truly an amazing book. In the introduction to the book, which has been provided by William M. Adams, professor of New Testament Interpretation, Southern Baptist Theological Seminary, it is stated, "I consider it possible that the judgment of time may prove it to be one of the most important books ever written."

That a man of such scholarship in the Southern Baptist Convention should make such a statement relative to a book like this is utterly amazing. *Life in the Son* is really a carefully studied, Biblical, scholarly exposition of the doctrine of "unconditional eternal security."

The book itself is controversial, for it deals with the controversial theme of the perseverance of the saints. To use the language of Dr. Ralph Earle, professor of New Testament, Nazarene Theological Seminary, "The total impact of this book is overwhelming. Chapter after chapter, page by page, the author pursues the path of frank, objective, reverent, investigation of the Holy Scriptures. His exegesis of the New Testament passages related to the doctrine of security is accurate, scholarly, thorough, and his logic is inescapable. No one who cares what the Bible teaches can refuse to give this epochal work the honest hearing it demands and deserves."

In fairness, this must be said about the book: While it does a careful, methodical job of exposing the errors in the teaching of unconditional eternal security, it also is unfair in its presentation of the Wesleyan position relative to eradication and victorious living. Quoting, "The doctrine of eradication and sinless perfection is not only contrary to the plain statement of the Holy Scriptures; it is a deadly snare and delusion which robs its adherents of any sense of need for advocate with the Father and constitutes a denial of Christ's intercession in their behalf."

This is decidedly a provocative book. You will do well to purchase it. Perhaps no book published in years will give such a jolt to eternal security proponents. It will make those of us in the Arminian camp still more sure of the position we have held all along relative to the possibility of apostasy.

In honesty this must be said—the author of this book takes as a definition of sin "any deviation from the full will of God," rather than the Wesleyan definition, "Any wilful transgression of the known will of God." Because of this difference in definition, some of the strong statements that are made relative to our belief in victorious living would have to be discounted considerably.

FREEDOM FROM WANT

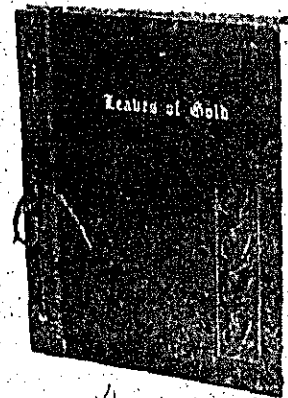
E. E. Wordsworth (Beacon Hill, \$1.50)

Every human being has discovered in life some spring or water or shopping place or dining room where he likes to return frequently himself and invite his friends to go with him. It is thus with every Christian when he thinks of the Bible. Ask for his favorite chapter and he will usually say the twenty-third psalm.

Freedom from Want is a lifetime of study by the highly respected minister and author E. E. Wordsworth. He has lived in it, studied in it, prayed in it, and here in a warmly written book there are distilled scholarship, heart-warming illustrations, and scriptural loyalty.

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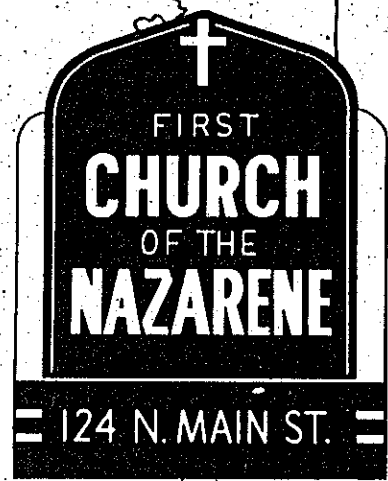
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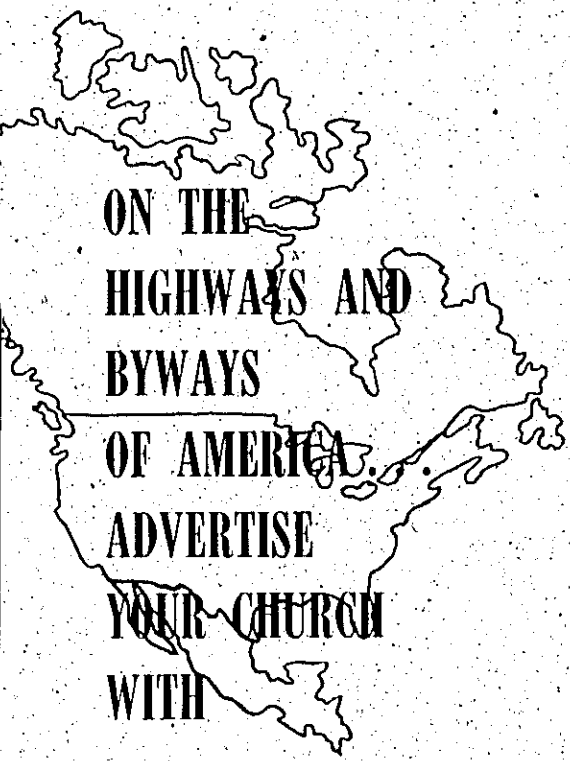
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THE
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FROM the EDITOR

VIII. Wesley's Contribution to Protestant Worship

IN DISCUSSING the trends of the Protestant Reformation as reflected in patterns of worship, we attempted last month to point out the three distinct movements characterized by the terms conservative, moderate, and radical. These were represented by the Anglican and Lutheran; the Calvinist and Reformed; the Congregational, Baptist, and Quakers, respectively. In this outline of the changes in worship brought about by the Reformation, we gave only casual reference to the Methodist tradition. This was omitted for two reasons: first, because of the difficulty of fitting it exclusively into one of these three movements and, second, because we wanted to give it special attention due to the closeness with which the founder of Methodism is linked to our own heritage. Let us give this study over to Wesley's influence upon the Protestant concept of worship.

Methodism, of course, had its beginnings within the framework of the Anglican church, John Wesley being an Anglican clergyman until the time of his death. Because of this it could be said that in some respects the roots of this movement were within the very conservative phase of the Reformation. It is true also that Wesley adhered in certain ways to the *Book of Common Prayer* and to the Articles of Faith of the Anglican church. He was loyal to the Church of England insofar as his own conscience before God would allow and always consid-

ered the church as one of his tests of authority.

It would be expected from these and other related facts that Methodism would have been listed among the conservative groups with respect to the reformation of worship. However, this is not the case. In many ways Methodism could well be listed near the other extreme of Protestant worship along with the Quakers and independents who broke completely from the liturgical patterns. Of course, it is not possible to trace with full accuracy the steps whereby the development of Protestant worship came about. We can, however, point out a few influences which issued out of Methodism which salvaged it from being an offshoot of Anglicanism and which put it toward the front along with the "free" churches in the reformation of worship.

1. Certainly one of the first influences had to do with the places where the followers of Wesley met for their services. Soon after Wesley's experience at Aldersgate the pulpits of the Church of England began to be closed to him. Again and again he would go to a city to preach, only to find that he was prevented from using the parish church. This meant that if he was to preach at all he must improvise. And so he went to the squares, the open places, the gathering places at the mines, and the like. As was the case with the early Reformed churches, the early Meth-

odists were forced to worship God without the accrements of the stately church. This meant that, while Wesley would carry certain phases of the liturgy with him, such as prayers and readings, the services which were the real beginnings of Methodism were realistic in terms of human need and human reactions. This did much to shape the pattern of worship which evolved within the new movement.

2. In addition to these preaching services, which in certain minor ways did have similarities to the worship services of the mother church, Wesley inaugurated the "class meetings," which were much less formal and which had to do with personal testimonies and with spiritual diagnosis. In some ways these were of the same type of public meetings and had the same effect on the over-all concepts of worship as did the "prayer meetings" of the pre-Reformation days within the Roman church. These informal gatherings for prayer opened up in the minds of priests and people the possibility of worship apart from the offering of the Eucharist and the practice of other of the liturgical forms which were a part of the regular services. Wesley's type of class meeting, then, served to take the Methodist farther and farther away from the liturgy of the Anglican church.

3. It must be said also that, while it is not possible to trace the exact course, the Methodists were greatly influenced by the Puritan ideas of the day. It will be remembered that the Puritans came from several ecclesiastical backgrounds, some coming from one and some from another church. But all Puritans agreed that the forms, symbols, trappings, and even the *Prayer Book* of the Anglican church must go. While at its height earlier, this influence had not worn itself out at the time Methodism was on the rise in the mid-eighteenth cen-

ture. Without doubt the break which Wesley made with the Anglican church at the points of reality in religion and experiential salvation reflected also in a simplicity in the worship services.

4. Wesley had much in common with the Puritans. His emphasis on simplicity—in dress, in conduct, in mode of living—was a part of what he believed the true Christian should be. He forsook the elaborate dress of the Anglican clergy, choosing that which was patterned more nearly after the "Geneva gowns" of the Puritans. He followed the rigorous discipline which he had learned from his mother, and counseled his preachers and his people that they should be frugal and simple in their wants. All of this tended to strip religious exercises from the pomp, the unreality, and the show which were so much a part of his parent church.

5. Furthermore, the evangelistic atmosphere of the Methodist services did not lend themselves to the liturgical or formal approach to religion. Here the preacher was more concerned with proclaiming the gospel of salvation to the religiously disinherited and in getting people to accept the provisions of God's grace than he was in pressing through a particular liturgical pattern with worship as an end in itself. This, coupled with the fact that so many of the services were held in places ill suited for formal worship, led to a very practical type of meeting without the trappings and with a minimum of ritual.

6. While all of the churches arising out of the Reformation lifted the concept of the preached Word, with the Methodists it carried its own emphasis. The Presbyterians and Congregationalists turned to the more scholarly and profound teaching of the Word and hence became noted for their highly educated ministry. The

Methodists, however, in a manner similar to the Baptists, equally desirous to uphold the primacy of preaching, gave emphasis to the saving power of preaching the Bible. Their emphasis, then, was evangelical, accompanied by the call to make decisions for Christ. This type of ministry did not lend itself to the ritualistic service; it fitted more closely to the informal service, the free, the extemporaneous. In a sense the Methodist message and method of preaching were out of tune with the type of services in which Methodism was born.

7. It must be said also that the Methodist emphasis on experience, upon the testimony, upon the personal declaration of praise for the work of God wrought in the heart did much to informalize the services. Some have called these "emotional." Wesley himself warned his people again and again against "enthusiasm," or fanaticism as we would call it today. In any event, the spontaneous expression of God's grace on the part of the worshipers would hardly find a place in the set liturgical service. It was, indeed, more like the spontaneous worship of the early New Testament Church. While the worship of the Quakers took the more quiet, meditative turn, in a great sense at this point the Methodists and the Quakers were alike—they were both depending upon the leadership of the Holy Spirit to direct the heart of the individual worshiper as he came to the house of God. This, indeed, is one of the hallmarks of Protestant, "free" worship.

8. Again, Wesley's use of "lay" preachers would tend to make the services of the Methodists non-liturgical. While he was criticized roundly for this step by members of the clergy, nevertheless he knew that if he was to have men to minister to

the growing congregations he must follow through on the practical plan of using lay ministers. These men, not authorized at first to fulfill the duties of the full clergyman, nevertheless did lead congregations in worship. The limitations which they of necessity imposed on the formal acts of worship were projected into what became the more common and accepted pattern of worship of the people called Methodists.

9. It must be kept in mind, also, that one of the greatest influences which arose out of Methodism, which tended to simplify worship, and which made it the great "church of the common man," came from the American church. John Wesley revised the *Book of Common Prayer* for the use of Methodists in America. This was adopted by the Americans in their conference of 1784. But by 1789 it was declared to be optional and by 1792, or within eight years, it was not mentioned. As a result, liturgy was retained within American Methodism only in connection with the more formal rituals—marriage, baptism, the funeral, and the like. The regular services of the Methodist church since early in its history in America have been quite after the pattern of the "free" churches. Several reasons have been given for this decided shift of pattern. Probably the spirit of the American Revolution was felt within the church circles. Young Americans were ready to break with forms of worship created in the Old World just as they were anxious to break with forms of government. Also the rigors of the frontier, the log churches, and the primitive atmosphere of worship lent little which would be conducive to a highly formal service. Beyond this was the fact that the preachers were accustomed to extemporary prayers and the people were accustomed to spontaneity in their wor-

ship, and hence it was not easy for them to adopt a cut-and-dried order of worship. Perhaps, also, there were some feelings which arose with respect to lines of authority within the church which caused the American Methodists to strive for independence both in government and in worship.

In any event, Methodism has made a vital contribution to the history of Protestant worship and that contribution has been in the direction of the less formal, the "free" type of worship. The thrust of the traveling evangelists planted churches on the cutting edge of every advancing frontier on the new continent. The force of Methodist evangelism did much to spark the general revivals of the mid-nineteenth century. Religion for the common man was not only the theme of Wesley's ministry but was captured by the church which he fostered, and has been carried around the world during these nearly two hundred years. Throughout the history of Methodism, in crossroads chapels and in city cathedrals, worship has felt the impact of this simplicity and this vibrancy. While the trend of Methodist worship today is back toward the church which gave her birth, she can never deny the heritage which has been hers and which she in turn has given to the "free" church movement within Protestantism.

(To be continued)

A Man and His Creed

IT IS DOUBTFUL that a mature man can be successfully separated from his creed. Perhaps in one's early life it might be said of one that he makes his creed; but once he has so done, the creed returns the compliment and begins its thorough task of making the man. So much so that it is pos-

sible for us to look at the man who has lived the greater part of his life and tell from that life the worth and validity of the creed by which he has lived. The fruits of a doctrine cannot be hidden; they hang, for all to see, from the life of that one who has lived by that doctrine.

The year 1960 has seen the Church of the Nazarene honor one of her great men, the man who for the past twelve years has served as editor of the *Herald of Holiness*, denominational weekly paper. He is Dr. S. S. White, whom we have chosen to feature this month, setting aside the plan of featuring contemporary ministers of varying groups. As was pointed out at the birthday anniversary celebration when he reached his seventieth birthday, he has distinguished himself not alone as an editor but as an author, a teacher, and a preacher.

Dr. White is also a man, who, perhaps more than most who live their threescore and ten years within the church, has identified himself with the distinguishing doctrine of his church—the doctrine of entire sanctification or heart holiness. We might well turn to this man and ask him why this doctrine is valid and why he has taken it as the theological, philosophical, and ethical answer to the course by which men should live. Indeed, Dr. White and this doctrine have been inseparable. We could as well try to imagine the sky without its blue as to think of this man without this creed. He has lived his mature life to this day preaching it, teaching it, explaining it, arguing for it, writing about it, testifying to it, living by it.

We might just as well turn to the doctrine and ask, What sort of man is this whom we honor? Indeed, the life of Stephen S. White stands as one of the great evidences of our time that this doctrine of heart holiness is valid.

—THE EDITOR

The Preacher's Magazine

The Preaching of Stephen S. White

By James McGraw*

LEARNING HAS DONE for Dr. S. S. White what certainly it should always do for men. The humility of mind and spirit for which he has always been known . . . has only been deepened and sweetened by a lifetime of diligent pursuit of knowledge."

