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LAURISTON J. DU BOIS, Editor

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Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

GUEST EDITORIAL

The Challenge of Hardship**

By J. B. Chapman*

MY FATHER USED to tell us stories about the Civil War. He told us few things that were amusing; usually his stories gathered about battles and danger, sickness and suffering, forced marches and hardships, blood and death. But we all grew up trained to make little of hardship, and to meet and overcome difficulties—he made such living attractive to us.

Even to this day, in the United States Army, the more dangerous the branch of the service, the more volunteers there are for that branch. Men of the world are not deterred from working in forests and mines because such work involves dangers and hardships. There is a challenge in hardship that ease and comfort do not possess.

Paul exhorted Timothy to "do the work of an evangelist," and as a prelude to this exhortation he called upon his young friend to "endure hardness, as a good soldier of Jesus Christ." The arrangement suggests that soul winning is a precious calling, and that fruitage in this field is obtained at a price.

No matter in what age or in what land he lives, the soul-winning preacher is, and must be, a pioneer in spirit. He must be a lonely man, for there are never too many of his kind anywhere. He must be one to whom

danger appeals. He must be uncompromising, and of such independent spirit that he is ready to take the consequences of his calling in the same spirit that John the Baptist took his rough clothing and homespun table fare. He must set his soul to seek other souls, and must not permit any interference with his purpose.

There are those who can think of hardships only in terms of physical things like food and clothing, shelter, and modes of travel. But these represent but the simplest and least important items in the category of ministerial hardship. In these matters I speak, not as an observer only, but also as a partaker. I have preached in patched clothing; have fasted three days in the week of necessity rather than of choice; have walked to appointments through the mud, when there were trains but no fare; have slept many nights in the straw or on the boards of a schoolhouse bench; have felt the pinch of cold weather when fuel was scarce. Ah, yes, who that began preaching holiness as a boy of sixteen in a western rural section in A.D. 1900 has not known these things? But I speak from experience, and say again that these things are elementary and in the least important category. I would not send every beginner back to these things as essential to his apprenticeship—not unless I could give him the advantages we had also. We had the

**Reprinted from November-December, 1947, Preacher's Magazine.
*Deceased.

advantage of little competition either from worldly follies or church programs. We had the advantage of rural conditions where the traveling preacher was a drawing card and a local wonder. We had, after the first few days, big crowds to hear us, which a preacher accounts assets in the promotion of his work. We seldom paid for a night's lodging, a meal's victuals, a haircut or shoe-shine, or any rent for the places in which we preached or for any furnishings required. Ah, no, those were good days in spite of hardships. The hardships were nearly all of the simple sort, and we were happy in spite of them.

But they are wrong who disparage the hardships of the preacher of today. Such people see only the parsonage in which the preacher lives, the comfortable church in which he preaches, and the money support that is his due. But these things too are of small consequence. What breaks

the true preacher's heart are the things the average onlooker does not see at all: the backslidings of recent converts, the coldness of old-time church members, the prayerlessness of some of the most faithful, the human problems which come up in the homes of the best people, the want of fruitage in the revival meetings, the lack of success in the endeavor to bring certain ones to Christ and into the church. The challenge of hardship is just as real in the average "desirable parish" right today as it was in the most pioneer proposition a generation or two ago. There has been change, but from the standpoint of hardship, no improvement; and, what is more, there likely will not be any improvement. In the very nature of the calling, we must be always on the way, but never there until death shall close our day. If a man does not like sweat and toil and suffering and hardship and blood, he will not like the preacher-calling.

UNNATURALNESS

Dr. Parker said: "The thing that people often dislike in a minister is some unnatural air he has assumed by probably trying to imitate someone he admires. It is often our unnatural attitude they dislike. Be earnest and you will be wise and good. Invite criticism if you would be strong and useful. Fret at criticism, if you wish to lose a life rather than endure temporary mortification. What I do warn you against is the wickedness of taking any studied gestures into the pulpit. Abandon all selfish notions of popularity when you stand before men as a messenger of God and that you may be enabled to do this, watch and pray and fast if need be, and God will accept your sacrifice. Look upon all self-consciousness in your ministry as a temptation of the devil. Cry mightily to God that He may break the snare, for what have you to do with your personality and with human opinions about your appearance and style when your Lord is waiting to speak His living words through your lips? Will you attract their eyes by a gesture when you should fix their vision upon the uplifted Saviour? May God in His mercy make us dumb rather than allow us to preach ourselves, and rather may He fill us with His love that our preaching may be all of Christ."—Contributed by B. V. Seals.

FROM the EDITOR

XIII. Worship and Evangelism

WE HAVE INTIMATED on several occasions during this series that one of the very significant relationships in this matter of worship is that which relates it to evangelism. Certainly there is no phase of the problem of worship which ought to receive more careful attention by ministers. Especially is this true for those who give a large place to evangelism in public services. We must discriminate with great care here or the purpose of our services will be muddled and the results of worship will not be effective.

The problem of understanding these relationships is made difficult because of the very intricate complications which surround the concepts of worship and evangelism. As we have seen previously, there is a very wide separation in the various philosophies of worship. There is also a multiplicity of definitions of what we mean by evangelism in the public services of the church. For example: There are some who recognize only a slight place for evangelism or at best interpret evangelism in a very limited fashion. These would clamor for worship as the great purpose of the services of the church. On the other extreme are groups who give little place to worship, as such, placing most of their stress on evangelism, with most of their services built to get people to make personal decisions and move in the service to accept Christ. Others, who do strive to accept a distinctive place for both wor-

ship and evangelism, tend to keep them in separate compartments in the church's program, feeling that worship is worship and evangelism is evangelism and that the two, because of their very natures, must operate on different levels.

But worship and evangelism must not be as widely separated as these views might indicate. True, there are some differences; we err when we seek to identify them, either by identifying evangelism with worship or by identifying worship with evangelism. However, if we properly understand worship and properly understand evangelism, the two ideas are not as far apart as we commonly believe. Our solution is to see the place that each fills and to bring them together in an effective manner in the program of the church.

There is a place for services which are principally for worship. In fact, many of our pastors need to see that this is what our people most need. Too many of our churches have developed light and shallow services built on a regular diet of "chaffy" music, an egocentric point of reference, and a superficial, man-centered sermon. Quite frequently these have, like Topsy, just "grewed" without any real intention of so doing under vague, indefinable supposition that this type of service is essential to evangelism and to the informal, free heritage which is ours. But even though a pastor and church feel the value of freedom and informality—

and they do have a place—they should see also the value of spacing these services with those which are God-centered—with hymns, prayer, and total purpose of the service centered on praise and adoration, which are the heart of true worship. Only as we ever and again turn the minds and hearts of our people toward God will we lead them into the highest level of Christian life and experience.

Usually our pastors think of the Sunday morning service as this "worship service" of the week. There are several reasons why this plan adapts itself well to this emphasis. Historically this service has been the worship service and people have thought of it as the service in which the "church" comes together for fellowship and worship. Again, the mood of the people is geared to praise and worship on Sunday morning. Just how to explain this is difficult but it is true. If we would turn our people free to express their own feelings in this service they would express them first in worship. Furthermore, it is a good thing to turn our people's minds Godward at the start of the Lord's day services. This is the beginning of all worship.

This is not to say that on occasion the morning service will not have another emphasis. Yet in the main it should have worship as its basic purpose. All that has been said of the values of relevant worship would add up to convince us that such worship services are vital in the life of the church.

On the other hand, we must not be misled into believing that worship constitutes the sum total of emphasis which should be worked out in the week-by-week services of the church. To stress worship alone every time we come together is to weaken the church just as certainly as if we neglected worship or gave it only minor role.

There is a place for services of inspiration, of challenge, of missionary interest, of study, of prayer, of testimony, of promotion, and for other significant interests which relate to the total task of advancing the kingdom of God.

Not the least of these other interests is that of evangelism. This emphasis, of course, can be the principal purpose of a given service, such as special revival services, the evening service, or on occasion the morning service. We must see that if we are to be true to the evangelistic heritage of our church and accomplish in the winning of souls all that a church should in this day, we must give attention to this thrust of evangelism.

Thinking in this vein we see that evangelism in one sense is a method or an approach to a given service. That is, we go into a service with the express purpose that it shall be geared to evangelism. Apart from the special evangelistic services, which are pretty much a study in themselves, we have through the years spoken of the Sunday evening service as the "evangelistic" service. And there are many good reasons why this tradition has been accepted, and there are good reasons why it should be continued. Hence this year's emphasis on the importance of the Sunday evening service. The evening lends itself to the gospel-song type of music; there is a mood of the people to express themselves in this type of testimony. Furthermore, we are not as limited for time as is usually the case in the average Sunday morning service; there is time for more music, testimonies, and for an altar service and praying with those who would seek God. Beyond this, Sunday evening has in the past had an appeal to the unsaved who need the service of evangelism. Many

such sleep, in on Sunday morning; some will respond to the invitation of the Christian witness to go with him to church in the evening; the very need for "something to do" has in the past lent impetus to those who need God. The Sunday evening evangelistic service has contributed much to the growth of our church and the impact for God that she has made upon her generation. And the evangelistic service, methodically put together with this purpose in mind, has a big place in the program of the church.

It is in this "method" that the great variance between evangelism and worship is apparent. One type of service moves in one direction; the other type of service moves in another. Particular elements of the service (music, prayer, message, etc.) are used one way one time and another way the other. We must see that both of these types of service do have a place in the over-all pattern of services.

However, this is not the most difficult part of the issue to grasp. We must see also that worship and evangelism must be mixed as a part of the purpose of any one service and that they thus become an objective in the service toward which to drive as well as a method to be used.

That is to say, some of our "evangelistic" services would be more effective and would contribute more to the total life of both the unsaved and the Christians who are present if they were built upon a more solid foundation of "worship." Our "evangelistic method" is backfiring in all too many cases and is producing the light and superficial services which we deplore. This is true largely because we are looking to a set method which we have been taught to believe will produce results, and have not built even these services upon the strong basis

of the Word of God, solid Biblical preaching, and an atmosphere of genuine worship of God. The basic principles of true worship need to be injected into our evangelism. Human gimmicks in getting people to seek God can never adequately substitute for the genuine moving of the presence of God. And this latter results when God's people are truly worshipping and allowing themselves to be conductors through which the Holy Spirit can operate. We should plead, then, for more worship in evangelism.

On the other hand, we need to put more evangelism in our worship services. Many have asked the question, "Why do we not have more evangelism Sunday morning? This is the time when most of the unsaved people are in our services." And this is sound logic. Through our Sunday school program we have in many places pulled in those who are unsaved and who need the evangelistic emphasis. They do not come back to our evening "evangelistic services." But the matter is not solved simply by reproducing the methods of an evangelistic service in the morning or "reversing the order of services," as some have put it. It will not work like that. For there are basic moods and needs which only worship will supply on Sunday morning. However, we need to see that we can have evangelism either directly or indirectly growing out of our morning worship services.

The facts of the matter are that the more relevant is the worship of the church, the greater the opportunity for evangelism. It is not in the method of the services, really, through which comes the great thrust of the Holy Spirit in conviction to the hearts of the needy. It is rather in the moving of the Holy Spirit in the congregation at worship. Actually, if our worship was more nearly true wor-

ship instead of a human imitation, through "quiet" music and "ritualistic" responses, which too many of us have identified as being the method of stimulating worship, we would see the hearts of the unsaved moved upon in a way that our human methods never would accomplish.

We need only to turn to the experience of Isaiah in the Temple to remind ourselves that when God is most present in the place of worship sin is the best uncovered and hearts are the

most ready to seek God's cleansing.

Let us pray about this matter of bringing these two great Christian concepts together. We all need to find a way to strengthen our evangelism by some of the solid principles of worship, and we need to vitalize our worship by an application of the thrust of evangelism. All true worship should end in confrontation of every person present with the claims of Jesus Christ for his life. This is the basis of all effective evangelism.

The Preaching of W. D. McGraw

By James McGraw*

BY THE TIME he had reached the age of fifty, he would have been ready to give up and quit trying—that is, if he had been endowed with any less determination and moral stamina than he was. Converted at the age of twenty-four in a little one-room Methodist country church and called to preach that same year, he had traveled by means of horse and buggy, preaching in schoolhouses, holding revivals, struggling to stay in the ministry. After his marriage at the age of twenty-eight and the subsequent additions to a growing, happy family of nine children over the years, he had faced one frustration after another for twenty-six years. At fifty, W. D. McGraw was still only a part-time preacher, practicing optometry, sometimes watchmaking, sometimes teaching school, but always hoping he could give his full time to his first love, the preaching ministry.

So it was that at an age when some

think of retiring, some consider the years of opportunity past, and some think of proceeding at a slower pace, William David McGraw really got his start in the ministry. He launched into a ministerial career that saw him become the founder and first pastor of six strong churches, and the pastor of two others which faced serious problems of survival at the time he assumed leadership.

He did this by using the forces which had hindered him for so long, and making them work for him. He had been resourceful enough to provide for his growing family when there was no church available to give him a living salary; now he began to use his resourcefulness as a means of giving his services as pastor to a group which could not support one, or to a group which was not yet organized as one. He served nine churches as pastor during the next twenty-five years before his retirement at seventy-five; and of these nine, six he started as new home mis-

sion projects. Only three times in his life was he called to churches that were already established. Two of these three had lost property and were on the verge of insolvency and collapse.

Therefore this is the story of a man who knew how to do just about everything except quit or get discouraged. This was a man who believed, as he often expressed it, that "you can do just about anything you want to, if you really want to do it badly enough."

Born in the backwoods country of Sabine County, Texas, on a hot August 21, 1870, W. D. McGraw, known as Will to his friends, is an example of one who found the experience of entire sanctification without ever really having heard it emphasized. "My pastor didn't preach it," he once said, "I saw the truth of it in the Scriptures and led myself into it."

What he lacked in formal education he made up in desire for knowledge, and this was especially true in matters of religion. Had there been a college and seminary available for him to attend with his limited means, he would certainly have found pleasure and satisfaction in attending them. But lacking any opportunity for this kind of training, he took his Bible to the woods with him, and spent hours searching the Scriptures. His interest in the Bible, and the surprising knowledge he gained by a lifetime of diligent study, explain why his Sunday school class was one of the liveliest and most interesting his pupils had ever attended—during his early eighties in this type of service for his church.

"You can do just about anything you want to do, if you want to do it badly enough." He wanted to give his life in the ministry of the gospel, and it looked like during that first attempt after his marriage to Amanda

Lee Huffman that failure in his life-work lay ahead. Their first charge, a mission in Culberson, North Carolina, couldn't support them; but that wasn't all. The town toughs persecuted them, even to the extent of firing a rifle bullet through the window of their home, piercing a hat hanging on the wall over the place where this young preacher's wife and small son lay.

But he wanted to preach, and after failure in North Carolina he returned with his small family to Texas. He served some small charges in the Free Methodist church, none of which supported him, and preached and taught school when he could. He was ordained by C. B. Jernigan at Peniel in 1906 at the age of thirty-six, and two years later was at Pilot Point when the organization of the Church of the Nazarene was culminated. He was a member of the Holiness Church of Christ, and came in with that group as a part of the Church of the Nazarene. He was one of the delighted members of the audience in 1958 when at the age of eighty-eight he attended the fiftieth anniversary of the Pilot Point meeting.

It was in 1920, at the age of fifty, that he seized the opportunity to step in and do a job no one else seemed to be available to do. He gathered an interested group of people together for prayer meetings and exhortations, rented an upstairs hall where they could meet and hold services, preached and prayed until the district superintendent, Rev. P. L. Pierce, came and organized them into a church. They built two buildings during his four and a half years as their first pastor, having outgrown the first one quickly. It was not long after he left that his successor led in the erection of an edifice which forty years later is still being used by this

*Professor, Nazarene Theological Seminary.

congregation—Houston, Texas, First Church.

California beckoned, and he was resourceful enough to make the trip west in a model T with his wife and six children, stopping by the roadside to camp, picnic lunches of bread and bologna tasting delicious to these hungry travelers in an atmosphere of adventure and excitement. A year in California brought no opportunities of service in established churches, so W. D. McGraw found a place where there was no church and started one, Porterville First Church.

Then it was back to Texas, where he organized churches in Beaumont, Jefferson, and Raymondville. He helped also in the establishment of First Church in New Orleans, and he served as pastor in Lake Charles for a year. The latter was the only church in his career that gave him full-time support from the time he was called as pastor. Twice he assumed leadership of churches which had just had their buildings repossessed and were left without a place to worship—at Plainview and Temple, Texas. In both these pastorates he was able to rally the people back into adequate building facilities, and both are strong, aggressive churches today.

But what of his preaching? In the pulpit, his preaching ministry reflected some of the same qualities which would explain how he accomplished what he did with his pastoral ministry. For one thing, his preaching always carried the urgency of the evangelistic message. He loved souls, and he was never satisfied for long without seeing converts. Someone asked his district superintendent once after hearing of his additions by profession of faith, "Where does McGraw get all those members?" The superintendent replied, "Why, he digs them out." Dig them out he did indeed, praying with them in their homes,

coaxing and wooing, or rebuking and scolding if necessary until something happened. And usually what happened was that the preacher, their own consciences, and the Holy Spirit won out, and salvation came.

His favorite method of praying was to "walk and talk" with the Lord. He did much of his praying on long walks, and if there were any woods or forests near, that is where his steps led him. Many of his most productive sermons were hammered out by the stump of a tree or by the side of a stream when he found it possible to be in such surroundings for times of prayer and fellowship with his Christ.

He was an avid reader in a variety of fields. He kept abreast of current events through news magazines, and he read with great interest everything he could find which made the Bible more understandable. He especially enjoyed Alexander Maclaren's expositions, and he was greatly interested in books dealing with prophetic happenings and future things. In his later years his preaching was largely concerned with the second coming of Christ, which he believed to be imminent.

His illustrations were found in a variety of sources, but mostly from the Scriptures themselves. He used three or four at least in each sermon, sometimes more. He spoke in conversational tones, at times in such hushed volume that those in the rear of the audience had to strain to hear, and at other times with such intensity as to almost overpower his listeners.

He gestured frequently, walked about on the rostrum, used his arms and body vigorously even while his voice was not particularly raised in pitch. He had many mannerisms by which he was affectionately known and remembered, one of which was to take his coat lapels firmly in his hands and give them a good pulling

and straightening. He would often make a point, pause for a moment, look at his audience with a twinkle in his eye, and then say emphatically, "Why, certainly!"

In his early ministry he was more of a crusader and a zealot, not so much concerned with the feelings of his hearers as with the truth of his message. In his later years he developed tremendously in rapport with his audiences, became more mellow and relaxed, preached comfort and inspiration, messages more often, wooed and wept in his approach, and he believes he accomplished a great deal more than formerly.

At the age of eighty-nine, a few weeks before his death, he told one of his preacher sons, "I feel that I have accomplished very little for my Saviour." He was not complaining nor whining; neither was he indulging in false, shallow modesty. He was

simply expressing a genuine spirit of humility such as is always found in one of God's faithful servants who has been through the deep waters of disappointment and the fires of temptation, who has come through every noisy battle with many scars but no bitterness, who has bounced back from defeat and frustration to fight faithfully again.

He would say that, if you really want to, you can do just about anything—and he just about did. He had faith and courage to make a trip abroad, visiting Europe and the Holy Land, as the realization of a lifelong dream come true; and he wrote a book on his travels which was widely read and generally acclaimed as one of the best of its kind. And after fifty years of struggles and disappointments, he finally found a measure of success, and hewed a place in the Kingdom that will not be forgotten until Jesus comes.

CALORIES AND CONSCIENCE

Preachers should eat less and live longer.

So ministers of the Southern Baptist Convention were advised by a speaker at their annual Pastors' Conference here. Dr. Wayne E. Oates, professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Kentucky, said that if overweight shortens life, ministers have a religious reason for eating less: "not to shorten your service to God."

Dr. Oates led a panel discussion on maintaining the minister's health. Admitting that temperate eating is difficult for preachers because they eat many of their meals in the homes of others, he suggested the preachers should eat more meals at home and "let your stomach rest."

Another recommendation was that pastors not accept gift automobiles either from their churches or members of the congregations, as "it obligates you unnecessarily."—*Evangelical Press, Miami Beach, Florida.* Contributed by Fred Parker.

Noah's Day—and Ours!

By Maynard James*

THE ANTEDILUVIANS were without excuse before God. In His mercy Jehovah gave them repeated warnings of the coming Flood. Methuselah, with his startling name, and Noah, with his fantastic ship, were danger signals of the approaching wrath. The name Methuselah means, "In the year that he dies it [the Flood] shall come." For 969 years this strange name sounded in men's ears. Then, in the year of the patriarch's death, the Flood came.

For many decades Noah patiently built the ark and was, doubtless, the laughingstock of his contemporaries. There had not been even rain on the earth up to that time (Genesis 2:6); how impossible, then, seemed a world-wide deluge! But when Noah had finished his three-storied ship, God sent the Flood and judged a mocking race of humans. Thus, in spite of clear warnings from heaven, the antediluvians deliberately ignored the voice of God and sank into a state of carelessness and materialism. They were absorbed in the things of time and sense. "... they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away" (Matthew 24:38-9).

Jesus Christ has clearly warned us that, as the days of Noah were, so shall also the coming of the Son of Man be. The state of human society on this earth on the eve of our Lord's return will be like that of Noah's day before the Flood.

Since 1914 God has sent warning after warning of the second coming of His Son and of the winding up of this dispensation of grace.

We have experienced the greatest wars, famines, pestilences, and earthquakes in recorded history. The Jews have returned to Palestine; the Arabs have risen from obscurity to sovereign status—with a burning hatred of Israel and a determination to wipe out the new state; and Russia has emerged as a terrifying force in readiness for the coming Armageddon. The discovery and use of nuclear energy has brought a completely new element into history. For the first time since the world began, man now has in his hands the power to destroy the earth and wipe out humanity.

Lest the silence of the pulpits on this grave state of affairs should be an excuse for men's preoccupation in pleasure and vice, God is speaking loudly through the leading scientists of our day.

In a recent interview given by Lord Bertrand Russell to Kingsbury

Smith, the world-famous scientist and philosopher sounded out a terrible warning to humanity. Said this intellectual genius, who wrote a masterpiece on mathematics and won the Nobel Prize for literature: "The chances at present seem to me to be about 50-50 whether there will be a human being left in the world 40 years hence. If the present policies continue to be pursued, the chances will be very much less than that." He continued: "I would emphasize that if there is a nuclear war, nobody and nobody's system will be left."

Joseph Alsop, the well-known commentator, has pointed out the ominous fact that, at the present rate of progress, by 1962-63 Russia will have 2,000 intercontinental ballistic missiles against America's 130 or so intercontinental ballistic missiles.

Even the skies above us are sending out their signs of the climax of the ages. Sunspot disturbances have become so pronounced in recent years that they have even interrupted radio and cable communications. The sun-flare which occurred on February 23, 1956, was said by the scientists to be the biggest on record. The Royal Greenwich Observatory at Hurstmonceux stated that the cosmic ray intensity was more than doubled. The outburst was equivalent to hundreds of thousands of H-bombs going off at once.

This event produced a complete radio fade-out in the Far East network. And radio-linked telephone calls to America and Canada were virtually impossible all day.

All sorts of fantastic things have been written and said about the so-called flying saucers. But the time has come when all sensible people should stop cracking jokes about them. The latest witness to the reality of unidentified flying objects

is the famous Swiss psychologist Dr. Carl Jung. After fourteen years of patient and thorough investigation along with scientists and technicians of the Aerial Phenomena Research Organization, Dr. Jung declared: "I have gathered a mass of observations of unidentified flying objects since 1944. Studies made by the American and Canadian air forces indicated the observations to be real and have set up bureaus to compile reports. The discs do not behave in accordance with physical laws. That the construction of these machines proves a scientific technique immensely superior to ours cannot be argued." Dr. Jung has come to believe in the extra-terrestrial origin of this phenomenon.

While Sigmund Freud is known as the father of psychoanalysis and the prophet of the subconscious, his pupil Carl Jung is famed for his theory of the psychological complex—an explanation of abnormal behavior.

So much for the mature judgments of leading scientists and philosophers on the lateness of the hour in which we live.

But what has been the effect of both scriptural and secular warnings upon this present generation? It has been just as Christ predicted: the world has chosen to ignore and forget the danger signals.

What is worse still, the professing Church of God is in a deep slumber concerning the nearness of the Lord's return. Her carelessness and carnality are a plain evidence of the truth of the Master's prediction: "... because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12), and, "... when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

The greatest tragedy at the Flood was not even the destruction of the wicked descendants of Cain. It was

*Evangelist, Oldham, Lanc., England.

the defilement of a once pure race—the offspring of righteous Seth. Cain's seed prospered in the world and accumulated riches, knowledge, and earthly comforts. They were gay, talented, and voluptuous—in striking contrast to the early descendants of Seth, who were pilgrims and strangers on the earth (Hebrews 11:13). But little by little the holy seed were ensnared and fascinated by the wiles of Cain's progeny. They lost their pristine purity and zeal for godliness; and eventually all of them, with the exception of Noah and his household, became so corrupt that they shared the fate of the rest of wicked humanity. They perished in the Flood.

"Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

The latest official figures concerning crime in Britain and the U.S.A. give the startling revelation of being the highest in the history of both nations. Immorality and insensate pleasure are ugly concomitants of this wave of violence. I heard the well-known evangelist Jack Schuler (brother of General Schuler) declare in a public meeting in Akron, Ohio, on July 17, 1958, that every seventeenth child born in the U.S.A. in 1957 was illegitimate!

Meanwhile the churches in Britain languish. At the recent Methodist Conference in Newcastle-on-Tyne, Dr. Wm. Sangster, head of home missions, confessed to a tragic decline of British Methodism. Last year the number of new Methodist church members fell to the lowest level in thirteen years, and some 100,000 children stopped attending Sunday schools. Every year for the last twelve years the total number of ministers has declined. It fell by 276 during the past

year. There is a shortage of 5,000 preachers in rural areas, where Methodism is in danger of "expiring." Dr. Sangster added: "We thought that even if our numbers were smaller, we could count on the total conviction of the people who came. But even those in the pews are having their own battle for faith."

People in glass houses should not throw stones, but it is obvious to all who have eyes to see that Methodism is now reaping the awful harvest of the seeds of the so-called "higher criticism" that have been sown so persistently for decades, not only in the minds of their theological students, but also in the hearts of their local preachers and Sunday school teachers. I should be glad to hear or read of a definite statement from Dr. Sangster in which he repudiates the teachings of the liberal scholars!

The holiness movements of Britain and America must hold fast to those beliefs and behavior which made them count for God and humanity in past years. Machen has tersely charged liberalism with having "reduced grace to nature, divine revelation to human reflection, faith in Christ to following His example, and receiving new life to turning over a new leaf." It has "turned supernatural Christianity into one more form of morals and mysticism." Religion has been substituted for God.

We must maintain "the basic principle that the teaching of the written Scriptures is the Word which God spoke and speaks in His Church, and is finally authoritative for faith and life."

But we must never forget that orthodoxy alone will not save us from the wiles of worldliness. Even a Demas, well trained in the tenets of apostolic doctrine, can go astray through the fascination of "this pres-

ent world." Along with our stand for the authority of the Bible there must be a passionate devotion for the person of Jesus Christ, the Son of God.

Saintly A. J. Gordon summed it up when he said: "Attachment to Christ is the only secret of detachment from the world."

It was Noah's personal devotion to God that saved him from the corruption all around him. We read of him that he "... walked with God" and "... found grace in the eyes of the Lord." Amid the myriad snares and fascinations of this present world

system we shall walk unspotted if we but keep the fires of love for Christ burning brightly on the altars of our hearts. But to maintain the heavenly glow, we must, at all cost, take time to wait upon the Lord every day in earnest prayer and Bible reading. Then, from the secret place of devotion, we must go forth to witness daily to our fellows of the wondrous grace of God.

A saint of God once said: "Earthly things are far too tame to divert me from the Lamb." Only a passionate love of Jesus Christ could talk like that. Is it our language too?

