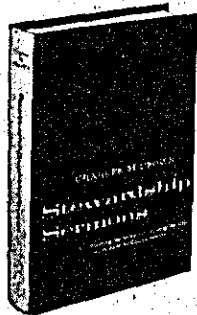


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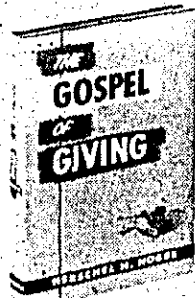
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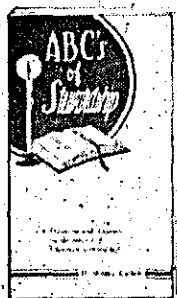
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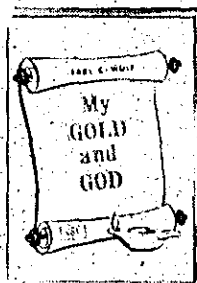
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GUEST EDITORIAL

The Preacher's Need of Patience**

J. B. Chapman*

IT IS OFTEN very difficult to possess one's soul in patience when required to suffer the presence of tares rather than root up the wheat in the effort to get rid of the tares. We have seen this demonstrated by preachers who were trying to correct methods of altar work, forms of testimony, or manners of prayer. But instead of correcting the methods, improving the forms, and polishing the manners they killed the altar service, dampened the spirit of testimony, and quenched the fervency of prayer.

And it is easy for the preacher to lose his grip as leader by his assumption of the place of dictator. It has only to be whispered that the preacher is "opposed to demonstration" and he has lost his opportunity to help someone who has gone a little too far in merely "making a noise." Just let it be passed around that the preacher "does not believe in missions," and his opportunity to peaceably establish a unified budget has passed. Just let it become the impression that the preacher is opposed to prophetic studies and then he will have a hard time keeping extreme millennialians from becoming the normal type in the estimation of his people.

"Haste is waste" in the preacher's business more often than almost anywhere else; and the more active his

church, the greater the waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he soon accomplishes the same results as though he had turned a square corner.

Of course conversion is sudden and sanctification is instantaneous; but ripeness, maturity, and wisdom in service are places where leadership must make round, instead of square, turns.

And most of all, the preacher who is "young," or who is new in the denomination, must be but a "sane reformer." A young preacher and a new preacher will see things which need to be corrected just the same as any other preacher will, but he will have to take a little time. The changes which would bless if accomplished within two years may divide and destroy if put into effect within six months. There are perils enough connected with the preacher's task without his adding any by unseasoned haste.

And yet the preacher must not allow his own vision to become weak and his ideals to become blunted by the process of "waiting." This too is disastrous. Many a preacher came to the charge with clear vision and ideals which were altogether worthy. But

*Deceased.
**Reprint from the March, 1928, Preacher's Magazine.

because he could not put his plans into immediate effect he "settled down," and became content with things as they were, or else he soured and became a mere faultfinder without power to correct the things of which he complained.

But I have known a preacher who took a church which had more than the usual number of things which needed correction and fewer than the usual virtues upon which to lean. But that preacher remained seven

years and left one of the most ideal churches that I have known. He kept his vision and was patient until he could get others to see it. He maintained his own high ideals and worked hard to get others to come up to them. His success was not alone in the waiting, but in the waiting and yet in not being spoiled by it. Patience is a virtue until it becomes indolence; then it is a vice. Zeal is a grace until it becomes an obsession; then it is a curse.

FROM the EDITOR

XV. Music and Worship

WE INDICATED last month that music was one of the very important elements of worship. From the earliest times music has been associated with worship, for it is uniquely adapted to expressing the feelings of praise and adoration. Music indeed is the handmaiden of religious exercises. It is vital that we give it the place that it should have in our thinking and in our planning for worship services.

Of course, this is a study in itself and has taken many volumes to describe. Suffice it here to give a quick run-down on the important ways that music can be used in the services of the church and to suggest a few of the very important ways that these phases of the musical program can make a contribution to the services and accomplish the end in these services which we hope to reach.