What greater tribute could be paid a man than this? And what could be said of Stephen S. White that would more definitely and specifically characterize him in the estimate of those who know him as a preacher? And who could have expressed it better than General Superintendent G. B. Williamson, who spoke these words on the occasion of the seventieth anniversary of this man whose life has been "sweetened and deepened by a lifetime of diligent pursuit of knowledge"?

The preaching of Stephen S. White reflects the results of his pursuit of knowledge, and it does more. It demonstrates the truth that a man need not sacrifice one iota of his evangelistic zeal while he is engaged in that pursuit! Editor of the *Herald of Holiness* for a period which, by the time of his retirement, will equal that of any editor in that paper's history; educator in five of the educational institutions of his church during his long and versatile career; pastor of various churches including Canton, Ohio, First Church, which was and is one of the strongest churches in its area—all this does not tell completely and fully the story of S. S. White's

contribution to his church and the Kingdom. For he is first and foremost a preacher, and furthermore is an evangelist!

During many of the summers he was connected with one of the colleges where he taught, or while he was professor of systematic theology at Nazarene Theological Seminary, he held camp meetings, revivals, conventions, and evangelistic crusades of one type or another. Since 1948, when he assumed the editorship of the *Herald of Holiness*, he has been engaged frequently in revivals and camp meetings, taking his "office" with him in his brief case, writing editorials as ideas rushed in upon him, keeping in close contact with his office editor, Miss Velma Knight.

One might think such paragraphs as the following were taken from Finney's sermons, or from Whitefield or Moody, or even from Billy Graham. But it is a quotation from Stephen S. White's sermon "The Responsibility of Moral Sovereignty" from the text in Joshua 24:15: "Choose you this day whom ye will serve." In this evangelistic message he says:

"There is too much at stake for you to hesitate or procrastinate. Today 'is the day of salvation.' 'Now is the accepted time.' Tomorrow may be everlastingly too late! Arise, O man, and exercise at once the prerogatives of thy moral sovereignty! Decide at the present moment for God and heaven! Wield thy golden scepter for truth and righteousness, and thus

*Professor, Nazarene Theological Seminary.

bring luster and radiance to thy royal purple, honor to thy kingly crown, and glory and majesty to thy imperial throne!"

Stephen S. White was born in Walnut Springs, Texas, a small community near Waco, on January 25, 1890. He is the next to youngest member of a large family, the son of Stephen S. and Sally (Stanton) White.

Converted in a Methodist revival at the age of fifteen, he received very little encouragement in his home church, and was not established in his faith until his college days in Peniel. It was there, during his first year as a student, that he was reclaimed. Later that same year he was sanctified, and also called to preach. His first license to preach was issued by the Dallas District in 1908, and signed by Dr. B. F. Neely, his district superintendent.

It was in April of 1908 that he joined the Church of the Nazarene under Dr. Phineas F. Bresee. At that time, it will be remembered, Peniel was an interdenominational college, and the October merger, which is officially recognized as the "beginning" of the Church of the Nazarene as it is now known, was still a half year away from its exciting completion.

It was while a student in Peniel that Stephen White met the young lady who was to become his bride a few years later after he had completed his college and seminary training. This was Mary, the daughter of the beloved Dr. Charles A. McConnell, who made such a significant contribution on the lives of his students in Bethany Nazarene College.

Dr. S. T. Ludwig, on the occasion of Dr. White's anniversary celebration mentioned earlier, remarked in behalf of the Department of Education that S. S. White's teaching responsibilities

"took him to five of our educational institutions—Eastern Nazarene College, Trevecca Nazarene College, Bethany Nazarene College, Olivet Nazarene College, and Nazarene Theological Seminary." It was also pointed out that in two of these institutions—Trevecca Nazarene College and Bethany Nazarene College—he was the administrative president. A total of forty years' service has been given to God and the church in this vital ministry of higher education in the Church of the Nazarene by this man who has never lost his passion for soul winning nor his enthusiasm for evangelistic preaching.

Catching some of this spirit of enthusiasm while a student in seminary, Norman R. Oke describes it in a paper entitled "Teacher on Tiptoe." He writes: "The teachers of the Law in the Old Testament, and even Jesus in His days, 'sat down to teach.' It was the thing to do. It was distinctive of a pattern of thought in Bible times. But Dr. S. S. White did not subscribe to a sitting-down philosophy of classroom teaching. In fact, if he had been forced by some sad misfortune to teach from a chair, I think the chair would have teetered off the stage. For he could not teach and even stand still—let alone sit still. Perhaps he would begin the session with his intellectual fever at room temperature. But by the time the truth began to seize his mind, he stood higher and higher. Finally, heels left the floor and from then on he taught on tiptoe."

Oke attributed this spirit of enthusiasm to an "unconscious reaction against casualness toward any great truths, especially those in theology." Indeed there is nothing casual about Stephen S. White, in his teaching, in his preaching, or in any of life's vital relationships, which he enjoys to the full extent of his capacity.

The significant thing about all this is how he has kept it alive—this spirit of adventure, zest for life, enthusiasm for learning, zeal for evangelism. He has pursued his education in Peniel, at Drew, Columbia, Brown, Southern California, and Boston. He was graduated from the University of Chicago with the Ph.D., and this was at a time when such a degree was not only scarce but sometimes became synonymous in the minds of many "liberal," never with "evangelistic"!

L. J. Du Bois, in a paper entitled "A Man and His Creed," observes that Stephen S. White's tenet has been from the beginning, "The doctrine of entire sanctification is valid—scripturally, rationally, and experientially—and I shall seek by every means available to prove it so." Perhaps this is the secret behind the warmth of soul, the consuming passion, and the redemptive emphasis of full salvation that always have characterized the man and his preaching.

He has believed in holiness of heart; he has experienced it in his own soul; he has lived it, witnessed to it, enjoyed its blessings, found it satisfying, seen it stand the tests and strains of honest investigation and diligent study; and he has at every opportunity preached it and urged it upon his listeners as worthy of any price in human consecration and full surrender. Du Bois, commenting upon this emphasis in White's theology, aptly suggests, "If he were to receive an invitation to speak next Sunday, the chances are that he would preach on some phase of holiness." He supports this assertion with some facts and figures suggesting the large percentage of Dr. White's editorials which deal either directly or indirectly with this great theme. At least 40 to 50 per cent of all his editorial writing during the past fourteen years could be classified in this category!

Those who have listened to S. S. White find him to be a preacher who gains and holds their interest. He uses many illustrations, and they are "good ones"; that is, they make clear, in simple terms, the profound truths being proclaimed. They are "windows" throwing light upon the sermon. One of his sermons, upon examination and analysis, shows at least eight illustrations. He uses two in his introduction, perhaps aware that the first few minutes are extremely important in establishing audience rapport and gaining the listener's attention. He uses only one in the first of three divisions in this sermon, but uses four illustrations in the second main division. Then only one is used in the third point, and a brief one is used in the conclusion. These are taken from a variety of sources. Some are from personal experience, some from the Bible, some from literature, history, and science.

His outlines are usually logical and easy to follow. In the sermon mentioned above, these divisions are as follows:

- I. The worth of the thing for which we are responsible.
- II. The possibility of forfeiting that responsibility.
- III. The result of forfeiture.

In his sermon "The Sanctifying Sacrifice" (Hebrews 13:12), Dr. White uses a two-point outline, with several subpoints under each. His two main divisions are: (I) The General Emphasis of the Text, and (II) The Special Emphasis of the Text. In these two divisions he shows the meaning of Christ's sacrifice in terms of its comparison with the Old Testament sacrifices for sin and uncleanness.

He considers himself more of a topical preacher than a textual or expository, although he has used all methods of sermon construction. He

uses no notes in preaching, memorizing the outline and speaking extemporaneously. There are probably two reasons for this. He discovered in one of his psychology courses, while attempting to memorize nonsense syllables, that he had practically no "rote" memory whatever. But his professor showed him that there is another type, called "logical" memory. This type White has and uses. Few men, of genius stature, possess both types. Most people have one or the other but not both. Dr. White makes use of his "logical" memory, once he gets fixed in his mind just how he is to proceed and where he is going with his sermon, to preach without notes.

Another reason may also help explain his favor of this type delivery. This is his "closeness" to people. He preaches to their hearts and needs. He loves them, and is interested in them as persons. While a pastor he was known as one who called much in the homes of his people. A man

with this characteristic is not going to find it very satisfactory to read from a manuscript, or speak casually and calmly, or even, as Oke and other students learned, talk any other way than "on tiptoe."

J. Kenneth Grider, in a paper entitled "The Whitean Theology," keynotes what may well be the secret of these qualities which cause the associates of S. S. White to declare, as one of them recently did, "In the thirty-two years we have worked together in one capacity or another, I have never had occasion to change my estimate of his stature except to revise it upward." Grider's observation is that Dr. White "possesses the transfiguring experiences he talks about."

He talks about them—on tiptoe—and he possesses and lives them every day. Thus through the means of human personality, divine truth is communicated from God to men, and this is preaching such as has been done for fifty-two years by Stephen S. White.

HOW I USE WESLEY'S "WORKS"

Immediately upon receipt of volume one, I began reading from the beginning. I read it through and am now in volume eight, pursuing the same course. I am reading with three objectives in mind: first, his heart hunger and lifelong search for God and His salvation; second, God's continuous revelation of himself and His truth to Wesley's heart and mind, and his consequent sustained growth in grace; third, I am noting every reference he makes to holiness as a second work of grace and every record of any individual receiving this experience or already having found it.

—CONTRIBUTED BY L. B. MATHEWS
Columbia, Tennessee

SERMON of the MONTH

Murder! Is It Our Responsibility?

By Herman L. G. Smith*

TEXT: Romans 1:16

In an hour like this we sense our inadequacy and how helpless we are as the blood of an innocent child speaks of the violence and savagery of the depraved heart and sinful mind. I recognize something of the terrible sorrow that pierces the soul of the mother, Mrs. Lefurgey, and the grandparents of Lynne; for I am a father of four daughters, and a grandfather. My deepest and kindest responses are radiated to these bereaved, and I have earnestly prayed to God for His comfort and sustaining grace.

As a congregation we sense a fellowship of suffering with this community and we share a mutual feeling of great concern that upon these premises such an unspeakable crime should take place. We, in the words of Jonathan remonstrating with Saul, exclaim to the slayer, whoever he may be: "Wherefore . . . wilt thou sin against innocent blood, to slay . . . without a cause?" This crime of perverseness and horror brings into sharp focus the facts of divine revelation as emphasized concerning the great truths of redemption in the gospel of Christ. In the light of the text: "I am not ashamed of the gospel of Christ: for it is the power of God

unto salvation to every one that believeth."

I. THE REALITY OF SIN

The Apostle implies in this declaration that he is ashamed of sin. Sin in the fallen race is universal and unpredictable and apart from divine assistance man is cursed and separated from God. He is defiled and full of evil thoughts and bent to evil. Isaiah's description of sinful man is given in chapter fifty-nine: "Your lips have spoken lies, your tongue hath uttered perverseness. . . . they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . their

The Sermon of the Month presented here is a digest of a message preached about a year ago in Calgary, Alberta, First Church, by her pastor. On Thursday of the previous week a little girl from the neighborhood was enticed into the basement of the church by a transient, criminally assaulted, and killed. This message, produced out of the horror and turmoil of that situation, is a prime example of how a minister may, at strategic points in his lifetime, meet the needs of the hour. As a result of this message and the pastor's unwillingness to be complacent over the issues involved, he has been placed on an important civic committee to study morals in the community. Hats off to a pastor who is taking his social responsibility seriously. We are in debt to Ponder Gilliland for calling this message to our attention.

*Pastor, Calgary, Alberta, Canada.

—Editor

works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are . . . of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: . . . whosoever goeth therein shall not know peace."

Then when the prophet Isaiah had shown the people their sins, they confessed the true condition of their hearts to God in language like this: ". . . we walk in darkness. . . . our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against the Lord, and departing away from our God. . . . And judgment is turned away backward. . . for truth is fallen in the street. . ." (Isaiah 59:9, 12-14).

Included in this plight of the sinfulness is every man: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). "We are all as an unclean thing" (Isaiah 64:6).

The New Testament also pictures the plight of man without the saving gospel of Christ. "All have sinned, and come short of the glory of God" (Romans 3:23). "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3).

The fact of the sinfulness of man is the background for the whole redeeming scheme of God. How foolish is the Decalogue containing the commandments of God if there is no sin! How foolish is the Cross if no evil! How foolish the commission to preach, teach, convert, if there is no reality to the exceeding sinfulness of man!

Its depths can never be sounded, its consequence never be calculated, its form never predicted. And it is positively necessary that we recognize its reality lest we neglect the remedy! For "how shall we escape, if we neglect so great salvation?"

The greatest single hour determining a man's destiny is when he faces up to his own depravity and sinfulness; when he becomes concerned about his sin and the judgment that must assuredly rest upon him for it; when he has tried to overcome by his own strength by turning over a new leaf, trying religion, trying even church membership, trying psychology, trying good works—and all have failed; and he faces how desperately helpless he is apart from God's saving power.

II. THE REALITY OF SIN DEMANDS REDEMPTION

Just as positively as the Bible pronounces man a sinner, it announces Christ the Redeemer as his only hope of redemption. In the face of depravity and the judgment of sin, the gospel message is flung forth:

" . . . repent ye, and believe the gospel" (Mark 1:15).

" . . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

" . . . Repent, and be baptized every one of you . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

In response to this message of redemption through the Redeemer's name, a godly sorrow for sin worketh a repentance unto salvation not to be repented of; a faith is generated by the Holy Spirit that takes hold of the blessed promises of salvation in Christ; a confidence rises toward the atoning blood of the crucified Son of God, who bore in His own body the sins of the world. And the moment

that penitent soul accepts Christ as the all-redeeming Saviour and Lord of his life, renouncing sin and self, he becomes a new creature. Old things pass away and, behold, all things are new.

This newness of spiritual life is imperative; as Jesus taught Nicodemus: "Ye must be born again," or you cannot see the kingdom of God. The Apostle commands: "Put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; . . . put on the new man, which after God is created in righteousness and true holiness."

What a contrast to man's former depravity! In the place of lustful pursuit—"Ye are clean through the word." In the place of violence—tenderheartedness! In the place of cursing, there is praise to God. In the place of darkness—"Ye are the children of the day," having put on the armor of light, and ". . . the Son of righteousness arise with healing in his wings" (Malachi 4:2).

Without this redemptive process, without the Redeemer's blood-bought provisions, without the Spirit of Redemption's seal, there is no hope, saith my God, to the wicked. The awfulness of sin may be covered for a while. Thousands ignore this terrible malady by substituting some lesser radical action than repentance and faith in the gospel of the atonement of Christ and the fiery cleansing of the Spirit. But in trumpet tones the Apostle cries, "There is none other name under heaven given among men" by which they must be saved except Jesus, the Saviour of the cross of Calvary. Faith in His gospel of conversion and purity is "the power of God unto salvation."

To all comes the glorious message of hope: Christ is the all-redeeming Saviour and provides redemption for

the sons of men. Through His blood we have remission of sins; through His Spirit we have release and cleansing from its defilement and dominion; through His grace and power we are kept unto the day of full redemption and the first resurrection.