Nazarene Church Government

I. A Limited Episcopacy

By S. W. Strickland*

AROUND THE TURN of the present century many small organized groups of holiness people grew up in different parts of the United States and in the British Isles. They came into existence to provide holy Christian fellowship, to promote and conserve scriptural holiness. They came from many different church backgrounds.

After much preliminary communication and preparation two of these holiness groups, one from the East and one from the West, met in a General Assembly at Chicago in 1907 to consider merger. They proceeded on a previously agreed-upon basis which they called "The Basis of Union," which declared their agreement on essential Christian doctrines and government. From this union agreement the Pentecostal Church of

the Nazarene was launched on her mission in seeking a larger holy Christian fellowship, the conversion of sinners, the entire sanctification of believers and their upbuilding in holiness, and the preaching of the gospel of full salvation in many areas of the world.

The primary purpose of this series of articles, however, is not to review history but to set forth, briefly and yet as accurately as possible, the principles of government practiced by the Church of the Nazarene since 1907, and to note some of the implications of these to us today.

Government means rule. Just as there are different types of civil government, there are different types of church government. As in the state, the particular kind of government which exists in a church depends on where the governing power is located. If this power is centered in the min-

*Pastor, Nashville, Tennessee.
The term "Pentecostal" was later dropped from the name.

istry it is called episcopacy. If governing power is centered in the congregation it is called congregationalism. While this tends to oversimplification, yet this gives us a basis from which an understanding of church government can be had. Obviously each of these basic systems has its advantages. Many denominations, whether leaning one way or the other, seek to preserve the values of both. The Church of the Nazarene seeks to do this with certain powers invested in the congregation, yet with certain other powers given to the clergy, through its plan of superintendency.

The three principles of Nazarene government according to the church constitution are: a limited episcopacy, a limited congregationalism, and a limited representativism. These will be considered as listed.

I. A LIMITED EPISCOPACY

Episcopacy is a time-honored system of church government. Several of the historic churches operate under such a plan with varying degrees of power vested in the ministry, the pope, priest, bishop. At the time of the union of 1907, and since, Nazarenes have felt that episcopacy was not an acceptable form of government basically because it opens the door for religious autocracy, and because it tends to deprive the individual congregation of their rights in a Christian organization. Instead, a system of superintendency with a limited amount of power invested in the ministry was accepted as one of the principles of Nazarene polity. The constitutional responsibilities of such superintendency are to foster and care for churches already established, to organize and encourage the organizing of churches everywhere.

This system of superintendency would include the pastor as the over-

seer of the local church, the district superintendent as the overseer of the district. The general superintendent as the overseer of the general work. Each of these has its officially designated responsibilities. Superintendency is not an authoritarian, system of supervision. This would be episcopacy under another name. But a minimum of supervision to maintain the unity and the orderly connectional life of the church is believed to be necessary. The effectiveness of Nazarene superintendency has always been in the wise and tactful leadership of the pastor, district, and general superintendents and not in the assumption of powers not given in the *Manual*. The value of the plan has been in the exercise of wise leadership and not in the exercise of power.

The exercise of over-all and wise supervision through the superintendency, though limited, is very important to the purpose and direction of the church as a united denomination. An example of the limitation of Nazarene superintendency, local, district, or general, is in its relation to a fully organized Nazarene church. These leaders cannot constitutionally interfere with the independent action of a fully organized church:

"We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organized church. Each church shall enjoy the right to select its own pastor, subject to such approval as the General Assembly shall find wise to institute. Each church shall also elect delegates to the various assemblies, manage its own finances, and have charge of all other matters pertaining to its local life and work" (*Manual* pp. 39-40).

They can when requested by the local church give direction where there is

a need and desire but they cannot interfere.

Established superintendency in the church was further defined by the 1911 General Assembly held in Nashville, Tennessee. The occasion was a resolution presented to the assembly by Dr. E. F. Walker. He was of Presbyterian background, a delegate from the Southern California District. The submitted and adopted resolution reads as follows:

"We would correct any interpretation of our church government as Episcopal in form. We are not an Episcopal church in the common sense of that term. Our system of superintendency does not contemplate Episcopal oversight. We would deplore and discourage any tendency in that direction. Our pastors are the overseers of their particular charges. Our Superintendents are mainly for the oversight of pastorless churches, the work of evangelism, the organizing and the encouragement of organizing of churches where there seem providential opening and call" (1911 General Assembly Minutes, pp. 12-13, Friday afternoon session, October 6).

This adopted resolution was the mind of the church then and has been since. The resolution clearly recognizes the benefits and limitations of the government of superintendency. It also recognizes the danger of and

the weakness of superintendency—local, district, and general—to lean too strongly toward episcopacy in the excessive exercise of supervisory leadership. Warning against any such tendency is a part of the resolution. Dr. P. F. Bresee and Dr. H. F. Reynolds were the presiding general superintendents at the 1911 General Assembly, where the above resolution was adopted. Dr. Walker, who presented the resolution, was elected general superintendent by this General Assembly.

Some reputable church historians of the present accuse the Nazarenes of letting their church government get a bit out of balance in a too strong tendency toward episcopacy. As to the accuracy of this criticism the writer will leave judgment entirely to the reader. If there is any truth to this criticism it would seem to this writer that it rises, not out of weaknesses in the principle of limited supervision, but rather out of the wrong use and exercise of this principle by some individuals. It must be kept in mind today that the principle of a limited episcopacy through the idea of supervisory superintendents is very important to the unity and progress of the church. It was a very important part of the compromise agreement in the union of 1907 and it is a very important part of our church government today.

(To be continued)

WASTE

How often, O God, our cup overflows,
but we have allowed the overflow to be wasted.
Forgive us, O God.
How often Thou hast lighted our feeble candle
in the dark night of the soul,
and we have failed to invite a friend to share it.

O God, forgive us.—HERMAN N. BEIMFOHR in "Prayers for Young People" (Fleming H. Revell Company).

What Is Godly Sincerity?

By Dwight L. Niswander*

IT HAS OFTEN been said by evangelists and pastors that "sincerity will never save you." I am certain that I have made that statement myself. In the mingling with other religious groups and cults, I have studied the Christian faith and the Scriptures on the subject of sincerity. It is still my conviction that man can possess a religious sincerity, but only a Spirit-filled believer possesses the quality of godly sincerity. Paul constantly emphasized this point, and recognized that the preponderance of evidence in Christian experience is that supreme love and devotion to God through Jesus Christ (Philippians 2:15; I Corinthians 5:8; Ephesians 6:24). All basis of Christian doctrine and belief should rest very solidly on the premise of this Christian principle of the great commandment (loving the Lord with all the heart, soul, mind, and strength). This was the basis of the law, and it most certainly must be the basis of grace (Titus 2:11-12). The key to religion in the Christian sense is not prophecy, healing, or any of the "gifts," but godly sincerity. We cannot expect to effectively win "cultists" from their position on any other method than upon the basis of "holiness" and "righteousness." I wish to share my

convictions by raising a few deductions:

First, man is known for his insincerity more than sincerity. I have found very few people who are truly sincere. Every religious system has its hypocrisy. Sincerity always produces the radical, and man shuns the radical. Sincerity also must assume a tremendous responsibility, and man shuns responsibility. Only few follow through all of their convictions. We are prone to avert the more practical lines. And then, there are often too many idiosyncrasies and weaknesses in the religious system to make possible a logical form of dedication and consecration.

In speaking to Catholic priests and Buddhist leaders, I learn that they are constantly struggling with the same problem that concerns evangelicals: How can I bring my people to a state of "dedication"? It is strange to learn that both groups recognize the value of sincerity. In Catholicism there is a strong "authoritarian arm," and Buddhism has had a mystic form of "anti-authoritarianism." Pure logic reasons that sincerity creates passion, and I have heard Catholic priests earnestly plead for a new consecration and dedication to the church. Buddhist leaders are likewise being awakened to a revival of their religious system. Cults are using magical forms of propaganda to force their convictions upon the pub-

lic mind. There is the evidence of sincerity, but likewise a lack of the quality which is at a premium, namely, godly sincerity. And every religion, every cultist organization, and every political genius will in the end break down for a lack of this quality which only Christ can give.

I have been around the "round table" with various religious representatives, and behind the "talk, talk," there is an amazing lack of this quality of true sincerity. It is sad to confess that even in Protestantism this quality of "godly sincerity" has been missing ever since "rationalism" has had its rise. This rationalistic philosophy finally pushed its way into every corner of life through the medium of our educational institutions. And today we are suffering because of a lack of "authority." In due respect to certain groups and organizations, much is being done to counteract this trend; but nothing will change the situation unless we face the basic problem, which is theological. The cry of the Christian Church should be for all men to find a new and awakened personal sense of God. Many of our religious forms have been built upon incidentals and prejudices, even trying to "hold the truth in unrighteousness" (Romans 1:18). We have tried as evangelicals to manifest our sincerity by divers manners of zealous reforms, by high-pressured types of evangelistic patterns, by systematic financial goals, and even well-planned visitation programs; and yet there seems to be a definite lack of this supreme quality of godly sincerity.

American people are facing a moral and spiritual disease which only a revival can heal. In spite of our intellectual and industrial advancement, we have slowly succumbed to a strange indifference to the deeper things of God. The spirit of "relativism" and "humanism" of our day has softened our spiritual desires, and we are used to having our "religious meal" brought to us on the platter of our own fancy. It is difficult for a holiness preacher to create rapport among some evangelical groups, but nevertheless a faithful remnant can and will follow the truth and "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Yes, thank God, the subject of holiness is not "out of date" with the plan and will of God.

James makes clear the fact that true, sincere religion (1) is "undefiled before God," (2) creates a missionary and social passion ("to visit the fatherless and widows in their affliction"), and (3) has a keen sense of worldliness ("to keep himself unspotted from the world"). Entire sanctification must create this condition or there is something wrong with our understanding of the doctrine, and most of all with our "godly sincerity." May God help us to keep our objectives pure. As holiness ministers, we assume the most solemn responsibility. There is still a teeming multitude who can be made willing to walk with God, for this is religion *par excellence*.

GOT A BUMPY ROAD?

A little boy was leading his sister up a steep mountain path. "Why, it's not a path at all," she complained, "it's all rocky and bumpy." "Sure," he said, "the bumps are what you climb on."

—Oregon Trail

*Pastor, Missionary, Sepulveda, California.

Disciplined Preaching

By Milton Harrington*

RECENTLY ONE of the faithful attendants to my church was being almost over complimentary of the previous Sunday night's sermon. As she closed her remarks she asked this question, "What has happened to you the past few months? Your preaching has taken a change that puts us in danger of being trite in complimenting you, for we feel each sermon is meeting our needs and is worthy of commendation." We were interrupted before I could answer, but in searching for the answer I finally reached for the term "disciplined preaching."

Battling with the problem of knowing "what" to preach, I started searching for a planned program of preaching that would, in a sense, be my own innovation—a program that would develop me as well as feed my people, a program that would give me a far greater knowledge of the Bible as well as giving my people a greater acquaintanceship with the Bible. Praying and waiting before God, I reached the place of a definite feeling God was providing me with the answer. This preaching program has been in effect for a year now, and the blessings attended upon it have verified the leadership of the Spirit.

My planned preaching program is to preach through the entire Bible. This is a project of some seven or eight years, depending upon the number of interruptions such as revivals, special speakers, etc. Each book is

covered with eight sermons—the New Testament being preached from in the morning service and the Old Testament in the evening service. As each book is started, the total number of chapters in the book is divided by eight and the resulting answer is the number of chapters that will be devoted to each sermon. Occasionally an adjustment will need to be made because of the chapter content. Added to this could be the printing in each Sunday's bulletin the chapters which the sermons for the next Lord's day will be taken from, so the people can read them during the week.

There are reasons why this is referred to as "disciplined preaching." There will be times of difficulty in ascertaining the sermon content. The easy way out would be to turn somewhere else, where sermon material might fall readily into place. The challenge exists to stick with it and find living, pertinent, inspired truth for the present Sunday morning or evening. I have found myself, after reading the assigned chapters, completely empty of any thought direction. Then on my knees I have laid my problem before God, and He has never failed to help me find His message in any particular portion yet. It is wonderful mental stimulation, for it causes me to do some real thinking. Until I can get my outline started I am completely on my own—mine and the Holy Spirit's. It develops a studious and searching attitude, for one must understand thor-

oughly the particular types, symbols, and spiritual interpretation of the portion he is dealing with, so that it may prick the heart and feed the souls of this space age.

Discipline will again enter with references to special days and special sermons. It may seem necessary to allow for a departure from the planning on such days. Not so. Intensify the search for the timely and adequate sermon right in the allotted portion of scripture. As I approached the Sunday morning before Christmas I discovered my self-assigned scripture to be chapters four through seven in the Book of Acts. In chapter four I found reference to "thy holy child Jesus," which developed into the Christmas message. The first Sunday of the new year presented Acts eleven through fourteen and Deuteronomy nine through

twelve up for consideration. In Acts, chapter eleven, we discover Barnabas preaching his first sermon on one of the first Sundays in one of the first churches. In the eleventh chapter of Deuteronomy the following statement appears, "... the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." With proper mental and emotional discipline, special days will reveal their truth in this preaching program.

For the preacher who can feel satisfied to just grab a text and rush for the pulpit, this planning has no appeal. To the preacher who is vitally interested in developing all of his preaching abilities as well as providing first-class nourishment for the spiritual table, this planning will have value. Gone forever will be that "want" for something to preach.

The Rural Parish

By Robert Janacek*

IN THE REALM of contemporary philosophy the study of values has gained increasingly in momentum. Values and their impact on human experience are being subjected to critical analysis by sociologists, psychologists, and last but not least by theologians. Each has sought to extricate a connotation of value relative to its own field of investigation.

And yet with all of the diversity of opinion and definitions offered, one attribute of value as such has been almost unanimously accepted. This "common denominator" of value states that "value is something prized for its worth to someone."

*Pastor, Timblin, Pennsylvania.

Philosophically this of course is a very relative definition; nevertheless it gives us at least a springboard from which to project further inquiry and explanation. The pastoral ministry which critics charge is so often unaware of vital issues may in the final and introspective analysis be seen as possessing the eternal element of value. Why? Because the soul of man is of eternal essence, and the pastoral ministry is the care and cure of souls—living, pulsating, creative, and created entities of an eternal God.

And yet despite the lightness with which the pastoral ministry as a whole is revered by some, if we re-

*Pastor, Reno, Nevada.

strict ourselves to the rural pastorate situation we see an even more ignored or criticized field of labor. America in her increasing urbanization has followed a similar pattern in the location of churches. Indeed the rural church is now quickly vanishing from the panorama of religious institutions now thriving. And with this thrusting aside of the rural church has come a distinctive loss of value, the value of things which are real.

The rural church may be vanishing or shelved into oblivion but its value has not likewise vanished or diminished in luster. We recognize that a changing society must change its methods but not its realities.

In order to authenticate the value of the real things of life, the method employed must be experiential instead of adhering only to the experimental. The individual who would really seek for truth must project himself into the situation investigated. At the present the writer has been privileged in partaking experientially of this organism of value, the rural pastorate.

Skidding around a mountain road pitted and grooved, then grinding up a rocky driveway, one finds himself far detached from college, university, and seminary. You enter a house high on the hill, resplendent in its setting if not in its structure, yet indicative of that which is more than a house—a home. The family one converses with give evidence of being short on the comforts of modern conveniences but long on the realities of the spirit. Their faith radiates a heartfelt religion that to them is a known reality because they have met the Master. Perhaps they could not give the critic an intellectual apology for their faith, but such a faith needs no apology, for its surety rests on infinite wisdom and verities.

Leaving this peaceful scene, a few short miles away you see a cabin that breaks the monotony of solid timber. Nestled in the "holler" surrounded by its log-fenced barnyard, it projects to the pastor a scene far removed from the highly accelerated society of the twentieth century. A rawboned hound scarred from countless frays brays loudly. Here in this history-repeating setting has dwelt a sainted member probably for some fifty to sixty years. Only one note of distinction separates this home from its eighteenth-century predecessors, a television aerial erected by the younger members of the family, denoting an awareness of modern electronic miracles. Paradoxical? Yes, but paradoxes are common in this land of mountain people.

Entering, you gaze upon a roughly furnished room. A large family of children, mostly dirty and upkept, survey you with a cautious stare. Farther back in the cabin you see a door leading into a dingy room. You enter, and there she is—that faithful, old shouting grandmother who sits expectantly in your congregation: at every possible opportunity. Dependent on her non-Christian family for a roof over her head now, but confidently awaiting a mansion in the sky prepared by another who once lived in poverty! Her small, wrinkled, weather-beaten face breaks into a smile as she recognizes her visitor. A "Hi, Preacher. Glad to see ya!" breaks the stillness of the lonely cabin.

Three short days ago in a large urban hospital this same dear lady lay stricken with double pneumonia, not expecting to live. And yet through the touch of the Divine Physician and the driving urge to live of a stout mountain-bred heart, the crisis had been passed successfully, and now she lay on her rough-kept bed seeking to

regain the strength so recently lost. A thought flashes across the recesses of your mind. You reminisce back to the not so distant days of college, university, and seminary lectures. You think of the Brightmans, Hockings, and Tillichs—stimulating thinkers who have, each in his own way, wrestled with the problem of value—they who have searched and formulated their value theories often so futilely. Is the minister, especially he

of the rural variety, really aware of these great issues of value?

And then *He* speaks in soft yet penetrating tones. You suddenly become aware of the intimate and blessed presence of the Holy Spirit as you pray a simple prayer at the bedside. You remember other such experiences in the rural pastorate, and your very being becomes conscious of the voice of the Holy Spirit as *He* whispers, "In these things are value."

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:7-24

SLUMBER OR STUPOR?

THE PHRASE "spirit of slumber (v. 7) is quoted from Isaiah 29:10. There the Hebrew has "spirit of a deep sleep."

But the Greek word *katanyxis* (only here in New Testament) has a somewhat different connotation. It comes from the verb *katanyssō*, "strike violently" or "stun." So the noun means properly "the stupefaction following a wound or blow."¹ Denney makes the wise comment: "It is God who sends this spirit of stupor, but He does not send it arbitrarily nor at random: it is always a judgment."² That is, the people's disobedience is the cause of their condition.

Sanday and Headlam describe the condition thus: "a spirit of torpor,"

a state of dull insensibility to everything spiritual, such as would be produced by drunkenness, or stupor."³ A drunkard may claim that he is not responsible for what he does. But he is accountable for getting into that state. So with those whose hearts are dulled by disobedience. Robertson suggests the seriousness of this guilt when he writes: "The torpor seems the result of too much sensation, dulled by incitement into apathy."⁴ Goodspeed uses the phrase "a state of spiritual insensibility." Probably the best translation is "stupor" (Phillips, R.S.V., Weymouth).

A TRILOGY OF TRAPS

In verse nine there are three words—"a snare, and a trap, and a stum-

*Professor, Nazarene Theological Seminary.
¹Vincent, *Word Studies*, III, 124.
²EGT, II, 677.

³Romans, p. 314.
⁴Word Pictures, IV, 393.

blinglock"—all of which could be translated by "trap." The first is *pagis*, used of a snare for birds or beasts. The second is *thera* (only here in the New Testament). It first meant "a hunting, chase," then "prey, game," and finally a "net" in which game was caught.⁵ The third is *skandalon*. Its original use was for the bait-stick or trigger of a trap. Then it came to be used for the snare or trap as a whole.

The word "table" suggests feasting. So the thought of the verse is this: "Their presumptuous security will become to them a snare, a hunting, a stumbling-block."⁶ While lounging at the table they are suddenly caught and destroyed. Sanday and Headlam express it thus: "The image is that of men feasting in careless security, and overtaken by their enemies, owing to the very prosperity which ought to be their strength."⁷ This is certainly a timely lesson for us as nations and as individuals.

"RECOMPENCE"

The term *antapodomi* is a strong double compound, found only here (in bad sense) and in Luke 14:12 (in good sense). It comes from the verb *antapodidomi* (*didomi*, "give"; *apo*, "back"; *anti*, "in exchange for") "to give back as an equivalent." Vincent comments: "It carries the idea of a just retribution."⁸

BOW OR BEND

The word for "bow down" (v. 10) is the compound *synkampto*, found only here in the New Testament. It means "bend completely" or "bend together." Since we usually speak now of bowing ourselves and bending others, the better translation here is "bend."

⁵Abbott-Smith, *Lexicon*, p. 207.
⁶Vincent, *op. cit.*, p. 124.
⁷*Op. cit.*, p. 315.
⁸*Op. cit.*, p. 224.

DIMINISHING OR DEFEAT?

"Diminishing" (v. 12) is *hettema*, found here and I Corinthians 6:7 ("fault"). It means "defeat" (Arndt and Gingrich). It is variously translated "defection" (Moffatt), "overthrow" (Williams), "failure" (Phillips; R.S.V.), and "defeat" (Weymouth, Goodspeed). The last meaning is clearly what the word has in Isaiah 31:8. That is probably best here. The Jews had failed to find the Messianic kingdom because they rejected Jesus as Messiah. This was for them a fatal defeat.

OFFICE OR MINISTRY?

The word *diakonia* (v. 13) occurs thirty-four times in the New Testament. Sixteen times it is translated "ministry," six times "ministration," and three times "ministering." Only here is it rendered "office." It is related to *diakonos*, which finally became the technical term for "deacon." Most modern versions correctly use "ministry" here—"I glorify my ministry." That is a constant challenge to every preacher.

EMULATION OR JEALOUSY?

Provoke to "emulation" (v. 14) translates the same Greek verb (*parazelo*) rendered "provoke to jealousy" in verse eleven. The latter is the correct translation, which is used in the other two places where this verb occurs (Romans 10:19; I Corinthians 10:22). "Emulation" is not exactly synonymous with "jealousy."

FIRST FRUIT AND LUMP

What is the connection between these two words in verse sixteen? The word for lump (*phyrama*) has already occurred in 9:21. It literally means "that which is mixed or kneaded."⁹ It is used of clay in 9:21, but here of dough. The term "firstfruit"

⁹Abbott-Smith, *op. cit.*, p. 475.

(*aparche*) we generally connect with fruit, grain, or vegetables. The connection between the two is thus explained by Vincent:

"The apparent confusion of metaphor, first-fruit, lump, is resolved by the fact that first-fruit does not apply exclusively to harvest, but is the general term for the first portion of everything which was offered to God. The reference here is to Numbers xv. 18-21; according to which the Israelites were to set apart a portion of the dough of each baking of bread for a cake for the priests. This was called *aparche* first-fruits."¹⁰

BRANCHES BROKEN OFF

In verse seventeen there is a play on words. *Ktados*, "branch," and *ekklao*, "break off," are from the same root.

GRAFTED OR GRAFTED?

The verb *enkestrizo*, "graft in," is found only in this paragraph (vv. 17, 19, 23, 24). The correct spelling today is "grafted." The word is derived from *kestron*, "a sting." So the emphasis is on the incision made in grafting.

In horticulture it is normally the cultivated branch which is grafted on the wild tree or vine. Paul realized

¹⁰*Op. cit.*, p. 126.

OUR BEST

Two Christian men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust."

"Yes," replied his friend, "but do you really think we ought to be as dusty as we sometimes are?"

That was a good answer! That is why our progress in Christ is often so slow. We remain in the dust when we have no business to be there.—ALAN REDPATH in "The Royal Route to Heaven" (Fleming H. Revell Company).

that this natural process was being reversed in the Church (a wild olive) being grafted on the original tree, Israel (cf. "contrary to nature," v. 24).

FATNESS OR RICHNESS?

In the best Greek text "and" (*kai*) between "root" and "fatness" is omitted. The latter word is *piotes* (only here in the New Testament). Weymouth has "a sharer in the rich sap of the olive root." Moffatt reads: "share the rich growth of the olive-stem." Goodspeed puts it: "share the richness of the olive's root." The Revised Standard Version has "share the richness of the olive tree." This is based on the fact that the oldest Greek manuscript (Papyrus 46) with a few others omits "root and."

GOODNESS OR KINDNESS

The word is *chrestotes* (v. 22). Its earliest meaning was "goodness" or "uprightness." But it is used by Aristotle and later writers in the sense of "kindness" or "generosity." That is apparently its meaning here. "Kindness" is adopted by Weymouth, Moffatt, and the Revised Standard Version.

SEVERITY

The term *apotomia* is found only here in the New Testament. It comes from the verb *apotemo*, "cut off." It suggests the idea of abrupt judgment from God on those who persevere in their disobedience.

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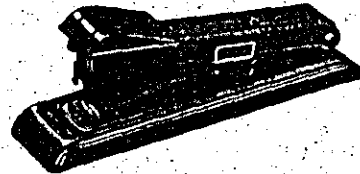
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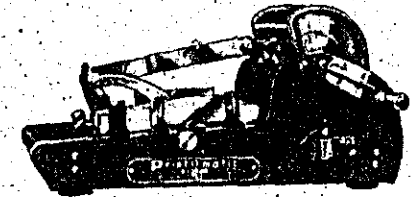
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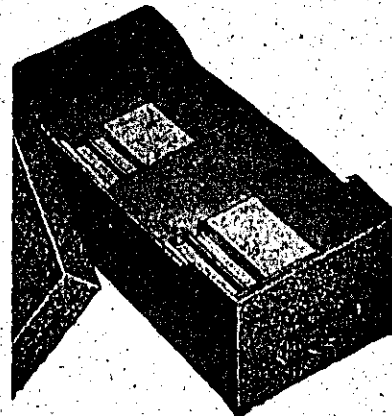


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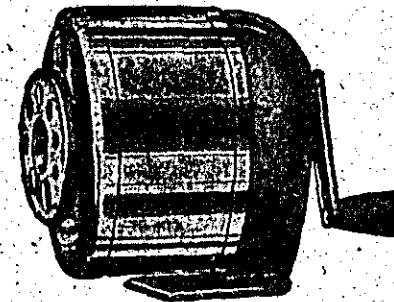
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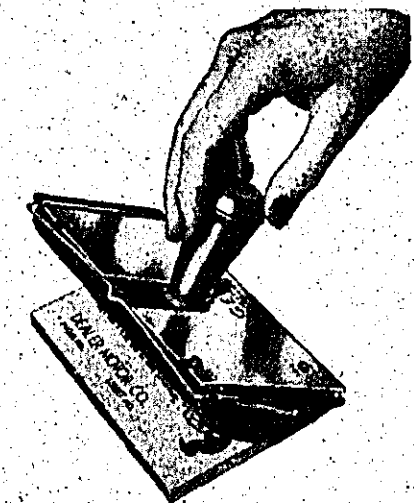
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The Sunday Night Service

I. A Look at the Facts

By Raymond C. Kratzer*

THE INSTITUTION of the Sunday night service has been important in our denomination as long as we have had a history. It has always been used in the effort of evangelism and has been an effective agent in keeping a stream of seekers moving toward experiential religion. Most all of the orthodox churches a half century and longer ago followed this same mode to a greater or lesser degree. And a careful analysis of the effectiveness of the Church would reveal that the Sunday night service played no small part in its growth and development, to say nothing of the therapeutic value it was to the ecclesia itself.

It is common knowledge that a metamorphosis has been taking place in recent years concerning the Sunday evening service, reflecting in the attendance as well as in the total impact of the service. In many church groups the waning attendance has been sufficient reason to cancel the meeting altogether, or else substitute a program of entertainment as a hypodermic to "step up" attendance regardless of the means used.

For at least twenty-five years there has been a decline in spiritual vigor in most denominations, especially as

related to evangelistic effectiveness. The lack of "spiritual spice" or "saving salt" began to effect the youth at first, until they lost interest in what they felt to be flat and colorless evening services in favor of more "stimulating activity," regardless of its true value or worth. I recall on our honeymoon trip in a western state that we attended a large church of another denomination on Sunday night. As we entered the sanctuary we were asked if we would not like to join the young people in their evening of fellowship. We were informed that they always had coffee and sandwiches during the church service, while they mixed devotions with their fellowship. Inwardly shocked at this disclosure, we declined the invitation in favor of the regular service in the church sanctuary. We listened to a good gospel message surrounded by old people.