Musical preparation and back-

ground for the service. Instrumental music prior to the service or as a part of the beginning moments of the service can do much to set the mood of the service. Many complain of the problem of getting their people to come into the service with an attitude of worship, there being usually too much noise, too much inattention, too great a restlessness, and the like. The pianist or organist can, by a carefully selected group of numbers, set a mood for a service, encourage an attitude of worship, and generally bring the people into active participation in worship. Some pastors have successfully used this same type of music as "background" atmosphere at the close of the service and in other parts of the service. This use of music, of course, must not be thought to be an end in itself but to be merely a means whereby people are brought into a vital worship experience. This usage

of music must not be merely that we might be more "formal" or that we might project a "quietness" upon the service for quietness sake. It is rather to move people to "come to church" in spirit as well as in body.

Congregational singing. Perhaps the greatest use of music in the public worship services in the Protestant church is the congregational singing. Quite frequently this is the beginning of the worship service. Quite frequently it is also the close of the service. There are usually other congregational songs interspersed between these two extremes. The congregation expressing its worship in group singing is, in fact, one of the cherished traditions of the Church as we know it today. It is true that music and worship seem to go together in a unique and yet complementary fashion. This is true in a very special way with congregational singing. It is apparent that one of the very best ways that music can assist in worship is seen when the congregation breaks forth in song, expressing one or more of the inner feelings so inherent in the worship experience. In fact, here is one of the focal points of the Reformation and one of the phases of worship for which Martin Luther and the other reformers contended. They felt that the people themselves should sing of their faith and of their love of God. Especially has this been true in the churches which have emphasized "free" and "informal" worship. The evangelical movement under the Wesleys gave a great place to the singing congregation. It has been a distinctive characteristic of the holiness movement as we know it today, also. And yet, even with congregational singing taking a central place in our worship, it frequently poses one of the most serious problems which a pastor faces. All

too frequently this phase of the worship service just does not do what it should do and could do for the service. Because of its place of importance, we shall give special attention to this next month. Suffice it to say here that every pastor should work closely with the one who directs this group singing. Or should we say that the one who directs this must be a part of a knit whole, the parts of which must never be allowed to become two widely separated.

Special music. In our churches much has been made of the so-called "special music." Most of us feel that a service is just not complete unless sometime during the service one or more persons sing for the congregation. Indeed, while we frequently joke about the place of the "special" songs and imply that some of them are not quite up to the title of "special," yet very often these musical numbers do much to set the mood of a service and are very definitely used of the Lord in accomplishing His purpose in a given service. The pastor should strive to build these specials into the service. They should be more than displays of talent. They must ever be sung in the Spirit. They should in as much as possible carry the theme of the service. Above all, the character and spirit of the persons presenting these specials should be such that a message and a testimony are sung. We must keep in mind also that while there was a day when very special music might draw people to the services, actually today we are finding that in the main the special music has its greatest value in setting the spirit and atmosphere of the service. Special music does have a place, but let us as pastors strive to make it the very best that it can be, not only in the manner in which it is presented, but also in the manner in

which it contributes to the total purpose of the particular service.

Invitation music. In our evangelistic services there is a very particular kind of music which is used with more or less regularity. This is the invitation hymn, the song that is sung when the invitation is being given for the spiritually needy to seek God at the public place of prayer. In one sense this is a type of congregational singing, since in most instances the congregation does sing the invitation hymn. And yet, in other instances, special singers may sing the invitation; or the instrument, the piano or organ, may play the music without the words being sung. In any event, the invitation hymn is a very special type of song. It does not pretend to do what other congregational songs do or yet what other specials are to do. The invitation hymn has one purpose and that is to create an atmosphere in which the Spirit of God can work and an atmosphere in which the spiritually needy can more easily move to the place of prayer. Hence that hymn must be chosen carefully. Usually it should be in harmony with the theme of the message or the theme of the last part of the message. It must be sung in average tempo, not rapidly, not too slowly. Here, the way the song is sung must be forgotten except as that method contributes to the purpose of the song. The director must lead only with his voice; there must be no pretension or semblance of "directing," as has been the case with the other songs. The old songs are the best, ones that the people can sing with little or no assistance from the songbooks. Every minister knows that the way in which the invitation song is sung will make or break his invitation. He must study this part of his music program and see to it that it does for the service just what he hopes it will. Too many

of us give little or no thought to this phase of our music until it is too late in a given service.