So in the face of sins committed, we have forgiveness through faith in Christ. In the face of sin's contamination, we have cleansing through consecration to the Spirit. In the face of sin's contagion, we are kept until the day of the glorious appearing of Christ, the coming King, through the sustaining power of the gospel.

In the face of death, faith again rises to declare: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

No wonder Paul was so positive in his declaration which constitutes my morning text: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." He was ashamed of the sins of fallen men; he was ashamed of his own sins of horrible consequence, even consenting to the murder of Stephen, breathing out slaughters toward the early Christians, "being exceedingly mad against them." But he had partaken of redemption in Christ by faith, and he testified concerning his remarkable conversion again and again.

Thus we see that this great confession of faith concerning sin's reality and the Saviour's redemption carries with it . . .

III. TREMENDOUS RESPONSIBILITY

That responsibility is transferred to us today by a voice that cannot be silenced. For in the midst of us is the cry of innocent blood that con-

demns our sinful ways: the sinfulness of man's depravity, the sinfulness of society's atmosphere, the sinfulness of sleeping churchmen, the sinfulness of prayerless Christians. The blood speaks so appealingly that the hardest heart is broken, and we exclaim, "Who is sufficient for this?"

Some of us may attempt to sit back and try to explain this tragedy, as a psychologist studying human behavior. But when you have him classified and catalogued, what then? Some of you may attempt to blame the police. But we know by experience that the law is only a deterrent and not a remedy for evil men and their ungodly deeds. Besides, we may little realize how difficult is the assignment of law enforcement agents. What would our city be like if it were not for the measure of success these agents, our servants of mercy, render us while we oftentimes accept their work without gratitude?

Some people attempt to speak lightly of sin, but they are made speechless as the cry of this child's blood turns the searchlight of the truth upon the reality of sin and its dire consequences. While some may chatter and philosophize about this crime, we recognize that a tremendous responsibility rests upon us, first as citizens of this community.

I speak to Calgary, to every citizen, agency, and church; to every business; school; to young, to old; to the non-churchman and to the churchman. We are responsible for the collective soul of this city. We are a part of the whole; each of us helps to make up the aggregation which totals the spirit and atmosphere of the great, growing, strategic city. We are responsible for the children playing in our yards, streets, and parks. We are responsible for their education, protection, and spiritual nurture.

Before God, we share in the con-

demnation that is ours as the blood of this child speaks, as did Abel's blood cry unto God for recompense, for justice, for punishment, for repentance and judgment.

We are condemned for every contributing factor that produces criminals such as hide among us, for we allow literature to fill our newstands and bookracks that feeds the lustful desires of the depraved heart. Even on the youngsters' level, one-third of the ten-cent comic books are filled with violence, killing, and horror experience depicted in word and picture. We allow that kind of movie to beckon our youth that magnifies sex, wantonness, unfaithfulness, drunkenness, debauchery. We allow men to be tempted by liquors that incite men to become like beasts; for it inflames passion, dulls judgment, robs of dignity and respect.

Calgarians, this is your city! Your children live here—and in the name of self-respect, in the name of decency, and in the fear of God, we must build a clean city, we must rid our stores of the unholy, we must set that example that will be worthy of our youth which will follow us.

Therefore it is time to more carefully censor the screen; greater selectivity of TV programs is imperative. The Christian voice must be heard as it relates to civic affairs. Every church must rise to cultivate more carefully the Christian concept of life and our duty to God and man. And every Calgarian is involved; every man shares equal responsibility for a Christian community.

Some may say, "Do not judge me as connected with the responsibility of these awful and devilish sins of violence and lust. My pet sin, my separation from the church is not one of opposition to God and things decent." You may say, "Though I am not a Christian, I refuse to be classi-

fied as a flagrant sinner or a contributor to the downfall of society."

But you do have responsibility at this very point. Indifference here is really an alarming sign, for sin in any form dulls the spiritual sensitivity. Sin, large or small, cuts the optic nerve of the soul and renders one incapable of moral decision, and spiritual perception is impossible. Horace Bushnell says, "Respectable sin, in principle, is mother of the basest crime." Only the Spirit of God gives spiritual discernment. With sin there comes an increasing stupidity concerning man's moral responsibility to man and God. Small sins cut away at the soul until it collapses from within.

To save our society each of us must save himself unto righteousness and Christianity. Paul in the context says, If men fail to glorify God and serve Him with thankful hearts, they will become vain in their imaginations and have darkness of soul. A personal drift toward corruptness involves others, for sin is contagious and accumulative.

Unless we respond to our duty and responsibility, it is an awful fact that men who know the demands of God and yet fail to heed them begin a process of degeneration; note Romans 1:32: "They which commit such things are worthy of death, [and] not only do the same, but have pleasure in them that do them."

Every man that does not take his position on the side of decency, law, and order; and in righteousness, both civic and personal; justice, both social and individual; truth in government and in the home; purity in atmosphere of the city and in his inmost being, is, in a measure, taking pleasure in the sins that blight and damn society. Either to satisfy his own indulgences, be they moderate or exaggerated, or else to profit by the

traffic in such, men refuse to stand up and be counted on the side of righteousness. If we refuse to be among those who would repent of sin and seek the divine regeneration of the individual and society, we are weakening the foundation of our Christian civilization.

I speak not only to Calgary as a city, on this week end when we are shocked by the cry of the innocent child's death, but I speak to my own church. This becomes a solemn hour of mourning. This is a day of weeping, for within our premises we have seen the marks of uncleanness that sank below the level of the brute. The proof of depravity and the desperate condition of man's heart is written in blood on the floor before us. Does not this extraordinary wickedness prod us from any indifference or complacency about our mission? Does not this alarm any man who harbors any sin in his heart, lest that sin take on proportions unexpected?

This extreme expression of sin is but the overflow of that cancerous disease that eats away the soul of any man who remains apart from God and holiness. That most depraved profligate represents the principle of sin in seed. What its proportions shall be, only the day of provocation will reveal. We cannot assume that we can ever take pleasure in any form of sin or the sins of others and not at the same time be guilty before God for the collective sins of society and the personal sin of our own lives.

If I am sternly stating facts, it is with the enforcement of sin's awful consequence that shadows this sanctuary. It was dedicated to God and His holy worship only three Sundays ago, dedicated to the salvation of souls and the preaching of the gospel of peace and joy. Shall we not vigorously then proceed with our mission of redeeming men unto God in Christ?

Shall we be but the more positive and definite about the exceeding sinfulness of sin? Shall we not with greater fervency gather boys and girls to teach them about Christ and the way of life that leads to the peaceful fruits of righteousness?

While the blood of this child speaks to condemn all sin and evil, it also speaks eloquently for the Christian mission; this slaying condemns all ease and slowness of churchmen; it urges us to a fervency not unlike that seen in Christ by the prophet: "The zeal of thine house hath eaten me up."

Will you ever be the same? Dear people, covered with the grief of this tragedy, can we ever hesitate to be off to "rescue the perishing, care for the dying; snatch them in pity from sin

and the grave"? Let us translate the agony of this hour into a new consecration of service for the Christian Church. Let the pressure of this week end thrust us into an orbit of holy endeavor that shall encompass all of our responsibility to our children and our children's children, the children of our city, province; and nation; yea, of the whole world. For only Christ and the gospel can meet the reality of sin by His power of redeeming grace. Only in His redemption is there any hope.

To these issues let us pledge our undying devotion and with love aflame accept the demands of this responsibility, laid upon us by the gospel of Christ, which is the power of God unto salvation.

The Right Kind of Wife

By E. E. Shelhamer*

- Be thou an example of the believers (I Timothy 4:12).
1. A wife whose example stirs one up to pray.
 2. One whose example inspires one to read the Word.
 3. One who tries to understand her husband.
 4. One who talks too little, rather than too much.
 5. One who does not joke with men.
 6. One who is not in the least jealous.
 7. One who does not let her husband run in debt.
 8. One who can make a tasty dish with leftovers.
 9. One whose attire is not worldly, yet neat and plain.
 10. One whose voice is not loud, but rich and persuasive.
 11. One who does not correct children in anger.
 12. One who never pouts nor holds a grudge.
 13. One who never answers back except with silent tears.
 14. One whose example is to redeem the time.
 15. One who does not gad about and repeat what she hears.
 16. One who is not wasteful and extravagant.
 17. One who does not exaggerate when relating an incident.
 18. One who does not nag, nor insist on her opinion.
 19. One who is too dignified to take sides.
 20. One who fills Solomon's description: Proverbs 31:10, 15, 28, 30. (P.S.—Read again and mark X where you fell short.)

*Evangelist (deceased).

Synthesis of Medicine and Religion

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

The united effort of physicians and clergymen to treat the whole patient exists no longer in only one isolated part of the country.

Popularized in New York, the concept has spread. The University of Chicago now has a chair of Religion and Medicine held by Granger E. Westberg, D.D.

In Boston's Memorial Hospital, Dr. Andrew D. Elia, visiting obstetrician, is in charge of a program where clergymen of every faith and denomination spend twelve weeks in a course at the hospital. They act as orderlies and practical nurses, accompany staff men on rounds, attend lectures by leading surgeons. Of the program Dr. Elia says, "There is an increasing awareness in medical circles that religion plays an important part in the treatment of patients. There are situations dealing with fear, grief, resentment, loss of will or reason for living that have a profound physiologic effect on the course of illness with which the physician is sometimes hard pressed to deal."

In all parts of the country similar courses increase the usefulness of doctor and minister.

Dr. Westberg reports that wherever he goes, to the University of Pennsylvania Medical School, to Rochester or Iowa universities, the medical students thirst for religion. Since his precedent-shattering appointment in 1956, Dr. Westberg has taught the freshmen medical students and has elective courses for sophomores. He teaches varied subjects: the role of family illness, interrelationship of re-

ligion and psychiatry, religious aspects of functional illnesses, problems presented by "faith healers," premarital counseling, birth control, and other broad areas of morals in medicine.

A second part of Dr. Westberg's work brings theological students into the hospital. He reports interest and results equally favorable in this group as with his medical students.

The third part of the University of Chicago program is a weekly conference where interns and student chaplains pair off to discuss cases from both medical and religious angles.

In the Boston center alone, ninety clergymen attended the twelve-week course in 1958. It is interesting to note that physicians involved in the program speak of it as "training clergymen as useful allies." While ministers look on the same course as "integrating religion into medicine." But both points of view reach the same conclusion—better treatment for the whole patient, mind, body, and spirit.

In most hospitals the clergymen spend the first two weeks as orderlies, usually on the public wards. The remainder of the course is divided largely between visiting patients, writing reports, and attending lectures and clinical conferences led by men in either medicine or religion.

Who can point the finger at today or any age and say we have a back-to-religion movement? However, even in industry with elaborate medical programs, religion plays an increasing part.

Physicians engaged in helping troubled employees gain a better un-

*Corte Madera, California.

derstanding of themselves and their world of work, home, and play frequently—if not always—must consider the religious forces or the lack of them in their subjects. Industries seldom have chaplains. The physician or even the nurse has to act in this capacity. However, industrial health personnel are used to working with private physicians in the interest of the whole employee. It is not too difficult for them to turn to the use of the minister, the private physician of the employee's soul, to treat the individual.

It would be premature to predict that industry will ever employ many

chaplains, although this is not unheard of. But it is no presumption to state that industrial health workers do integrate religion into their daily practice. Seldom do the industrial physicians get a chance to attend religious seminars slanted to medicine. The young men coming into the profession from the schools which incorporate religion into the medical curriculum will be better trained.

The movement to synthesize religion and medicine deserves wide recognition, and support of all interested individuals from both approaches to the whole man.

Sermon Contest—1960

The 1960 Sermon Contest (see the June or July issues for details) will feature a devotional sermon. The entries should be mailed by September 30. Winners of the 1959 contest, enjoying their awards for their work last year, are as follows:

First Place: B. Leon Pelley

Shattuck, Oklahoma

Award: One year's Book Club selections

Second Place: Paul Hess

Orangeburg, South Carolina

Award: Six months' Book Club selections

Third Place: Warren Boyd

Calgary, Alberta, Canada

Award: Three months' Book Club selections

Why not follow through on that good resolution to submit a sermon for consideration this year!

The King's Business**

By J. Donald Freese*

SCRIPTURE: I Samuel 21:2, 8-9

We as ministers are looking for new swords! Bigger . . . sharper . . . longer!

My comments here deal with the business end of the sword. But before we enjoy the luxury of new swords, new ideas, new methods, let us look carefully behind the ephod and rediscover some really important methods we have neglected. It could be that we are not using old Goliath's sword.

The King's business involves business! Although we do not always enjoy the thought, much of business consists of making bills and paying bills.

Is there an easy way to pay our obligations? Probably not. One thing is sure, it is not always the prosperous man or the wealthy church that pays its obligations on time! In fact, often those who are most able become careless about the "little" matters of bills and budgets! We often see the "widow" pay in advance of the big-time operator!

There are many slogans, cures, and prescriptions offered such as: "Plan your work and work your plan"; "The will to do is more important than ability"; "We can if we will"; "The pastor is the key man"; "Crusade for souls now." But these will prove to be little more than "catchy slogans" unless we as leaders eat hallowed bread, rediscover the hidden

sword wrapped in cloths of doubt and disillusionment hidden somewhere in our priestly office.

I. BIG BUSINESS

Nearly twenty years ago Roger Babson, noted economist, wrote: "The church is definitely on the way back; or if not, then civilization undeniably is on the way out! This restoration and expansion of the church requires that its business matters shall be administered with business integrity. Adapt your church program to community needs, but keep it consistent with basic economics. Let enthusiasm have full place in your church activities, but guide it by some of the fundamental business principles."¹

Some have suggested that every pastor should be required to take some basic courses in business administration, whether he likes it or not. We are businessmen! The level of the church's business usually rises or falls, succeeds or fails, flourishes or fades according to the vision, supervision, and administrative care of the pastor.

Frankly, many of us are not economists! If one of us has a wife who is a good manager of finance he is doubly blessed. If we have a good church treasurer who pays the bills and budgets each month without a reminder, we are abundantly blessed! And if you have an active budgets

*Pastor, Orlando, Florida.

**Paper, Condensed, from a Florida District Preacher's Meeting.

¹L. M. Spangenberg, *Minding Your Church's Business* (Kansas City, Missouri: Beacon Hill Press, 1942). Used by permission.

chairman or a finance chairman who actively assists in the fund-raising system of the church, brother pastor, check your pulse; you may have already been translated into the heavens!

Dean Bertha Munro, now dean emeritus of Eastern Nazarene College, once said in a chapel talk: "The hand of God will lead you where the finger of God has directed you!" Brethren, you and I have a divine assignment! We may not choose all that goes into being a pastor, but the whole job is ours by divine appointment—yes, even the budgets! We all have watched the loosely disconnected structure of the independent religious groups without district and general budgets. For a time they flourish like a flower and spread themselves like a "green-back" tree. But my church is world-wide and will still be here for my children and grandchildren to enjoy. I multiply my influence by nearly half a million because I am a part of the entire church.