This spiritual drag which twenty-five years ago was so strongly felt in the older denominations is ultimately bringing about the cancellation of the evening evangelistic service altogether. And it has been making itself felt in all churches including our own to this present hour. It is a tragic condition that in many of our larger cities the Sunday night attendance hardly approximates a good

prayer meeting crowd. With this decline of attendance and interest there has been a relative diminishing of victorious altar scenes, brought about by the dual problem of lack of "fish in the pond" and "broken nets" on the part of the fishermen.

It is time that we look at the facts, that we reconstruct our foundations and see if we can find new fortunes in terms of spiritual victories in these services. It is imperative that we study the situation in the light of a changing society. But it is imperative also that we take steps to avoid the collapse of an institution which has been invaluable to the life of the Church. It is vital that we do not fall into the pattern of those who build their devotional life around Sunday morning service and channel all other meetings toward social and functional activities.

In the first place let us observe some of the facts of the case concerning a declining impact of the Sunday night service. This is a day of statistics, of analysis, and of forecasts of kind. And it is mute evidence of seeming failure when we check the record on the subject at hand. However so often the facts are presented, little is done about analyzing the results with a sincere effort toward total remedy. Actually, what we need is not more "fact finding" committees, but more "fact facing" churches.

It will be recognized, of course, that the entire Church has lost its vision in terms of New Testament Christianity. It has become lost in most of the secondary issues until the true values contained in church life are obscured in the unnatural glitter of a tinsel age. This trend has infiltrated every area of church life until it has muffled the effectiveness of its message.

In years gone by, the pulpit was a

power to be recognized in the community. Today about all the recognition it gets is the brief sermon topic printed on Friday or Saturday in the daily newspaper. An anemic pulpit has given rise to a substitute program of evangelism that is destined to deal a mortal blow to the heart of the Church. For instance, many churches work from the premise that successful services are contingent upon pageantry, excitement, and aesthetic grandeur, rather than to be Spirit-anointed convocations. Some have convinced themselves that entertainment is a worthy motive to entice people to attend church. In fact, some ministers have challenged their congregations to give liberally in the offering because of the worth of the "worship production."

The story is told of the family around the Sunday dinner table discussing the church service. One member complained about the inferior singing of the choir; another made fun of the soloist; the father thought the sermon was rather mediocre. Finally the small boy of the family spoke up and said: "But, Dad, I thought it was a pretty good show for a nickel."

Certainly pageantry has some value. In fact, a carefully planned service in a proper setting is of great worth. Flowers on the altar, dignity in the order of worship, sparkle in the music—all have their place. But without the moving of the Holy Spirit all of the pageantry in the world is of little avail and instead appears like Ezekiel's valley of dry bones.

Some groups have gone to great extremes in the area of entertainment in order to entice a good Sunday night audience—moving pictures, spectacular musical presentations, religious dramas, etc. But in such attempts to solve the problem these efforts have become ends in themselves rather

*Superintendent, Northwest District.

than merely means to the end which was intended. We need to face the fact that the Church is not geared to compete with the entertainment world. And unless we can present something that is distinctly unique and relevant, we only make a mockery of our worship. Likewise our feeble efforts to approximate the stimulation of the modern stage makes a travesty out of the Church, the greatest institution in the world.

It is easy to excuse ourselves in the light of small attendance by saying that television has supplanted the

Church's attractiveness; that the whirl of twentieth-century life has enervated us; and that the "spirit of the age" has decimated us. But the fact still remains that God is the same today as ever, human need is just as great, and the Church is potentially as attractive as it has ever been.

Before we label our sparsely filled pews on Sunday evening a universal necessity, we had better observe that some churches are getting the job done in spite of seemingly untoward conditions. Next month we shall take a look at some ideas that are working in many churches.

Playing Ball with the Boys

By Harley Duncan*

ONE DAY I was playing ball with the boys of the Sunday school. Close to the park where we were playing were two small boys who wanted to play with us. Soon we had the boys in Sunday school regularly, and their parents also came, first occasionally, then consistently.

Within a year from the time the first boy played ball with us, his parents were both saved and members of the church. Both were on the church board, the mother was a teacher in the Sunday school, and the father was assistant superintendent. Their tithe was the largest of any

family in the church. The father, a plumber, contributed himself and secured from others hundreds of dollars' worth of labor when we built a combination parsonage-annex building. For these years since, these talented boys and their parents have been faithful. Bobby, the older of the two, is accompanist for all the musical groups at his large high school. Often the father remarked, "The thing that got us to come was your playing ball with our boys."

Today this pastor, though in another pastorate, looks back and is thankful he played ball with the boys. I am encouraged to play more with the boys.

*Pastor, Trinway, Ohio.

"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

I will place no value on anything I have or possess except in relation to the kingdom of Christ.

THE LADY speaking her favorite quotation, which was made by David Livingstone, is the gracious Mrs. Harvey S. Galloway, for seventeen years queen of the Central Ohio District parsonage.

In the local church parsonage and in the district parsonage, Mrs. Galloway has put into practice this, her creed for living. Because she has had a right placement of values, trials and problems have fallen into place and her life has been one of serenity, for peace has anointed her with soothing balm. In the midst of pressures she has discovered the golden glow of sweet contentment.

Mrs. Galloway is the mother of two sons. During their "growing up" years, she was their companion, confidante, and friend. She found time to give attention to their spiritual needs and growth as much as their physical and mental demands.

During one crucial period in the life of one of her boys who had entered his teens, she had a special burden for him. Carrying her burden silently, she would pull a promise

from the scripture box each morning as she fixed the school lunches, and pin it to the sandwich wrapper, praying fervently that God would in some way speak to her teen-age son through these little bits of paper.

God did not fail her in these times of great testing—but He honored her unflinching concern for her boys. Today they are both fine Christian men serving God and the church.

In her personal life she has a definite consciousness of the Divine Presence with her each moment. A few years ago the doctor told Mrs. Galloway that she had a malignant condition which would require immediate attention. The entire district had special prayer for her. Mrs. Galloway believed strongly in the healing power of Christ—not only for the sin-sick soul but for the physically sick body. On the day the test was made the doctor found no sign of the malignancy. She testified to the doctor that day that she had a God who had heard and answered prayer. The medical physician looked at the sparkling, radiant woman before him and said humbly: "I know that a Greater Power has come to your assistance."

Mrs. Galloway has served as Sunday school teacher, missionary worker, junior worker, organist, counselor, mother, and wife in the local church. She is now serving as president of

*Amarillo, Texas.

the district N.F.M.S. and leader of the preachers' wives' organization. She has that special knack for making everyone feel very vital and important, from the youngest to the oldest.

Those who observe Mrs. Galloway's life see poise, charm, and beauty there. But those who come to watch her closely see that the golden threads of love predominate in the tapestry of her life. Truly this is a portrait of a queen!

ROYAL COOKBOOK

Our first pastorate was on the Gulf Coast close to the Louisiana border. Our parishioners were mainly Louisiana French, and here we were initiated into the delightful wonders of Louisiana French cooking. A delectable way they serve pork chops is given below.

Brown pork chops in a covered skillet. Place a green pepper ring and an onion ring on each chop and cover with thick tomato soup. Bake in a moderate oven for about fifty minutes. Ooh! So good!

OVER TEACUPS

We conclude this month the very pertinent and interesting paper written by Claud Burton on "The Preacher and His Family." We appreciate the excellent advice on this highly important subject contained in these last few issues.

"Inasmuch as we do not believe laymen should feed their children 'roast preacher' for Sunday lunch, I have a feeling that we must be careful about feeding laymen to our children. No matter how cantankerous a layman acts, we must not discover it to our children. They will discover enough on their own to keep them confused and you busy. Feed your children on love and beans—but leave the laymen out of it! This ought to apply to all our leadership

in every realm of the church—also schools, district and general superintendents.

"There is no end of things that can be said profitably about such matters as reading material, choice of companions, dating and love affairs, atmosphere in the home. Sufficient to say: 'Your child is what he feeds himself on'—and so are you! A diet of cheap magazine literature, worldly companions, and unsaved dates, along with an atmosphere of tension and arguments in the home, guarantees that your child will make a good unsaved worldling.

"I close with this thought: Success is not attained by nervous anxiety. Children are not to be worried about and constantly fussed over—especially fussed at. They are to be loved, appreciated, and lived with and accepted into your life as a normal and necessary part of it. Remember that most always we get from a child what he discovers that we expect. If you expect him to be a Christian and he never suspects that you think otherwise, he is very apt to be. You do not have to be slow with discipline to accomplish this either. You can correct a child without throwing suspicion upon his integrity or intentions.

"The children in our home were all wanted. We dedicated each one of them to the Lord long before he was born—and afterward too. From then on, we have lived in this confidence that God would lead both us and them. It is thrilling to be able to say, 'He never has failed us yet.'"

BOOKSHELF WITH LACE

One of the best parts of the prayer meeting service is the time of testimonies. These, many times, will boost our faith and give us added strength. One of the most helpful and inspiring books on the market is one of testimonies entitled *Remark-*

able *Answers to Prayer*, written by Basil Miller. These are true accounts of the limitless power of prayer. This book will thrill you and enlarge your vision. (N.P.H.)

THE KING'S HOUSE

Do you need more space for clothes? The parsonages in which I have lived have been woefully lacking in the commodity of closets. One idea which is simple but very practical is to place a second rod in the closet midway between the upper rod and the floor. This allows the space of two closets for blouses and shirts, pants and skirts. Even suits fit nicely into this arrangement. Neat, efficient, economical!

HEART TALK

My husband is a minister. He is on call twenty-four hours of every day. There are constant demands for speeches, counsel, civic affairs, administrative work, directing the many church activities, in addition to his scheduled routine of study, prayer, calling, and regular services.

In the dense black of midnight he may be called upon to cross the city to settle a family dispute—or in the midst of a long-awaited family reunion he is called to rush to the side of one in sorrow.

I feel that, as the wife of this man, my highest calling is to appreciate his devotion to God and to assist him in every possible way to be all that our people need in their minister.

There have been times when I have labored for hours and planned and schemed for days for a surprise birthday party for my husband. At the moment I got the candles lit on the cake and the ice cream in the dishes, the phone rang and he dashed to the hospital, where a chronic patient was calling for him. I was left with the candles burning down into the icing and the ice cream melting in the

bowls and my hopes in pieces. But in a situation of this type—perhaps it is easier to see more clearly than ever the great calling of the minister.

The minister called of God is striving in each of these instances and numberless more to lead a wandering, famished people into a knowledge of the love and grace of God and His plan for their individual lives. And with such a calling he cannot channel all of the needs of a parish into a scheduled eight-hour day. There are times when I have wished to discuss problems of training our child with my husband—but he was teaching a Christian Service Training course. Many times I have longed to just get away and have a long talk with the man whom I love—but he was holding a forum helping teen-agers to handle their problems! Such is life in the parsonage.

But when he—the minister—my husband—stands proud and tall in his black suit on Sunday morning behind the pulpit, I have a ringing, glowing thrill of understanding as I realize that I have a part in his ministry to those about me. My life in the parsonage isn't a placidly scheduled, organized routine because of the endless devotion of my husband to his parish. But the longer I live in the parsonage with this hard-working, deeply sincere, selfless-living husband of mine, the more I understand and thank God for the devotion of ministers. What matters the loss of sleep, the interrupted family reunion, the burned-out candles, and the melted ice cream? A heart was blessed somewhere, a soul was saved, a life was touched for good.

My prayer as the wife of this man of God is that I will ever help him in such a manner that he may use his life freely as a trust from God to be the pastor that his heart compels him to be!

I. A Look at Biblical Preaching

By Mildred Bangs Wynkoop*

THERE IS A WHOLESOME return to Biblical theology in the contemporary religious world. Its most rewarding facet is a new interest in Biblical preaching, and some very excellent analyses of what constitutes it have recently been published. This should be of particular interest to holiness ministers since the doctrine of holiness is said to be—in a more than usual theological sense—scriptural holiness. A return to Biblical preaching could result in a wide return to the doctrine which holiness people believe is the most central Biblical truth. Now if ever is the moment to commend the doctrine to those whose concern it is to seriously read and honestly interpret the Word of God. Heretofore, the affirmative answer to the question, "Was Wesley scriptural?" was met with a shrugged shoulder and a "So what?" Now if ever a scriptural apologetic is relevant; this is the day. "So what?" matters and deserves an answer.

But to claim a Biblical status for a doctrine or system of doctrines involves much more than may appear on the surface. Shallow Biblicism is bankrupt. Reference to Scripture as the ultimate Authority for faith and

practice involves the exegete in questions not the least of which has to do with the nature of authority. A discussion of authority would take us too far afield for this study, but it is mentioned because it relates to the central problem for a Biblical theology, namely, interpretation which is informed by it. Contemporary conservative theology recognizes the intrinsic authority of the Word of God, and so-called liberal theology as well as neo-orthodoxy concern each in its own way. At this moment in theological history it is not so much the right of the Scriptures to speak to men that is challenged as the methods of interpretation which divide Protestantism and have done so for so long. When all sorts of theologies, contradictory to each other in vital respects, are said to be Biblical, a thoughtful person seeking truth is justifiably perplexed. There can hardly be conceived a less lovely sight, and one more confusing to a non-Christian, than to watch Christians hurling texts of scripture at one another like petulant children, to widen and perpetuate rifts in fellowship. The fact remains that those who indulge in such bickering are being left on the side lines of the world's deep concerns to fuss among themselves, and those who can contribute to real human needs out of the Bible are speaking to us, sometimes without regard for the disciplines with which the Christian Church has al-

ways guarded theological truth from error.

It is with a genuine sense of eagerness that the holiness Biblical student meets the challenge of this day. With confidence and deep humility he examines his own approach to Scripture to test its validity and its results. No other theological tradition has less to lose and more to gain by a criticized exegesis, and none ought to welcome the discipline any more warmly.

WESLEYAN USE OF SCRIPTURE

It is well known that Wesleyans use the Bible differently from some other theological groups. Their distinctive doctrine is come by because of this difference. It is necessary, not only to be aware of this fact, but to understand why it is so and, further, to defend it rationally if one is serious about commending his doctrine to other Biblically informed persons. The Wesleyans' general approach to Christian faith results in a relaxed and confident trust in the inspiration of Scripture. He is seldom overly concerned about defending inspiration. He assumes it and feels that the Holy Spirit is the Guarantor of Biblical truth. He does not spend time, as a rule, in proposing theories of inspiration. It is enough to know that Christ, the living Word, is unfailingly introduced to men through the written Word when it is properly read. Knowing Him, of whom the Scriptures speak, the Word is validated to the heart and mind of the believer. It does not require a certain kind of faith in the Scripture to read it; the Bible engenders faith in those who do read it even in doubt but without moral rejection.

This more spiritual, less formal, or verbal, view of inspiration is reflected in interpretation. And it is precisely here that the most vulnerable point lies for holiness doctrine. At the point

of greatest strength lies the need for greater care. Interpretation takes on the character of the presuppositions which inform it. A faulty view of Scripture is always reflected in the method of its exposition. Again, Biblical preaching must proceed along disciplined lines of interpretation built on a proper view of what the Bible is and how it can be applied to preaching situations and human need.

TAKING A TEXT

It is considered proper and necessary that a preacher justify his message by the faking of a Biblical text. The implication is thereby made that what the preacher says not only has the sanction of God but is God's truth. That this is implied ought to put a guard on the preacher's heart and lips that is never permitted to relax. The obligation of the called minister is to deliver God's Word to men. The exhortation to "preach the word" requires that the messenger know what God's Word is. Nothing less than a most devoted and honest and painstaking and prayerful and thorough attempt to know what a passage actually says and means will satisfy the divine call to the stewardship of preaching. The thrust of any message must be so true to the intent of the text that the hearer can go home to his Bible and find it there, still warm and convincing, after many days or even months have passed. A sermon's right to be called Biblical is suspected when it is spoiled by a different translation of the text or by completing the sentence or verse or paragraph in the Bible out of which the text was chosen.

Biblical preaching is not easy to come by. There are basic disciplines that structure it. These must be known and practiced. Failure to do so has brought much preaching into reproach. If and when the preaching

*Professor of Theology, Western Evangelical Seminary, Portland, Oregon.

J. B. Weatherspoon, *Sent Forth to Preach*, Harpers, 1954. John Knox, *The Integrity of Preaching*, Abingdon, 1957. Donald Miller, *The Way to Biblical Preaching*, Abingdon, 1957 (to name a few).

of holiness has erred at any of these points, some of the questions raised about the doctrine can possibly be accounted for. One is made to cringe when a preacher attempts to defend the second crisis experience of holiness doctrine on the basis of Paul's reference in II Corinthians to his proposed "second benefit." This is in the same category as exhorting people to intensive Bible study on the basis of Jesus' words, "Search the scriptures." Unconditional eternal security of the believer can hardly be convincingly taught from the words, "God cannot deny himself," when the previous verse declares that the man who denies God will himself be denied by God (II Timothy 2:12-13). God's faithfulness is not a substitute for nor does it stand in lieu of man's moral rejection—at least, on the basis of this scripture. These are all glaring examples of less spectacular but equally faulty exegesis committed with monotonous regularity in all denominational pulpits.

WHAT "BIBLICAL" DOES NOT MEAN

Biblical does not rightly describe the kind of preaching whose only claim to it is the generous use of Biblical words and phrases. It must be remembered that the devil was quite adept at quoting scripture to Jesus during the period of His temptation—accurately, too, but not in keeping with the original intention of the passage.

Biblical preaching, moreover, is not the result of culling a series of congenial texts from the Bible into a logical or systematic arrangement. It is a curious thing that the letter of Paul to the Romans has become the proof-text book for the differences between the Lutherans, Calvinists, and Wesleyans. How can this be? By the simple device of careful selection of texts and by interpreting the

whole according to the principle of selection. The truth is that likely all the central affirmations of each theological tradition can be found in the Book of Romans, but to put them into unresolved contradiction is to do violence to the intellectual competency of Paul—and no serious scholarship concurs in that. Some elements of the Christian faith are known only by way of proof texts, e.g., the Virgin Birth and the Resurrection; but systems of theology cannot be said to be Biblical by virtue only of a logically organized selection of Biblical texts taken out of their historical and contextual setting.

Biblical does not mean that any one word has precisely the same meaning from one book to another from Genesis to Revelation, or even in the scope of one book.¹ A variety of meanings and enriching of meaning and actual change of meanings are clearly observable throughout the Bible and even within the short scope of one book. Words are tools of thought and adjust themselves to a context serving the varied purpose of the author. The word "grace" in the New Testament is used in many senses. It would be a sign of real incompetence to arbitrarily impose one meaning on every example of the use of that word. When the principle "Scripture interprets Scripture" means either an artificially selective correlation of texts or a uniform interpretation of words or a surface meaning of passages, the interests of a Biblical theology are not served. Scripture often helps to clarify other obscure passages, but just as often a thorough study of the context is the primary need for both of them and must include the intention of the specific author.

¹Notice the contextual modification of the word "perfection" in Philippians 3:12-16.

Biblical preaching is not simply skimming over the surface of a book, making running comments on the words without regard to the meaning they had for the human problems to which they constituted an answer. Nor is it Biblical exegesis to reconstruct the historical *Sitz im Leben* and fail to relate the spiritual truth which the passage carries to contemporary and personal needs. Dramatic reconstruction of the original historical event is useful only when the underlying moral situation common to the contemporary audience is made clear.

Not all preaching which is graced by the name expository is Biblical preaching. Donald Miller, in his exceedingly valuable book, *The Way to Biblical Preaching*, establishes his thesis that all truly Biblical preaching is expository in that it is true to the sense of the passage and is itself an unfolding of Biblical truth. But dull, barren, wordy, wooden, stuffy comments on a passage can hardly be classified as Biblical. It is possible, and all too customary, to lose the view of the forest by rubbing one's nose on each tree trunk. Yes, this kind of preaching stays close to the words but never finds the underlying, life-giving, heart-changing, mind-enlightening sense of them. Words are essential to meaning, but they can assume an improper autonomy which obscures rather than interprets meaning.

One of the most subtle temptations in preaching, and the one least obviously dangerous but the most disastrous to Biblical preaching, is the tendency to read back into scriptural words all the accumulated theology which church controversy and scholarly thinking and human experience and cultural change have added to the meaning of words in the past two thousand years. Whenever the word

"saved" occurs in Scripture, for instance, we assume it to mean salvation in the theological sense. Then the analogy of the man who is "saved" though his works are burned up (I Corinthians 3) is made to teach eternal security, regardless of the fact that Paul was not talking about personal salvation here at all. In the same letter, the words "sanctified" (describing those to whom he wrote) and "carnal" are attributed to the same persons and occasions: endless theological problems. Actually, a problem can arise here only when these terms are lifted out of the context and defined apart from Paul's actual meaning and then imposed back into the Biblical text, and the text compelled to conform to the word's twentieth-century meaning.

Is it any wonder that distorted exegesis has torn theological brethren apart and made mockery of the term Biblical? Perhaps the author's sensitivity at this point has been unduly heightened by the charge of heresy for the proper return to the Scriptures itself to establish the original meaning of these terms. Such a procedure can hardly be called, in truth, "another gospel," which is anathema. It must be granted that real Biblical preaching, arising out of an honest, painstaking search for Biblical meaning, may sound like another gospel to those whose ears are tuned only to familiar, pat, comfortable phrases. But it is the divine genius of the Word of God that it can startle, shock, probe, enlighten, heal, goad, when it is allowed to speak for itself. Certainly the vast perspective of church thinking as recorded in its theology and massive commentaries dare not be ignored or disdained. No single insignificant individual has the scholarly or moral right to disclaim all dependence on and freedom from the heritage of Christian culture and pre-

sume that he can improve on or even duplicate in one short, limited lifetime the accumulated wisdom of his fathers. But he always has the right and—in the Protestant circles—the moral obligation to read for himself the Book which alone is the way to truth. The “great expounding books” which John Knox tells about in *The Integrity of Preaching* can “dull the fine taste” of the wine of the Word of God by diluting it with too much human reason.

It is the preacher's task to “preach the word.” This means that with the help of all the scholarship at his command he digs deeply into the inexhaustible riches of the Word and discovers for himself the dynamic of its spiritual message. Preaching, then, will be inspired and exciting and relevant. To change the figure of speech, too much reliance on dogmatic interpretation (which is human after all) may drain off by tragic short circuit the inherent “charge” of the passage and leave nothing but cold, dead, harsh, uninspired preaching. Handling the Word of God is much like working with a “live wire” (as J. B. Phillips suggests in his preface to *Letters to Young Churches*). In the best sense, we do not determine the laws of its manipulation. It does. None of us can put a fence around the Bible and say, “I know what it means, what it can only say and what it cannot say.” When we are the most complacent

about it, the most assured, it strikes us the hardest. Such is the unspent thrill of reading the Bible through the “innocent eye,” as Ruskin expressed it. All advances in the Christian Church have been born in a return to a fresh study of the Word of God. It can take care of itself—and men, too, both friend and foe.

One other distortion of Biblical preaching seems worthy of mention. Its peculiar application in holiness preaching makes it particularly dangerous to holiness doctrine, but it has a counterpart in other theological traditions as well. It is the tendency to interpret scripture in terms of personal experience; and consequently theological dogma, rather than being Biblically grounded, is but a reflection of generalized personal experience.

The author recently heard a prominent holiness preacher describe ministerial instability (that is, a chronic indecision regarding place of service, length of pastorate, and such like) as a sign of carnality. It would seem more true to fact to say that one of the signs of a carnal heart could be an unstable spiritual vision, but that instability as a trait could also have physical and psychological causes. It is important to put the horse on the right end of the cart. One would need to guard against the implication that stableness of purpose is a sign of sainthood. It may be, rather, an evidence of sheer self-seeking.

HAPPINESS

Wang-wei, a Chinese poet of two thousand years ago, wrote these lines which are still true today: “You ask me what is the supreme happiness here below? It is listening to the song of a little girl as she goes down the road after having asked me the way.”—NANCY CLEAVER in *“The Treasury of Family Fun”* (Fleming H. Revell Company).

SERMON WORKSHOP

Submitted by Nelson G. Mink

PUNGENT SAYINGS

A young preacher seeking holiness made this statement: “If the Bible doesn't teach it, it should—for I feel my need of it.”

“Would you bring out your ‘Blue Ribbon’ message for just one person? Jesus did.

“Don't leave your purses in the pews,” advised one minister. “Don't you know that here are some so simple in their faith that if they found your purse they would immediately take it as an answer to their prayer?”

“Satan tries to make us think that Bible persons were some kind of super-spiritual people, but Elijah was a man of ‘like passions as we are.’”

“Prayerlessness is the number one problem in the Christian world today.”

“You can usually tell how big a man is by what it takes to inflate him. Swelling is a sign of disease.”

THE SUNDAY SCHOOL SCORES AGAIN

1. Ninety-eight per cent of all Sunday school-trained boys and girls never get into serious trouble or crime. The vast majority of our criminals never attended Sunday school.

2. It has been estimated that more than 50 per cent of our Bible knowledge has been acquired through the Sunday school.

3. Eighty-five per cent of all Protestant church members were led to Christ and church membership because of the influence of Sunday school.

—National Sunday School Association

SENTENCE SERMONS

THE ROW about cancer and cigarette smoking goes on and on with but one apparent conclusion thus far: That mice shouldn't smoke.

A MAN is like a car . . . He needs overhauling if he starts knocking too much. “Unbelief is not just refusal to accept certain beliefs about God; it is the refusal to subordinate your life to anything above you, not even to God.”

—DR. CARL MICHAELSON

WORTH PONDERING

Who are the people that faithfully attend church?

1. Are they those with plenty of time? No! Usually they are busy people.

2. Are they those with plenty of money? No! Usually they struggle financially.

3. Are they those with plenty of talent? No. Usually they are very ordinary people.

Then why do they attend church?

1. Because they have learned the secret that time spent for God is really time saved.

2. That money given to God is really money invested with eternal interest payments.

3. That talent (however ordinary) used in Christian service is rewarded with an inner sense of security and well-being.

—BETHLEHEM, PA., *Midweek Herald*

SERMON STARTERS

Genesis 32:24-30

- I. "And Jacob was left alone" (sanctification is an individual matter).
- II. "And there wrestled a man with him" (sanctification is the work of God).
- III. "Until the breaking of the day" (sanctification is a crisis experience).
- IV. "I will not let thee go, except thou bless me" (sanctification must be sought).
- V. "What is thy name?" (Sanctification is conditional).
- VI. "And God blessed him there" (in sanctification God meets man at the point of his need).
- VII. "Thy name shall be called" (sanctification deals with man's major problem—sin).
- VIII. "And Esau ran to meet him" (sanctification has a beneficial influence on those around us).

—LEONARD J. DEAKINS
Selma, California

Psalms 101

- I. "I WILL SING" (v. 1).
- II. "I WILL BEHAVE MYSELF WISELY" (v. 2; see I Samuel 19:14).
- III. "I WILL WALK" (v. 2).
- IV. "I WILL SET NO WICKED THING BEFORE MINE EYES" (v. 3).
- V. "I WILL NOT KNOW A WICKED PERSON" (v. 4); see Psalms 119:63).

—LEONARD J. DEAKINS

The "Beholds" of Genesis

- I. "BEHOLD A LADDER" (Genesis 28:12).
- II. "BEHOLD THE ANGELS OF GOD" (Genesis 28:12).
- III. "BEHOLD, THE LORD" (Genesis 28:13).
- IV. "BEHOLD, I AM WITH THEE" (Genesis 28:15).
- V. "BEHOLD A WELL" (Genesis 29:2).

—LEONARD J. DEAKINS

The Four Questions of John

- I. PETER: "Master, where are You going?" (John 13:36).
- II. THOMAS: "Master, we do not know where You are going; how can we know the way?" (John 14:5).
- III. PHILIP: "Master, let us see the Father, and it will satisfy us" (John 14:8).
- IV. JUDAS: "Master, how does it happen that You are going to show yourself to us and not to the world?" (John 14:22).

—LEONARD J. DEAKINS

A Set Judgment

TEXT: Acts 17:31

- I. A DAY APPOINTED. "He hath appointed a day."
- II. A JUDGMENT SET. "He will judge the world."
- III. AN ASSURANCE GIVEN. "He hath given assurance unto all men."

—HENRY T. BEYER, JR.
Baton Rouge, La.