Instrumental music. The musical instruments most generally evident in the church services are the organ and the piano. They serve as the generators of the music of the church of whatever sort it is. Some groups have successfully omitted these instruments from the church and yet have given music a strong place in their services. However, in the main they are accepted as instruments that are wholly compatible with holy worship. The organ is more and more being used in our churches effectively. It lends a mood to worship (when in the hands of the right person) and does provide an atmosphere which is not wholly possible with a piano alone. Some pastors have successfully used the organ alone in the morning service and have combined the two, organ and piano, for the evening service. Just as the organ does something that a piano cannot do, so the piano adds the life and spirit to the evening singing which is not usually possible with the organ alone. But these are not the only instruments which find their way into the church. Ever and again there are those in the congregation who are proficient on the violin, the trumpet, the trombone, and other instruments which make up the average orchestra. As school systems and communities more and more push the idea of young people learning to play some instrument, the church is more and more faced with the responsibility, yes, and the opportunity, of using these in the services of the church. And it can be done. Some churches have an orchestra which they use in the evening services. Many pastors have found a way to use the instruments singly or in combinations as special music. With all of these, as with all other music, the

end values must be kept in mind by those who plan the service and by those who participate. But when this is done, the pastor will discover that any and all of these can be used of God in the services of the church.

Special musical features. A word should be said also for the special musical features, services in which music by the choir, by children's groups, or by special singers takes most of the service. The Christmas and Easter cantatas by the choir, the special day or Bible school programs by the children of the church, the special numbers from time to time by special teen-age, junior, or cherub choirs all add much to the church calendar. The "sacred concerts" by visiting musical groups or trained soloists are popular today and do fill a place that no other type of church music can quite fill. The vesper

organ concert of sacred music can go far to make an awkward Christmas or New Year's Sunday a time of real blessing.

Yes, indeed! Music is at the heart of the church. The pastor who feels he is not trained musically must not allow this great area of his church's life go unheeded. There is much he can learn. There is much he must do, whether or not he likes it. In some few instances the music program of a given church must be improved, the level of music appreciation lifted. But more significantly, the music of our churches needs to be more completely related to the total of what we are trying to do. It needs to find itself, not as in itself, but as a means to an end. We can worship best when that music is dedicated to making that worship relevant.

(To be continued)

PREACHING TO PEOPLE

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.

No matter what his purpose is listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possibility that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

—From *The Preacher and His Audience*,
by WEBB B. GARRISON
(Fleming H. Revell Company)

The Preaching of H. B. Macrory

By James McGraw*

LET US DO with all our might what our hands find to do!" These words were heard often by the members of those churches where H. B. Macrory was the pastor, for as few have ever believed before him, or few who have come after him, this man believed and practiced what "the preacher" expressed in Ecclesiastes 9:10: "Whatsoever thy hand findeth to do, do it with thy might."

With all his might H. B. Macrory led the youth of Pennsylvania as state secretary of the Christian Endeavor for seven and a half years in his first early ministry. With all his might he served in his first pastorate in Akron, Ohio, for seven years. With all his might he discharged faithfully his duties as pastor in his next assignment in Pasadena First Church of the Nazarene, and with all he served as college pastor in Bethany, Oklahoma, in his denomination's largest congregation, for ten fruitful and eventful years.

With all his might H. B. Macrory believed in the whole program of his church, and especially supported the colleges in the strategic positions he held as pastor. While he pastored in Ohio, he served on the board of trustees of Eastern Nazarene College and often delivered lectures there. When he was pastor in Pasadena, he served as chairman of the board of trustees of Pasadena College. While serving as pastor of the Bethany church, he was for several years the chairman of the board of trustees of Bethany Nazarene College.

*Professor, Nazarene Theological Seminary.

With all his might he took advantage of every opportunity to minister to the youth of his church, on both the local and the world-wide level. He was one of the key men whose help and guidance resulted in the founding of the Nazarene Young People's Society, and was selected as one of its first General Council members in its convention of 1923.