Budgets are not only necessary but they are good. They are my part of the total work of the Kingdom. All of us are tempted at times to spend the budget money on the local pet projects, but here again our treasurer has had his orders, and when I check the current balance the pet project must be financed in some other way. The budget money has been sent to either the district or the general treasurer. The King's business required haste—district and general bills had to be met, you see. This is a part of my divine assignment. Just as I dare not misappropriate my personal tithe, neither should I misappropriate my budget money!

Let me pause here a moment lest I should seem unreasonable. I believe this to be the conviction of our pastors around the world. It is true that

in our church as of now there is a special set of circumstances based on a booming, missile-muscled economy in the heart of the greatest state on earth. But this does not set our financial policy. Whatever success our church has enjoyed, including the doubling of her total giving in the past three years, it is not based alone upon the development of the Vanguard or the Bull-pup! New Testament sacrifice and generosity are most of the reason in my church and in yours as well. Even while I write this paper, at least six of my finest businessmen are praying for divine guidance through serious financial situations.

We are all so very human, especially when it comes to money. Maybe we have jokingly or seriously said: "I wish I had his money," or, "I wish I could pastor that church." The fact is, we would like to have the other fellows money-potential but not his problems!

The King's business is a divine appointment, and it is too big for the best that is in us. Ordinary wisdom and ability are often shorthanded. Each of us must have the divine anointing of his priestly office. It must have divine enabling to administer the affairs of this holy office. This God has guaranteed. Failure then must be charged at least in part to too little and too late on the pastor's account.

But God will not do for us what we can do for ourselves! God is our Banker, but we must make the deposits and write the checks. Sometimes all we have to deposit in the First Kingdom Bank is faith and right attitudes. But this currency is contagious. For if we talk "poor mouth" to our flocks, they will bleat "poor mouth" back at us. If we talk cut-backs and false economy to our crowd, they will echo our pessimism.

If we talk unfair budgets and taxation to our band of colonists, they will start a new and exciting tea party. I believe when we talk faith, abundance, graciousness, generosity, cooperation, and team-talk to our people, they catch something from us and it is good.

Whatever we do, fellow pastor, let us not insult our Banker. As a rule we enjoy wonderful finance privileges for our church projects. Let us guard this with great care! But even more important is our credit at the King's bank. For the King's business we must often consult the King's Banker. Dr. Norman Oke wrote recently in *Come Ye Apart*: "It actually happened! A minister went to the strongest bank in town to apply for a church loan. When the banker was sure of the need and the financial reliability of the church, he asked: 'How much do you want?' 'About three thousand dollars,' the minister replied. With a haughty look and a chilled voice the banker replied that his bank made no loan for less than ten thousand dollars. The minister's mistake—he had insulted his banker with an unworthy request." It occurs to me that we should be most careful when we go to the King's bank, to be sure that we include all the needs of the Kingdom business—including those budgets!

II. BIG OBSTACLES

Brother David was on the horns of a dilemma. How totally unprepared he was—deprived of his weapons, and in a terrible hurry to do the king's business! Like most of us, he was running at top speed, but ill equipped to do the job! This can be most frustrating.

Probably it is the "how" of this budget business that puzzles us most. Is there not an easier way than the way I am doing it now, and if not

easier, at least more effective?

Before going into the subject of swords and weapons, let me quote and old, old proverb, maybe dating back to the days of the chariots of iron. "It's the wheel that squeaks that gets the grease!" One thing is certain, the pastor who is apologetic about the raising of funds for the Kingdom will never do his best by his budgets. We should never be ashamed to ask God's people for God's money to do God's work. The only salesman who can sell is the salesman who has sold himself. We must not be ashamed either of the gospel or of the costs of the gospel. The world is willing to finance its program. We do the church an injustice if we fail to challenge it into the costs of promoting God's cause.

Now to swords, weapons, and time—In other words, tools. Every man must find his own tools, but the ideas of others are most helpful. It was Ahimelech, the priest, who brought the giant sword for David. It was there all the time, and had proved very useful to David before. He had simply forgotten it—even neglected it. There are tools, ideas, and suggestions which we can use in raising money for the church. Of all the tools we possess, time is the greatest value in this business of finance in the church. Ask your broker, your insurance man, or your banker and he will tell you this is true! We are prone to allow half of the year to go by before beginning on our budgets. Thus the budgets will actually be double what they were when the Ways and Means Committee figured them at assembly time. For the budgets of the church are based on the weekly ability of our people to give.

The ten-month pay plan now used on most districts is a workable plan, if we work it. The "10 per cent" church idea is certainly scriptural.

Let each department and auxiliary organization share in the "10 per cent" plan. The two big offerings at Thanksgiving and Easter have proved to be lifesavers in giving for general interests.

There is a bushel basketful of tools for stewardship being sent our way almost weekly from our denominational headquarters and, believe it or not, some of these ideas work! Other ideas too challenge our laymen, such as a laymen's league, the "first fruits" idea for rural and farming areas, and an emphasis on investments and wills including the church, etc., will help our people see the importance of money in God's work.

III. IT TAKES A BIG SWORD.

David said of the sword, and Goliath, "There is none like that; give it me." Often we are frightened by the new, the uncharted, the experimental, the unfamiliar, that which requires change, and the gigantic.

David was not afraid to use a great sword. He knew that it would do the job, for it had worked before. He said, "There is none like that." In other words, it was the best tool available. The King's business is big business. It demands the best!

Really, our finance problems are not new! They are old giants with new Halloween faces! The only way to kill these giants is the same way we killed the old ones: get out the big sword, have big faith, and mainly just go at the job of giant-killing!

Any business that is as big as the King's business needs more than just my personal attention. It would be a tragedy if the pastor paid all the bills. Most pastors have long ago passed by the minimum tithe. This is wonderful, but our people deserve the blessings of partnership in the King's business. They should hold common stock also.

Leonard Spangenberg, Nazarene author and economist, wrote:

"Unless the pulpit stresses the interest that members should take in church business, certainly no one else will. In many churches there are very capable individuals, well-versed in business, who take little interest in the temporal things, either because their advice is never asked, or because they think there are few if any business problems confronting the parish.

"The quickest way to get people interested is to put them to work. Experience shows that churches with many workers usually make great progress. Where your heart is, there is where your mind is, certainly applies to church work. Whose business is church business? It is every member's business, but it is the pastor's and the official's business to make the church business every member's business. No, I do not mean washing soiled linen in public, but a major portion of the church business should be public.

"Show me a church where the pastor, officials and members are all interested in the business of the church, and I will show you a church that is awake on Sunday, and alive the other six days."²

The King's business must always be governed by the highest ideals. Sometimes we indulge ourselves the privilege of asking why. Why budgets? Why such high finance in the church? Why expansion programs? Why revivals with their high costs? Why home missions? The same answer should always fly back at us without delay: "For the glory of God and the salvation of souls!" This is the purpose of it all. This gives pur-

²Ibid.

pose to an otherwise burdensome program! Dr. G. B. Williamson reminds us: "There are souls in our goals."

Governed by adequate ideals and mobilized through effective methods and tools, we can win the battle of the budgets in a great co-operative endeavor. If we as pastors (first) and people (secondly) conceive of our place in the business of the King as being a part of one grand co-operative enterprise, this budget business will not grind us too much! In a co-operative all are shareholders—each

member has an equal vote. Does not the holy Word tell us that we are joint heirs with Him?

It was God who loved and gave first. If we love enough we will give enough, even to cover the budgets. Love is the biggest sword of all.

None of us need to fail in our respective church assignments, whether we be rich or poor, small or large, and have problems or no problems. We can under God find a way.

The King hath commanded me a business.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:6-13

FAILED

A good example—among many—of the fact that a Greek word may be translated a variety of ways in English is found in the first part of the sixth verse. The King James Version reads: "Not as though the word of God hath taken none effect." The English and American revised versions say: "hath come to nought." The Berkeley Version reads, "fell short." Weymouth, Williams, Goodspeed, and Phillips all translate it, "has failed." Moffatt and the Revised Standard Version read, "had failed."

The Greek word is *ekseptoken*, the perfect tense of *ekpipto*. The verb *pipto* means "fall." The preposition *ek* means "out." So the compound verb has the meaning "fall out, fall

from, fall off." For this passage alone Abbott-Smith suggests "fall from its place, fail, perish"; Thayer, "fall powerless, fall to the ground, be without effect"; Arndt and Gingrich "fail, weaken."³ It appears that the best translation, as found in most modern versions, is "failed."

This verse, then, strikes a note often sounded in both Testaments. One is reminded of Isaiah 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Many of the psalms emphasize the unfailing character of the Word of God. Men may fail, but God's Word will never fail.

¹Lexicon, p. 141.
²Lexicon, p. 198.
³Lexicon, p. 243.

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SEED

The seventh verse speaks of "the seed of Abraham." There are no less than twenty-one passages in the New Testament that speak of Abraham's seed. That fact highlights two great truths: the importance of God's covenant with Abraham, and the futility of trying to understand the New Testament without the Old Testament. We also find three references to "the seed of David," which reminds us of another great covenant. In seven passages "seed" is used in a botanical sense, as we most commonly employ it today. In I John 3:9 there is a unique use of "seed," which is a study in itself.

The Greek word is *sperma* in every case. Liddell and Scott say that this term is found in Homer (oldest Greek writer) only once, in a metaphorical sense. They give as its first meaning: "mostly, seed of plants."⁴ But it is also used of the seed of animals. The Greek poets often use *sperma* in the sense of "offspring." That is its most common meaning in the New Testament.

But this use of "seed" in English for "offspring" is "now rare except in Biblical phraseology."⁵ So, in spite of the fact that this rendering is retained in the English (1881) and American (1901) revised versions, it would seem that for modern readers it should be changed. The Berkeley Version uses "offspring." The Revised Standard Version has "descendants." The latter is probably the most understandable translation. And understanding of the Scriptures ought to be a major concern of every true Christian, and particularly of all preachers of the gospel!

⁴Lexicon, p. 1626.
⁵Oxford English Dictionary, IX, 283.

FLESH

We have already noted that in Paul's Epistles, and outstandingly in Romans, the term flesh is used in two senses: physical and carnal. In the eighth verse it is clearly the physical meaning which is employed. Paul is exploding the idea held by too many Jews of his day that being a physical descendant of Abraham automatically made one a child of God. Today children of so-called Christian parents are apt to think that this fact guarantees them membership in the kingdom of God.

ELECTION

Here (v. 11) we come to one of the crucial ideas in Biblical theology. What is meant by God's "election"?

The Greek word is *ekloge*. It is found only seven times in the New Testament (translated "chosen" in Acts 9:15). Not surprisingly, four of these occurrences are in this section of Romans (cf. 11:5, 7, 28).

The noun comes from the verb *eklego*. This is composed of *ek*, "out of," and *lego*, which is translated in the King James Version most commonly (1,184 times out of a total 1,343) as "say."⁶

But this meaning is very rare in Homer and Hesiod (about seventh century B.C.).⁷ Thayer gives as its first definition: "1. to collect, gather; to pick out. 2. to lay with, count with; to enumerate, recount, narrate, describe."⁸ Abbott-Smith says that in Homer the word means: "to pick out, gather, reckon, recount."⁹

That prepares us for the specialized meaning of the compound *eklego*, or *eklegomai* (it is always middle in New Testament). It means "choose," "pick out," "select," both in the Septuagint and in the New Testament. Thayer

⁶J. B. Smith, *Greek-English Concordance*, p. 214.
⁷Arndt and Gingrich, *op. cit.*, p. 469.
⁸*Op. cit.*, p. 373.
⁹*Op. cit.*, p. 265.

writes on this word: "Especially is God said *eklexasthai* those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight."¹⁰

When we turn to the noun *ekloge* we find that it means "choice," "selection," or, as a technical term, "election." In the New Testament it is used only of the divine election, although the verb is employed also in a general sense.

Sanday and Headlam have a good discussion of the expression "the purpose of God according to election." They define it as meaning "the Divine purpose which has worked on the principle of selection."¹¹ They add: "These words are the key to chapters ix-xi and suggest the solution of the problem before Paul."¹² Regarding the word "purpose" they state:

"From Aristotle onwards *prothesis* has been used to express purpose; with St. Paul it is 'the Divine purpose of God for the salvation of mankind,' the 'purpose of the ages' determined in the Divine mind before the creation of the world."¹³

On the Greek word *ekloge* they write:

"*Ekloge* expresses an essentially Old Testament idea . . . but was itself a new word, the only instances quoted in Jewish literature earlier than this Epistle being from the Psalms of Solomon, which often show an approach to Christian theological language. It means: (1) 'the process of choice,' 'election.'¹⁴ They quote Gore as saying:

"The absolute election of Jacob,—the 'loving' of Jacob and the 'hating' of Esau,—has reference simply to

¹⁰*Op. cit.*, p. 197.
¹¹*Romans*, p. 244.
¹²*Ibid.*
¹³*Ibid.*
¹⁴*Ibid.*, pp. 244 f.

the election of one to higher privileges as head of the chosen race, than the other. It has nothing to do with their eternal salvation."

Barrett comments thus on the latter part of the eleventh verse:

"Not works but faith leads to justification; not works but God's call admits of the promise. These are different ways of expressing the same truth."¹⁵

ELDER OR GREATER?

In the twelfth verse the Greek says literally "greater" (*meizon*) and "less-er" (*elasson*). There are examples in Greek literature and in the Septuagint (Genesis 29:16) of the use of *meizon* clearly for "older." But Meyer favors the literal meaning, "greater" and "smaller."¹⁶ Vincent agrees. He says: ". . . the reference is not to age, but to their relative position in the theocratic plan."¹⁷ In the forty-four passages in the New Testament where *meizon* occurs, it seems never to mean "elder," though it is translated that way here by most scholars.

HATED?

Rather obviously the term "hated" (v. 13) carries with it no idea of malice, but rather of moral antipathy.¹⁸ Sanday and Headlam think the meaning should not be softened to "love less" (cf. Matthew 6:24; Luke 14:26). They wisely suggest: "But it is really better to take the whole passage as corroborating the previous verse by an appeal to history."¹⁹ It is true that the nation of Israel was blessed and Edom (Esau) cursed. But we believe God's election was based on His foreknowledge.

¹⁵C. K. Barrett, *A Commentary on the Epistle to the Romans* (Harper's New Testament Commentaries) (New York: Harper and Brothers, 1957), pp. 182 ff.
¹⁶*Romans*, p. 372.
¹⁷*Word Studies*, III, 103.
¹⁸*Ibid.*, p. 104.
¹⁹*Op. cit.*, p. 247.