Lest I Forget

TEXT: Psalms 78:10

INTRODUCTION: Humanity is so prone to forget.

- I. GOD'S PAST AND PRESENT BLESSING (Israelites)
- II. GOD'S REMEDY FOR SINS
 - A. In the person of Jesus
 - B. By the process of suffering
 - C. For the purpose of making an atonement
 - D. Making provisions so that whosoever will may be saved.
- III. GOD'S FINAL REST FOR HIS PEOPLE
 - A. Blessed hope
 - B. Joyous bliss

CONCLUSION: Let us not forfeit our eternal life by failing to hold fast the beginning of our confidence steadfast unto the end. For we need faith or patience that, after we have done the will of God, we might receive the promise.

—HENRY T. BEYER, JR.

The Preacher's Magazine

PREACHING PROGRAM

A Dual Responsibility

SCRIPTURE: Hebrews 10:35-39; Hebrews 3:12-14

TEXT: Matthew 26:41

INTRODUCTION: The text reveals Jesus' concern for His disciples. He saw the folly of their negligence. He instructed them to watch and pray. These, my friends, are vital vitamins in a Christian's diet. He told them that to fail the advice would lead them into a state of indifference and slothfulness. Let's observe the teachings of the Saviour.

I. THE PREPAREDNESS OF THE SAINTS ("That no man deceive you.")

- A. Must be on guard (a soldier on guard).
- B. Must be sober; not drunk, insensible, uncouth, irrational, asleep (Matthew 21:34).
- C. Must be alert (watchman on the wall—Ezekiel 33:2).

II. THE PRAYERFULNESS OF THE SAVED ("Men ought always to pray.")

- A. Prayer is an essential element in the Christian life.
- B. It strengthens and builds strong resistance.
- C. It seasons the saints.
- D. Prayer keeps a keen edge on our Christian experience.

III. THE POWER OF THE SAVIOUR ("Pray without ceasing.")

- A. To fulfill God's commandments.
- B. To further the work of the Kingdom.
- C. To follow the leadings of the Spirit.
- D. To find God's will.

CONCLUSION: No place in the Bible can we find a greater concern than Jesus had for His disciples, and His own. He recognizes the danger that had encompassed them and would have easily defeated their purpose, and for this reason He advised them to watch and pray.

—HENRY T. BEYER, JR.

Jeremiah's Call

SCRIPTURE: Jeremiah 1

INTRODUCTION:

A. Historical data.

1. Jeremiah's prophecies date about 626-586 B.C.
 - a. Forty years of service as a prophet of God.
 - b. His ministry overlapped the ministries of Habbakuk and Zephaniah.
2. Jeremiah's ministry directed primarily to Judah.

B. In examining Jeremiah's call to service we will learn much of God's ways with those who answer His call.

I. GOD'S CALL (v. 5)

- A. God has a plan for every life. He clearly states His purposes for Jeremiah from before his conception.
- B. Man can thwart God's plans for his individual life by disobedience.
 1. This does not teach predestination.
 2. It does teach that in God's will there is a specific purpose for each life.

II. JEREMIAH'S RESPONSE (v. 6). "I am a child"

- A. Jeremiah felt his youth (about twenty years old at this time).
 1. In a time when age was so revered, a young man would ask the question, "Who will listen to me?"
 2. Young men today might feel it is presumptuous for them to preach and counsel their elders.
 3. But men today, as was Jeremiah, are called to preach or deliver, not their own messages, but God's.

B. God showed Jeremiah his duty (v. 7).

1. He must show simple obedience.
2. He must rely upon the God who has called him, and not himself.

C. God's promise (v. 8).

1. Jeremiah's assurance of victory was in the assurance of God's presence.
2. Our obedience to God brings the same promise to bear on our situation.

III. GOD PREPARES (v. 9), "... touched my mouth"

- A. Here is a symbolic act representing cleansing.
- B. Compare with Isaiah's experience in Isaiah 6.

1. Isaiah's account is more vivid.
2. Jeremiah, nevertheless, received a cleansing touch.

C. Carnality must be cleansed if one would serve God.

1. Exaltation of self, pride, and love of the world must be taken away.
2. A single motivating purpose is necessary to accomplish God's plan.

IV. GOD'S APPOINTMENT (v. 10)

A. God reveals to Jeremiah what his task will be.

1. It is mostly a ministry of judgment because of Judah's sinfulness. There are four destructive verbs used.
 - a. He is to root out.
 - b. He is to pull down.
 - c. He is to destroy.
 - d. He is to throw down.
2. Even in Jeremiah's ministry there is a presentation of hope. Two verbs are used.
 - a. He is to build.
 - b. He is to plant.

B. God often withholds details of our calling from us until after we have met His call with a positive response.

1. Jeremiah is to warn and foretell of a soon-coming judgment (vv. 11-12). (See commentary on Hebrew word for almond.)
2. Jeremiah is to tell the instrument of God's judgment (vv. 13-16).

CONCLUSION: (vv. 17-19)

- A. "Gird up thy loins" (prepare yourself for your calling).

B. Obey God (answer the calling).

C. If you are in the will of God you are immortal until your task is accomplished (v. 18).

D. You may have few friends in your task but you will always have One. This promise suffices our every need (v. 19).

—ROSS R. CRIBBS
Brantford, Ontario

Milepost for the Sanctified

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Hebrews 12:14-15).*

INTRODUCTION:

- A. The text indicates the need of diligence in holy living.
- B. Failure to take care of spiritual lives can result in defilement.
- C. There are mileposts to guide us in the paths of righteousness.

I. THE MILEPOST OF DISCIPLINE

- A. Sanctified life—spiritual nature has dominion over mental and physical natures. Need to keep this relationship.
 - I. Supporting scripture.
 1. Keep body under subjection (I Corinthians 9:27).
 2. "Abstain from all appearance of evil (I Thessalonians 5:22).
 3. Keep oneself "unspotted from the world" (James 1:27).

II. THE MILEPOST OF REFINEMENT

- A. The heating of metal enables skimming off impurities.
- B. Strengthening of faith by sore trials which may bring heaviness (I Peter 1:6, 7).
- C. Refining of nature by periods of suffering (I Peter 4:12-13; 5:10).
- D. Profit from the chastening rod (Hebrews 12:5-11).
- E. In all these experiences the sanctified child will not faint nor charge God foolishly.

III. THE MILEPOST OF CHRISTIAN NURTURE

- A. Read and study the Bible to get food for his soul.
- B. Prayer will be his vital spiritual breath.
- C. Cultivation of fellowship with God and His people.
- D. Services of worship and other means of grace.
- E. Active Christian service and witness.

IV. THE MILEPOST OF INFLUENCE

- A. "... an example of the believers in word, in conversation, in charity [love], in spirit, in faith, in purity" (I Timothy 4:12).
- B. Growth of the fruit of the Spirit (Galatians 5:22-23).

—ALLAN W. MILLER
Florence, Oregon

Life Is a Race

TEXT: ... *Let us run with patience the race that is set before us (Hebrews 12:1).*

INTRODUCTION: Get a good start; dig in as a sprinter; don't get off balance by too big a push with the first step.

I. LAY ASIDE EVERY WEIGHT.

- A. Evil associates
- B. Evil habits
- C. Worldliness

II. KEEP FIT.

- A. Proper diet and sleep
- B. Training rules—study and prayer

III. RUN WITH PATIENCE.

(Young people illustrate by acting out the story of the race between the hare and the tortoise.)

- A. The Christian race is no 100-yard dash.
- B. All finishers are winners—but only finishers.
- C. It is a marathon race.

CONCLUSION: Gil Dodd's prayer toward the end of a marathon race, "Lord, You pick them up; and I'll put them down."

—ROBERT A. RAPALJE
Patchogue, New York

Life Is a Fight

TEXT: *Put on the whole armour of God...* (Ephesians 6:11).

INTRODUCTION: Tell the story of David trying on Saul's armor. (Have a small boy stand on platform beside you. Place your coat on boy, showing how oversized it is. Make armor out of corrugated boxes and paint names of armor with water paint. Have teen-age boy stand on platform beside you and place armor on him—piece by piece.)

I. GIRDLE OF TRUTH. Youth needs stiffening against error.

II. BRESTPLATE OF RIGHTEOUSNESS. Covers vital organs. Righteousness is plain rightness or goodness.

III. SHOES OF PREPARATION OF THE GOSPEL OF PEACE. It gives one willingness to "go... tell."

IV. SHIELD OF FAITH. Most important to ward off fiery darts. Arrows set on fire both cut and burn!

V. HELMET OF SALVATION. (Made with paper bag plus cross, cut out of corrugated box).

VI. SWORD OF THE SPIRIT. (Pretend to hand boy real sword—then exchange for the Bible.)

CONCLUSION: Having done all, stand—don't run. "Resist the devil, and he will flee from you."

—ROBERT A. RAPALJE

Life Is a Journey

TEXT: *Seek ye first the kingdom of God...* (Matthew 6:33).

I. ATTITUDE OF THE BUM

Setting: A young person dressed as a bum enters side door, walks across the front and out the back. The pastor then exhorts against young people taking this attitude either now or in the future.

- A. No ambition
- B. No goals
- C. No accomplishments

II. ATTITUDE OF THE SPORT

Setting: A youth all loaded down with sports equipment marches across front, drops part of equipment in center.

A. Sports are good but not when overloaded.

B. Not "Eat, drink, and be merry" but "crucified with Christ."

III. ATTITUDE OF PREPAREDNESS

Setting: A youth all dressed up carrying luggage walks across front.

A. Prepared for the present

B. Prepared for the future.

C. Prepared for the hereafter

CONCLUSION: Plan on the costs of the journey, and your traveling companions.

—ROBERT A. RAPALJE

Life Is a School

TEXT: Study to shew thyself approved of God.

INTRODUCTION: Even if disliked—must face it.

I. ATTITUDE OF THE DUNCE (a disgrace)
(A young person enters side door with dunce cap on, walks across front, and stands in corner.)

A. Cutups have to be careful of their spirituality.

B. Life is too short to fool all the time.

II. ATTITUDE TOWARD DISCIPLINE

(Girl dressed as an old-fashioned schoolteacher, with a rod in one hand and paddle in the other, walks across front—dunce leaves corner and precedes teacher out the back.)

A. Necessity of willingness to accept discipline.

B. Results if not accepted.

III. ATTITUDES TOWARD HARD KNOCKS

(Boy all bandaged—legs, arms, head—walks across on crutches. When in center, slips again.)

A. "All things work together for good," we should learn from difficulties.

B. Sometimes hard knocks pile up (II Corinthians 10:13).

CONCLUSIONS: Are we passing in the school of life? Is 75 per cent passing with God or does He require 100 per cent?

—ROBERT H. RAPALJE

Life Is a Stage

TEXT: John 16:8

INTRODUCTION: The patience and persistence of the Holy Spirit

I. THE INNOCENCY OF BABYHOOD.

(Curtain opens with baby in high chair.)

A. "Of such is the kingdom of heaven."

B. Need for becoming children of God.

II. THE HOLY SPIRIT SPEAKS IN CHILDHOOD.

(Curtain opens and small boy walks across.)

A. God loves and speaks to children.

B. Perfect faith of the child.

III. THE HOLY SPIRIT SPEAKS TO THE YOUTH AGAIN.

(Curtain opens and a typical youth walks across.)

A. "Remember now thy Creator"

B. Youth of the Bible.

IV. THE HOLY SPIRIT RETURNS TO THE MIDDLE AGE.

(Curtain opens and a youth dressed as a middle-aged person walks across.)

A. Danger of settling down in work-world without Christ.

B. Evil of rearing children in non-Christian home.

V. OLD AGE IS OFTEN TOO LATE FOR THE HOLY SPIRIT TO SPEAK.

(Youth dressed as an old person walks across.)

A. Complacency of old age.

B. Wasted life.

C. Eleventh hour.

CONCLUSION: "Now is the accepted time."

—ROBERT A. RAPALJE

The Preacher's Magazine

Living in Today's World

SCRIPTURE: Titus 2:11-15

TEXT: . . . we should live soberly, righteously, and godly, in this present world (Titus 2:12).

INTRODUCTION:

A. Entire sanctification is God's provision by which His children may live in this present world.

B. We possess this treasure in "earthen vessels" (II Corinthians 4:7).

I. LIMITATIONS OF THE EXPERIENCE OF ENTIRE SANCTIFICATION

A. Still subject to temptation.

1. Temptation is not sin.

2. It is the solicitation or enticement to sin.

3. Jesus was tempted but sinless.

B. Entire sanctification does not remove the possibility of backsliding.

1. Possibilities of backsliding are greatly reduced.

2. Rare exception for one to backslide who has been genuinely sanctified.

C. Maturity does not result:

1. Life of holiness is continual development.

2. Walking continually in the light of God's love and mercy (I John 1:5-7).

3. The future holds much for the growing Christian.

II. SECRET OF LIVING

A. Sanctified child of God fully depends upon the Holy Spirit and His fullness within his heart to keep him pure and clean in this sinful world.

1. Consecration and faith bring one into relationship with Christ whereby one is entirely sanctified.

2. Only as this relationship is maintained can God's child live a life of holiness.

B. Should not be mainly concerned with one's own endeavors to keep himself pure.

1. Obedience in walking in the light.

2. Fellowship with God keeps one clean.

C. The Holy Spirit's place.

1. Very Life and Strength.

2. Guide and Comforter.

3. Assists in Christian living and service.

4. Power for active Christian work.

CONCLUSION: Therefore obey the Holy Spirit's guidance and leadership, utterly depending upon Him for success in living and serving in today's world.

—ALLAN W. MILLER

Holy Is Our God

SCRIPTURE: Leviticus 18:26; 19:4

TEXT: . . . I the Lord your God am holy (Leviticus 19:2).

I. ENCOUNTER WITH THE HOLINESS OF GOD

A. Moses at the burning bush (Exodus 3:5)

B. Moses and the children of Israel after the Red Sea crossing (Exodus 15:11)

C. Isaiah (chapter 6)

II. GOD'S COMMAND

A. I Peter 1:16

B. Connected with holy living (Titus 2:11-14)

III. PARTAKERS OF GOD'S HOLINESS

A. The divine nature (II Peter 1:4)

B. Through chastening (Hebrews 12:10)

—ALLAN W. MILLER

Truths of Pentecost

SCRIPTURE: Luke 24:45-53; Isaiah 44:3; John 14:26; II Timothy 2:20-22; Matthew 28:16-18

TEXT: Matthew 28:19, 20

- I. THE COMMAND IS, "GO."
 A. To all the world (Matthew 28: 19-20).
 B. To witness to salvation (Luke 24: 47).
- II. THE NEED IS "POWER."
 A. Some doubted (Matthew 28: 17).
 B. Jesus commanded us to go and teach repentance and remission of sins. This is the message.
 C. To carry the message to all the world, the need is power.
- III. THE PROMISE IS, "I AM WITH YOU."
 A. Promise of the Father (Luke 24: 49; cf. Isaiah 44: 3).
 B. In Power (Acts 1: 8).
 C. The actual receiving (Acts 2).

—ALLAN W. MILLER

The Best Robe

SCRIPTURE: Luke 15: 20-24

TEXT: *But the father said to his servants, Bring forth the best robe, and put it on him (Luke 15: 22).*

- I. THE BEST ROBE CONTRASTED WITH OTHER ROBES.
 A. The robe worn by the selfish (Luke 16: 19).
 B. The robe worn by the jealous politician—Herod (Acts 12: 21).
 C. The robe worn by a helpless king (Jonah 3: 6).
 D. Contrasting robes of Ahab and Jehoshaphat (I Kings 22: 10).
 E. The "filthy rags" worn by the sinful world.
- II. THE BEST ROBE IS WHITE. HOLINESS IN CHARACTER.
 A. SAINTLY ROBES, "white linen" (Revelation 19: 8).
 B. ROBES MADE WHITE IN THE BLOOD (Revelation 7: 14).
- III. THE BEST ROBE IS THE KIND GOD GIVES.
 A. It represents new character
 B. It represents new desires and ambitions.
 C. It represents new life, hopes.

—NELSON G. MINK

God's Ways Versus Man's Ways

TEXT: Proverbs 14: 11-12

INTRODUCTION: God's ways and man's ways have been exactly opposite since the fall of Adam and Eve. The only remedy is the blood of Jesus and the new birth.

- I. SIN IS THE RUIN OF MEN AND FAMILIES.
 A. Hope and household of sinner shall fall in storm (Matthew 7: 24-27).
 B. Sure judgment of God shall sweep it away.
- II. THEIR LIVES SEEM RIGHT TO THEMSELVES.
 A. Opinions and practices above pricks of conscience.
 B. Worldliness, sensuality, and flesh-pleasing look right to the spiritually dead.
 C. They are interested only in external performance and partial reformation.
 D. Try to convince self that all will be well at last.

- III. THEIR END SHALL BE FEARFUL.
 A. More painful as they remember the sure knowledge that they could have done better.
 B. Wages of sin are always spiritual death.
 C. Iniquity is certain ruin.
 D. Self-deceivers are self-destroyers.
- IV. RIGHTEOUSNESS IS STRENGTH OF MEN AND FAMILIES.
 A. God says the tabernacle of the upright shall flourish.
 B. They shall flourish in graces and comforts.
 C. They shall enjoy true riches and honors.

CONCLUSION: If our friends and neighbor seem to flourish in sin, remember God shall throw down the sinner and cause the upright to flourish.

—PAUL F. WANKEL
 Dupo, Illinois

The Preacher's Magazine

A Visitor in the Night

TEXT: John 3: 1-17

- I. DEDUCTIONS OF NICODEMUS
 A. Jesus was a Rabbi, or great Teacher (v. 2).
 B. Jesus came from God (v. 2).
 C. His ministry proved His connection with God (v. 2).
- II. DECLARATIONS TO NICODEMUS
 A. A man must be born again (v. 3).
 B. New birth is key to heaven (v. 5).
 C. Love moved God to provide new birth (v. 16).
- III. DIFFICULTIES OF NICODEMUS
 A. Failed to understand spiritual birth (v. 4).
 B. Failed to see Jesus as a Saviour of men (v. 2).
 C. Failed at this time to accept the teaching of Jesus (v. 9).
- CONCLUSIONS: John 19: 39 shows that Nicodemus learned to love Jesus.

—PAUL F. WANKEL

Worship

SCRIPTURE: John 12: 1-9

INTRODUCTION: Mary showed three thoughts of interest in her worship.

- I. REASON FOR HER WORSHIP
 A. Jesus had done something for her and for Lazarus.
 B. The presence of Jesus drew her to worship.
 C. This need of worship drew her to the feet of Jesus.
- II. METHOD OF HER WORSHIP
 A. She found something of value.
 B. She brought and presented it to Jesus.
 C. She finally gave of herself without reserve.
- III. BENEFITS OF HER WORSHIP
 A. It gave her a release of emotion.
 B. Worship let the world know of her relationship to Jesus.
 C. Jesus gave her His commendation.

CONCLUSION: Worship does not change God, but it does change us.

—PAUL F. WANKEL

There Are Such Things

SCRIPTURE: Romans 11: 1-5, Philippians 4: 8

INTRODUCTION: As with the prophet Elijah, and the people of St. Paul's day, the temptation often comes to Bible-believing, Holy Spirit-receiving Christians to believe that they are practically alone in their efforts to hold up a standard worthy of a great God. Encouragement to keep the standard high can be found in the Bible and in our environment, evil and imperfect though the environment may be. For those who may feel that there are no longer high standards or high ideals that are being held on to, tenaciously, by others, we may repeat, "There are such things." There are still such things as:

I. A LOVE THAT IS TRUE

—A. John 3: 16.

1. The first step in a true love is to recognize that God loves us.
2. This love cost both God and Christ something. True love costs.
3. God's love culminates in eternal life for us. It is unselfish.

B. John 15: 13-14.

1. Christ, the Son of God, loves us enough to die for us.
2. His love will prevail only for those who obey His commandments.

C. I John 4: 19.

1. Many people today love Him.
2. Our love arises out of His love. Love demands love.

II. A GOD THAT IS JUST AND TRUE

- A. Some are deceived. But no excuse for those who know the way.
- B. We shall receive an host (but sure) trial.
- C. Judgment entirely is dependent upon our lives here.

III. FORCES AROUND US WHICH ARE NOBLE.

- A. A pure word.
1. Our Bible is God-inspired; it is up to the critics to prove otherwise.
 2. The results of reading its pages prove it God-inspired.
 3. Changed lives prove it God-inspired.
 4. Your own experience proves it God-inspired.
 5. It is for your perfection, sanctification and growth.

- B. Lovely thoughts and deeds.
1. The lost art of meditation. I think a great deal about what I read in the Bible.
 2. Helpful writings in books and periodicals.

- C. Christ is our Leader, Saviour, and Master of good report (Isaiah 9:6).

1. He is recognized by His enemies.
2. His friends cannot find words to express their love and devotion.
3. We serve One to whom every knee shall some day bow.

CONCLUSION:

- A. There is a cause for praise.
1. There are virtuous men and women not only in the Old and New Testament but also in our day.
 2. Many who have not compromised with worldliness.
- B. We do not stand alone. The next time your faith slips a little low or you are discouraged, think on these things and remember—there are still such things as these in the world today.

—AUDRY MILLER
Killbuck, Ohio

Christian Security

SCRIPTURE: John 10:22-39

INTRODUCTION:

- A. Feast of Dedication—held in commemoration of the purifying of the Temple after its defilement by Antiochus Epiphanes in

162 B.C. (v. 22).

- B. The shadows of the Cross are falling on Jesus.

I. CONDITIONS

- A. Hear (v. 27).
B. Believe in (v. 26).
1. Unbelief characterizes those who are not sheep.
 2. Do not have the disposition of those who come unto Christ to be instructed and saved.
- C. Follows (v. 27).
D. Obey (v. 27).
1. Lack of responsibility.
 2. Lack of obedience.
- E. What confidence can I have that meeting these conditions will bring security?

II. THE SOURCE

- A. My Father.
1. Almighty God (Deuteronomy 33:27).
 2. Greater than all (John 10:29).
- B. Shall never perish.
- C. No one can pluck a child of God out of God's hand.
1. Final perseverance implies final faithfulness.
 2. There is no unconditional security, but there is a security that exceeds such a supposed security that results when God's children place their trust and confidence in the power of God (cf. David's trust, II Samuel 22:1-3).
 3. Paul (Romans 8:38).

III. EVIDENCES

- A. No evidence of security when one who claims to be a child of God yet lives in sin.
- B. Christ's claims and works were consistent with each other.
- C. Jesus set aside by the Father to be sent into the world.

CONCLUSION: There is a security for Christians which is founded in the power of God. But one must keep himself where the power of God is effective in his life.

—ALLAN W. MILLER

The Preacher's Magazine

BOOK BRIEFS

Book Club Selection for November

STEWARDSHIP SERMONS

Charles M. Crowe (Abingdon, \$2.50)

It would be agreed that a book of stewardship sermons decidedly deserves a place in the Nazarene Ministers' Book Club. Yet looking back across the past quadrennium, one has not presented itself with such outstanding merit that it would demand a place. But now one has appeared on the horizon and by sheer merit warrants a place in that select list of books that earns their way into the Nazarene Ministers' Book Club.

In the first place, this is a discussion of stewardship on a broad level. Not only is money and talent involved but all of life beside. In fact, only the last segment of the book is devoted to the stewardship of possessions.

The author is well known to the members of our Ministers' Book Club, for you who have belonged for some time will recall his superior book entitled *Getting Help From the Bible* which was the selection for July, 1957. The high quality of illustrations that was noted in that book is continued in *Stewardship Sermons*. The author's ability at illustrations is sheer magnificence. These windows are properly placed; the light does not shine too brightly and the material to be illuminated bears the full scrutiny of illumination.

So you will read with joy and profit *Stewardship Sermons*. It will provide you both meat and drink for the stewardship emphasis in February of 1961 and for many other seasons beside.

It will be noted that in two places the author suggests that if giving a total tithe to the church seems a difficult situation that a half a tithe might pass. We would immediately disavow this, for with us the minimum of giving is the whole tithe and the place is the storehouse. Just remember this author is writing to a vast reading audience, many of whom have not yet begun to make a decent start of tithing, even at any level.

Therefore, read it, mark it, let it simmer into your thinking, and I venture you will be glad that your Book Editor chose this book as a Book Club selection.

THE RUDDER AND THE ROCK

Charles W. Conn (Pathway Press, \$2.50)

Charles W. Conn deserves to be introduced. As a minister in the Church of God, Cleveland, Tennessee, he has made an honored place as a writer, both accurate and appealing. In *Like a Mighty Army* he became a brilliant historian in setting out the story of the Church of God—its victories and defeats—one of the best jobs of church history writing to show up in a long time.

Now he presents a book of thirty-eight devotionals. These are designed as moral rudders to help the voyager on life's turbulent sea to avoid the rocks.

Each is warmed by the lifeblood of case studies—all are evangelical. Sermons are here only suggested.

VELVET is the fashion I guess. Two books have recently come with velvet woven into the title.

BEGGARS IN VELVET

Carlisle Marney (Abingdon, \$2.00)

In this case the title of the book is the title of one of thirty-six brief discussions. *Beggars in Velvet* is, of itself, a penetrating study of self-induced pauperism—a blight of our day.

The vignettes of spiritual philosophy are just that: Not Biblical nor theological, but exposes of foibles and pitfalls of religious life. Each is pertinent, incisive; some are devastating. Listen to the titling samples: "Stir-crazy," "A Two-cent Deal," "The Pressure Cooker."

The book is well organized into three sections: "The Life We Lead," "The Way We Do," "The Hope We Have."

Marney, you met in *Faith in Conflict* and also *Dangerous Fathers, Problem Mothers, and Terrible Teens*. He is adept with his pen and knows how to wring from words their full quota of meaning.

The other Velvet book—

CROSS WITHOUT VELVET

Geoffrey C. Bingham (Moody, \$2.00)

This book builds the velvet theme into its entire discussion. The subtitle helps us pinpoint the author's emphasis—"Studies in Discipleship." Taking the words of Samuel Rutherford ("My Lord hath no velvet cross") as his springboard, Author Bingham sets out to reconstruct discipleship in its true colors.

"We have drained the word 'disciple' of much of its original meaning." This forthright feeling is amplified by a study of discipleship in the New Testament, in the Early Church; a long, frank look at the tests and cost of discipleship. The author's relating of discipleship and the Holy Spirit is indeed wholesome.

A worthwhile, spiritually stimulating volume. We wish, however, that the author had remembered that windows are essential lest a home become a cell. It lacks illustrative sparkle.

IMPORTANT ANNOUNCEMENT

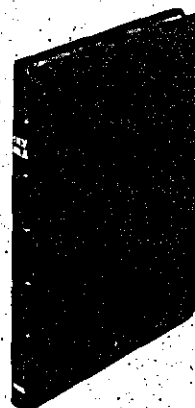
As of January 1, 1961, the Nazarene Ministers' Book Club changes its policy of operation as follows:

1. Every Nazarene pastor will belong automatically.
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30 ¶ And when Zebul the ruler of the city heard the words of Gā'al the son of Ebed, his anger was kindled.