Most important of all, with all his might he preached the Bible, and he preached its message with the needs of his hearers in mind. Never satisfied to merely "explain the Scriptures," he sought with all his might to explain the Word so that it met the needs of his people. He gave it meaning in the light of their experiences. He made its precepts useful in the solution of their problems. He made its truths real in the light of their own hearts and lives. He did with all his might what his hands found to do.

Born May 24, 1883, in Pittsburgh, Pennsylvania, he grew up in the home of parents who saw that he received Christian training. He was converted at a very early age, called to preach in his early teens, and preached his first sermon soon after his call. He remembers the Lincoln Place Church in Pittsburgh as the place where this momentous occasion took place, and his preaching ministry began.

He was only nineteen years of age when the opportunity to serve as secretary for the Pennsylvania Christian Endeavor opened to him, and those years he worked at this task proved not only to be effective years in the

advancement of the Kingdom among the younger ages, but it gave him the special training the all-wise God knew he would be able to use in his later ministry as a pastor in college churches, preaching to young students.

Ironically, although much of his ministry was in academic centers and among students and scholars, he himself never had the opportunity for the pursuit of formal education much higher than the high school level. With all his might he applied himself to his books, made himself familiar with his Bible, and sought to understand its meaning as the best Biblical scholars explained and interpreted it and as the Holy Spirit guided and directed his mind in its truths; and with all his might he kept himself conversant with the best books of his day and with the classic works of the past. H. B. Macrory is another in a long list of men who have shown that education is something which can be sought and achieved when a man wants it, whether his opportunities have been meager or abundant in the areas of formal training.

His sermon preparation consisted of an average of from six to eight hours a day in study. His day began early, and ended late. He slept no more than six hours a night, using the remaining eighteen hours of every day in performing what he believed to be the greatest task on earth—that of preacher, pastor, and shepherd of his flock.

He formed a skeleton outline early in his sermon preparation, and then enlarged it as ideas and details emerged. His written notes never became anything like a complete manuscript, but rather "jelled" into the outline that resulted from his reading, meditation, and prayer.

H. B. Macrory did not use notes in the pulpit. Usually he read the

scripture, closed the Bible, and then stood at the side of the pulpit speaking as his photographic memory enabled him to recall his outline, his thoughts, and his message for the occasion. His gestures were moderate. He seemed relaxed and natural in his movements, and his stance at the side of the pulpit was the characteristic position he most often assumed. His hands would clasp occasionally, his head would tilt to one side or the other, his eyes would gaze upon his audience, and he would lean forward as he emphasized a point.

His appearance may be described as stately and dignified. Hair prematurely white, ruddy complexion, medium height, and medium build, he had the bearing of a man of influence, importance, and dignity. And indeed he was such a man.

His voice was rich in resonance, deep rather than thin or fine, and very pleasant to the ear. He had a "singer's voice" rather than a "preacher's voice." That is to say, there were quality of tone, flexibility of pitch, mildness of intensity, richness of caliber. There was nothing of the harshness or roughness that sometimes results from years of preaching when the voice is often strained and finally loses its quality of mellowness and is replaced by the tinny emptiness of the circus "barker" or, worse yet, the street vendor. Macrory, preaching to large audiences in large sanctuaries during much of his pastoral ministry, proved that a man's voice need not be sacrificed on the altar of expediency. His remained pleasant, yet always was adequate.

David L. MacPherson studied the sermon outlines contributed by Macrory to the *Preacher's Magazine*, appearing in that publication in each issue of 1934. He observes good variety and freedom from any stereo-

typed pattern. There is variety even in the realm of "strategy," some of the Sunday morning themes being evangelistic rather than inspirational, and some of the evening topics being doctrinal rather than topical or evangelistic in the strict sense.

Macrory liked to use related subjects in series or pairs of sermons. In a morning sermon he once discussed our relation to the Spirit, and in the evening sermon the Spirit's relation to us. He preached two consecutive Sunday mornings on Christ, and during those same two Sundays he brought evening messages on New Testament characters who were closely related to Christ.

Introductions were never very long in his sermons. Often a strong opening sentence was used, and frequently he began his sermon with a narrative illustration. The context provided many of his sermons with an introduction.