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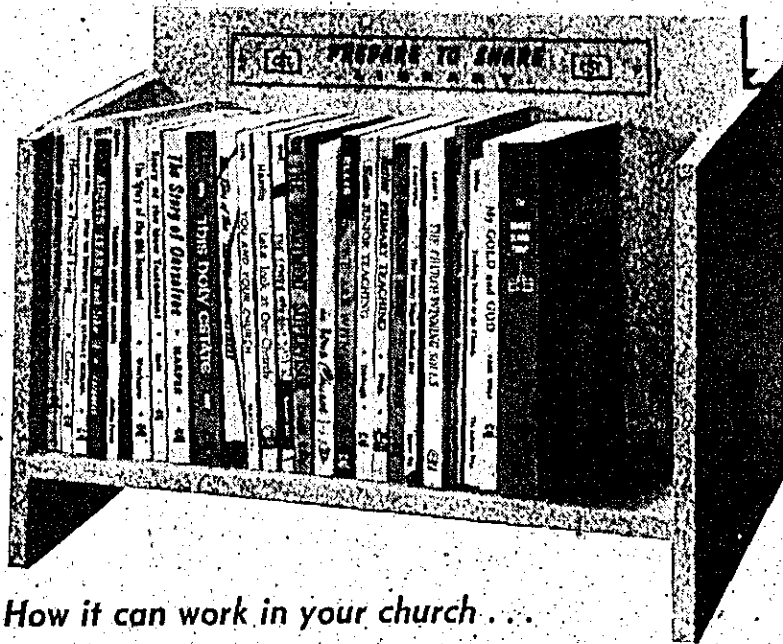
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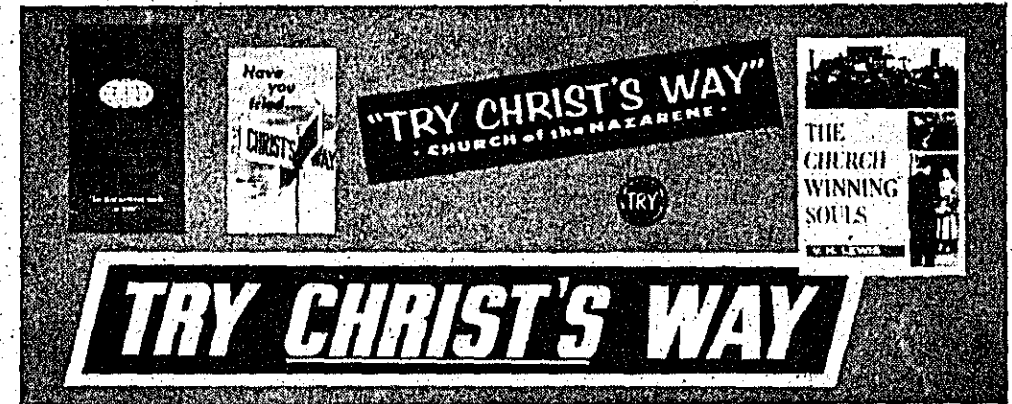
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Supplied by Ruth Vaughn*

Portrait of a Queen

She is lovely, delightful, and a Christian example. She has a humble spirit, a friendly smile, and a devoted life. She has proved her limitless understanding, her great capacity for love, and the beauty of living for Christ. She is Mrs. W. E. Albea, for seventeen years district superintendent's wife of the Western Ohio District. In these seventeen years she has won the hearts of all who know her and led each person closer to God through the Christian influence which she portrays in such a gracious manner.

Mrs. Albea gives continuously of herself to others for the cause of God. This is the only way she knows how to live. She serves others and gives to them freely. She never thinks of serving for applause. She is in a business geared for eternity and she serves the Master in every way she can because she loves Him.

Mrs. Albea displays in every action of her life Christian love, Christian patience, Christian understanding and wisdom. Mrs. Albea loves people in a way that is Christianity in practice. She possesses a love that is beautiful: love for her family, for souls, but above all for God. In her life she looks for beauty and finds it. She has lighted many a darkened path. She has lifted many a lonely heart. She

has encouraged the discouraged. She has given strength to the weak. She has shown forth Christ.

Mrs. W. E. Albea is love in reality, Christianity in perfection, patience in the way God wants it to be. She has proved in her life that in the midst of darkness, trial, or sorrow there is always the wonder of an overshadowing presence whose grace is sufficient for each heartache. She accepts each joy of life as a divine gift from God. Mrs. Albea believes that life is full of meaning, full of purpose, full of beauty, and she lives it that way.

Truly this is a portrait of a queen!

ROYAL COOKBOOK

"Necessity is the mother of invention," but hamburger is the mother of new recipes. Since it is the most economical and versatile meat, it seems to be a special parsonage commodity. Here is a new and especially delicious way to serve this standby.

Place $\frac{1}{2}$ cup chopped onion, $\frac{1}{4}$ cup butter, one pound hamburger, two tablespoons garlic salt, two tablespoons flour, $\frac{1}{4}$ teaspoon pepper, $\frac{1}{4}$ teaspoon paprika, and one pound of mushrooms in skillet. Sauté for five minutes.

Add one $10\frac{1}{2}$ ounce can of undiluted cream-of-chicken soup and simmer for twelve minutes. Remove from stove and stir in one cup sour cream (commercial serves better) and

serve over hot, fluffy rice or mashed potatoes. Scrumptious!

OVER TEACUPS

At the Dallas District Preachers' Convention, Rev. Claud Burton presented a paper on "The Preacher and His Family." This consisted of such pertinent and sound advice and reasoning that for the next few issues we will be featuring it in this section. Here is Mr. Burton's paper. This is good for pastor as well as wife.

"We are all passionately concerned about our children becoming Christians and taking their places in the work of the kingdom of God. I love to remember that out of the parsonage have come the greatest leaders of the past, both spiritual and political. We have suffered some heartbreaking losses; losses that, I believe, can be largely eliminated.

"First of all, let us start with the parents. Whatever you are completely sold on yourself, you can—and will—sell it to your children. Whatever you are will reflect itself in the character of the children. If you are sincere and walking in the love of God, they will appreciate your sincerity and try to duplicate it.

"In dealing with a child, practice the golden rule. Put yourself in the child's place before you try to force him to anything. With this attitude you will be wise enough and sympathetic enough to help him solve his problems. Regardless of what your rules are, you must help the child find a happy solution for putting those rules into practice in the daily walk of life. And I say 'happy solution' because no child can be made to appreciate a life of holiness unless he understands the good reasons for being different from the 'herd.' When he wants to know the reason you must give more than 'because I said so!'

Your experience with God and your convictions—as they should be—are mighty important to you. But you must remember that your child is a distinct individual, and must come by his convictions intelligently before God. If you can lead him to love God—as you love Him—your trouble will be largely over. But remember—love is not born of driving legalism."

BOOKSHELF WITH LACE

Illness and bereavement come to every congregation and with them the need for help. Two books which are helpful not only in dealing with these involved, but which make excellent and inspirational gifts to those who are ill or broken-hearted, are: *Now That Illness Has Come*, by E. E. Grosse; and *Now That Bereavement Has Come*, by C. B. Strang. Each is twenty-five cents and may be obtained at your publishing house.

THE KING'S HOUSE

Do you have one of those small corners between doors that stands empty and useless because of its size? Put it to use by placing attractive shelves on metal supporting brackets on the wall of one side. These can be used for books, records, or small wicker baskets which can hold accessories and such like. On the other wall of the corner place small magazine racks to hold several copies of each of your favorite magazines. Decorative, interesting, useful!

HEART TALK

When redheaded Johnny Daws with the freckled face and the pockets full of frogs, bubble gum, and rocks stands up in junior service, rubs his arm across his moist nose, and says, "I love Jesus—and well, He just comes first with me!"—then I know why I am here. When Ann, who always seems

*Pastor's wife, Amarillo, Texas.

indifferent and unconcerned, comes to the parsonage and says, "Could I help with the Caravan?"—then I know why I am here. When Roger, with the cynical smile and the black leather jacket, walks down the aisle to the altar—then I know why I am here.

I am not here to be held in esteem. I am not here to be given my rights. I am not here to be adored and loved. I am not here to be safe in the fight. I am not here to understand problems. I am not here to admire skies of blue. I am not here to know only laughter. I am not here to have my dreams come true.

But I am here to hold others in esteem; I am here to give to others their rights. I am here to adore and to love them; I am here to stand staunchly in the fight. I am here to never question problems; I am here to show forth Christ in the storm. I am here to help and heal through my tears; I am here to be kind, compassionate, warm. For I am here on a royal mission to be an ambassador of my King, each day showing forth His great, loving spirit which molds young lives, brings joy, and makes crushed hearts again to sing!

For this I came!

EVANGELISM

I. Revive Us Again

By Charles A. Higgins*

THE TERM REVIVAL at long last has become a common and rather reputable expression among evangelical church people. Sometimes it is used lightly or carelessly. We talk revival, sing songs about revival, write books and articles on revivals. The only serious lack is in having revivals.

There have been various types of so-called revivals in modern times—membership revivals, financial revivals, building revivals, and even entertainment revivals. But the country has experienced also, and is experiencing, a revival of religion! Such a revival is good on the one hand but not so good on the other, for one may be ever so religious but

lacking in true spiritual experience. The Bible mentions religion only five times, and in all except one instance (James 1:27) in an uncomplimentary manner.

If education, liturgy, plans, and "protracted" meetings alone could have produced revival, we would not have too great difficulty in producing. Perhaps, even, we would have taken the world for God long ago. All of these serve their purpose in the life of the church but cannot within themselves bring revival.

The Psalmist (Psalms 86:6) sensed a need for revival in his day. In like manner Christians in this our day are feeling a hunger and deep need for something they have not witnessed in their generation. This prayer reveals the fact that there had been a time

when they rejoiced but the time had come when God's people witnessed a spiritual decline. So the Psalmist cried: "Revive us again: that thy people may rejoice." Webster's dictionary gives the definition of revival: as "renewed interest . . . after indifference and decline . . . awakening." It is a normal experience of human life to desire and experience revival. Revivals are a part of every area of life. Physically one experiences revival when he assimilates food for the body. In nature, one witnesses revival in the spring of the year. The spiritual man experiences revival, "when the times of refreshing . . . come from the presence of the Lord."

The term revival is for the most part associated with the work of evangelism, with the task of winning the lost to Christ. But primarily and experientially, revival is for the saved Christians, those who are saved but are spiritually cold, and weak, and "are ready to die" (Revelation 3:2). If man was deprived of physical food for a long period of time, he would die. If in nature there were no buds or blossoms, there would be no continuation of life and no beauty. So it is in the spiritual realm. God's people need, periodically, the renewing of the inner man.

In considering the times, terms, why, and how of revival there are at least four prerequisites which we would notice. First is that of restoration. The Psalmist David cried (Psalms 51:12-13) "Restore unto me the joy of thy salvation . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Life has a way of taking its toll from our spiritual reserves, and we find ourselves inadequate to meet the demands of the times, and cope with the situations of the day.

An example of the "revival of restoration" of which we speak is to

be found in Acts four. Following the healing of the crippled men, Peter and John were arrested and imprisoned. "And being let go, they went to their own company, and reported." Then they prayed. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." While perhaps some of the believers who had only recently been converted were filled with the Spirit for the first time, others who had previously been baptized with the Spirit were refilled, renewed. These experienced the restoring of the lost power brought on by the pressures from without.

In modern-day revival campaigns the emphasis is usually placed upon reaching the sinner. But something significant is stated about this prayer meeting. "It is this: "The place was shaken where they were assembled . . ." Before the church levels its guns on the unsaved and hypocrites, and begins to blast away at the ramparts of the enemy, it should focus attention upon itself. There is a need of experiencing a shaking up within the walls of the church. The church needs to be moved out of her spirit of lethargy and indifference, and seek God's forgiveness for the sins of omission as well as her sins of worldliness. Then and only then can the church experience a "revival of restoration." The dictionary in describing revival uses the term restoration or renewal to a former state. As a result of the outpouring of the Spirit the disciples went out to speak the Word with boldness. They were of one heart and of one soul. They witnessed with great power, and great grace was upon them all. When the Psalmist prayed: "Restore unto me . . . Then will I teach transgressors thy ways; and sinners shall be converted."

Second, a revival will bring a God-

*Pastor, Las Cruces, New Mexico.

consciousness, or a fear of the Lord. The world has heard so much of sentimental "love gospel" that it has lost its sense of the fear of God. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14). And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). One reason why there is so much violence and wickedness in the earth today is that man has lost the fear of God from his heart. This generation needs once more to draw near the mount that burned, and hear the rolling thunders of God's judgments, and see the zigzag lightnings of His eternal wrath, and there wait until we are sobered by the awfulness of His holy presence. For God is a God of wrath as truly as a God of love.

Because the judgments of God have not overtaken us, men are prone to forget that, though "the mills of the gods grind slowly," they nevertheless grind inexorably and very fine. Many of the fathers and mothers of another generation taught their children that if they did wrong God would punish them. That is, the judgment of the universe is against evildoers. But it is not only the sins of the ungodly who

merit the displeasure of the Almighty; it is also the sins of carelessness, of apathy, and moral laxity displayed on the part of His own people.

In many instances when Christians stray from the path of right and forget God, the Lord in love and mercy employs severe methods to bring them back in line with His will. "As many as I love, I rebuke and chasten: be zealous therefore, and repent," said the Lord to the lukewarm men at Laodicea, (Revelation 3:19). God first warns, then rebukes and chastens (Hebrews 12:5-6), then makes examples of those who continue in stubbornness and rebellion. Ananias and Sapphira are examples of God's dealing with those such as persist in disobedience. Vance Havner points out the fact that following that awful judgment in the Early Church "men were afraid to join the church." How different now! Men and women today walk proudly down the aisle with heads erect, with pride in their hearts, to join the church, and all too frequently with little thought or intention of keeping the rules of the church or living up to the standard of God's holy Word.

Oh, for a return to the Book, and to the fear of the Lord! "The fear of the Lord is the beginning of wisdom . . ." (Proverbs 9:10). Whenever we learn the fear of the Lord we are well on the way to revival.

(To be continued)

Drink

Lots of chronic drunks got that way from hitchin' their wagon to a bar.

—Howe Fulcrum
(Howe Scale Co.)

A Good Sermon

V. The Conclusion of a Good Sermon

By W. E. McCumber*

WHEN PAUL PREACHED, a conclusion was seldom needed. Before that apostle could end his sermon he was usually dodging stones or being hustled off to prison. Even on the dullest occasions he was interrupted by the mockery of heckling skeptics.

But if your sermons are not tamer than his, at least your congregations are. With rare exceptions they are going to hear you through. The conclusion, therefore, is a vital component of your sermon, and you neglect it at the risk of your success in the pulpit and your influence over the listeners.

Many preachers, otherwise efficient, have failed to make a maximum impact with divine truth because, like a bus station in a crossroads town, they lacked terminal facilities. Early in my ministry I joined a group of preachers crowding about a bookstand to buy a small, paperback volume entitled *Snappy Sermon Starters*. A friend stopped me cold by bluntly suggesting, "What you need is a book of sermon stoppers." I took his advice (with how much grace I refuse to confess) and have since tried to close my sermons effectively.

The basic properties of a good conclusion, I believe, can be reduced to (1) proportion, (2) preclusion, and (3) persuasion.

I. A GOOD CONCLUSION IS CHARACTERIZED BY SENSIBLE PROPORTION.

Two negative bits of advice are in order here.