31 And he sent messengers unto A-bim'ē-lēch privily, saying, Be-

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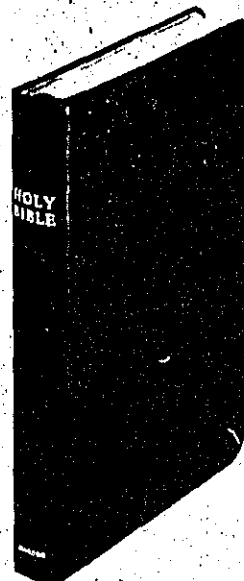
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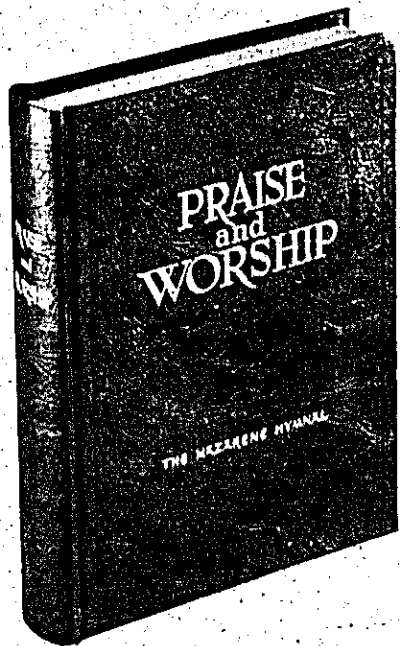
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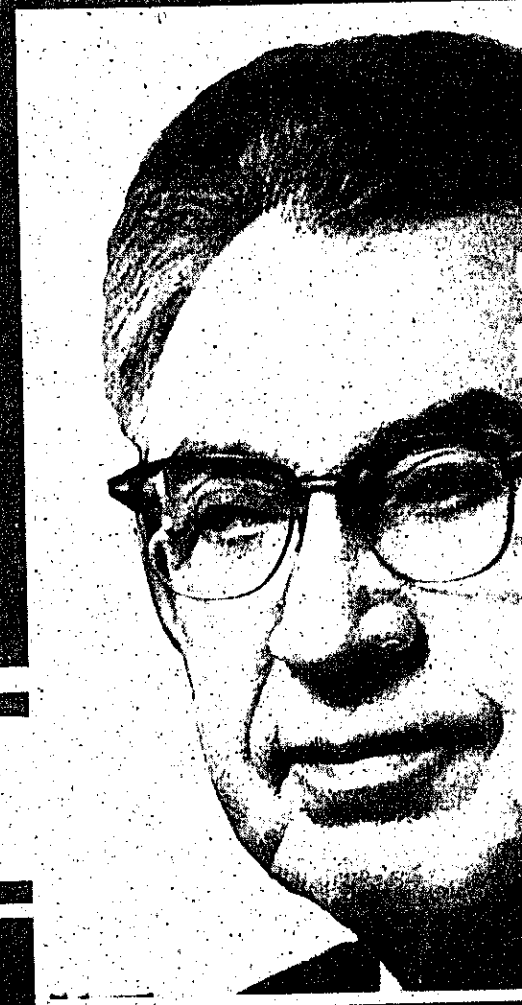
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LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers

Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

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GUEST EDITORIAL

Your Calling, Brethren

By Brian L. Farmer*

BRETHREN, I call your attention to two extreme attitudes of the man in the street towards the Christian ministry. One said to me: "You ministers have an easy time." Just yesterday, however, another man told me that he did not think we ministers had a very good life. "It must be just an existence," he said.

Neither notion is true. We certainly do not have an easy time, but by God's grace we enjoy a most satisfying and truly rewarding life. Contend that last statement if you must. During doses of discouragement I have contended it too!

But consider your calling, brethren. There is privilege, for instance, in ministering Christ in a human crisis.

In times of deep distress people silently yearn for God, and it is the prerogative of the Christian minister to point out the way to Him.

I returned home from a preaching appointment late one evening just before Christmas to be told by my wife that a call had come asking me to go to the hospital to see a woman who was dangerously ill. I was tired, so before setting out, I decided to telephone the hospital, feeling sure that our informant had exaggerated about the woman's condition and that it would be all right for me to see her the next day. The hospital sister, however, said that the patient was extremely ill and that I ought to make the journey right

away. I did. She died a little while after Christmas. I can never forget the look of gratitude on that woman's face—twenty-nine years old—as we read from Luke, chapter two, on Christmas Eve.

Sometimes we minister silently just by our being present at a time of crisis, as when a young man received momentary strength to take the shock of his father's sudden death simply by leaning on my shoulder. Then there was the occasion I stood with tear-filled eyes beside a young couple as we looked with sorrowing hearts upon the tiny form of their baby girl in a white coffin. Dedicated one day, sick the next, and in a few days lifeless. I read: "Suffer little children to come unto me . . . for of such is the kingdom of heaven." What could one say? What else needed to be said? The Lord had given and the Lord had taken away, and the young man and his wife did so appreciate someone to assure them of that truth.

Following morning service a few Sundays ago, I was asked to visit a young mother whose husband had been killed on his way to work the previous evening. He had been run down by a drunken driver. This was tragedy worsened by obvious sin. I tried to speak words of comfort, but the awfulness of sin showed up in its true colors that day.

*Pastor, Glasgow, Scotland.

A crisis of a different kind, involving death, came my way the other day. A man who loves children and works for the relief of disabled ones had the misfortune of being involved in an automobile accident when a young lad was fatally injured. He needed prayer and sympathy. He was broken.

But, happily, we need not forget the more pleasant crises of human gladness. Recall the times you have seen despair pass from a penitent's face like the passing shadow of a

cloud as by faith he became a child of God. Or can you envisage again the glow of confidence on a young man's countenance as he realizes that besetting and inbred sin can be defeated and will be defeated in his life? In the ministry we are invited to share the most sacred moments in the lives of people because we represent their God!

In days of discouragement consider your calling, brethren.

Meditate upon it.

"Stand in awe, and sin not."

FROM the EDITOR

XIV. The Elements of Public Worship

IT IS NOT possible for us long to discuss the pros and cons of public worship without coming face to face with the practical problems of how we can correct the weaknesses which develop in worship and bring about the kind of worship that we envision. That is, we must do more than talk in vague and general terms; we must come to grips with the specifics of a given service until we can actually bring about the changes that we feel are necessary.

Hence we must take a look at the elements of the worship service, or the "ingredients" as some might call them. Here are the small "parts" of the service which when fitted together make up the whole. And it is only as we study these parts and make each of them all that it can be that we can really affect the total service. This month we want to list these elements of worship in a sur-

vey fashion. Then later we shall take each of them separately to see how they can be best used in a given service. The order in which these are presented does not indicate their order of importance. Rather we shall look at them in a rather arbitrary way, realizing that in any given service one might take precedence over another but realizing that all are important.

1. Let us begin with *music*. Here indeed is a very important part of worship. Many of our services begin with music and many of them close with music. From the earliest times of Christian and pre-Christian worship, music has held an important role. By this medium the human heart can in a unique way express its love to God.

Congregational singing is a vital part of the total music program. Here the people of God, in a united voice,

express their worship, their confession, their dedication, and countless other of the moods which arise out of true worship to God. As every person who has ever directed worship knows, the strength of the congregational singing sets the tempo of the entire service. The minister depends heavily upon this phase of the service to set the mood, direct the minds, and bring to decision.

"Special" music also has a part in nearly every service. With most of us, this type of music is really an outgrowth of the congregational singing. For we do not lean upon the vested choir to chant our religious expressions or highly trained, salaried choirs to sing anthems with musical precision. Ours is rather the selecting of certain of our group who have talents (more or less) as musicians to express for all of us the testimonies of our hearts.

So far as instrumental music is concerned, the organ or piano prelude or offertory plays the largest role with most of us. And yet, while often thought of as a secondary role, these instruments can do much to set the mood of worship. In some cases a church orchestra or individual instrumentalists are used effectively. These should all be dedicated to the principle that the total effect in the worship service is more important than the particular rendition of an instrumental number.

The invitation song fills a particular place in our services. While of a "congregational" nature in that usually the total group sings, still it is of a special type. Here is a point at which our music must be studied carefully. Here is music dedicated to one of the highest aspects of religion—calling men to make a decision for Christ. Many of our invitations fail because our invitation song fails.

There are other aspects of music which we shall call to attention later. Suffice it to say here that we must not fail our music or our music will fail us.

2. Let us step next to *prayer*. We could hardly think of worship without prayer. This is important in every service in which the people of God come together. And yet, too often it is thought of as a form, as time filler, as merely a part of the service "that is expected of us." Hence we can well afford the time to look at it in more detail.

The invocation is usually the beginning of the service. Here we call our people to worship and acknowledge that this is a holy service of worship. There are many ways that the invocation can be made useful to the total service. It is far more than an "attention getter."

Of course our minds center on the pastoral (or principal) prayer. In the morning service this is usually reserved by the pastor; in other services we encourage our laymen to participate in this prayer. Many pastors have fulfilled a significant part of their total ministry through their pastoral prayers. Here, in perhaps a more real way than any other, the Protestant minister moves into the role of a priest. Here he lifts the needs of his people before the throne of God.

The offertory prayer, benediction, prayer for special needs, services of prayer—these all should come in for consideration. They all have a part in the total service.

3. The place of the *scripture*. Without doubt one of the greatest contributions made to worship by the Reformation was the large place given to the Word of God in the services. In the Early Church this phase of worship was confined to the reading of passages from the Old Testament when they were available and the

reading of the "letters" from the early Christian leaders.

The Catholic church gives much place to the liturgies which originated in Rome. This was a particular point of issue on the eve of the Reformation. The Protestant movement wanted rather to give a large place to the Word of God. And we today must not lose this emphasis. There is no notion of men that should take precedence over the Bible. We need to give attention to the reading of the Word.

There is much value in the "responsive readings" either from the back of the hymnal or from selected portions relevant to the theme of the day which might be printed in the bulletin. Or in some cases responsive reading directly from the Bible is possible. This reading of the Word does much to bring into a given service the historic Church of all ages. This gives permanency and continuity to the Church.

Much could be said also about the reading of the scripture by the minister. In all too many cases this is thought of as being simply a "springboard" for the sermon, with little thought given to it outside of its relationship to what "we" are going to say. But, indeed, oftentimes the most significant thing that is said in a worship service is that which issues from the Word of God. We need to learn the art of reading the scripture—meaningfully, carefully, expressively.

4. Let us look at the offering. "Worship with tithes and offerings" is a phrase frequently appearing on orders of worship and yet its true place in the service goes deeper than is commonly thought. This should be more than the "secular" and "mundane" part of the service. It should be more than an attempt to provide income for the needs of the church.

The offering should be thought of

as a significant part of Old Testament worship. Without the gift, the sacrifice, the individual was really not worshiping. So it must be thought of today. Here is the opportunity for the worshiper to give of himself, to make tangible his love for God. We must lift this part of the service until our people feel this aspect of the giving of gifts. This should be more than a "collection" that is a necessary evil of the service. It should be, and can be, a vital expression of worship.

5. And then the announcements! With some who discuss worship these days there is no place in the average service for such a "nonspiritual" element as the welcome of visitors and the announcements of the meetings of the church. However we should be careful lest we too quickly accept this interpretation.

To be true, all of us have seen abuses of this element of the service. All of us have suffered through long, drawn-out announcements which were wholly unnecessary. But we should not allow the extreme situation to dictate our conduct of the service. We hold that the weekday activities of the church are a part of the work of the kingdom of God too. We believe that it is religious for our young people to have a meeting; it is religious for the Sunday school teachers and officers to meet to plan.

We must not lose sight of the fact that Kingdom business, whatever its nature, can well be called to the attention of our people even in a worship service. This serves to tie worship to service, to relate the subjective aspects of religion to the objective aspects of outreach. Hence the announcements can actually contribute to a given service if handled rightly and if they are built into the total service intelligently.

6. And then, of course, there is the sermon. More has been said at this

point than at any other. The average minister has thought fairly carefully about the place of the sermon in the service. And yet in many cases he has not thought of this in the light of its relationship to the entire service of worship.

In a very unique manner, and we do not fully know how unique, God has placed the preaching of His Word at the heart of the service of worship. Here is scriptural exposition; here is practical guidance; here is the evangelistic invitation. And yet this does not and cannot stand alone without

a tie with the other phases of the service. The success of the total service will enhance the significance of the message. In turn, the relevance of the message will make the experience of worship more meaningful to the people.

The next few months we shall be looking at each of these elements of worship in more detail so that we might discover some ways that each of them can be made to fit into the whole service to make each one the kind of service it ought to be.

(To be continued)

The Preaching of U. E. Harding

By James McGraw*

ST. AUGUSTINE once pointed out that a preacher's listeners "must be persuaded not that they may know what should be done, but to do what they already know they should do." Many a speaker has forgotten this good advice as he has spent his time and energy in achieving the lesser goal of instructing his listeners, while missing completely the worthier goal of moving them toward a desired course of action.

An excellent example of a preacher who wasted little of his time in attempting to tell his listeners what they already knew, but instead used it in stirring them to act on it, was U. E. Harding. Known to thousands as an evangelist, pastor, and executive administrator, he was best known as a preacher of the Word whose ministry moved people. To hear U. E. Harding preach was to come away from a church service stirred in one's emo-

tions, blessed and inspired in one's spirit, and moved to go deeper and farther with Christ in the things of God.

Born the next to the youngest son in a family of eight children, U. E. Harding's earliest days were spent in the log cabin of his birth in Martin County near Shoals, Indiana, not far from the Kentucky border. From his birth on May 16, 1883, until his death May 8, 1958, his life left its mark on those who knew him and heard him preach.

All this may sound "ordinary" enough to the casual observer, but one fact makes it something out of the ordinary. That fact is that U. E. Harding lost his eyesight when he was in the third grade, and this was before modern progress made possible for the sightless to have the benefits they may receive today. His outstanding success as a preacher came in spite of his limited eyesight, limited

*Professor, Nazarene Theological Seminary.

educational opportunities, and all the other limitations which would accompany such conditions.

Undaunted by the tragedy of almost total blindness brought upon him when his mother attempted a home cure advertised as good for "snake bites, dandruff, and weak eyes," which actually burned his eyes until he lost what little vision he did have, Earl Harding did not lose his zest for living. Nor did he ever become bitter about this tragic blunder which cost him so dearly. He knew his mother was doing what she thought was best for him, and he questioned neither her love nor God's wisdom, in allowing this to happen. Instead he determined to do the very best he could with what he had.

Converted at nineteen, he began preaching later that same year. What meager formal education he received came soon afterwards when he enrolled in God's Bible School, with the help of those who spent time reading to him. He never used Braille.

His first pastorate was a Free Methodist church in Evansville, Indiana, which he organized and founded. He cast his lot with the Church of the Nazarene in 1911, mainly because of his deep conviction that music was needed in the church services. He later organized churches in Evansville and Indianapolis, and was appointed superintendent of the Indiana District. During his career he organized fifty-five churches in the state of Indiana!

His preaching ministry included a term of service as executive secretary of the Board of Home Missions, pastorates in Walla Walla, Washington; Berkeley, California; and College Church in Pasadena. He followed Rev. C. E. Cornell at the latter post, which was the largest church in the denomination at that time.

During his later years of ministry

he spent much time in evangelistic work—which was really his first love all the time—and pastored churches in Santa Ana and Pasadena, California; in Portland, Oregon; and Nampa, Idaho.

U. E. Harding gained nationwide attention when the cornea of the eyes of Miss Margaret Carr were transplanted, after her death, to his own eyes, giving him about 20 per cent normal vision in one eye. For seventeen years he had searched for someone who would consent to the use of his eyes after death so that this delicate operation could be performed and he might see. On one occasion a prisoner condemned to death consented. Harding's hopes were built up, only to die again on the eve of the execution after he had already gone to the hospital to be prepared for the surgery, when he learned the prisoner's wife had refused to give her consent. But Miss Carr, who had used her eyesight for more than eighty years, learned of his need through the wife of Rev. A. O. Hendricks of Berkeley, and requested that her corneas be used to restore sight to the eyes of Mr. Harding. It was a joyful and thankful Nazarene preacher who saw his vision gradually clear even partially as a result of this revolutionary technique, which since then has been used successfully in restoring sight to thousands.

One of the most interesting aspects of U. E. Harding's preaching is the method he used in preparing his sermons. With extremely poor vision—such that he could "bang away" on the typewriter keys but could not read what he had written there—how would he be able to study and perform the other necessary preparation in the development of his sermons?

The answer came in the love and patience of his wife and other members of his family, and a faithful sec-

retary. These "became his eyes for him," as Robert Harding, his son, described it. They read to him from the Bible, from the commentaries, from periodicals, from such other books and materials as he needed in preparation. He typed out his notes based on what he had heard them read, and what his prodigious memory could recall from his rich background of learning and experience. Then he had Mrs. Harding read his notes back to him until he had his message well in mind. He meditated upon it then until he was ready for the pulpit, and preached from the "photograph" of his sermon notes in his brain.

This method of preparation lent itself to the memorization of scripture, which U. E. Harding used extensively in his preaching and which provided an authority and power to his words which would not have been possible otherwise. It did something else which made his preaching effective; it lent itself to the memorization of hymns, which he quoted often in making his sermons poetic and beautiful. He had the soul of a poet. He loved the hymns; he loved poetry, and not only quoted it often, but composed it frequently.

Also significant in his preaching was his descriptive language. He used illustrations freely and skillfully. Many of them were from his own rich experiences and eventful life. Most important of all, he had the ability to "tell a story" in such a way as to make it live and sparkle. He had a vivid imagination, and he knew how to utilize it in making Bible characters real and events seem close at hand. For example, with his characteristic wit coupled with his unique powers of description, he spoke of Elijah praying for rain, seeing a cloud the size of an umbrella, and sending word that there was going to be rain. "He sent a report to the *Herald of*

Holiness," quipped Harding, "Great revival on Mount Carmel; thousands saved; two joined the church; closed in a blaze of glory!"

He described Elijah fleeing to the wilderness, stopping to ask a native for directions. The native began his reply, "Well, if you want the smooth way, go right here, but it is five miles further . . ." But Elijah interrupted, "I'm not looking for the smoothest way. I'm looking for the quickest and shortest road!" And the native answered, "Then go this way; turn here across the brook, and up that mountain. You can't miss it!"

The reader can see how such details filled in by an imaginative preacher, who is careful all the while to stay with the known facts of the story, can make the story seem much more real and close at hand than the simple repetition of the same words which have been used so many times in telling the same event.

Spurgeon and Beecher gained much of their preaching power through their ability to use the commonplace and interpret it skillfully. Lincoln was perhaps best known for this ability insofar as his public speaking was concerned. U. E. Harding must be considered as in a class by himself when it comes to this method. Yet Harding's imagination, and his descriptive powers in the relating of an illustration, did not do what would be done if many preachers were to try to imitate him in this method. It did not result in calling attention away from the thought and focusing it only upon the illustration. This, as everyone knows, is not the desired aim in using such material. John Henry Jowett writes concerning this: "I have seen illustrations that were like pretty drawing-room lamps, calling attention to themselves. A real preacher's illustrations are like street lamps, scarcely noticed, but throwing

floods of light upon the road." U. E. Harding's illustrations were neither like ornamental decorations nor drab, commonplace street lights—they flooded the way with light, yet they attracted the delight and attention of those who passed by.

Harding's voice was low and resonant. It carried well, although it was not as loud or strong as many preachers'. He spoke with varied inflections, not too much volume, and with a great deal of feeling.

He stood at the side of the pulpit much of the time, after a few minutes of his sermon, gesturing moderately. One of his favorite gestures was the bringing of one hand down upon the other fist. Often he pointed his index finger, not toward his listeners, but toward heaven or the horizon. The open palm was a frequent gesture. His hands were delicate, and his gestures were never extreme. He could not see well enough to read his Bible, but he held it in his hand often when he preached, for he recognized its power and authority and wanted his audience to see it.

U. E. Harding preached mostly

topical sermons. He liked the sound of words, and he often used alliteration, as is seen in some of his sermon titles such as "From Prison to Palace," "Facts About Fools," "Help from the Hills," and the like.

Perhaps the most significant quality of all in the preaching of U. E. Harding was the unction of the Spirit upon his ministry. This he realized was necessary. This he always sought earnestly, and this he had.

One of the many books and pamphlets he wrote was one entitled *A New Grip on God*. In it he decries selfish ambition, unholy aspirations, secular preoccupations, spiritual indifference. He speaks of his own experience when he cries out, "Oh, for a new grip on God!" Those who heard U. E. Harding preach would say that he preached like a man who had a firm "grip on God." For after hearing him his listeners went away from church feeling as if they had been drawn toward a deeper devotion to Christ, a warmer love for others, a keener sense of values, a clearer perspective of truth, and above all, a "new grip on God."

An Impressive Tribute to Lincoln

In his estimate of President Lincoln, John Nicolay, the historian, paid him this stately tribute: "He was not a man—he was a mountain. Abraham Lincoln conquered the rebellion; liberated the slaves; disarmed all criticism by shouldering all faults; held the people to their great task; made the strongest arguments for peace and the best defence of war; wore honour without pride, wielded power without oppression; died a martyr, and was wept by the civilized world."

The Place of Confession in Christian Experience*

I. A Study of the Scripture

By Eric Jordan*

THERE IS general awareness of the place of confession in becoming a Christian. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Proverbs 28:13 says, "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."

Moreover, recognition is given to the necessity of confessing to others our new relationship to Christ. "With the heart man believeth unto righteousness," Paul states in Romans 10:10; "and with the mouth confession is made unto salvation." Jesus said in Matthew 10:32-33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Confession, then, is not an *idea* that is foreign to Christian experience.

But what is the place of confession within, or as a part of, Christian experience? Psychologists tell us that confession has therapeutic value. Repression of guilt gives rise to anxiety and frustration. Since psychology is really nothing but "the science of human behavior," could it be that we as Christians are bypassing a natural and necessary means for more radiant Christian living? Is the evident weakness of Christian character due in part at least to the fact we have not used confession as a means of growth?

*Northwest Nazarene College, Nampa, Idaho.
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Interest in this subject was aroused during some research done in Wesley and Methodism. After reading Wesley's religious writings and analyzing the place of the society in the growth of the movement, there appeared this growing conviction, that the secret of the success of Methodism lay in Wesley's use of the society. In examining the nature of the society, particularly the band meetings, it was discovered that the place of confession loomed large. There is evidence that what Wesley urged upon others he practiced himself.

Such an introduction, of course, raises many questions. Let a confession be made right now. This paper does not have all the answers. Let it be stated clearly, too: This is not a *dogmatic* thesis: Interest in this area is still *explorative*, or *investigative*.

The method of approach will be twofold. First, an endeavor will be made to indicate the scripturalness of such a teaching. If there is no foundation for it in Scripture, then we had best let the study alone. Secondly, there will be presented a portion of some studies made in Wesley which relates directly to this matter.

There is perhaps only one passage of scripture upon which the confession in Christian experience can be built directly. That scripture is James 5:16; "Confess your faults one to another, and pray for one another, that ye may be healed." While it might appear that one scripture is too shaky

a foundation upon which to base such an important practice, let us see that this idea is inherent in many other passages. Let us look at some of the more important of these.

Upon closely examining this verse, it is seen that there are *two* very definite commands—or at the minimum, suggestions—if we obtain the result. That result is, of course, "healing." This is obviously a spiritual healing, as much mental and spiritual as the healing of verses 14 and 15 is physical. *The New Bible Commentary* ties all of these verses together with this statement—"When the elders anointed the sick man with oil, he would probably be encouraged to confess his faults in prayer to God that they might be sure of the patient's penitence, or, perhaps, so that they might have some explanation of the causes leading to the malady. Or, James may be referring to sins which may have injured both parties and not to sins which have no bearing on the life of another. Confession would then be the means of seeking mutual forgiveness in the spirit of the Lord's command in Matthew 5:23, 24." *The Cambridge Bible* says, "The writer urges the habit of mutual prayer and intercession, that when sickness comes there may be a quicker work of healing in the absence of spiritual impediments to the exercise of supernatural powers working through natural media." Good exegesis demands that we do not lift a text out of its context to make it teach something not intended. The least we can say here is that if we believe in and teach divine healing for the body we must go on to accept the place of confession as a part of the spiritual healing which may be involved.

The first command is that we are to confess. That raises two questions: What are we to confess? and, To whom?

Believing the "to whom" will throw some light upon the "what," the beginning will be made at the former. We are told to confess to one another. Now this may be interpreted in several ways, each correct according to other scriptures.

It might mean, as was suggested in *The New Bible Commentary*, confession to those who were doing the anointing. This is in the plural—"elders." Hence it rules out auricular confession as practiced by the Catholics to the priest. If this is the interpretation, the confession is within a small group.

Again, this passage might be interpreted to mean "to one another" in a singular sense, that is, one person confessing to another (one) person. Matthew 18:15-33 would support this interpretation, although it sounds like confession in reverse. Jesus said, "If thy brother trespass against thee" (the original word here is *hamartano*, "to err, to miss the mark") "go and tell him his fault" (*elegcho*, "to convict") "between thee and him alone: if he shall hear thee, thou hast gained thy brother." The inference is that the brother, hearing his fault outlined, confesses it, and by so doing the one drawing his attention to his "missing the mark" has "gained" or saved him. It ought to be stressed that in this passage, as in Luke 17:1-4, one's attitude toward anyone who misses the mark in his relationship to him must be that of genuine forgiveness.

There is such a thing then as person-to-person confession.¹ Matthew 5:23-24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first

¹Compare Wesley's treatment of one W. G., "a member of our society." It took two meetings to get the differences threshed out. *Works* (1829), III, 349.

be reconciled to thy brother, and then come and offer thy gift." It seems that Matthew 7:3 is appropriate here: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The best way to get a confession out of your fellow Christian is to begin by confessing your own shortcomings, according to Jesus.

Inherent in Matthew 18:15-33 is also the idea of confessing within the group. Jesus said, "If your brother doesn't receive you personally, take two or three with you. Then, if he won't receive them and you, take it to the church." One can see how confession within the group, small or large, is possible here, if the brother rebuked sees fit to let it go that far. Now the confessions implied in the passages just given are of an ethical nature. They represent a "missing the mark" in our interpersonal relationships. This is "the what" in the aspects of confession thus far.

There is one more area with which we must do business if we are to be scriptural. The "what" we are to confess in James 5:16 is *paraptoma*—"a falling aside, a defect." It is used only here and in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." It is that last word which gives some insight into these two verses. Temptation is the lot of all Christians. While we do not need to succumb in different areas of our Christian living, sometimes we do. We do not all

yield at the same point. One may be tempted at the point of prayer, and because he failed to pray as he ought, he spoke more sharply than he ought to someone. One can see how easy it is "to fall aside," to have a "defect." It is entirely possible for a sanctified person to make an error in judgment that results in a wrong attitude and a wrong relationship. John Wesley said that a thousand infirmities were quite consistent with perfect love. As long as people are human and subject to the onslaughts of Satan, they are quite apt "to fall aside" from what they ought to be as Christians. There is none so holy but he admits the possibility and probability of "defects" in Christian character. The difficulty is, one can do very little if anything about them until he is conscious of them.

What is it then that we will confess in the group? Our faults—our failings aside, or defects. Is there not value in this—in the confessing of these shortcomings? Two related values can be seen.

First, to the one confessing. It has been stated that psychologists insist that confession has therapeutic or healing value. To acknowledge a weakness is to do two things for you. It will relieve the pressure under which you operate in your inner man—the conscience is relieved if nothing else. Then, in confessing you gain a strength to overcome at that point. Once acknowledged, you are more apt not to be caught off guard at that point again.

Secondly, group confession has value to the group. When one person confesses to failure, to weakness, to failing to pray, to read the Word, to faithfully attending the means of grace—confessing any or all of these (with the attendant result or results)—such a confession has an influence upon the group. In the first place, it

may serve as a means the Spirit might use to bring conviction to other careless souls. Second, for you to confess might be the means of strength to another to confess—which would be therapeutic for him. Third, your confession could easily have the result of encouragement for others. If one knows by your confession that you are fighting, if not the same, yet similar, battles as he is, then your confession becomes a means of spiritual encouragement to him.

This leads to the question, Why should one be reticent to confess his defects? There may be two reasons. One is, we are in bondage to secret fear and perhaps to a subtle form of pride. We are afraid perhaps that we feel we are so perfect that where we fail has little or no connection with so called "spiritual people."

The second reason why we may be reticent to confess is simply that confession is not practiced. Some can recall when a prayer meeting was as much (or more) a "confessional" as a testimony meeting. Why can't we have both, and in the same service? Perhaps a few of us ought to begin a move in this direction.

Getting back to James 5:16, we notice the second command. We are

not only to confess to one another; we are instructed to pray one for another. Prayer is as necessary to group confession as the confession itself. We shall see in the second section of this paper that Wesley put a lot of emphasis on the prayer aspect. After the confession of our faults, we are to pray, not simply or only for ourselves; we are to pray for each other. This spirit of union is evident in Galatians 6:1: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness . . . lest . . ." Because of our own frailties we identify ourselves with the faults of others. We not only bear our own burdens; we "bear . . . one another's burdens, and so fulfil the law of Christ." Burden bearing is done best in and through prayer. There is incumbent upon us—and this is inherent in genuine intercessory prayer—the spirit of meekness. Because one confesses to failure is no reason for you to pray at him. You are required to pray for him. In praying for him, you vicariously suffer with him. Prayer, real intercessory prayer, is the second of the two keys which bring healing to the soul.