Illustrations were used freely, especially in his conclusions. His illustrations were found in many sources, and one of his favorite sources was the Bible. Often there was an illustration in his introduction; frequently the illustration was used well in the body of his sermon; and most frequently his conclusions were rich in illustrative material.

His outlines were not easy to follow when he preached. To say the least, many of his listeners were not aware of the outline points. This is due to

the fact that he belonged to that school of thought taking the position that the outline should not be too evident. The disadvantage here, of course, is that a speaker has much more difficulty in keeping "movement" in his sermon when the listener is not aware he has left a certain point and is now speaking about another one. With H. B. Macrory, the various divisions of the sermon did not seem to matter so much, but the one central theme was the important thing.

He did have divisions, such as in his sermon on "One Thing God Will Not Forgive." His outline for this sermon was:

- I. God has always been ready to forgive sin.
- II. There is one sin, however, God will not forgive.
- III. What is the sin God will not forgive?

He was strong exponent of the doctrine of heart holiness; he was pre-eminently a preacher of the Word; and he knew and loved people and understood their problems. More than once he is known to have sat all through the night waiting with the anxious family at the bedside of one of his members who was dangerously ill. His love for people, for God, and for the Word of God make his ministry something of an inspiration to every minister. He did what his hands found for him to do—and he did it with all his might.

PASSION FOR SOULS

Joseph Parker gives a quotation from Whitefield: "My dear friends, I would preach with all my heart until midnight to do you good, until I could preach no more. Oh, that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ."—Contributed by B. V. Seals.

SERMON of the MONTH

The Ocean and God's Abounding Love

By Warren Boyd*

SCRIPTURE: Ephesians 3:17-19

I stood one day on the shore of the blue Pacific watching as the waves rolled in. To one who lived on the prairies it was both thrilling and fascinating. Some time later I stood on a mountain not far from Victoria City, British Columbia, and looked out over the trackless miles of the ocean, stretching as far as the eye could see. There were ships coming in from many lands with their passengers and cargo, and there were ships starting on their voyage that would take them to faraway ports.

As we stood there that day and watched, there came to my mind the words of that unknown poet who, although confined to an asylum, had one day written these lines on the wall of the institution:

*Could we with ink the ocean fill,
And were the skies of parchment
made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the
whole,
Tho' stretched from sky to sky.*

The Apostle Paul writing in Ephesians 3:17-19 tried to describe God's love and pictured it as having four dimensions. We want here to look

and marvel at this greatness of love, with a prayer in our hearts that our capacity for that love might be increased.

I. THE BREADTH OF GOD'S LOVE

There was a time when men who professed to know were convinced that the world was flat and if one traveled far enough in one direction he would eventually come to the edge of the world. Men learned better, of course, and we smile at their limitation of knowledge. Columbus proved the belief that the world was round in the face of opposition from his crew, and discovered the richest continent in the world.

God's love can be measured only in superlative terms. We read in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Men and women from every walk of life and nation under heaven have proved the effectiveness of this great salvation. From the frozen shores of the North to the sunny South, and from great cities to the lonely outposts, people have found that this salvation will work in their lives. People from every race and every color are included potentially in this great love. God can take the finest moral person and make a Christian of him and make him a better man. But our God can also take a

*Pastor, Calgary, Alberta, Canada.

man on the skid row of sin and make him a new creature in Christ Jesus:

II. THE LENGTH OF GOD'S LOVE

To some, at first thought this may seem a bit repetitious. But to fully understand length we must introduce the time element, for with time we have an entirely new concept—the past, the present, and the future. The apostle here in Ephesians says, "May be able to comprehend with all saints what is the breadth, and length, and depth, and height."

In our imagination we might stand on the pinnacle of time and look back into the past. Back beyond the foundation of the world we see Christ offering himself as the world's Redeemer. We would recognize that redemption of love in the promise given to Eve immediately after the fall of the race, "It shall bruise thy head, and thou shalt bruise his heel." We hear that message of love in the long line of prophets called and sent by God himself. But the climax of it all came at that supreme moment at Calvary when Christ cried above the tumult about the Cross, "It is finished." Here redemption's plan was completed and the veil of the Temple was rent in twain.