First of all, do not draw out your conclusion. Like Tennyson's brook, some preachers go on and on forever! I heard a dear old, long-winded chap say, "My sermons are like molasses candy; when they get warm they stretch out." Poor fellow, he fed the Lord's children such a steady diet of that molasses-candy preaching that some of them began to gag on it. Fix a point at which to stop, and keep it near the end of your final division.

In the first year of my ministry I attended a zone rally in a neighboring town. The special speaker was an evangelist who mistook himself for the angel in the Apocalypse—he thought he had "the everlasting gospel" to preach! As he droned on past the noon hour, the congregation became noticeably restless and inattentive. Trying to pick them up again, he launched into a fervid description of Paul and Silas in the Philippian jail.

"There they were," he cried, "flung into the dungeon with their backs slashed and bleeding, with their hands and feet shackled—"

"And their stomachs empty!"

Brother J. E. Redmon, sitting beside me, had tossed in the added description. To this day he protests his innocence, insisting that he did not intend it to be a hint. But the speaker stopped, jaws agape, and shot a puzzled glance at him. Within a few minutes we were all happily eating lunch.

When you reach the conclusion,

*Pastor, Thomasville, Georgia.

brethren, conclude! To draw the sermon out, transferring the minds of your congregation from eternal truths to physical needs, is some sort of sin against the Holy Spirit! When the congregation begins to squirm, let the preacher sprint for the finish line. To have your people say, "Why did you quit?" is better than having them inwardly muttering, Why doesn't he quit?

Nevertheless, guard also against chopping off your conclusion. Never leave your sermon like the good sheriff leaves the bad outlaw in a western melodrama—hanging in the air. The sermon should be a finished product, not an abandoned project. Don't just quit; conclude!

The parson who hastily snatches up his notes, saying, "I see my time is up!" is to be commended more for his eyesight than his foresight. So plan your message, from opening to closing statements, that you can deliver its truth without racing the clock or trying the patience of the saints.

When planning our wedding my bride-elect especially coached me on the kiss that terminated the ceremony. She repeatedly warned me against making it too brief or too extended. I was not to protract the embrace as though I never expected another kiss; neither was I to peck at her as though the experience was distasteful. The kiss was timed for significance, an evident token of my joy in winning her, and a promise of greater joys to come!

That, I submit, is an ideal approach to this matter of concluding a sermon. Let it be short enough to imply the preacher's hope of preaching again, and long enough to seal the truth on a happy wooing note. Determine to close your message purposefully, smoothly, impressively, and not simply to run down or break off.

II. A SECOND CHARACTERISTIC OF A CONCLUSION IS DETERMINED PRECLUSION.

Campbell Morgan, in his excellent little book *Preaching*, insists that a conclusion, if it does conclude, must preclude. New ideas and unexpected thoughts must not be added in the closing moments. The divisions of the sermon should bring the central truth to a focus. To change the lens and scatter the light while concluding serves only to bewilder and lose the congregation.

We have all seen houses where another room has been added whenever a new arrival expanded the family circle. Some sermons are like that. As long as one more idea comes to birth in the preacher's prolific but undisciplined mind he cannot resist adding to the sermon. When the enemy learns of the preacher's weakness he will keep suggesting new thoughts, and subtle devil that he is, he will convince the speaker that they result from inspiration! Conclusions which branch off into what is actually another sermon do not result from inspiration in the pulpit. They come from a lack of perspiration in the study. "His sermon died accidentally," was the caustic criticism of one listener, after a haphazard effort by a rambling preacher. "I would have preferred deliberate suicide—a premeditated end."

Perhaps those who err at this point need the rude jolt that came to a friend of mine. Preaching one night he raised the hopes of the congregation by saying, "Now in closing—" But an unplanned idea occurred just then, and away he bounded in pursuit, happy as a beagle on a rabbit's trail. When he did close the message, about twenty minutes later, a lady met him in the aisle, fixed on him an incriminating look, and snapped, "Young man, a lie in the pulpit is just as bad as a lie outside the pulpit." Some-

thing like that will teach a preacher to study conclusions, or quit saying, "In closing . . ."

The conclusion may include. Often the most effective ending is a recapitulation of the "points" one has been making. But it must resolutely preclude. Extraneous and irrelevant thoughts, however true and useful in another setting, must be denied the entrance for which they clamor as the preacher concludes his sermon. When the truth is being driven home, post a "No riders" sign on your sermonic windshield!

III. A THIRD CHARACTERISTIC OF A GOOD CONCLUSION IS FORCEFUL PERSUASION.

Like all parts of a good sermon, the conclusion must serve the purpose of preaching, i.e., to inform men of the will of God and incite them to do it. The element of persuasion must be a dominant feature of the closing remarks.

There is no single method of concluding for achieving that goal. The method must be varied in relation to the nature of the congregation addressed, the sermon delivered, and the duty enjoined.

In what I consider the finest volume of published sermons I have ever read, *The Gates of New Life*, Author James Stewart employs a healthy variety of conclusions. Several sermons end with apt and telling illustrations, others with memorable quotations, including poetry, prose, and skillfully handled passages of scripture. Recapitulation is used, direct and indirect application, and strong personal appeal. Through them all shines the dramatic imagination of this brilliant Scotsman. None of them is a dangling end of broken rope; none is a sputter-

ing fuse. All twenty-five sermons end strongly, cleanly, and relevantly.

I have no quarrel with those who protest that Stewart's talents are superior. But I do insist that his talents are patiently developed and rigidly disciplined. Nothing less than the cultivation of your highest powers in concluding your sermons is God's expectation and demand. You are in the pulpit to proclaim the will of God, and to herald it in such manner that men will swear deathless allegiance to our Lord. Let the truth be summarized, illustrated, or applied in the most persuasive way, that some listeners, at least, will depart the service saying, "Now let me do the will of God!"

The conclusion should not resemble the lovely "horns of elfland faintly blowing." It should be a trumpet sounding for the splendor of God, blending the strong notes of wooing and warning into an irresistible summons to holy action. Admittedly, that is the ideal. But powerful and fruitful preaching never results from a spunkless acceptance of mediocrity. It is the outgrowth of uncompromised endeavor and relentless climbing toward the highest and best one perceives.

Press your sermon forward from a wisely wrought introduction, through a carefully planned outline, unto a conclusion marked by proportion, preclusion, and persuasion. Then it will not be necessary to preface the benediction with the "Awakening Chorus!" Best of all, your listeners will be enlisted in hearty submission to the sovereign and saving will of God.

The conclusion is a grappling hook by which the truth is so fastened to the hearts of your auditors that Christ can board and conquer them! Give Him a worthy chance!

A Misused Phrase

By Kenneth Dodge*

ALL'S WELL that ends well" must be part of the devil's creed. Certainly it is not consistent with Christianity. I know a group of carnally minded people who banded together to defeat the work of a certain pastor, and eventually succeeded in driving him from the church by means of the annual recall vote.

Because he was a man of God, God opened the doors to an even wider field of service in another church. The reaction of everyone was, "It must have been the will of God for him to leave this church, for, see, he has an even better church than he had before."

However, we need to be reminded that Joseph occupied an even greater position as prime minister of Egypt than he occupied in his father's house, but this "promotion" could not and did not justify his brothers in their actions. True, as a result of the position that Joseph occupied, he interpreted Pharaoh's dreams, prepared for the famine, and was able to supply his family with food when the famine struck. One might think that this was God's way of getting Joseph into a place where he could be of more use to Him.

But this is surface thinking. God could not possibly have been any part of the actions taken by the brothers of Joseph. One need take only a glimpse into the future of the history of Joseph and his brothers to see that in the country of the Egyptians they all become slaves. It was never God's plan that His people should depend on the Egyptians for food nor live in

their country. But for the sin of the brothers of Joseph, there might have been no famine. Certainly there would have been an entirely different history of the people of Israel. They would not have needed Moses to lead them out of Egyptian bondage; there would have been no wilderness wanderings, no battle of Jericho, no golden calves, no slavery, and no Jordan crossings.

It is only a step over to the pages of the New Testament, where we see Jesus nailed to the Cross by the hands of wicked men. It is true that His death on Calvary, His shed blood, His death and resurrection have made possible the salvation that we enjoy today. With no attempt at irreverence, can we then say, "All's well that ends well"? The inconsistency is immediately apparent.

This philosophy is used as a pacifier to the conscience. We too often fail to see that, even though "all things work together for good to them that love God," yet all things in themselves are not always good. Thank God for a Saviour who is able to take the tangled threads of life and weave them into a pattern that makes something "good." But do not lose sight of the fact that it is our responsibility to make things as good as we possibly can in the first place. Excusing or justifying our misconduct by pleading that in the long run everything turned out well is a mistake to say the least. The fact is, everything turned out well (if it did) in spite of our sin and not because of it.

Brethren, things are not going to "end well" unless things are well in the first place.

*Pastor, Toronto, Ontario, Canada.

ONE MAN'S METHOD

The Laymen's Monday Evening Bible School

By Leslie Parrott*

ON THE FIRST Monday evening following Labor Day, 1959, a new and different kind of school opened its doors in the First Church of the Nazarene, Flint, Michigan. It was the fall session of the Laymen's Monday Evening Bible School. On five consecutive Monday evenings a large share of the 132 people officially enrolled, attended classes and chapel sessions.

CHRISTIAN ADULT EDUCATION

The emerging trend in public school education is for training from the nursery school or kindergarten to the grave. Adult education is that phase of the life training program which is post-high school or college. Adult education offers no secondary academic awards. There are no diplomas or certificates, no courses of study or set curricula. Its values are those received by the persons enrolled in specific classes. People who enroll in adult education classes are not looking for academic credit. The class must have immediate meaning to the student; and the amount of effort and attention the pupil gives to the class is in direct ratio to the rewards he or she expects in the way of new information or techniques. Some students, therefore, attend every session; others are less regular. Some only sit and

listen while others take notes assiduously. There are no course requirements, exams, or textbooks. Reading lists are available for those who have the motivation to use them. This then, in summary, is adult education as it is offered in many progressive communities.

The dream behind the Laymen's Bible School in Flint was, and is, Christian adult education. The purpose of the school was to provide opportunity for purposeful study by holiness laymen to make their witness more effective. This school was not planned to interfere nor compete with the Christian Service Training program but to supplement it. This was Christian adult education. Many who attended, and were the most enthusiastic, had a background of years of Christian Service Training courses, but felt their need for, and received value in the classes offered.

In planning the Laymen's Bible School there was no pattern to follow. All that could be done was to borrow from and adopt procedures and ideas which have become basic in the comparatively new field of secular adult education. The three basic principles for a successful adult education program were considered essential to this experiment in Christian adult education. They are related to: (1) personnel, (2) curriculum, and (3) advertising.

*Pastor, Flint, Michigan.

1. *Personnel.* The first requisite for an effective adult education program is a staff of highly qualified teachers whom adults admire and enjoy. There is no leverage to bring back the adult to another session next week unless he feels the effort is worthwhile. The adult pupil whose schedule and responsibilities are already formidable must feel the class is doing something for him or he drops out. This means the teaching must be of the highest quality by men who not only know their field, but have the happy faculty of making their material interesting.

Three teachers were chosen with care for the first attempt last fall in Flint. E. W. Martin is pastor of the First Church of the Nazarene in Detroit. John Maes, a Pilgrim Holiness man, is a clinical psychologist on the staff of the Counseling Center in Michigan State University. Elbert Walling is a district superintendent of the Free Methodist church in eastern Michigan.

Each of these men is an excellent teacher. This combined methodology includes lectures, visual aids, flip charts, mimeographed outlines, and active question-and-answer sessions. Proof of the good teaching is in the fact of the excellent regular attendance in the school. Without exception each class attendance was larger on the last night than on the first. This is contrary to the normal attendance curve in adult education classes.

2. *Curriculum.* The second requisite for success in adult education program is a choice of classes that appeals to the felt needs of the prospective students. The life of Pope Gregory XIII may be taught by an authority on the subject who uses excellent teaching techniques, but unless the prospective students feel a need to learn more about the man

who changed the Roman calendar, the classroom will be empty. To balance the program, three classes were offered in separate areas of Christian interest.

Because the Sunday school lessons for the fall and winter were to be taken from the Acts of the Apostles, Dr. Martin outlined a course covering this material. This class was particularly attractive to teachers and supervisors of adult Sunday school groups.

Dr. Walling taught a class on holiness doctrine called "John Wesley: The Man and His Message." A couple of persons from another theological background enrolled in this class to hear an explanation of holiness firsthand. After introductory material was presented, the class sessions centered directly on the questions which concerned the members of the group.

The third class, which proved to be the most popular, was taught by John Maes. The title of the course was "Mental Health and Christian Experience." This course dealt specifically with the problems of human personality in limiting or enhancing Christian experience.

3. *Advertising.* The third requisite to success in adult education is a well-planned advertising program which gets the message, complete with details, to all the people who might become enrollment prospects. Almost half of the budget for the first session was spent on advertising. A local advertising agency was helpful in many ways, including the production of the brochure used in the churches and for mailing. All of the material in the brochure was also included in a quarter-page of advertising in the newspaper. With the help of the pastors, a Laymen's Bible School mailing list was established and used for distributing the brochure, plus auxiliary mimeographed materials,

and a postal card for preregistration. Although the advertising program could have been less intensive and expensive, it was decided in advance that no means would be ignored in getting the message to all persons who might be interested. If the dream of a Laymen's Bible School became a nightmare, it was to be the fault of the dream and not the lack of advertising. The school was not to fail because prospective students were not informed of the program.

ADMINISTRATION

The administration of the Laymen's Bible School was assumed by the director, Leslie Parrott, plus a registration assistant, and a stenographer. The local church school board and church board gave permission for the use of the building and committed themselves to the cost of utilities and janitor service—and no more. Fortunately, the school paid its way. The pastors were consulted on plans and ideas, but there was no planning board. The men available for board membership had a limited concept of adult education and seemed eager for the director to proceed with plans. However, pastors were kept informed, and several of them helped to coordinate arrangements. In the future, a formal advisory group will no doubt be informed.

COST

A registration fee was set at \$5.00 per person. On the family plan, the first person paid the \$5.00 fee and all others in the family \$3.00 each. All teen-agers were enrolled at a cost of \$3.00, and any registration fee paid before Labor Day was reduced from \$5.00 to \$4.00. Pastors and their wives were enrolled free.

Although some people did not come because they considered the cost excessive, no complaints were heard

from those who paid. One of the theories in adult education is that a person will appreciate more the class for which he has paid a fairly substantial fee than one which has been given him free.

PROCEDURE

With the benefit of an opening hymn, Dr. Martin was presented each night exactly at 7:00 for his series of chapel lectures on "The Holy Spirit." To maintain the atmosphere of a school rather than a church service, these messages followed the form of a lecture rather than a sermon. From comments heard in the hallways, these chapel lectures were considered to be of special blessing to many.

In regular class sessions which lasted for one and one-half hours, began at 7:30 p.m., the three classes were offered simultaneously and each registrant attended chapel and one class. A special effort was made to hold these classes in rooms where adult academic equipment and materials were available.

EVALUATION

On the last night a poll was taken among the students to see how many would plan to enroll in a spring session. The positive response was almost unanimous. Three months have now elapsed, and the enthusiasm still seems to be high.