(To be continued)

SIMPLICITY

Joseph Parker quoted Lord Jeffries as saying, "Simplicity is the last attainment of progressive literature and men are very long afraid of being natural from the dread of being taken for ordinary." He quoted Martin Luther as saying, "As a preacher he took no notice of the doctors who heard him, of whom there were about forty, but he preached to the young men and servants, of whom there were about 2,000." You will not hesitate to say that Luther was right. He was right, too, even so far as the doctors were concerned, because as learned men they did not need mere criticism or brilliance of expression. While they were sinners before God, they did continue to require to hear the gospel of Jesus Christ.—Contributed by B. V. Seals.

Biblical Preaching

II. Some Positive Aspects of Biblical Preaching

By Mildred Bangs Wynkoop*

VERY FRANKLY, it is much easier to say in what Biblical preaching does not consist than to offer a constructive alternative. Fortunately, a full treatment of the subject is not required here. Knowledge of the well-recognized and currently published criteria of sound Biblical exegesis and preaching will be assumed. There are, however, some important considerations to keep in mind regarding it that need to be recorded in this study. All of them have a direct bearing on holiness preaching as it comes under the judgment "Biblical."

In what then does confidence in the total Biblical message consist when it issues in a presentation of truth suitable to being called holiness preaching? Prior to a detailed study it may be said in general that Biblical theology, which structures Biblical preaching, must arise from sound exegesis informed by an intelligent historical sense, a clear spiritual perspective, and an intuitive ability to grasp the total Biblical message. The intensive exegetical discipline necessary must derive its character from extensive factual information and a deep and fundamental participation in the Christian commitment necessary to spiritual life and understanding. This is simply another way of saying there is need to recognize the experiential dimension of Biblical truth in order to understand it and to have put one-

self within the framework of that experience.

If holiness is inextricably woven into the warp and woof of the Bible, as we believe it is, a sound exegesis will find it and no theological, logical, or psychological manipulation can long obscure it.

Biblical preaching, then, arises out of a way of thinking, first, which is structured by a profound acquaintance with and a deep understanding of the spirit of the whole Bible. This takes more than a mere knowledge of the words or history or literature of the Bible, though responsible exegesis cannot bypass these things. No more could I, a non-Buddhist, interpret Buddhism authoritatively as an outsider looking in than a Buddhist could build a Christian theology as a Buddhist. One must stand within its truth and message as a participant, not as a cold scientist. A scientist can only count and weigh the external, superficial features and classify them on the basis of logic or sociology or some scientific principle or psychology. Only one whose moral commitment permits him to sense the spiritual currents which sweep through the Book can begin to adequately weigh the parts against the whole. If it be said that this is too subjective a consideration for serious thinking, it must be recalled that all spiritual things or meanings lie deep in the common experience of men, far below the test tube, and that in that experi-

*Portland, Oregon.

ence stable norms of communication exist. Only a committed Christian can be a Christian theologian.

This existential understanding must, of necessity, be related to a concept of Scripture as communication. Whatever theory of inspiration one holds, to fail to see that God is saying something to someone whom He intends shall understand is to forfeit the right to claim rationality of one's thought. There may be and are things difficult to understand, but the difficulty is not intentional on God's part. Paul's "mystery" is not the Greek *gnosis*, hidden from the uninitiate, but it is that which is revealed by God's Spirit. We have trouble because the human mind is limited in its ability to fully grasp some truths. God will always exceed human capacity to fully understand Him. But to see the Bible as communication is important to a true Biblical theology. This seems almost axiomatic.

EXPERIENCE AND INTERPRETATION

Of particular interest to this study is the further observation that communication must proceed along the lines of human experience. This does not define inspiration but recognizes the ground of mutual understanding. Wesleyans think that experience is an important focus of theological truth. This does not mean that personal experience is the source of truth or that any pattern of human experience becomes the norm of all experience and orthodoxy. It simply means that the Bible message was given in human experience; and to understand it, it is necessary to share in some way in that human Christian experience. Experience, here, means the total involvement of a person in any event in distinction from any limited involvement such as emotion or intellect only.

If the Bible were simply a textbook

of abstract theological statements, our appropriation of them would be on the level of intellectual comprehension only. It would lack the moral element so necessary to Biblical understanding. The Bible is a Book of experience. Its events occurred in history; among people in profoundly human involvements. It was not handed down to us on golden plates but lived out among people. Revelation was not given in a vacuum but concretely, in experience. Jesus was a Man who was seen, heard, touched, loved, hated. He spoke to real persons enmeshed in the web of life and sickness and family concerns and labor and social involvements and death. The language of the Bible is the language of experience. Because this is so, it is timeless and able to bridge the passing cultures without loss of meaning. There are not many occasions in it where words were given apart from human co-operation. The Ten Commandments were etched by God on stone, and then the plates were broken. Jesus wrote on the dust of a street and busy feet obliterated the words. It is well that it was so. Only that which is lived through is really understood.

This in no sense means that experience itself is revelation. This is not a naturalism. It assumes that God introduced into the stream of history events which He intended as revelation. It means that divine revelation, by the inspiration of the Holy Spirit, was given to men in a universal language—human experience, which included the heart as well as the mind. In this way, meaning transcends language barriers and divine inspiration structures any serious translation and gives the possibility of the Word of God to all men.

This has significance for Biblical exegesis. History is important to the revealed message. It is not simply the

words of the speaker that bear importance, or some isolated fact in the story, but the whole complex of events as recorded. In other words, the context is as important to the message as the words. Where the context is spelled out, that fact must be taken seriously in exegesis. The context is inspired too. It matters very much about the problem to which the text is an answer. One may know very little about the situation in Corinth which archaeology is gradually unfolding for us; we will have to wait patiently for that story to be finished and it will help us a lot. But the things which are told us in the letter are vital to an understanding of the message of the book. Marriage counseling, or decisions about feminine dress or participation in worship service, or lawsuits for Christians, or instruction about the Lord's Supper and the plate of "tongues," requires a profound understanding of the situation in the Corinthian community. We would like to know much more than is told us, but what is told us by Paul cannot be lightly dismissed if one presumes to apply truth from that book to local problems under the label Biblical preaching. Actually, a great deal is shared with the reader, but it takes sanctified diligence to find it. Failure to apply this diligence has resulted in useless and harmful and divisive teaching from the book.

Biblical exegesis which structures Biblical preaching must look behind the words to find the human situation to which the words are addressed in order to properly apply the truth of the words themselves. Those who hold as high a view of inspiration as evangelicals do will understand the force of this statement. When this principle is honored, interpretation is stabilized. "Literal" interpretation is no longer simply an inflexible, grammatical absolutism imposed on the dy-

namic Biblical text but is a proper transposition of the meaning resident in the original life situation to our situation when it is comparable to the first one. A human judgment here is required and implicitly assumed in the interpretive act. A thoughtful analysis of Biblical stories shows clearly the reason people so universally recognize themselves in the Bible. The emphasis is not, mainly, on the temporal, the local, the cultural. There is no bondage to prescientific ideas or the passing philosophical systems of thought. True, the whole environment in the Bible is authentic and we are comfortably assured by this that the Bible people were actually live people on this earth; but standing out from the environment we see people who think and observe and feel and react just as we do. The Bible is, fundamentally, the heart pilgrimage of humanity; and what God said to people three and four and five thousand years ago is just as relevant to us as it was to them. The passing cultural contingencies seem to fall away from the eternal truth of the message. Yet the cultural forms cannot be sealed away as uninspired, for they contribute a vital kind of meaning. "Demythologizing" (Buttmann) is de-rationalizing the preaching.

FLEXIBILITY OF BIBLICAL LANGUAGE

The reason it seems important to take time to say these things that are so commonly understood is that we tend to forget that the passage of time is not a sufficient reason for investing the flexible Biblical language of experience and devotion with absolute scientific precision. This does not mean that we are free to take liberties with the text and mutilate the record by deed or spirit, but it does mean that the word must re-create a situation in the human heart today comparable to the situation out of which

the word was given, before the true meaning can come through in interpretation. It is just as false to Biblical meaning to woodenly literalize the poetical phrase "the four corners of the earth" into a scientific judgment as to define God or sin philosophically or to inflexibly absolutize, theologially, such terms as grace, love, justification, or even sanctification. None of these terms can properly be lifted out of their environment—or context—and frozen into immobile, lifeless, hard, polished scientific nomenclature. They were put into a setting which would, when respected, preserve their warmth and relevancy and dynamic quality. The human element in the Bible to which the divine speaks is the common lifeblood that keeps the divine meaningful to all who partake of life. The story is the flesh around the idea. It preserves the idea from becoming so detached and irrelevant and intellectualized that it loses all contact with reality.

The Secret Service

By a Concerned Evangelist

THERE IS A little story about a prominent church official who was engaged to speak at a special service. However, on arriving at his appointment he found only one person present. The speaker was greatly disappointed and asked the pastor if he had announced the meeting. "No," was the reply, "but this man found it out somehow."

So many times revivals are scheduled but there is little advertising, no revival banner or sign in front of the church. Often the church is too cool, no one at the church, no lights on even within five minutes of service

It saves justification and sanctification from abstraction. It saves redemption itself from becoming a museum piece which men may only study scientifically and write learned tomes about but never partake of.

Again, this does not mean that the inspired Word of God can be separated from the fallible human element in the Bible. It does mean that the human element is itself inspired in such a way as to be inseparable from the divine and to be the avenue of communication to all men. The divine message requires a thorough understanding of all the context provided by way of history, culture, event, problem, teaching, and all together it is the "given" which is called the Word of God. It is a revealing experience to see how much meaning Acts 15:1-11 gives to the eighth and ninth verses, which are usually considered totally apart from the context.

(To be continued)

time. It is difficult to have a successful revival under these circumstances.

Why not place a revival sign or banner in front of the church? Do a reasonable amount of advertising. Have the church comfortably warm during cold weather, as comfortably cool as possible during warm weather. Have the lights on at least an hour before service, when darkness comes before service time. Make sure there is someone there to welcome people, especially strangers and visitors. These matters observed will help the inspiration and success of the meeting.

Augmented Life Reactions

By Jack M. Scharn*

WHAT IS YOUR reaction to reality? Often we are confronted with the unreality of a world of make-believe, but however we are affected by fantasy, we must face reality and face life honestly.

Recently the listening public has been made aware of radio and television program producers. Now they manufacture audience reactions. The elegant effects of laughter and applause that accompany the program might be only the artificial accomplishment of sound effects. Occasionally the live audience participation will be enlarged and increased. That is what they mean when they flash the words, "Augmented audience reaction technically produced."

The word augment, according to Webster, means "to increase; to enlarge in size or extent." This technical skill increases the effectiveness of the program as it plays on the imagination of the listening audience.

There is something about the increasing and enlarging effect that reminds me of the providence of God as it touches the lives of mankind. Only it is not a dream world of fantasy, but a vital experience and a dynamic reality. Jesus once said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The Christian life is a life "augmented," or increased and enlarged with a view of eternity and a discovery of Divinity. There is a divine difference, a Christlike change. It is produced with skill far greater than technical knowledge. The greatest miracle of ancient or modern times

*Pastor, Lone Pine, California.

is the change that is providentially produced in the "augmented" life. These are the enlarged effects and the consequent life reactions to spiritual transformation:

1. Darkness becomes light.
2. Blindness becomes vision.
3. Despair becomes hope.
4. Turbulence becomes peace.
5. Uncertainty becomes assurance.
6. Seeking becomes finding.
7. Weakness becomes strength.
8. Selfishness becomes service.
9. The soul cries out, "Not my will, but thine."

Ask Isaiah about the time he saw the Lord high and lifted up in the Temple. His life was "augmented." He caught the vision, he felt the transformation, and he went forth to serve, crying—"Here am I; send me."

Ask Paul, whose life was "augmented" on the road to Damascus. Indeed it was enlarged, increased, expanded, and multiplied for God and righteousness.

We all enjoy our air castles, our dream world of fantasy, and the realm of make-believe; but as we face the reality of life, we seek also the best that it has to offer. Religion does not narrow our horizons and shrink our world about us. It rather opens up a new world, an expanding universe. It permits travel in religious rockets into the outer space of boundless grace. It is all so exciting, so thrilling, so wonderful, and yet so real and practical. This is the secret of the "augmented" life providentially produced. This is the meaning of Christ's message—"I am come that they might have life, and that they might have it more abundantly."

Those to Whom We Preach

By Bernice L. Roedel*

I PREACHED to a woman who committed suicide. Not once but several times she sat in the congregation of the Nazarene church during the revival I conducted in the small Illinois community two and a half years ago. Little did I realize as I ministered to her that she would be in eternity a year later as the result of a self-inflicted gun wound. Had I known, would the results have been different? Would I have tried harder to reach her for the Lord? Jesus had a would-be suicide among His disciples, but one Bible scholar says Jesus tried seven times to save Judas from the thing he did.

I remember now that, though this woman professed to be a Christian, played the piano for Sunday school, and taught a children's class, she needed spiritual help. Like Judas, she had tightened the string on the moneybag and had refused to let her husband tithes their income. That love of money and giving to the church was an argumentative issue in the home was evidenced, also, by a question dropped in the question box by their youngest son. It was: "If no souls are saved in the revival, should we pay for it?" It was aimed as a reflection upon the "worthlessness" of the evangelist who had preached a week without visible results, but proved rather a revelation of a discordant family debate. But after the question was

placed in the box and before it was answered in the N.Y.P.S. service, God had broken through and given us souls in the Sunday morning service. In answer I quoted the words of Paul. "[One has] . . . planted . . . [another] watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Corinthians 3:6-7).

I know that God helped me and other ministers to sow good seed—His Spirit bore witness to the truth. But ". . . some fell on stony ground"—upon a woman's hardened heart. She went from the house of God to live a life of open shame—committed the sin of adultery, left her husband and family to become the common-law wife of another man. Though she became sorry of her bargain, she sought no place of repentance. Life for her was not worth living, so she took her own life.

Somewhere this soul crossed the line between God's mercy and His wrath: Was it during the revival? Was it while I ministered to her? I know not. Eternity holds the answer. It is best that I do not know lest reflection upon past failures hinder me in my service for the present. I have a message to preach tonight in this same church. God, help me to make full proof of my ministry, and to be true to men's souls. Someday I, as an evangelist, must give an account as well as those who sit in the pews.

*Evangelist, Boonville, Indiana.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:25

MYSTERY

THE WORD "MYSTERION" (v. 25) is a favorite one with Paul. It is found five (or six) times in I Corinthians and ten times in Colossians-Ephesians, as well as once in II Thessalonians and twice in I Timothy. But strangely, it does not occur at all in Galatians and only twice in Romans (cf. 16:25). Elsewhere in the New Testament it is used once in each of the Synoptic Gospels (in parallel passages) and four times in Revelation.

In classical Greek the word meant "a hidden thing, secret, mystery."¹ It was used of "that which is known to the mystes (initiated), a mystery or secret doctrine."² Arndt and Gingrich note that it was "a religious technical term, applied in secular Greek (predominantly plural) mostly to the mysteries with their secret teachings, concealed within many strange customs and ceremonies."³

The use of this term familiar to the first readers of Paul's Epistles was for secret information which was divulged to those initiated into one of the mystery religions but not to be divulged to outsiders. It thus suggested something unknown to the initiated. Moulton and Milligan give ample illustration of its use as a "technical term in pagan religion to denote a 'secret' or 'secret doctrine' known

only to the initiated, which they are not at liberty to disclose."⁴

Crémer points out this common usage of that day as follows: "Thus *mysterion* does not properly denote that which is wholly withdrawn from knowledge, or cannot be known, but a knowledge of hidden things which is itself to be kept secret, or which at least is unknowable without special communication of it."⁵

There is probably a parallel, at least in part, to be seen in the Christian use of this term. For only those who have become "in Christ" can understand the real meaning of the gospel. Paul underscores this fact in the early chapters of I Corinthians, where he writes: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14).

When we turn to the New Testament we find a distinct meaning given to this important word. Arndt and Gingrich express it this way: "Our literature uses it to mean the secret thoughts, plans and dispensations of God which are hidden from the human reason, as well as from all other comprehension below the divine level, and hence must be revealed to those for whom they are intended."⁶ On Romans 11:25 they comment: "A se-

*Professor, Nazarene Theological Seminary.

¹Thayer, *Lexicon*, p. 420.

²Abbott-Smith, *Lexicon*, p. 298.

³*Lexicon*, pp. 531-32.

⁴VGT, p. 420.

⁵*Lexicon*, p. 424.

⁶*Op. cit.*, p. 532.

cret or mystery, too profound for human ingenuity, is God's reason for partial hardening of Israel's heart."⁷

After citing a number of scripture references Cremer concludes: "It is evident from the passages now quoted that *mysterion* here designates information dependent on divine revelation, a knowledge of the truths of the gospel so far as these have been or are made known by divine revelation, and this must be regarded as the Biblical or New Testament meaning of the expression."⁸

J. Armitage Robinson gives a very full treatment of the term. He notes that in its New Testament sense a mystery is "not a thing which must be kept secret. On the contrary it is a secret which God wills to make known and has charged His Apostles to declare to those who have ears to hear it."⁹

Thayer makes it a bit more specific. He writes that in the New Testament *mysterion* means "God's plan of providing salvation for men through Christ, which was once hidden but now is revealed."¹⁰

Alford suggests that in our passage the word signifies "a prophetic event, unattainable by human knowledge, but revealed from the secrets of God."¹¹ Meyer notes that it "always refers to the relations and development of the Messianic kingdom."¹²

Westcott sums up the New Testament connotation of the term thus: "Truths which are the characteristic possessions of Christians are 'mysteries.' Among these the universality of the Gospel . . . is preeminently 'the mystery.'"¹³

In his commentary on Colossians, Lightfoot calls attention to the pagan associations of this term. But then he continues: "Thus the idea of *secrecy* or *reserve* disappears when *mysterion* is adopted into the Christian vocabulary by St. Paul: and the word signifies simply 'a truth which was once hidden but now is revealed,' 'a truth which without special revelation would have been unknown.'" He adds: "Hence *mysterion* is almost universally found in connexion with words denoting revelation or publication."¹⁴ Westcott underscores this idea when he writes: "The fact of revelation is always implied in the word 'mystery' in the New Testament."¹⁵ G. S. Hendry goes so far as to say: "In the Pauline terminology mystery is correlative with revelation."¹⁶ Godet affirms this in almost the same words. He writes: "The two notions *mystery* and revelation are correlative."¹⁷

Sanday and Headlam pinpoint the difference between the pagan and Pauline meanings of the term thus: "Whereas among the heathen *mysterion* was always used of a mystery concealed, with St. Paul it is a mystery revealed."¹⁸

Yet it seems to us that there is a parallel, as noted above, between the use of the word in the Eleusinian mysteries and in Christianity. We would agree with Benjamin W. Bacon when he says: "In Biblical and in ancient use generally the 'mystery' is simply that which is made known only to the initiated, be its content easy or hard to understand, hence revealed as against reasoned knowledge."¹⁹

⁷J. B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon* (Grand Rapids: Zondervan Publishing House, n.d.), p. 168.

⁸Op. cit., p. 13.
⁹G. S. Hendry, "Mystery," *A Theological Word Book of the Bible*, ed. Alan Richardson (London: SCM Press, 1950), p. 156.

¹⁰Romans, p. 409.
¹¹Romans, p. 334.
¹²HDCG, II, 213.

On the New Testament sense of this significant term there is general agreement among scholars. Stewart states it very briefly thus: "The great 'mystery' of the New Testament is the Divine plan of salvation, but now made known in Christ."²⁰

One of the best summaries of its meaning is that given by Vine. He writes: "In the New Testament it

¹⁹HDB, III, 466.

denotes, not the mysterious (as with the English word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit."²¹

²⁰W. E. Vine, *An Expository Dictionary of New Testament Words*, III, 97.

How to Heal a Broken Heart

By S. L. Morgan, Sr.*

AN EVENT in my home on the night of April 16, 1960, will remain unforgettable through time and eternity. My once-brilliant wife had been in the State Hospital, Raleigh, for ten days, slowly approaching her end. For over fifty years she had been my soul-companion and equal partner. I was overwhelmed with a sense of loneliness and desolation. I deeply needed the solace of friends I could trust, needed also their advice on how to live creatively the days or months remaining to me at eighty-eight. For I couldn't forget that my wife had taught me and the four children that we must live "dangerously," meaning that we must die rather than swerve an inch from right and duty. I must continue in her tradition, or be ignoble. And time was short.

By phone I asked a group of stalwarts to my home: the sainted Dr. W. R. Cullom, ninety-three; the president, the dean, and several other

eminent professors in Southeastern Seminary nearby. I knew they wouldn't have the heart to refuse one in desperate need of help. My pastor belonged but couldn't come.

My friends indulged me to tell with some emotion of my slowly dying wife, and how I felt bound to carry on her brave tradition to the end. Like her, I must carry on "dangerously." That seemed a sacred trust handed down to me.

My own need of comfort prompted me to appeal to a great seminary to produce a new generation of preachers fitted to be comforters. We had just heard that prince of preachers, Dr. George A. Buttrick, tell the seminary community how, as a student in London, he had often heard the famous preacher-expositor Alexander Maclaren close his sermons with the charge to his people, "Be kind, for everybody has a burden." And our great seminary must send out comforters, for our troubled world desperately needs comforters.

*Wake Forest, N.C.

¹³Ibid.

¹⁴Op. cit., p. 425.

¹⁵J. Armitage Robinson, *St. Paul's Epistle to the Ephesians* (2nd. ed.; London: Macmillan and Co., 1909), p. 240.

¹⁶Op. cit., p. 420.

¹⁷Greek Testament, II, 434.

¹⁸Romans, p. 446.

¹⁹B. F. Westcott, *St. Paul's Epistle to the Ephesians* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), p. 44.

Out of my experience of suffering I pointed out certain essentials if one is to be a comforter, whether preacher or layman.

First is the *capacity to care deeply*. My favorite definition of a Christian is *one who cares*. Jesus is our Model; He deeply cared about the burdens and sorrows of the people He met. He was "moved with compassion." He somehow made even the "publicans and sinners" feel He deeply cared. Despised by others, they "drew nigh" and followed Him, nestling up to His warm heart.

I testify. I've known deep sorrow, and only here and there have friends and neighbors made me feel they understood or deeply cared. An exception was the young wife of a professor. She called to me at the post office, and with a look and tone that went to my heart she said, "I've heard about your wife, and I'm so sorry!" In the sheer joy of her warmth my heart sang all day long. She cared!

I wrote a postal card to a woman I had never seen. I knew she had a great sorrow. She wrote touchingly, "I put your card in my purse and took it out and read it several times in the schoolroom, just to feel that somebody cared!"

And this deep capacity to care comes only to those who have laid their hearts in glad surrender close against the warm heart of Jesus to be melted by its warmth.

The second essential for the best comforter is the *actual experience of deep suffering*. I dared to illustrate for seminary friends out of my own experience of suffering. Several friends had just been to see me from a former parish. Noble souls, they knew of my sorrow and came to comfort me. And because they had been great sufferers they knew how. Each had gone through desperate bereavement, one without a parallel. She had lost a

fine daughter preparing to be a foreign missionary. Then four other admirable daughters had fallen dead in a heap from a bolt of lightning. I had seen their four white caskets buried in one huge grave, with thousands of people gathered from several states, the funeral service carried to them over loud-speakers.

I was able to tell the seminary heads that such sufferers had learned the perfect technique for comforting others. They helped me as no others; they helped to cry out and talk out my grief—not to bottle it up. Most others thought it kind to dry my tears; they knew by experience that healing comes, first of all, by weeping out and talking out one's grief into hearts that deeply care. That is the lesson that preacher or layman must learn if he would be a healer of broken hearts. And to learn it well, he must himself learn it by suffering—at least suffering with those he would help. I had to say that, as a pastor, I had long felt my technique must be wrong when I couldn't keep people from weeping; I had learned that helping people freely to weep and talk out their grief is God's own first step in healing the broken heart.

A third necessity if one is to be a great comforter is the *daily nurture of the soul life in a quiet hour*. I had invited the venerable saint Dr. Cullom to be present to be the object lesson for this great truth. I had lately extracted from him the main secret of his sainthood, known over all the South. In his first year in college he began the habit of keeping a "quiet time" with God as the first act of the day. He had kept it up now for seventy-three years, only rarely missing when away from home. It was the main secret of his saintly, fruitful life up to his ninety-third year. I dared to hope his eminent example would mightily influence the new

seminary with its 750 young preachers and the generations to follow. Nothing else could do more to make godly preachers and comforters.

A fourth essential if one is to be a comforter after the divine pattern is that he will stoop to *comfort the despised and outcast*. Jesus was known as the "friend of publicans and sinners." Meant as a contemptuous thrust, He welcomed it, delighting most in a ministry of healing and comfort among those treated as outcasts by others. So Gandhi espoused the cause of the millions of outcasts in India. They had no persons of influence to speak for them, and he went to their side in sympathy and pity.

I declared to the seminary group my conviction that the ministers of today and tomorrow must humbly but frankly declare God is no respecter of persons nor races nor colors. God's minister must humbly but boldly declare that every person of every color or race is a "soul for whom Christ died" and infinitely dear to God, and so to be treated as a person, regard-

less of nationality or color, each with as much right to be respected as any other.

The bitter fight sweeping the nation over the rights of certain of her citizens cannot be pleasing to Christ, who taught humility as the first law of Christianity. He stooped to wash the feet of the disciples quarreling over who was greatest, to teach them humility as the first law of Christianity. He was "in the form of God," but He refused to grasp and cling to that exalted position; but He "emptied himself" and came down, down, down, to the form of a man, then a servant—then down to die—on a cross (Philippians 2:3-14).

Peter refused to eat with gentiles, but God rebuked him by pouring out the Holy Spirit on gentile converts (Acts 10:34-35) and convinced Peter he had been wrong.

The new generation of preachers must bravely but humbly preach the brotherhood of all men of all races and colors, and so be God's prophets in leading toward universal brotherhood.

A NEW PILOT

Old Bust-Me-Up. Some years ago an old tugboat with a very bad reputation was running between London and Portsmouth, in England. The tug was strong enough, but it developed a very bad habit: it could not run into any harbor without colliding with some vessel. It did so much damage that the sailors all along the coast came to call it "Old Bust-Me-Up." But one bright morning a miracle happened; Old Bust-Me-Up came into Portsmouth harbor and missed every boat in sight. The men on the docks just couldn't understand it.

One sailor called out, "What's come over you, Old Bust-Me-Up?" A sailor on the deck of the tug shouted back, "Got a new skipper aboard!"

That is exactly what being born again means—taking a new Pilot aboard to guide one's life.—FRANK S. MEAD in "Tarbell's Teachers' Guide, 1961" (Fleming H. Revell Company).

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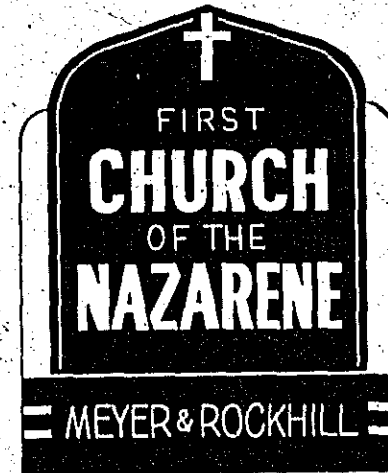
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II. Some Basic Foundations

By Raymond Kratzer*

HAVING LOOKED at the discouraging trends in regard to Sunday night attendance, let us suggest some ideas this month that are working in many churches which might implement what is being done already.

In the first place, one cannot over-emphasize the importance of *Spirit-anointed services*. This must be the supreme purpose with pastor and people in order to have the prime Christian attraction, whether the congregation be large or small.

It is self-evident that when the glory of God pervades the atmosphere of a worship service a church has the prime ingredient to assure the kind of victory it desires. Immediately following the baptism with the Holy Ghost on the Day of Pentecost there came the largest influx into the Christian Church on record. Two days produced 8,000 conversions. "And the Lord added to the church daily such as should be saved."