Today we stand in the circle of the present and look about us. We live in a day when men are lovers of pleasure more than lovers of God. We live in a world where half that world is trying to evict God from it. We live in a country where many whose hearts once glowed with the fire of divine love have left that first love and grown cold and indifferent. But let us look beyond into the future. Jesus said, "Lo, I am with you alway, even unto the end of the world." Looking beyond the measure of time we see the expanse of God's love that no words can adequately describe. From the past, to the pres-

ent, into the future, the love of Christ reaches.

III. THE DEPTH OF GOD'S LOVE

Scientists and mariners have tested the depths of the oceans. As Paul sailed toward shore on his prison ship, the sailors tested the depth of the sea and found it twenty fathoms. Science tells us that beneath the surface of the ocean lies a mysterious world with its vast mountain ranges and hidden treasures of wealth. It is said of Nansen, the explorer, as he was sounding the depth in far northern waters, that when he had used every available length of chain and cable each time he had to enter in his log-book, "Deeper than that."

So it is with the love of God. No one will ever explore the depth of that love. We speak of the riches of Christ and proclaim, with no reason to be ashamed, that God's love will go deeper than the stain of sin has gone. We preach that anyone's sins may be forgiven and blotted out, never to be remembered against him forever. What a wonderful provision Christ has made for you and for me!

IV. THE HEIGHT OF GOD'S LOVE

The city of Calgary is in the Canadian Rockies, about thirty-five hundred feet above sea level. This is not very high when compared with the highest mountains in the world. Several years ago a group of mountain climbers succeeded in scaling the highest peak of all, Mount Everest, nearly thirty thousand feet high. Now man with all his latest equipment is able to pilot planes near the fifteen-mile range and not suffer from atmospheric conditions. The heavens are not limited, and the range of altitude is not limited except by the limitations imposed by man's capacity to explore that vast unknown.

So it is with the love of God. His

love can be measured only as you and I are willing to draw upon it, and you and I are the ones who determine to what extent it shall be ours. When men want to build a skyscraper, they must first of all go down deep enough to build a solid foundation; and when they do, the problem of building high is not too great. You and I are limited only by the degree of our faith. The resources of God are unlimited, the need in the lives of men is apparent, while you and I hold the key to tapping those resources and using them for our spiritual gain and the kingdom of God.

As we stood that day on the seashore and watched our two little girls playing in the sand, I could not keep my mind from wandering. There were the children with their little pails and shovels playing in the sand and dipping water from the ocean. There was a vast difference between the capacity of those pails and the capacity of the ocean. They could come and dip the water as often as they wished and it did not deplete the abundant supply at all. It was the same water in the pails as in the ocean, only different in quantity. It is a constant source of strength to me to know that, while the cup of our

hearts may be small in comparison to the great heart of God, yet that same love can fill our hearts and permeate our beings. You and I can come to Him as oft as we wish and dip into the limitless resources of God, knowing that it does not deplete that supply of love and grace for anyone else.

But I could not close without reminding us that there are some who draw so sparingly upon that great supply, while all the time God invites us to enjoy the fullness and abundance of His blessing. There are others who have until this time simply rejected that love and spurned His mercy. They stand in their own littleness alone, without God—feeling the loneliness that comes from being outside the fold of Christ. If this is your need, why not turn from your sin forever and step into the ocean of God's love and forgiveness? Join with the Apostle Paul when he said, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

PREACHING THE CROSS

"Are you a preacher of the Cross? Are you inspired by an ardent desire for the salvation of men? Be a preacher—not a reader of the gospel. Why not address your people in a free, natural manner? Why preach at them?—when it is your business to preach to them. From these questions you will rightly infer that, in my opinion, your sermons should always be a part of yourself. Instead of saying, 'I have my sermon'—you should say, 'I am my sermon,' and then you will speak livingly and fearlessly. Remember, your sermons are not prepared for the press—they are prepared for the understanding and the heart alone."—DR. JOSEPH PARKER. Contributed by B. V. Seals.

Human Freedom and the Sovereignty of God

By Paul C. Zeigler*

GRACIOUSLY God has bestowed the blessing of free moral agency upon each normal human being. But, in the wisdom of God, each of the free acts of a moral being is etched upon a canvas textured of God's love, holiness, and sovereignty.