The amount of student growth in any learning situation is difficult to evaluate. Even formal examinations in a regular high school or college setting are grossly misused and pitifully limited in measuring a student's capacity to apply what he or she has learned. But on the basis of references to the school, the use of ideas and information gained in the classes, and on the basis of feelings and attitudes that were adjusted through the class sessions, it would seem that some

learning has been effected. At least the director has considerable feelings of satisfaction in the matter.

Greater Flint and its immediate fringe is populated by 200,000 people who make their living from General Motors, constructing Buicks, and Chevrolets. There are a dozen Nazarene churches in the area. It is also the home of the famous Mott Foundation. Mr. Charles Mott holds the largest individual block of General Motors stock. His millions are used to make Flint the ideal exhibit of adult education programs and community school philosophy. A stream of educational and political leaders continues to visit Flint to study methods and view results. The director of

the Laymen's Bible School, who also teaches for the Mott Foundation, asked their administrators to evaluate our school. They were highly complimentary concerning (1) the courage to meet a need they cannot because of religious conflicts, (2) the total enrollment which they considered to be excellent, and (3) the quality of the teachers.

A Laymen's Bible School can best be operated in areas where there are several Nazarene churches. However, Christian adult education can be promoted anywhere there are (1) people who want to learn, and (2) qualified persons who are willing to teach, plus (3) someone who is prepared to coordinate the two.

Sermon Workshop

ALL I HEAR IS MONEY

"All I hear is money," said the barber. "The church is always asking for money, and talking about the tithe which God requires. I think a person should give to the church just as he feels like it, and not have to obey the principle of God."

The haircut over, the preacher got out of the chair, thanked the barber, and handed him a quarter.

"But," said the barber, "a haircut is one dollar here."

"Yes," said the preacher, "but you just got through saying a person should give just as he feels like it. I feel like giving a quarter."

The red-faced barber got the point.

—*Anaheim, California
Nazarene Bulletin*

GOOD MANNERS IN GOD'S HOUSE

1. Come early.
2. Be friendly.
3. Pass up the back seats.
4. Stay put.
5. Start a "whispering campaign" (pray).

—*Texarkana First Bulletin*

TRIBUTE

"If I could concentrate all the fragrance of the world into one flower, I would call it a rose.

"If I could concentrate all the melody of the universe into one composition, I would call it 'the Messiah.'

"If I could concentrate all the tenderness and sympathy of the world into one endearing term, I would call it Mother."

—*Anonymous*

The Preacher's Magazine

SERMON WORKSHOP

Contributed by Nelson G. Mink*

IS THE TITHE IMPORTANT?

If some people did business with utility services like they give to the church, they would probably say:

To the electric company: "No, I don't think I want to pay regularly each month. I will just come in now and then and pay what I happen to have with me."

To the telephone company: "I want a phone, but I don't favor paying any definite monthly sum."

To the daily paper: "Yes, you may have the boy deliver a paper every day, and every once in a while I will make a donation, whenever I feel I can."

To Uncle Sam: "I appreciate living in America. I think it is a wonderful country, and would not live any place else in the world, but the idea of regular taxes is ridiculous. I will send a check to Washington now and then, when I am able."

But these above organizations need regular income to operate; so does the church.

—*"Midweek Herald," Bethlehem
First Church*

THANKFUL HENRY

Matthew Henry, the famous Bible scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary: "Let me be thankful first, because I was never robbed before; second because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; fourth, because, it was I who was robbed and not I who robbed."

—*Selected*

*Pastor, Connell, Washington.

August, 1960

DON'T BE A COLLECTOR

Don't save your disappointments or grievance. Learn the lesson they teach you, and then drop them like hot coals.

Don't save your bad habits. They can never better your personality. Get rid of them speedily.

Don't save words of commendation and cheer. Give them out unstintingly, while the living can hear.

Don't save your doubts. Throw them far, and put in their place eternal hope, that will carry you on to a triumphant end.

Don't save your grouches. And don't try to give them away either. Bury them completely under smiles and good will.

Don't save old ideas. Throw them on the scrap heap and come up out of the mire and mud into the light of the present day.

You will save your soul by getting rid of the things which will cause it to shrivel and die.

—*FLORENCE E. FRY in Elkhart
First Church Bulletin*

THE GREATEST BLUNDER

Five hundred men were questioned as to the greatest blunders in life they had made. Here is a list of what some of them wrote:

"Reading worthless books."

"Did not stick to anything."

"Careless about religious duties."

"Not saving money when I was young."

"The greatest blunder of my life was gambling."

"Wasted my time when I was at school."

The church stands ready to help you remedy the blundering situations in life. Give God a chance.

—*Messiah's Advocate*

SERMON STARTERS

In God's Good Time

TEXT: Ephesians 1:10

- I. GOD GAUGES TIME BY HIS WISDOM.
 - A. By power of His will.
 - B. By purpose He declares.
 - C. By pleasure of His desire.
- II. GOD GATHERS TOGETHER HIS CHILDREN THROUGH CHRIST.
 - A. Union in Christ.
 - B. Unity in congregation.
 - C. Utopia in Christianity.
- III. GOD'S GODLY ONES ARE EVERYWHERE.
 - A. Using their talents.
 - B. Utilizing their time.
 - C. Unmoved in their tribulation.

CONCLUSION: God in His infinite wisdom made ample provision for His own.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

A Victorious Christian

TEXT: Psalms 119:165

INTRODUCTION: We all love to excel in the things we are undertaking to do. We love to have great success, in revivals, sports, business, etc. Why not seek for the great peace of God that will give you victory under every situation? Let us consider the sacred truths.

- I. THE EXAMPLE OF THE GODLY
 - A. God's law obeyed.
 - B. God's law loved.
 - C. God's law honored.
- II. THE EXCELLENCY OF THE GIFT.
 - A. Descended from the Father.
 - B. Directed to His people.
 - C. Desired by God's aspirants.
- III. THE ENDURANCE OF THE GODLY
 - A. Suffering for righteousness.
 - B. Shielded by the omnipotence.
 - C. Stabilized in His grace.

CONCLUSION: Let us retain the peace of God by cleaving tenaciously to His glorious promises, and by remembering His assuring words, "I will never leave thee, nor forsake thee." Let us so live as to please Jesus, obey Jesus, and keep His laws, so as to enjoy the great peace of God.

—HENRY T. BEYER, JR.

The Christian Inheritance

TEXT: Ephesians 1:11-13

- I. CHRISTIANS ARE THE RECIPIENTS OF CHRIST'S INHERITANCE (v. 11).
 - A. He secured it because of us.
 - B. He suffered for us.
- II. CHRISTIANS ARE THE SAVOR OF HIS GRACE (v. 12).
 - A. To exalt Christ.
 - B. To extend His kingdom.
- III. CHRISTIANS ARE SEALED BY HIS PROMISE (v. 13).
 - A. Conditioned on faith.
 - B. Contingent upon implicit trust and endurance.

CONCLUSION: Christ is "the hope of glory," and the "Light, which lighteth every man."

—HENRY T. BEYER, JR.

Things to Do "Today"

1. "Hear" (Hebrews 3:15).
2. "Pray" (I Kings 8:28).
3. "Consecrate" (Exodus 32:29).
4. "Glean" (Ruth 2:19).
5. "Work" (Matthew 21:28).
6. "Exhort" (Hebrews 3:13).

If Jesus Called Unexpectedly

TEXT: John 12:1-11

INTRODUCTION: Jesus called at Martha and Mary's home often. He had a spare room there. He was always a welcome visitor. We often have company come—even unexpectedly. But if Jesus came unexpectedly to your house:

- I. HOW WOULD YOU ACT?
- II. WHAT WOULD YOU SAY?
 - A. Disciples asked Him to teach them to pray. (Would this do?)
 - B. Disciples asked Him how long before His second coming.
 - C. Disciples asked to explain certain truths.
- III. WHEN HE LEFT, WHAT WOULD HE SAY?
 - A. Would He hang His head in shame?
 - B. Would He say, "Depart from me"?
 - C. Would He say, "Well done, thou good and faithful servant"?

—DEANE R. HARDY
Bangor, Maine

The Preacher's Magazine

PREACHING PROGRAM

The Faith That God Honors

TEXT: Romans 5:1

INTRODUCTION: We can receive more from God through faith than through any other virtue we may possess. By faith we have peace with God, which is the very foundation of man's stability and composure. Through the merits of Christ's sacrifice we have been able to make contact with God; even though we were at variance with God, we were brought nigh by His death, and do now enjoy the gift of peace. Let us consider the rich meaning of the passage of scripture.

- I. HOW IS A MAN JUSTIFIED IN THE SIGHT OF GOD?
 - A. Not by his untiring efforts of good works.
 - B. Not because of his moral conduct.
 - C. Not because he was raised in a Christian home.
 - D. Not his faith in his fellows, creed, or church.
- II. WHAT DOES JUSTIFICATION BRING?
 - A. The peace of God. Define it in human terms.
 - B. Peace that brings assurance for the present.
 - C. Peace that assures our hearts we are the sons of God.
 - D. Peace that comes with the witness of the Spirit.

- III. JUSTIFICATION IS ASCERTAINED BY THE MERITS OF CHRIST'S DEATH.
 - A. His death benefited all the world (John 3:16).
 - B. His suffering was done primarily for the unjust.
 - C. His sacrifice resulted in our peace (Ephesians 2:14).

CONCLUSION: There is nothing more satisfying in this life than to have the peace of God. May we rejoice in the presence of others and witness to others that we have found the peace of God.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

August, 1960

Holding On

TEXT: I Timothy 1:19

INTRODUCTION: We are living in an age when many are departing from the faith, being deceived, etc. It takes the grace and goodness of God, plus our faith in Him, to maintain our love and relationship with Him. Let us briefly consider the importance of this text.

- I. CONTINGENT UPON ENDURANCE
 - A. Regarding God's warning.
 - B. Respecting Christ's challenge.
 - C. War a good warfare.
- II. CONDITIONED UPON EXPERIENCE
 - A. Things encountered in past.
 - B. Things witnessed in presence.
 1. Able to resist by grace of God.
 2. Able to restrain by goodness of Saviour.
 - C. Retain a conscience void of offense.
- III. CONSIDERED BY EXAMPLE
 - A. The exercising of faith (Daniel and the Hebrew children).
 - B. The examining of motives (Demas and Judas).
 - C. The exhibiting of love (Peter).

CONCLUSION: Let us review these things that we have already mentioned, and let this be a definite warning, so as to inspire us to hold on.

—HENRY T. BEYER, JR.

The Lord of All

TEXT: Psalms 11:4

INTRODUCTION: God is a God of justice; He is the Creator of all; He is worthy of all our devotion and adoration. He is a God of love, and a God that hates evil. We cannot do less than to render our best service to Him. Pursue the lines of inspiration.

- I. THE EXECUTION OF PRIESTHOOD
 - A. A place of worship, prayer, praise, etc.
 - B. A priest of God.
 1. Priest under Mosaic law.
 2. New plans formulated.
- II. THE EXALTATION OF GODHEAD
 - A. It speaks of a supreme Ruler.

- B. Superior intelligence
- C. Divine kingship.

III. THE EXACTNESS OF PUNISHMENT

- A. His dealings are impartial.
- B. His decisions are important.
- C. His declarations are inexorable.

CONCLUSION: Viewing God's greatness, let us reverence His holy name. Let us so live that, when He comes to judge the world in righteousness, we will not be ashamed before Him at that day.

—HENRY T. BEYER, JR.

Guiltlessness

TEXT: Romans 8:1.

INTRODUCTION: A bird is usually happy when freed to move about without restraint. A soul liberated by the grace of God and blood of Christ is released from the dark dominion of sin and despair and utter hopelessness. He now rejoices in this new-found freedom and experiences. Let us note the truth of this text.

I. A SHAMELESS HOPE (Romans 5:5)

- A. A Saviour's sacrifice (Romans 5:9).
- B. His death reconciles us unto God (Romans 5:10).
- C. He inscribes upon each of us a new name (Romans 5:14).

II. A SOUND VERDICT

- A. A release that is effective now.
- B. An assurance that is present tense.
- C. 1. Delivered from law of sin and death.
- 2. Destined to become heirs of the kingdom of God.

III. A SOLID FOUNDATION

- A. Christ, who is "the beginning of our confidence."
- B. Christ, who is indeed "the chief corner stone."
- C. Christ will brighten our tomorrows (Romans 8:21).

CONCLUSION: Let us resolve to make our peace with God by repenting of our sins and giving ourselves to Him who loves us and can free us from awful condemnation.

—HENRY T. BEYER, JR.

Practical Christianity

TEXT: Philippians 2:3

INTRODUCTION: In the previous verses Paul was assuring us that religion was more than a theory or a kind suggestion but very vital and practical.

I. ITS SANENESS

- A. Christianity is not impractical.
- B. Christianity is not imposing.
- C. Christianity is not impudent.

II. ITS SIMPLICITY

- A. Christianity is condescending.
- B. Christianity is compensating.
- C. Christianity is complimenting.

III. ITS SOUNDNESS

- A. It will stand at death.
- B. It will stay when pressure is the greatest.
- C. It will sit in daring composure.
- D. It will rise when duty calls.
- E. It will run errands of mercy.
- F. It will resist when Satan tempts.

CONCLUSION: Let our experience with Christ prove to the world that Christianity is a dynamic something that will pay off here and hereafter.

—HENRY T. BEYER, JR.

God's Will for Man

TEXT: I Thessalonians 4:3

INTRODUCTION: The blessings of God have always been presented to man. His revealed will is manifested to the humble seeker. Let us unfold the marvels of this truth.

I. THERE IS A DEGREE OF CERTAINTY FOUND IN THIS STATEMENT:

- A. There is no variability nor shadow of turning with God.
- B. There is no alteration in the plan and program of God.
- C. This assertion bears full responsibilities.

II. THERE IS A DECLARATION OF CONCERN FOUND IN THIS STATEMENT.

- A. God's will involves concern.
- B. God's will inspires consecration.

- C. God's will incites conviction.

III. THERE IS A DISCOVERY OF CONNOTATIONS FOUND IN THIS STATEMENT.

- A. This assertion presents what God has in mind.
- B. This assurance is given when men wholeheartedly comply with God's commands.
- C. This assumption presents what God has in mind subsequent to man's salvation.

CONCLUSION: Let us seek with our whole heart the will of God and follow it, for in so doing we will never be disillusioned.

—HENRY T. BEYER, JR.

The Permanency of God

TEXT: Psalms 11:4

INTRODUCTION: God is infinite and the perfect Creator, Preserver, and Governor of all things; therefore we owe our love and allegiance to Him. He is indeed the only proper Object of religious worship. Let us bow before His presence and worship Him. Consider these truths.

I. THE ABODE OF THE LORD

- A. It reveals the priesthood of God.
- B. One who is interested in His saints.
- C. One who is concerned over sinners.

II. THE AUTHORITY OF THE LORD

- A. Denotes kingship.
 1. A divine Ruler—infinite in mercy and perfect benevolence.
 2. Heaven is His throne; earth is His footstool.
- B. Subjects of His kingdom.
 1. Servants to His work.
 2. Subservient to His will.