We have many passengers today who cry for the "good old days" but who refuse to examine themselves in the light of their own soul-leanness. If the church does not have the "glory" today, it is because the individuals in that church do not have the "glory" themselves; for people are the church.

In many places the Sunday night service has been rejuvenated through

a planned effort to deepen the spiritual life of the congregation. As a consequence, the attractiveness of the Spirit's presence has become the most effective advertisement that could be found, for people want to see what happens when God is present in the church. Much else that might be considered commonplace in the service suddenly takes on beauty and grace when touched by the Divine Presence. In reality there is no substitute for the Shekinah from God in any service.

In the second place, *good preaching* adds strength to the motives which cause people to want to come to church on Sunday evening when so many other interests call them. "Blessed is the pastor that does not relegate his Sunday night message to the inspiration of the moment, or compound it from the fragments that are left of his sermonic meanderings."

A story is told of a minister who commented to Mrs. Brown on her faithfulness each Lord's day and of the joy he felt when he saw her in her regular pew. She replied: "Indeed, sir, I'm real glad to come, for it isn't often that I get such a comfortable seat and so little to think about."

Great congregations have been built and maintained through the consistent quality of the preacher in bringing great messages Sunday after Sunday. And with the wealth of material at one's disposal, any pastor should be ashamed to give hash or warmed-over

potluck to his congregation. The admonition of the Word is to "study to shew thyself approved unto God, a workman that needeth not to be ashamed."

It is helpful at times to begin a two-sermon series on Sunday morning and conclude it Sunday night. It would not be irreligious to close the morning message in the middle of a thrilling story that would whet the appetite or curiosity of the congregation to be back in the evening to hear the conclusion of the whole matter. Of course it is imperative that the first course be so delicious that only a sudden illness would be sufficient to keep the parishioners from being on hand to get the second course.

An alert pastor will always be on the lookout for some special speaker who would add variety to his evening service. Such guest speakers as missionaries, visiting ministers, etc. can be a real boon to a service, especially if they are well advertised and put in a setting of inspirational atmosphere.

A third item which is an invaluable aid to Sunday night attendance is a good musical program. The ministry of music is of inestimable worth in attracting people to the church. In fact, many persons have been wooed and won to the Lord through music when nothing else in the world could have reached their needy, calloused hearts.

A good song leader is essential in order to fulfill this ministry adequately. He should be a person who knows what type of music is fitting for a Sunday night service. Gospel songs should be the order of the occasion, well infiltrated with lively choruses. A few testimonies are always welcome and help the atmosphere of the service.

Wherever possible, the Sunday night choir is a "must" in the music program. It can be composed of the same personnel as the Sunday morning choir but with a bit less formality. Periodically it is good to vary the program by having a different type of choir. For instance, a mother-and-grandmother choir is unique and is a wonderful feature to encourage Sunday night attendance. At times like these, perhaps on Father's or Mother's Day, the musical program could be varied with a mother-and-daughter duet, a grandmothers' trio, a grandfathers' quartet, etc. People are captivated by these variations and they will lend themselves to increasing the interest of the congregation.

A youth choir and musical program are excellent innovations several times a year in line with annual emphases of youth activities. A children's choir with musical ensembles adds interest to the evening service occasionally, and such a program will get a lot of parents out who would ordinarily stay home. The pastor's sermon on these occasions could be directed toward the evangelism of youth and parents alike.

Instrumental night is a wonderful plan to encourage the use of talented folk who enjoy playing some instrument but have little opportunity to share with others. Many churches have developed good orchestras which they use regularly in their Sunday night services. With music being taught in the public schools, we should take advantage of our youth and encourage them to use their talents for the Lord.

It is in line with the over-all ministry of music to have several full musical programs during the year which will include the entire evening service. Spring and fall musical festivals are valuable. Easter and Christmas cantatas are routine expectations

*Superintendent, Northwest District.

and can be made superb with well-planned pageantry and decorations. A sacred-patriotic concert is appropriate on the Fourth of July Sunday night or on Veterans Day in November. Occasionally a musical program built around the theme "A Balm in Gilead" can be a real encouragement to the church. Songs of faith and solace can be sung which point up the availability of God's help in every circumstance, which may change the whole tenor of life for some person.

Music should be used in all of its component parts to implement the worship of the Lord as well as to motivate people to share in the worship experience. It can revolutionize the entire ministry of the church if it is well planned and anointed of the Lord. A small girl was visiting her aunt in the country. The child was from a very formal church and made some interesting observations concerning the excellent service in her aunt's church. "What do you think of our minister?" the aunt asked her after one of the services. "Wonderful," said the little girl, "but our minister could preach good too if our choir would root for him like yours does for your minister."

Baby dedications, reception of church members, and other ceremonies which ordinarily take place on Sunday morning, can be shifted to the Sunday night service at times. Special nights such as Visitor Night, Neighbor Night, Cousin Night, In-Law Night, and a dozen other adaptations can be invoked to stir up interest. The business world increases its sales by similar methods, and Jesus must have had this in mind when He said: "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

If we care enough for God's cause to work at the job diligently, we can see it succeed. We should become so constituted that nothing Satan can throw at us will discourage us or defeat us. We must determine not to be caught in the meshes of twentieth-century indifference to spiritual things, but rather, by figuratively squirming, twisting, pushing, pulling, and striving, free ourselves from the toils that threaten our existence.

There is unlimited value in an alive and active Sunday night service. Fortune lies there for the church that will expend the necessary energies to stake the claim and work at it from all angles.

The gold of precious souls which eventually will be wrought out on the altar of prayer is in itself worth all the effort to see that the Sunday night service becomes an institution of strength. The midweek service is bound to increase proportionately because of a new awareness of worship responsibility. Likewise, from increased attendance and additional seekers at the altar there will be a consequent growth in church membership. In fact, there is bound to be a dynamic growth and development in the entire church economy when the service of evangelism is given its rightful place.

We need a re-emphasis upon "first things" and a return to some of the values of the past which have not been outmoded by a veneer civilization. Among these values is the Sunday night service of song and evangelism. This service should return to its former glory until it serves again as a great factory which refashions broken men and women into the likeness of God.

Gifts are not estimated in heaven by dollars and cents.—J. R. MILLER.

"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

IT WAS assembly time for the Minnesota District. It was a busy, hectic time for everyone concerned . . . but especially for one, the queen of the district parsonage, under whose guidance came all of the details to which attention must be given. She rushed down the center aisle of the church after the service, intent upon her many duties. Then a shy, slender girl approached. Looking into the depths of the girl's eyes, Mrs. Roy Stevens could see hurt and confusion lurking.

There were duties calling. And there was a girl with a problem. Her keen, fair mind quickly weighed the situation. The girl won out. Mrs. Stevens gave to her warmth, concern, and help. Her duties came later.

Such is the character of Mrs. Stevens. Under all circumstances, no matter how rushed, harried, or demanding, she has time to talk with all who need her and is concerned deeply with each problem that is presented. She accepts that problem as her own until the person who came to her feels that everything will be all right, after all.

The quality of enthusiasm is personified in Mrs. Stevens. She looks at all of the many tasks about her which demand attention, smiles upon them, catches them to herself, and somehow they are lifted from just

routine into something splendid and wonderful. She makes the most trivial tasks which are to be done glow with the real joy of true accomplishment.

Optimism is a predominant note in the melody of her life. She has never been known, even by those closest to her, to give out a discouraging word. It is always, "Yes, we can do that." Then she seeks out a way to accomplish her goal. Gracious and smiling, she leads all who know her into a daring for God that would be incredible to anyone with a smaller vision, a weaker faith, or a less dauntless spirit.

Mrs. Stevens keeps a beautiful and artistically arranged home, somehow achieving the impossible goal of having it always ready for company. She enters into the unpredictable life of her husband with poise and enthusiasm. She is a part of her teen-age daughter's life as she helps her in her many projects, and gives interest and support to the phases into which she cannot enter.

There have been many dark days, many tears shed, many crushing blows in her life, but Mrs. Stevens has learned to be firm in difficulties and superior to adversity. For in spite of the heartaches she has a tremendous capacity for happiness. Laughter sets with easy grace upon her lips. Her quicksilver eyes always smile as if to twinkle, Hello! I like you!

*Pastor's wife, Lubbock, Texas.

She possesses such a contagious, joyous expectancy toward life that it seems that she believes that each new day will bring some lovely, valued thing. And she is never disappointed. For she looks deeper than the superficial for beauty and value. Beneath a freckled face she sees a tiny personality; beneath teen-age giggles and frivolity, she sees a hungry soul; beneath a pink print house dress, she sees a longing heart. And she spends her life helping to develop the beauty and value which she discovers—beneath the surface.

Mrs. Roy Stevens is a rare and unusual personality. Truly this is a portrait of a queen!

ROYAL COOKBOOK

The first time I ever fed a district superintendent was a real occasion—as it always is for the new parsonage queen! Our budget in that home mission church was incredibly small. In desperation I came up with this recipe that was attractive, edible, and economical. It has since become rather standard at our house. Incidentally, that first district superintendent was recently elected as our sixth general superintendent. You may fix this and know you are truly following in the path of royalty!

Brown 1 lb. of stew meat in skillet. Mince one clove garlic and add to the meat, browning until yellow. Add 1¼ tsp. soy sauce, salt, and ¼ cup water and cook for about 40 minutes. Then add 1 chopped medium onion and 1 medium green pepper chopped in small pieces. Stir in 1 tsp. cornstarch mixed in 1 cup water. Add two tomatoes sliced into eighths, and cook for five minutes. With this mixture, surround hot, fluffy rice served in the center of your platter.

OVER TEACUPS

"So many times since I have entered the parsonage, people have

come to me seeking counsel. I am totally unprepared and inadequate in this capacity. Are there some basic rules which I, as a minister's wife, could follow as a counselor?"

An authority on "queen's" problems is Mrs. Dell Aycock. She has answered the above question with a very informative and helpful paper. We shall feature this for the next several issues. We present Mrs. Dell Aycock's paper on "The Preacher's Wife as a Counselor."

"As a preacher's wife, you are going to be the only landmark of help some women will ever have along their way between tragedy, bitter experience, an unhappy existence, and the courts of heaven. Make certain they find in you the strength and the help they have sought so long. Let them find in you a station, a way station, for weariness, a place of strength for weakness and courage for discouragement. These women and girls will be strewn along your way like pebbles on the beach. Do not think that you are the exception, for they will be there. And it is up to you to see them and to let them know that you will never betray them. See that you do not.

"There are certain technical rules for counseling and it would be well for you to read as much as you can in this field. However, here I am not speaking about counseling in general or counseling with people outside of the church, but counseling with our own church group, and counseling which has at its center the spiritual purposes for which we are working as ministers. Many so-called counselors do not have a Christian viewpoint. They will say to one who is in trouble: 'If you are bored, go to a theater, see this picture or play, or go to a dance. Follow the path of your desires [the most vicious advice ever handed out]. Get out and have a good

time. Do not attend church; it will make you nervous!' As Christians, we know that advice of this sort is not sound. We must do our best to tie the principles of sound counseling with Christian principles. Here are a few things to keep in mind.

"Be sincere. Be honest. Be frank. And most of all, be true to the soul with whom you are dealing. You might say, 'The person with whom you are dealing.' No, the soul. For when people come to you (a preacher's wife) for help, they most always are looking for help for their souls, spiritual help. And remember, a soul never dies. Give her scripture to take away with her, scripture that fits her case. Hence you must be prepared ahead of time with portions of God's Word which will be helpful in given situations. Do not give a needy soul occasion to feel that she has come to the wrong counselor."

BOOKSHELF WITH LACE

Your husband may have these in his library. If not, he needs them. If so, you use them. *Meet the Major Prophets* and *Meet the Minor Prophets*, both written by Ralph Earle, are two of the most informative and inspirational books concerning the Old Testament in print. After my studying these books by Dr. Earle, the Old Testament prophecies have come alive for me. Do study these books. Your

life will be richer. (N.P.H., \$.75 and \$1.00.)

THE KING'S HOUSE

We saw a lovely idea in a "royal" house the other day. It was a tailored canopy bed made by simply taking the same fabric as the bedspread and running the fabric (the width of the bed) up the wall and out into place with brass rods at the corner lines, and at the end of the bed length the fabric dropped over the brass rod, hanging down about six inches in pleats. V-E-R-Y elegant and so inexpensive!

HEART TALK

One of the most wonderful lessons we learn in the parsonage is to truly believe the verse we learned as children: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5). When frustration, misunderstandings, and heartache come, how blessed it is to relax in the midst of the turmoil, realizing that we do not live by our own cleverness or abilities but rather that we can just trust—such a wonderful word—trust in the Lord with all our hearts! And not to what we understand—which is usually so pitifully small—but just trust in the Lord! What a priceless lesson we have learned when we change this verse from mere words to be quoted into a living, vital belief!

CHRIST

A great violinist, an artist with the music of Beethoven always in his ears, once said that a man could work for fifty years on a Beethoven concerto, and still not know all there is to know about it, because "it is an alive thing."

So is Jesus Christ alive; one can love and worship Him for a lifetime, and, still, the day before death, discover in Him new beauty and meaning. That is one proof of His Lordship.—FRANK S. MEAD in "Tarbell's Teachers' Guide, 1961" (Fleming H. Revell Co.).

II. A Limited Congregationalism

By S. W. Strickland*

LAST MONTH we opened up the study of Nazarene church government by looking at the principle of limited episcopacy. Let us turn here to the second basic principle of our government, a limited congregationalism.

In unlimited congregationalism, governing power centers in the local congregation. It also is a time-honored system of church government with some large and influential churches successfully operating under the system. But in the union of 1907 and since, the Church of the Nazarene has not accepted the plan of extreme congregationalism. Nazarenes wanted instead a connectional pattern of church organization, composed of the local, district, and general parts. Full congregationalism, with the local group fully autonomous, could not be adjusted to this connectional pattern of organization. Consequently just as the supervisory principle of episcopacy was retained in a modified form as superintendency, so there were retained some, but not all, of the principles of congregationalism. Certain definite and specific rights as well as responsibilities were left to each Nazarene congregation, regardless of size. Each congregation should be aware of these and be encouraged to intelligently exercise them. This is necessary for the protection of each church and the progress of the church as a whole. Thus the two principles

of a limited episcopacy and a limited congregationalism are complementary, not contradictory, parts of Nazarene government.

The constitutional rights and responsibilities reserved to each Nazarene congregation are as follows:

1. The right to select its own pastor.

The Nazarene constitution (*Manual*, p. 40) says: "Each church shall enjoy the right to select its own pastor, subject to such approval as the General Assembly shall find wise to institute." The right to select its own pastor is one of the basic constitutional rights of each Nazarene church regardless of size. The right to select is in the local church and not in any system of approval. The method of approval is only one way of helping each church to maintain its proper relationship to the denomination as a whole. The *Manual* is meant to help each church in selecting and getting the minister of its own choice as pastor, if that minister is in good standing in the Church of the Nazarene. Through the years the exercise of the approval has been placed in the district superintendency, but this does not mean the authority in selecting the pastor has been divided equally between the church and the district superintendent. The choice of the pastor still remains the choice of the church, but the church is assisted by the district superintendent in mak-

ing the best possible choice. The approval system, if used as intended, does not hinder a church in the free exercise of its choice of pastor, but is a help, instead, to the wisest exercise of its choice. Even with those churches leaning toward episcopacy the voice of the congregation is having more and more weight in getting its pastor.

2. The right to elect its own delegates to the various assemblies.

This, too, is one of the constitutional rights and responsibilities of each local Nazarene church. Delegates duly elected by each congregation go to the district assembly to help transact the business of the district. Prior to the meeting of the General Assembly the delegates from each church in the district assembly help to elect the delegates to the General Assembly to represent the district and local congregation in all business transacted by the General Assembly.

3. The right to manage its own finances.

Another constitutional right of each Nazarene church is the right to manage its own finances. Each local church is a vital part of the connectional life of the whole church. With the exercise of the right to manage its own finances goes the responsibility of each church to support the whole work of the church to the best of its ability. The right to say how much it will give to the support of

all the interests of the church—local, district, and general—resides constitutionally in each local church. The right to say how much each church shall give is not in the district ways and means committee, nor in the district assembly, nor even in the General Assembly, but in each local church. This is a part of the congregational principle guaranteed by the Church Constitution to each church (*Manual*, p. 40): "Each church shall . . . manage its own finances, and have charge of all other matters pertaining to its local life and work." The district assembly makes official all district and general budgets by officially adopting the budgets recommended by the ways and means committee. Because of this the assembly could be said to apportion budgets, but technically this is not true. The ways and means committee gets recommendations from each church. It then operates through the channels of the representative assembly body. Finally, the local church board may (but seldom does) change those budgets if it thinks best. A church whose financial income changes drastically during the year is not penalized in any way for failing to meet all of its budgets. The exercise of this right and responsibility by each church to say how much its budgets shall be can best be done through the church board under the leadership of the pastor.

(To be continued)

SPEAKING OF THE CROSS

"The manner in which you speak of the Cross is to my mind the best assurance of the success which awaits your ministry. Your apostolic enthusiasm shall not be wanting in apostolic results. He who uplifts the Cross shall surely share the exaltation and blessedness of his Lord. This holy earnestness will affect for good your entire relations with the life and service of the sanctuary. Making you covetous of time—impatient of all trifling; sincere in sympathy; at once dauntless and tender in the exposition of truth; a watchful servant and brave soldier."—DR. JOSEPH PARKER. Contributed by B. V. Seals.

*Pastor, Nashville, Tennessee.

Leading the Church in Prayer

By E. E. Wordsworth*

THE FAMOUS pastor of Chicago First Church for over fourteen years, Rev. W. G. Schurman, once said to me, "Keep your church on her knees." I humbly say this scribe always endeavored to do this in forty years of pastoral experience. And it never failed to produce spiritual, numerical, and financial results. If you depend on works you will get what works can do. If you depend on prayer you will get what prayer can do. If you depend on mighty, prevailing, and much prayer that issues in hard pastoral labors you will get what prayer and works will accomplish.

The constant tendency is to over-emphasize works to the tragic neglect of intercessory prayer. Prayer will solve problems, lift burdens, harmonize the membership, kill divisions, defeat carnality, uplift the horizons, deepen the spiritual church life, produce Pentecostal revivals, defeat the world, the flesh, and the devil, and "get the glory down" as nothing else will.

I once served a much-divided church that had two very distinct factions. The devil was in the saddle for sure. It was heartbreaking. Fellowship was broken. Gossiping and unwarranted carnal criticism prevailed. Many district advisory board sessions were held, visits of the district superintendent, and a general superintendent had been there to try to heal the deep wounds and save the church. When I assumed this pastorate I ignored divisions and immedi-

ately started Tuesday all-day fasting and prayer meetings; also other special times of prayer—sometimes all night. I was neutral throughout, but stressed much prayer. I saw the day when factions died, fellowship was restored, altars were lined with seekers, saints wept, rejoiced, shouted, and the glory fell again and again. And from that time on, victory has perched on the banners of that church. But I had to lead in prayer. Brethren, it is not enough to exhort and preach unity, fellowship, and revivals. You must be a striking example of the ministry of prayer. You must have an intense passion for souls.

All great soul winners have been men of much and mighty prayer. There must be knee work in the secret closet, days of fasting and prayer in the church, special seasons of crying mightily to God and weeping over the lost. Jesus, Leader of His disciples, prayed forty days before He began His ministry, Paul prayed without ceasing. Pentecostal baptism with the Holy Spirit was preceded by ten days of prayer.

But listen, my ministerial brethren, you are responsible for leading in prayer. Set the example. Be a man of much prayer at any cost. If you will pray in your closet you will have power in your pulpit. Saturate your sermons with prayer. Go from your knees, not your commentaries and reference works, to the pulpit. Go weighted down with prayer and lead your congregation close to God, for He will bless His people. Amen.

*Evangelist, Redmond, Washington.

The Art of Reading Aloud**

By J. Edward Lantz*

READING THE BIBLE aloud requires some imagination. The reader becomes an interpreter of a message written many years ago in a language other than the one used for speaking. The writer lived in a land far away from the United States and belonged to a civilization and culture very different from that of present-day America. It would all seem quite strange to us if we were suddenly thrust into it.

The message this Biblical author wrote was not even coded in our language. Editors and copyists, as well as translators, may have made some alterations in the original discourse before it finally became transcribed into English. Hundreds of such messages constitute our Bible. We read them as God's Word, given to His people—through His inspired leaders.

So it is important for the reader to do more than merely pronounce words. He must interpret them, relating them to the time and place in which we live. And God's message must come to him before he can pass it on to the hearers.

The reader needs to be consciously aware of his relationship both to his Bible and to his listeners. It is a three-fold connection—the reader, the Bible, and the listeners—that is essential if there is to be effective communication.

Reading aloud the Word of God is

different from all other parts of the public worship service.

In public prayer, for instance, the person who prays seeks to establish the man-to-God relationship. Public prayer is addressed to God—not to people—but the leader in prayer must be conscious that other people are listening, and that to the degree that they listen, his prayer becomes their prayer. He is their mouthpiece insofar as he expresses their aspirations and shortcomings and desires before God.

The preacher, by way of contrast, communicates as a man to his fellow men rather than as man to God, and he thereby creates a man-to-man bond. He is a spokesman for God, to be sure, but from a different viewpoint from the one who offers prayer.

The office of the reader is still different. He speaks as from God to man rather than as from man to God or man to man.

Both the reader and the preacher, therefore, direct their utterances to the people. The main difference in function is that the preacher proclaims a message that he himself constructed, while the reader of the Bible delivers one that someone else composed. The reader must so interpret what he reads that the listeners can both comprehend its purpose and respond to its motif.

This means that the reader must re-create the message and mood of

*Southern director, NCC.
**The New Christian Advocate, condensed from "Reading the Bible Aloud," Used by permission.

the author. Achieving this experience produces a most satisfying rapport of worship, because both the reader and his hearers are responding sympathetically to the same stimulus at the same time. No matter how many times he has gone over the passage before, nor how much time he has spent rehearsing it, the reader must feel what he is reading at the very moment of reading.

The reader is not an impersonator or an actor. Rather he is an interpreter.

The Bible interpreter does not create the good news that he proclaims, although he does re-create its thought and mood just as the language interpreter does. As that interpreter retains his own identity and does not strive to imitate any of his participants, so the Bible interpreter should not strive to copy the author or his characters. To suggest various character roles and to differentiate one from the other is usually sufficient.

Take, for example, the parable of the prodigal son (Luke 15). Note that the reader can appropriately distinguish between the father, the prodigal, and the elder brother, using a slight inflection of voice, a turn of the head, a pause, a lifting of the hand, or some other manner without resorting to acting or impersonating.

Actors and impersonators "take parts" and become assumed characters. True enough, the reader may indicate the individual idiosyncrasies of his various characters up to the point of portrayal. He may even wear Biblical costume. But as soon as he begins to imitate his characters by assuming their roles, he leaves the art of reading and enters the arena of acting.

As interpreter, the reader must un-

fold the Scriptures by sharing Biblical concepts and convictions with his hearers. He should not concentrate on the mechanical aspects of delivery, but rather on shared insights. To think of the imperative in "Thus saith the Lord" is a stronger motivation in developing the proper attitude for effective reading than to think of one's own voice or gestures. This requires reading the familiar with a fresh, vital, and spontaneous approach. One should read the Bible with his whole heart, soul, mind, and strength.

Such focus upon the significance of the message is spiritual preparation at its best. It is spiritual because it stresses the content of the reading more than the desire for self-adulation in its delivery. It helps to cement a cohesive circuit among the reader, his Bible, and his hearers.

When Jesus said to Peter, "Feed my sheep" (John 21), He could have been speaking to every reader, for a reader is expected to feed the flock spiritual food by reading from the Word.

To obtain the reader's proper perspective of his function he should think of the author as person number one, the reader as person number two, and the listener as person number three. His role is like that of the musician who takes a composition and interprets it musically for his listeners. He unfolds the music according to his intellectual and emotional response. He must be true to the author, to himself, and to the listener. Actually, the reader is an artist in the best sense of the word.

The ideal of a good reader is to read as the writer would speak if he were a good speaker.

SERMON WORKSHOP

Submitted by Nelson G Mink

CHARLOTTE ELLIOTT

The pastor met a young girl, member of his church, who was rather worldly. Talking on the street he asked, "Charlotte, where are you going?"

"I'm going to the ball, if it's any of your business," she said.

The pastor tried to show her that as a member of the church she should not go. But she did go on.

She came home from the night of fun in a heavy frame of mind. Her conscience made her feel bad. She saw her mistake and begged his pardon. Then she asked, "How can I be a Christian? How can I come to Christ?"

"Come just as you are, Charlotte; don't try to improve yourself before coming."

She did just that, and then after being saved wrote the words of the now-famous hymn "Just as I Am."

THE BOY IN THE GALLERY

"It was a cold, rainy night in England many years ago, and the pastor of a certain church hesitated to go to the service. But he did go. There were only a scattered few in the pews. At first he thought to dismiss the service without any sermon, but finally went on. A boy in the gallery heard the text and the sermon and was converted. That boy was Charles H. Spurgeon, who led thirteen thousand into his own church, and was the means of the conversion of tens of thousands the world around."

—EVANGELIST J. W. MAHOOD

From *Youth in Action*, someone has worded our fast age like this: "This is the Age of the half-read Page. With the bright Light and the nerves Tight. The plane Hop with the brief Stop. The lamp Tan in a short Span. The brain Strain and the heart Pain. With cat Naps till the spring Snaps and the fun's Done."

"WHERE IS THE ZEAL?"

Theodore Roosevelt told a story once connected with the ministry of Dr. Adams, the pastor of Madison Square Presbyterian Church in New York City. Dr. Adams had a little grandson that was very much afraid to enter the big church alone. The family seemed unable to discover the cause of this fear. One day, however, Dr. Adams took the little boy into the church with him. The little fellow held tightly to the hand of his grandfather. On reaching the pulpit the boy said: "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the boy. "Why, don't you know?—'the zeal of thine house' that eats you up."

The president added that the "zeal" would never eat up some church members.

THE WILL OF GOD

Nothing more,

Nothing less,

Nothing else! (Quoted by Rev. Don Peterman)

SERMON STARTERS

Lessons from the Last Supper

TEXT: *When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.*

- I. THE LESSON OF THE LASTING LOVE. "He loved them unto the end" (John 13:1).
- II. THE LESSON OF THE LONELY LORD. "Whither I go, ye cannot come" (John 13:33).
- III. THE LESSON OF THE LINGERING LIGHT. "One of you shall betray me" (John 13:21).
- IV. THE LESSON OF THE LISTENING LOVER. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved" (John 13:23).

—NELSON G. MINK

God's Answer to Affliction

SCRIPTURE: I Peter 5:9-11

1. The strain is the same for your fellow Christians (v. 9b; see Phillips).
2. The suffering is temporary (v. 10).
3. The sharing (of glory) is through union with Christ (v. 10, Good-speed).
4. The sequel is wholeness, security, and strength (v. 11; see Phillips).

—LEONARD J. DEAKINS
Selma, California

Our God Delivers!

TEXT: Daniel 3:29

- I. FROM THE BONDAGE OF SIN AND SATAN
- II. FROM THE POWER OF INBRED SIN
- III. FROM THE TEMPTER, THE WORLD, AND THE FLESH
- IV. FROM THE BONDS OF DEATH

—BOB BREEDLOVE
Athens, Georgia

Life's Sweet Surprises

TEXT: *And they told what things were done in the way, and how he was known of them in breaking of bread (Luke 24:35).*

- I. ONE OF LIFE'S SURPRISES IS THE STRENGTH GOD GIVES US TO CARRY ON BEYOND OUR SUPPOSED ENDURANCE.
- II. ANOTHER SURPRISE IN LIFE IS THE TREASURE GOD GIVES US FROM THE DARKNESS.
- III. A THIRD SURPRISE IS THE UNEXPECTED EXPERIENCES OF JOY IN OUR HEARTS.
- IV. ANOTHER SWEET SURPRISE IS HOW NEAR GOD IS WHEN WE MAY HAVE THOUGHT HE WAS SO FAR AWAY.