III. THE ACTIVITY OF THE LORD

- A. He protests evil.
- B. He punishes evildoers.
- C. He protects His own.
- D. He provides for His own.

CONCLUSION: God seeks to inspire all men to do right, but He must of necessity punish all wrong and evil. Let us flee evil and selfishness and seek to serve and love God.

—HENRY T. BEYER, JR.

A Glorious Church

TEXT: Ephesians 5:27

INTRODUCTION: Shall we judge the value of a church by its building, its creed, or its spirituality? What is a "glorious church"?

I. A "GLORIOUS CHURCH" IS ONE WHERE THE MEMBERS ARE:

- A. Right with God. Their hearts are cleansed; they are walking in the light and maintaining fellowship with God (I John 1:7).
- B. Right with each other. God's perfect plan is: If your brother has sinned against you, you go to him—not wait for him to come to you.

- C. Right with the strangers and visitors who come in to worship with us. Our concern is greater than our own little circle. The stranger or visitor senses this—our concern (or lack of it) for him.

II. THE ACTIVITIES

- A. We sing, pray, listen with the heart—truly worship God.
- B. Our services must be an opportunity to give as well as receive, to bless as well as be blessed.
- C. Our goal—to bring others to Christ? Yes, but also to take Christ to others.
 1. If the gospel is not worth exporting, it is not worth keeping at home.
 2. Christ tells us, "Go ye," with an imperative and promises us that he will give us power.

III. THE DOCTRINE

- A. Not an argument about baptizing, Sabbath keeping (which day of the week), or "pre" or "post" millennialism.
 1. Many people argue about religion who have none.
 2. Argue about nonessentials to escape responsibility of walking in the light.
- B. The Nazarene creed—Bible-centered, orthodox, essential, and adequate.

TRANSFORMED

TEXT: Romans 12:2

INTRODUCTION: Transformed—changed to something of different form, appearance, conduct, nature, or character
Some transformations or changes in Saul's life:

- I. HIS WAY OF THINKING
 - A. He thought he was right.
 - B. Many think they are right today.
 - C. Repent—change of mind.
- II. HIS WAY OF WALKING (face about)
 - A. Some change mind, but not walk (compromise).
 - B. Second step in repentance is to turn around.
 - C. "Return unto me, and I will return unto you" (Malachi 3:7).
- III. HIS WAY OF SEEING THINGS
 - A. Our valuations.
 - B. We cannot see the world and Jesus.
 - C. No vision, the people perish: (two ways).
- IV. HIS HEARING (He heard a voice.)
 - A. Many are listening to everyone else.
 - B. Listening to worldly reasoning.
 - C. God can talk to us today.
- V. HIS OCCUPATION
 - A. A persecutor.
 - B. A witness.
 - C. He suffered what he caused others to suffer.
- VI. HIS NAME
 - A. Saul—great or exalted! Paul—little.
 - B. Peter—Cephas; Jacob—Israel.
 - C. Has God changed the meaning of your name?
- VII. HIS OUTLOOK ON THE FUTURE
 - A. Jesus' voice of the transformation
 - B. Hope only in Jesus.

CONCLUSION: Have you been transformed by power divine?

—DORRANCE NICHOLS
Greenfield, Ohio

HOW TO BECOME A CHRISTIAN

TEXT: I John 1:9

- I. A CONVICTION OF NEED
- II. A CONFESSION OF SINS
- III. A CONFIDENCE IN GOD

—L. J. Du Bois

BOOK BRIEFS

Book Club Selection for June, 1960

SEVEN KEYS TO A MORE FRUITFUL MINISTRY

Arnold Prater (Zondervan, \$2.00)

There is a certain disturbing quality in this book and that is the reason I commend it to you and select it as a book club choice. It is not a textbook on methodology; it doesn't have a lot of pat answers for the problems of the ministry. But it does do one thing—it insistently and repeatedly disturbs the reader at the point of his ministerial conscience.

Has he approached the pulpit too casually? Reading this book will prick his conscience.

Has he been too self-sympathetic? Or has he yielded to the indulgence of idleness? Or has he unconsciously taken on the subtle forms of professionalism?

All of these snares lie in the path of every minister. It is fitting that all of us quite frequently sit down with a book that disturbs us and sends us in humility to a place of prayer.

This book will not be classified as one of the greatest books ever written on the techniques of the ministry, but believe me, it is worth your investment of money and time. It will help re-create within you a fresh appreciation for the great and splendid moment when the God of heaven placed His hand upon your shoulder and said, "Go, preach My gospel." It will start you out again walking on tiptoe; it will turn your face up toward the sky; it will bring tears to your eyes, and will bow your knees in prayer.

The seven chapters deal with: The Value of the Preaching Ministry; Loyalty to the Message; Triumph over Laziness; The Pitfall of Pride; Professionalism; The Conquest of Jealousy; and Victory over Discouragement.

I commend it as a book that you can read with prayerful attention and then perhaps pass it on to someone else, for it is not distinctly a reference book.

THE CHURCH'S MINISTRY TO THE OLDER UNMARRIED:

M. D. Hugen (Eerdmans, \$2.00)

Here is a specialized counseling item and one you would want to read pretty carefully yourself before you made it available for general reading by persons within your congregation.

It is written by one of strong Calvinistic position doctrinally and the coloring of that doctrinal position will be noted throughout the book.

However, the advice and counsel to this specialized group of persons represented in every church is rather unique in this book. In my reading of books in years gone by, I have not found one book previously beamed specifically to "the older unmarried." A reading of this book will help a pastor understand the problems, the spiritual yearnings, and the practical adjustments that are thrust upon that group of persons who remain single—many of them because their spiritual ideals are higher than those around them, and therefore they prefer singleness in life rather than marrying someone spiritually unqualified.

A reading of this book will give us sympathy and should forever stop the mouth of the minister who ever makes casual or catty remarks from the pulpit regarding either "bachelors" or "old maids."

THE BIBLICAL EXPOSITOR

Carl F. H. Henry, Editor (Holman, \$6.95 per volume)

This is a major commentary contribution to the evangelical world. There are three volumes—Volume I: Genesis—Esther; Volume II: Job—Malachi; Volume III: Matthew—Revelation. This set has been developed and published by the A. J. Holman Company and in the choice of writers Dr. Carl F. H. Henry, the editor of *Christianity Today*, was the consultant.

In the basic planning for this three-volume commentary, each contributor was asked to maintain a careful, evangelical position and to bypass controversial areas and critical problems on which there is not agreement in the evangelical world. The clear inference was that this set should not highlight the difference between the Calvinists and the Arminians regarding such points of controversy as unconditional eternal security and entire sanctification.

Three scholars from the Church of the Nazarene have been included in the planning: Dr. J. Kenneth Grider (who wrote the introductory essay for "The Prophetic Books"); Dr. Ross E. Price (who wrote the exposition for Micah); and Dr. Ralph Earle (who wrote the exposition for Mark).

Any reader will appreciate the careful scholarship which is characteristic of the contributions throughout. It has been screened from liberalism and that is a major accomplishment.

However, the contributors who are of the Calvinistic school of thought did not bypass the points of peculiar Calvinistic emphasis. So we have, especially in Volume III, some strong Calvinistic statements which are regrettable in a book that is meant to be acceptable to both Arminians and Calvinists within the evangelical sphere.

In such scriptural areas as Romans, chapter eight; 1 Thessalonians, chapter five; and First John, chapter one, the writers take a strong Calvinistic position, and apparently forgot their instructions to retain doctrinal neutrality.

This set will make a distinct contribution if studied, realizing the fact that, rather than being a Calvinistic or Arminian unit, it is really a mosaic with authors from both sides of the evangelical world expressing themselves rather frankly.

Of this we can assure you—it is evangelical and consists of a vast amount of careful research. The editor is to be commended for his ability to sponsor and see through projects as exhaustive as this.

INFLUENCE OF THE COUNTRY CHURCH

C. T. Corbett (Elliott, 25c)

In this little booklet Evangelist C. T. Corbett has gathered together the brief stories of thirteen Nazarene leaders who came originally from country churches. The book is written to re-emphasize the fact that the farm has produced more than its proportion of men and women for the ministry. In these brief biographical sketches, you will find Louise Robinson Chapman, Dr. Hardy C. Powers, Dr. H. V. Miller, Rev. L. G. Nees, and others.

"I have just finished my second reading of *Through Temptation*, by James H. Hanson, which you selected a little over a year ago. To me it is really stimulating in this area of temptation. I, like you, did not see eye to eye with him on the reference to the 'Objective standards of Christianity,' but I certainly do not think an emphasis at this is unnecessary—to the contrary (in my opinion), we Nazarenes need a good shaking at this point.

"Keep up the good work! Thanks for including the recent *Tobacco & Health*."—W. M. Donouch, Pastor, Big Spring, Texas.
(Taken from letter of March 29, 1960).

Church Furniture

not only fills a practical need; it also has the role of creating an esthetic sense of beauty. It should be noticeably in good taste, yet be unobtrusive—in keeping with the reverence in a house of worship.

Church furniture is expected to retain its dignity and usefulness through the years. It is a sizable investment. Its selection, therefore, is a matter of great importance. As a guide to selecting church furniture may we offer these suggestions:

STYLE. Furniture should blend with the architectural style of the church—Gothic, Romanesque, Colonial, Contemporary, and so forth.

DESIGN. This is an individual treatment of a given style. Design is concerned with such values as proportion, balance, symmetry, lines, accent, color.

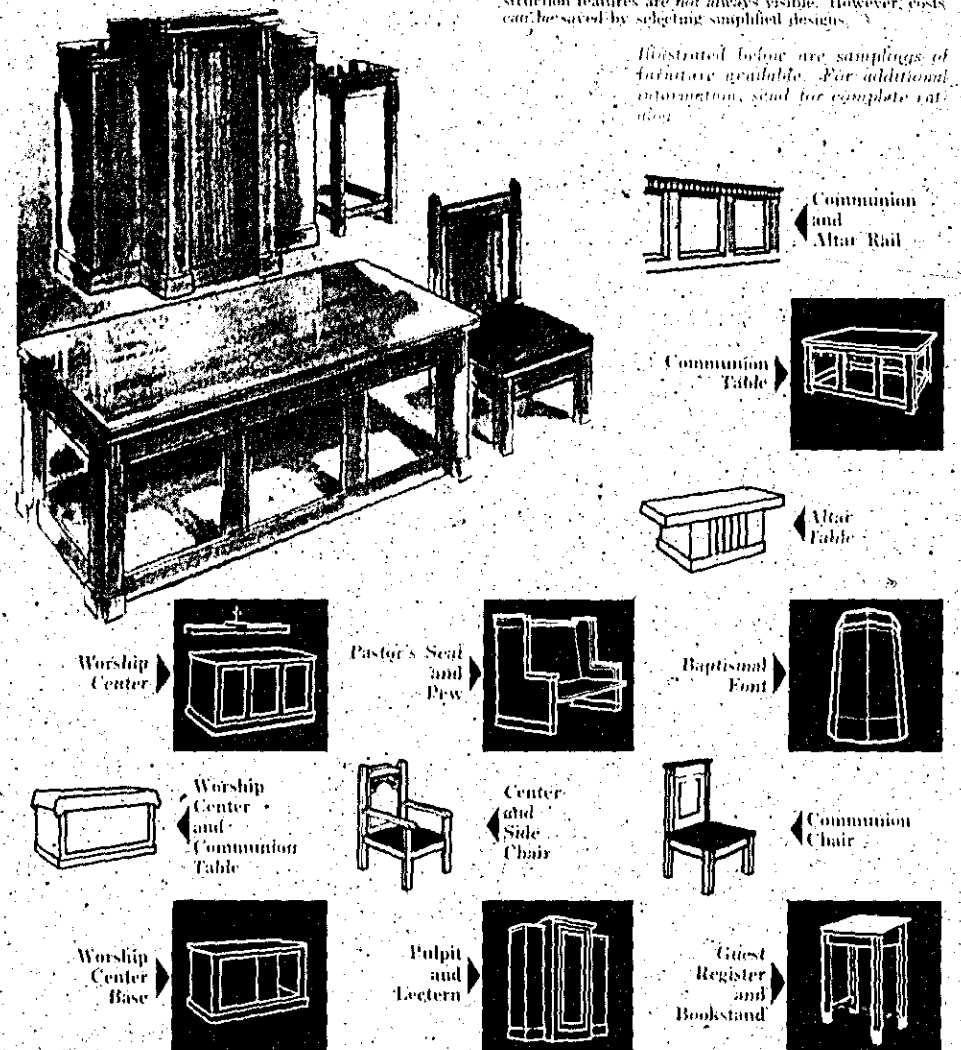
WOODS AND FINISHES. Woods and finishes, like design, are mainly a matter of taste. Certain woods are in short supply and, understandably, are more costly than others. Finishes enhance the appearance and "feel" of wood. They also protect and preserve the furniture.

There are various finishes available in dull, semi-gloss, or glossy effects.

CONSTRUCTION. How furniture is built is important because the comfort and lasting beauty depend on underlying strength. Sound joints, drawers, and pegs are essential details. Plywood with veneer facings is considered superior to a single thickness of hardwood because warp is eliminated. Actually today's method of pressurized laminating results in products that are stronger and more stable than plain, solid wood. To obtain the beautiful effect of matched grains, veneers must be used.

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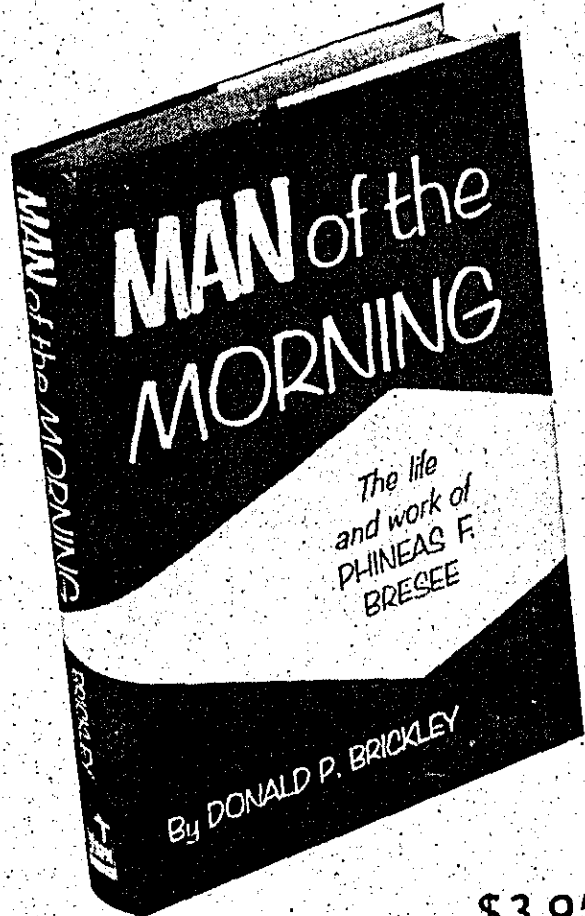
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