—ANON.

The Power of the Early Church

TEXT: Acts 1:8

- I. HER POWER CAME FROM THE HOLY GHOST (Acts 2:4).
- II. HER POWER IN PRAYER (Acts 4:31).
- III. HER POWER UNDER PERSECUTION (Acts 5:25).
- IV. HER POWER IN OPPOSITION (Acts 5:11).
- V. HER POWER AS A UNIT (Acts 4:33).

—NELSON G. MINK

The Church Behind Closed Doors

TEXT: *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you (John 20:19).*

- I. THINGS THAT CLOSED THOSE DOORS THEN.
- II. THINGS THAT CLOSE THE DOORS TODAY.
- III. THINGS THAT WILL OPEN THESE DOORS NOW.
- IV. DOORS THAT NEED TO BE OPENED.

—NELSON G. MINK

PREACHING PROGRAM

The Easy Way or the Right Way?

SCRIPTURE: Matthew 7:13-14

INTRODUCTION: The subject of transportation instantly brings to mind several methods (train, air, boat, cars, etc.). With the last we must associate the subject of roads. When we delve into this area we are faced with the problem of which road is best, the smoothest or the most direct. But one thing is certain, a road, to really be of use, must be going in the right direction, i.e., it must have a purpose for the traveler. Certainly, if roads of material structure must possess a sense of direction, how much more must our spiritual roads over which we travel?

I. THE DIVINE "ROAD WARNING"

- A. Describes the quality of the wide road (v. 13).
 1. Its alluring appearance.
 2. Its many travelers.
 3. Its direction.
- B. Knowledge of the road is not enough.
 1. There must be power to turn from it.
 2. There must be power to gain the right highway.

II. THE DIVINE ROAD EXHORTATION

- A. Need for entering the straight way—straight to the heart of Jesus!
 1. It is narrow—too narrow to allow excess of the world to weigh it down.
 2. It is rough—harassed by Satan's highwaymen.
 3. It is the pressing way—pressing its occupants to hold course in it.
 4. It is direct.
 - a. No satanic detours.
 - b. No holds of sin to detain.
- B. Its direction leads to life.
 1. Purpose of man's sojourns is revealed here.
 2. Brings out the best in its travelers.

3. It holds the attention of its travelers on Christ because Christ is the only One who can pilot its travelers.
 - a. It brings man out of himself in Christ.
 - b. Man cannot rely on his wisdom or power.

III. THE TRAGEDY OF FORGETTING THE LITTLE-USED ROAD

- A. Quantity not always depicts quality.
 1. Road can be broad but deceptive.
 2. Road can be narrow but true.
- B. Yet people flock to the thoroughfare of quantity.
 1. Many passengers.
 2. Brightly lighted.
 3. Universal nature of man is corrupt, so man "naturally" falls in step with the corrupt way of least resistance.
 4. Blinded to the beauty of spiritual road however narrow.

IV. THE BEAUTY OF THE NARROW WAY WHEN IT IS FOUND

- A. Traveler possesses the Christ as personal Guide.
 1. Protector.
 2. Adviser.
 3. Host.
 4. Provider.
- B. Narrow road is not for narrow-minded people.
 1. The gospel takes in the greatest problems of the universe and enlarges and makes them richer in meaning.
 2. It challenges and satisfies the intellect and the soul.
 3. Its narrowness allows for no refuse of sin to be thrown along its way.
- C. Its truest beauty is found in its being the way of holiness.
 1. It is a restricted, yet encompassing, road.
 2. Holiness allows no "selfish" inclination of detours.
 3. Its holiness demands wholeness of person and purpose.

CONCLUSION: The turnpike of Satan's design may have no visible toll stations—it will collect at the end of its course only one fare, your soul.

—REV. ROBERT JANACEK
Chadron, Nebraska

The Potter's Work

SCRIPTURE: Jeremiah 18:1-6

- I. GOD IS THE PATTERN OF HUMAN LIFE.
 - A. God is working with us all (v. 3).
 - B. God's work may be marred (v. 4).
 - C. God is patient as He works (v. 4).
 - D. God does His best with the material with which He has to work.
 - E. God is reasonable as He works (v. 6).
 - F. God is justified in His dealings with us (v. 6).
- II. GOD IS AN ABLE POTTER BECAUSE:
 - A. He is our Creator (Genesis 1:26-27).
 - B. Before creation.
 - C. He would equip us for His service here and in the world to come.
 - D. He knew the end from the beginning, and has been over the way before us.
 - E. He would have us to miss hell, and would see us all safely home to heaven.
 - F. He is not willing that any should perish, but that all should come to repentance (II Peter 3:9).
- III. GOD EXPECTS OUR CO-OPERATION.
 - A. Be pliable.
 - B. Lest the work be marred, be pliable.
 - C. As God is patient with you, be patient with Him, and His dealings with you.
 - D. God is reasonable with you; be not unreasonable with Him.
 - E. God is dealing justly; likewise deal justly with Him.

—A. H. EGGLESTON
Picture Butte, Alberta

A Burning Strength to Overcome

SCRIPTURE: Isaiah 33:14-16; 40:29-31;
John 16:33; Revelation 7:13-17

INTRODUCTION: Our Lord in heaven is a God of victory . . . and His victory can be yours! Isaiah has prophesied it. Christ fulfilled it and left the Holy Spirit to bear witness to it!

- I. THE NEED FOR SPIRITUAL POWER
 - A. In Old Testament situations.
 1. Noah, Abraham, Moses, David.
 2. Spiritual injection of power.
 - B. In New Testament situations.
 1. Paul and Silas.
 2. Peter.
 - C. In the Early Church age.
 1. Martin Luther, John Huss.
 2. John Wesley.
 3. D. L. Moody, Dr. Bresee.
 - D. In contemporary life.
 1. No religion—no conscience.
 2. No spiritual power—no victory here.
 3. All real spiritual achievement comes from the mind of God and we are His tools.
 - a. Often we are everyone's tools except the Carpenter of Nazareth.
 - b. We allow Satan to wield us.
 - E. In achieving eternal life.
 1. We need spiritual power—brought out by Christ.
 2. Anointed of the Holy Spirit.
- II. THE ABUNDANCE OF GOD'S POWER
 - A. Overshadowing personality and situations.
 1. A standard is lifted.
 2. Life takes new meaning.
 - B. More than enough for every situation.
 1. His riches unexhausted.
 2. His promise uncomprehensible.
 - C. A certainty and a reality.
 1. No speculation but realization.
 2. Problems seem small when measured on Calvary's brow.
- III. THE IMPACT OF SPIRITUAL POWER
 - A. We shall be light of the world and reflect the beauty, truth,

and power of Him who is the Hope of the world.

- B. We can have God in our midst.
 1. This can be realized only by putting Christ in the center of our lives.
 2. By having Him be the deeper meaning of our souls.
 - C. It burns a holy path to glory.
 1. Lifts up the area through which it is routed.
 - a. Holiness makes a change over the person, home, and all areas it contacts.
 - b. God's holiness burns away the dross of sin.
 2. He pervades and envelops all human life.
 - D. Your own life is transformed and it in turn transforms the situation through Christ.
 1. Heart of Christianity is Christ, the Creator of all.
 2. Yet Christianity is always a minority group.
 3. Its life has been held together at the center by men and women with fire in their souls.
 - IV. THE METHOD OF GAINING THIS POWER
 - A. Going to right source.
 1. Jesus Christ.
 2. Holy Spirit.
 - a. Theory alone not reality.
 - b. Real religion not cold creed, but love.
 - B. I.e., something must happen between you and Jesus Christ.
 1. We can never be channels of power until His power has swept through us like fire through a coal.
 2. Drop "old" picture of yourself.
 3. Let Christ's impression of you take hold instead of your depression.
 4. His photo of the real you is the one to look at.
- CONCLUSION: If you wonder why God won't change your situation, check and see if you yourself are changed or will be changed. Spiritual power

can do it! Let its essence surge through your total being.

—Author Unknown

SERIES: John Looks at Christ Christ, the Light of the World

SCRIPTURE: John 1:1-14

INTRODUCTION:

- A. Illustration: Pearl Harbor, December 7, 1941, and the darkness which filled a nation.
 - B. Symbolic of the darkness that was present in the world after sin came.
 - I. THE LIGHT IS GOD.
 - A. Creation (v. 3).
 - B. Eternal (v. 1).
 - II. CHRIST CAME TO BRING LIGHT TO A DARKENED WORLD.
 - A. Life from Christ is light. Illustration: Oregon caves. In deep cavern all lights are turned off. After a few minutes a match is struck. Seems a tremendous light.
 - B. A few recognized this light. John the Baptist—"Behold the Lamb of God, which taketh away the sin of the world" (v. 29).
 - III. CHRIST MUST BE ACCEPTED.
 - A. Andrew said, "We have found the Christ" (v. 41).
 - B. Philip said to Nathanael, "We have found him" (v. 45).
- CONCLUSION:
- A. Christ is the Light of the World.
 - B. He calls, "Follow me" (v. 43).
 - C. Heaven shall open and you shall see the truths of God.

—ALLAN W. MILLER
Florence, Oregon

SERIES: John Looks at Christ Christ's Faithfulness to Divine Purpose

SCRIPTURE: John 2:1-11

INTRODUCTION:

- I. JESUS HAD A SENSE OF DIVINE PURPOSE (v. 4).
 - A. Illustration: Atomic submarine, "Nautilus," under icecap with compass.
 - B. Necessary to have a purpose and goal in life.

C. In the world of today a person is considered successful when he has set a goal and reached that goal.

II. JESUS WAS FAITHFUL TO THAT SENSE OF DIVINE PURPOSE.

A. Faithfulness to God's will brings victorious living.

B. Losing sight of God's will and purpose for our lives will result in wandering. (Illustration: The children of Israel in the wilderness.)

C. Not influenced to make a hasty decision.

D. Also discharged his responsibility faithfully.

III. FULFILLMENT OF DIVINE PURPOSE HONORED GOD (cf. v. 11).

CONCLUSION: Hymn, "A Charge to Keep I Have"

—ALLAN W. MILLER

SERIES: John Looks at Christ Christ, the Gift of Love

SCRIPTURE: John 3:16-21

TEXT: John 3:16

INTRODUCTION:

A. Story of shepherds on the hillside beside the fire; appearance of the angels, and their instructions.

B. To these shepherds had been proclaimed the greatest news ever to come to mankind.

I. CHRIST IS A GIFT.

A. A gift is freely given.

1. Illustration: Cayuse Indian chief gave land to Marcus and Narcissa Whitman. When he saw the land producing, he became resentful and began to demand payment.

2. God freely gave Christ. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given" (I Corinthians 2:12).

3. The Holy Spirit was given that we might know.

B. A gift is given for good.

II. CHRIST IS A GIFT OF LOVE.

A. The true meaning behind a gift is the motive of the giver.

1. The story is told of a little boy who went to a doctor for some help. He had little of this world's goods. He had a tattered Teddy bear, which he gave to this great doctor, who treasured it above many other gifts.

2. God so loved the world He was going to do everything possible to save the world.

B. We didn't deserve any consideration from God because of our rebellion against God.

1. Romans 5:6-8.

2. Difficult to love someone who is a righteous person and lives the best he knows how. But God loves even those who rebel against Him. (Hymn, "Love Divine," by Gerald E. Bonney.)

III. A GIFT TO FULFILL ITS PURPOSE MUST BE RECEIVED.

A. In the same way that it is given.

B. Jesus said, "Freely ye have received, freely give" (Matthew 10:8).

CLOSING HYMN, "Love Divine," by Charles Wesley

—ALLAN W. MILLER

SERIES: John Looks at Christ The Beloved Disciple

SCRIPTURE: John 3:16-21

TEXT: Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved (John 13:23).

INTRODUCTION:

A. John was close to Jesus.

B. He was active in the Early Church.

C. He lived to a venerable old age.

Tradition says that John was carried into church. His words, "Love one another."

D. Characteristics of John that caused Jesus to love him and entrust him with responsibility.

I. JOHN HEADED THE CALL OF JESUS (Matthew 4:21; Mark 1:19; Luke 5:10).

A. Father Zebedee (a man of means).

B. Sufficiency in this world's goods.

C. Gave this up with James to follow Jesus even with lack of assurance of daily sustenance.

D. "Lay not up for yourselves treasures upon earth..." (Matthew 6:19).

E. A vision of eternal values.

F. One of the twelve (Matthew 10:2; Luke 6:14).

II. FAITHFUL TO HIS PRIVILEGES AND RESPONSIBILITIES.

A. The privilege of walking with Jesus also entails some responsibility.

B. John's privileges.

1. One of three disciples at the Transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28).

2. One of three disciples at healing of Peter's mother (Mark 1:29).

3. One of three disciples at healing of damsel (Mark 5:37; Luke 8:51).

4. At Gethsemane, one of three disciples (Mark 14:33).

C. His responsibilities.

1. Privileges were used in preparing John for later responsibilities.

2. Peter and John—healing of man at Temple gate (Acts 3:1-11).

3. Peter and John sent to Samaria to further lead new converts (Acts 8:14).

4. John, with James and Peter, was recognized by Paul as a pillar in the Early Church (Galatians 2:9).

D. He was faithful in the smaller responsibilities.

1. Along with Peter sent to prepare for the last Passover (Luke 22:8 ff.).

2. Later a leader in the Church.

E. A searching mind (Mark 13:3). With Peter and James, he went to Jesus seeking out an answer to something Jesus had said.

F. Faithful to his family responsibilities (John 19:26-27).

G. Faithful to Christ—went into palace of high priest (John 18:15).

III. JOHN CONSECRATED HIMSELF TO GOD.

A. He had a distinct personality.

1. Sons of thunder (Mark 3:17).

a. Called for fire on Samaritans upon their refusal to accept Christ (Luke 9:49).

b. John forbids other healer and is rebuked by Christ (Mark 9:38; Luke 9:49).

2. Physical prowess—outran Peter to tomb (John 20:4).

3. Zeal—wanted to sit at the right and left hands of Jesus with James (Mark 10:35 ff.).

B. Followed Christ's command to tarry in Upper Room (Acts 1:13).

C. Results

1. A boldness that even angered authorities (Acts 4:13-19).

2. A willingness to work with others in Kingdom work.

3. A faithfulness to God in spite of persecution. The experience on the Isle of Patmos used to the glory of God.

IV. HE BENEFITED FROM HIS EXPERIENCE.

A. Once a son of thunder in a selfish way; now a "servant of God" (Revelation 1:1).

B. Once calling for fire on those who refused Christ; now sings the song of love.

C. Once concerned about himself and his place in the Kingdom; now surrendered even to lose his life. He came close to this when his brother, James, was killed (Acts 12:2).

CONCLUSION: God took John and made a pillar of the Church of him. He took misguided zeal and channeled it into service for the Church. God gave John an experience he knew about, for in the conclusion of his Gospel is his testimony (John 21: 24-25).

- A. God can give you new life.
- B. He can channel your physical and spiritual energies into worthwhile service.
- C. He can give you an experience you can know about.

—ALLAN W. MILLER

SERIES: John Looks at Christ The Exalted Christ

SCRIPTURE: John 3:22-36

TEXT: *He must increase, but I must decrease* (John 3:30).

PURPOSE: To show that the important attitude in life is to exalt Christ in our lives.

INTRODUCTION:

- A. Setting.
 - 1. John the Baptist is baptizing.
 - 2. Jesus and His disciples baptizing.
 - 3. Discussion follows as to whose baptism is the right one.
 - 4. John's disciples come to him with question.
- B. John the Baptist's answer provides us with a statement that could well be our goal for the coming week, year, and lifetime, e.g., to have Christ increase in our lives to the place where we can say as did the Apostle Paul in *Galatians 2:20*.
- C. Exalt Christ in our lives!
- D. John the Baptist exalted Christ because:
 - I. CHRIST CAME FROM GOD.
 - A. "Every good gift and every perfect gift . . ." (James 1:17).
 - B. Bride and Bridegroom.
 - II. CHRIST IS ABOVE ALL (v. 31).
 - A. The earthly.
 - B. Testifies of God's love for all.

III. OBEEDIENCE TO CHRIST BRINGS LIFE (v. 36).

- A. John recognized that his own way prepared the way for Christ.
 - 1. He needed to exalt Christ.
 - 2. His own way without Christ would fail.
- B. The only way to salvation (Acts 4:12).

CONCLUSION: Only as we have Christ in our lives and give Him full allegiance can we really find the life that satisfies.

—ALLAN W. MILLER

SERIES: John Looks at Christ Christ, the Divine Son of God

SCRIPTURE: John 5:17-25

TEXT: John 5:26

INTRODUCTION:

- A. Setting.
 - 1. Jesus healed the blind man.
 - 2. Sabbath.
 - 3. Equality with God.
 - 4. Jews persecute Jesus.
- B. As the Divine Son of God.
 - I. CHRIST SOUGHT HIS FATHER'S WILL.
 - A. Judgments determined by God (v. 30).
 - 1. Just.
 - 2. Based on God's law.
 - B. Judgment in Christ's hand.
 - C. Selfish will leads to destruction. "I do what I want to."
 - II. CHRIST YIELDED HIS LIFE TO GOD.
 - A. Was a Life-Giver (v. 26).
 - B. Eternal life (v. 25).
 - III. CHRIST HAD WITNESSES TO HIS DIVINE SONSHIP.
 - A. Witness of man (vv. 32-35).
 - B. Witness of Jesus' words (v. 36).
 - C. Witness of the Father's voice (v. 37).
 - D. Witness of the Scriptures (v. 39).

—ALLAN W. MILLER

The Preacher's Magazine

SERIES: John Looks at Christ Christ, the Personal Worker

SCRIPTURE: John 4:5-42

INTRODUCTION: Christ was a master Personal Worker. From His methods we can learn some important pointers on how to deal with those who have spiritual need.

- I. HE WORKED IN LIFE'S SITUATIONS (v. 7).
 - A. People need help where they are.
 - B. Overcame prejudices.
 - C. No mental blocks.
- II. HE TALKED ABOUT HER INTERESTS AND PROBLEMS.
 - A. Outward interest.
 - B. Deeper interest. All people are seeking what only God can offer.
- III. HE DREW HER ATTENTION TO TRUTH.
 - A. By His life.
 - B. By His attitude.
- IV. HE WAS NOT DISTRACTED FROM HIS PURPOSE.
 - A. By His disciples (v. 27).
 - B. By others.
- V. HE TOOK ADVANTAGE OF OPPORTUNITY TO ENLARGE WITNESS (vv. 39-42).

—ALLAN W. MILLER

SERIES: John Looks at Christ Christ, the Bread of Life

SCRIPTURE: John 6:26-39

TEXT: *I am the bread of life . . .* (John 6:35).

INTRODUCTION: Setting

- I. WHAT IS THE BREAD OF LIFE?
 - A. Imperishable (v. 27).
 - B. From God the Father (v. 38).
 - C. Jesus is this Bread.
The Father has given this into His hands and He will not refuse anyone.
- II. HOW PARTAKE OF THE BREAD OF LIFE?
- III. WHAT ARE THE BENEFITS?
 - A. Gives life (v. 33).
 - B. Gives security (v. 37).

CONCLUSION: Isaiah 55:1-13

February, 1961

SERIES: John Looks at Christ Christ, the Light of the World

SCRIPTURE: John 9:1-11

TEXT: *I am the light of the world* (John 9:5).

INTRODUCTION:

- A. Physical light means a lot to us today.
- B. What would we do if we had to grope in darkness?
- C. We depend on sunlight.
- D. The blind man was in darkness but he came in contact with Christ, the Light of the world.
 - I. THE QUALITY OF THIS LIGHT
 - A. Opposed to darkness (John 3:19-21).
 - B. Darkness cannot comprehend light (John 1:5).
 - C. Everyone is lighted by this Light (John 1:9).
 - 1. All good is from God.
 - 2. Natural conscience—telling right from wrong.
 - D. Life, the Light of men (John 1:4).
 - II. RECEPTION OF THIS LIGHT
 - A. Attempt to walk in the darkness of one's own heart (John 11:10). Illustration: Martin Luther and Hippo riding in darkness.
 - B. Those in darkness hate light (John 3:20).
 - 1. Want to do evil works under cover of darkness (John 3:19).
 - 2. Unfruitful works of darkness (Ephesians 5:3-7).
 - C. Those already in the light should keep walking (John 12:35).
 - 1. Keep our first love and grow in spiritual graces.
 - 2. Most important thing in our relation to God is: We are now walking in the light. Not whether I have in the past been saved or joined a church.
 - III. BENEFITS OF WALKING IN THE LIGHT
 - A. Stumbleth not (John 11:9).

(93) 45

- B. Know where we are going. The opposite of the condition in John 12:35.
- C. Followers of Christ will never walk in darkness (John 12:46).
- D. Always seek light (John 3:21):
 1. Not led off by every little whim in life but judge one's place according to God's light.
 2. Illustration: Develop in various colors as light spectrum from a prism.

CONCLUSION: How obtain this Light? Believe (John 12:36). Follow Christ and leave the old way behind.

—ALLAN W. MILLER

Prayer—Top Priority!

TEXT: I Timothy 2:1

- I. THE VARIETY OF PRAYER
 - A. Supplications—personal aspect.
 - B. Prayers—general.
 - C. Intercessions.
 - D. Giving of thanks.
 - E. Prayer need not be dull, monotonous, boring—but varied, thrilling, adventurous, appealing to the whole man and to all ages.
- II. THE RANGE OF PRAYER
 - A. For all men—its universal scope.
 - B. For kings and all that are in authority—its political, civic, ecclesiastical, industrial, and social range.
 - C. It can affect the decisions, example, and influence of all in authority—in school, hospital, plant and shop, church and state, community and commerce.
 - D. It is more potent for public order, peace, godliness, and honesty than all laws and force.
- III. THE MOTIVE OF PRAYER
 - A. It is the will of God that all men should be saved.
 - B. There is no other hope for men—only one Mediator.
 - C. Christ died for all men—as their Ransom.

- D. The Christian minister is commissioned to reach as many men as possible.

IV. THE MANNER OF PRAYER

- A. A privilege without respect of person or place.
- B. Demanding of men clean lives and controlled spirits.
- C. Demanding of women freedom from vanity and laziness.
- D. A sanctified, sensible partnership of the sexes—the man having greater responsibility in the public sphere, the woman in the home.
- E. No interpretation of "Let the women learn in silence with all subjection" is consistent that ignores local customs in Paul's day, the promise of the Spirit to both sexes, the testimony of history to God's use of consecrated women, and scriptural examples of called and gifted women who have been leaders in the work of God.

—REV. A. J. LOWN

Paisley, Scotland

Daniel, or "I'm Going Through"

TEXT: *Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God (Daniel 6:23).*

- I. THE VALUE OF GETTING STARTED OUT RIGHT.
- II. THE VALUE OF A GOOD SET OF CONVICTIONS.
- III. THE VALUE OF AN UNDIMMED FAITH.
- IV. THE VALUE OF A CHARACTER-MOLDING GOD.
- V. WE HAVE THE VALUE OF THIS SAME GOD IN OUR LIVES TODAY.

—NELSON G. MINK

BOOK BRIEFS

Book Club Selection, December, 1960

STAND UP IN PRAISE TO GOD

Paul Rees (Eerdmans, \$2.00)

A book from the pen of Paul Rees is always welcome news and this book, throughout, carries the same stamp of quality that characterizes the writings of this pulpiteer of the twentieth century.

There are ten sermons. The book is built on a Trinitarian format, around the well-known creedal statement, "Glory be to the Father, to the Son, and to the Holy Ghost, to the great One in Three."

There are three sermons addressed to the Father, three to the Son, and three to the Holy Spirit. There are incisive insight, scriptural integrity, and Wesleyan loyalty. The outlines are logical and fresh. As soon as they are stated they seem so obvious that the reader is inclined to say to himself, *Why didn't I see this long ago?* The book would have been strengthened definitely with more attention given to illustration, but the warmth of the evangelistic urge breathes throughout the book. Here is a man who is not satisfied to describe his product. He pleads that it be bought and used.

THE IVOR POWELL SERIES

(Zondervan, \$2.50 each title)

Because of the similarity of the four books in this series, I prefer to give them one review. Each one is worthy of strong commendation. In each book there are eighty brief, but striking, character sketches. Each is well outlined; each is the germ for a good sermon. The three books are as follows: *Bible Treasures*, *Bible Pinnacles*, *Bible Cameos*.

Bible Treasures consists of brief glimpses into the lives of characters in the Bible. Each one of these is really an extended sermon outline, fresh and sparkling.

Bible Pinnacles (with a foreword by Frank W. Borcham, which gives the book added incentive) discusses the miracles and the parables of the Lord. It touches briefly the lives of outstanding Bible personnel, and those who are more generally misunderstood.

Bible Cameos are biographical sketches that plead for preaching, because of their pithy, inspiring, sparkling appeal.

What has amazed me is the freshness with which the author lifts out men and women from the Bible, many of whom have never been given any kind of prominence. He has broad Bible background, which helps him to clothe these persons in an attractiveness that fairly challenges pulpit presentation.

Each sermon outline is really a sermonette in that the development covers two pages of this book. The titlings throughout are striking, and the author reveals a winsomeness of style that will endear him to you.

WINNING WHAT YOU WANT

J. Clyde Wheeler (Bethany Press, \$2.95)

The author writes well. He is down-to-earth in language and illustrations. But he finds his solutions to the problems of life apart from the crucifixion and resurrection of our Lord. The book is tame, bloodless, and to the evangelical hearts is dull and tepid. It reflects the "self-help psychology" altogether too prominent and popular in many of modern books on religious life.—W. E. McCUMBER.

GOD'S COLONY IN MAN'S WORLD

George W. Weber (Abingdon, \$2.75)

This is a provocative and a disturbing volume, which hits hard at the ease, pretense, conformity, and materialism of today's institutionalized Christianity. While one may not agree at every point with the author's doctrine of the Church, he will be challenged to rethink the whole matter of the individual's relationship to the Church and the Church's relationship to the world.

The author's dim view of mass evangelism, of the Billy Graham type, would seem to suggest a decided weakness in the author's power of discriminating evaluation. Every thoughtful minister will profit in his soul and his service by reading this. Few books about the Church have disturbed and challenged me more.—W. E. McCUMBER.

THE ROYAL ROUTE TO HEAVEN

Alan Redpath (Revell, \$3.50)

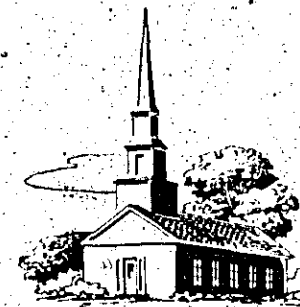
This is subtitled "Studies in First Corinthians." Even a casual glance shows the vast amount of careful analysis and research which has gone into this book. The author previously gave us similar expositions of Joshua under the title *Victorious Christian Living*, and of Nehemiah under the title *Victorious Christian Service*. So he is no newcomer or novice at Biblical exposition. There are thoroughness and grasp of an entire book of the Bible denoting an artistry and finesse which are to be admired.

But you will not have more than begun this book till the doctrinal bias of the author fairly leaps from the page. So First Corinthians must be subjected to a stubborn Calvinism! The very title suggests that there is more than one road to heaven (one of these being "The Royal Route"). The author's treatment suggests the subtly dangerous idea that there can be a lower path, one of frequent defeat and willfully retained carnality. What, we ask, about "holiness, without which no man shall see the Lord"?

The reader thrills as the writer expounds the higher or "Royal" route. It is the path where the believer senses his inner depravity, exposes it to God, and consecrates himself to God in utter finality. Gracious are the hope and prospect for victory. Even as Alan Redpath did in his study of Joshua, he urges a second crisis, clear-cut and definite. But at this very point of hope he sadly confuses the reader by suggesting that this crisis experience will lead neither to full and daily victory nor to complete deliverance from carnality or indwelling sin. The confusion becomes as disappointing as the prospect was delightful.

What value would there be in the book? It shows how a book of the Bible can be treated expositively. It will whet your appetite to do more expository preaching and writing. And I am also sure you would lay the book down at its conclusion, and thank God for a Wesleyan faith in eradication and victory through the Blood.

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