Truly it is exalting that God would permit finite men to play a crucial role in determining their own destinies. No absolutist views of God, however attractively presented, can rob men of this role. God's gift of conscience and will to each of the human family guarantees that the freedom men enjoy is both meaningful and decisive. Men under the old and the new covenants have similarly stood in this exalted position; consequently, Joshua challenged our covenant-bound, spiritual forefathers: "Choose you this day whom ye will serve" (Joshua 24:15). Technically we twentieth-century moderns are more capable men, but Godward we must "turn from these vanities unto the living God, which made heaven, and earth" (Acts 14:15).

Yet, is it not true that the freedom men possess is of a limited character? How often we humans are prone to forget our limitations! We become intoxicated with the assumption that we are in the driver's seat and are without reserve the masters of our own destinies. Little acts and move-

ments loom so large before our near-sighted vision; we hastily forget our finitude and assume that we are sovereign. How tragic! The feeble grasp we possess hinders us from comprehending that "He holds the whole world in His hand!"

Observe the man who rejects God's will for His life. He suffers from the worst delusion—the delusion that he is boss and need not give Christ His rightful place. The Holy Spirit strives particularly with this man until he comprehends that he is "bought with a price" and should glorify God in his body. Persistently the man spurns God's love until cold indifference is formulated in his rebellious heart. It is the dangerous rationalization that conditions the unregenerate to continue comfortably in his sin. Because this unrepentant sinner has thwarted God's redemptive intent toward him, he finally concludes that he has escaped God. But has he? Christ's finale thunders in from areas his delusion robs him from comprehending, trumpeting: "I am the Alpha and the Omega, the beginning and the end" (Revelation 21:6). The unregenerate has spurned God's everlasting love and concern but he has not escaped the essential fact that he is still morally accountable to God.

An equally false delusion—embraced passionately by millions in our generation—is the imagination that men can, apart from God, perfect

their own sinful natures or their own faulty society. Such an idea, though it be embraced by a singularly gifted individual or a highly indoctrinated society, is destined to be smashed, along with the stubble and clay it accumulates, by the timely judgments of God. Job reminds us of God's infinite power, even in the affairs of men, when he says: "He leadeth princes away spoiled, and overthroweth the mighty" (Job 12:19).

Oh, that in our fleeting earthly moments we might come to the realization that the ashes of time are witness to this very humbling fact: Even the most determined decisions of men are speculative and partial! Conversely, if we would reflect on the living God of the Bible we would ignore the very stars by which they guide their frail barks. We ought always to remember Sisera (Judges 5:20).

But some would still persist and say by their behavior: I will take my chances; I will continue in sin and rebellion; I will live exactly as I please and get what I want; I will defy God. The irony inherent in such a view of life is the fact that for a time God will permit men to defy Him in order that in His time He might destroy that which He will not permit in His eternal kingdom. The Psalmist exclaims: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalms 76:10).

Consider God's servant Joseph. Only God's sovereignty could bring the reversal that turned Joseph's brothers' cruel deed into an opportunity. Joseph relieved his brothers' troubled minds with an insight which illustrates the character of God's sovereignty when he says: "Ye thought

evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

At best, then, men are free only within limitations. Without doubt we are free to choose—the good or the bad, the highest or the lowest, God or Satan. But even then God gives us the enabling strength to choose and finally reserves the right to dictate the ultimate results of our choices.

There is, then, no incompatibility between the freedom we humans possess and the sovereignty which crowns God Lord of the heavens and the earth. Within the limitations of their own finitude men are free to make choices that are authentically their own. Because men are free and their choices are authentic they are responsible to God for their rebellion and sin. Since men are able to obey, God has reserved the right to dictate the ultimate implications of human disobedience. Men may freely act and will do so according to His holy love!

The great Judge of all the earth will do right by each man. He has graciously invited men to make possible the change in their own destinies by receiving of His redemptive provisions. We may choose to do so. We may repent; God will freely forgive. We may believe; He will receive. We may seek Him with all our hearts; we will be found of Him and He will possess and sanctify our total beings! How gracious that because of His provisions someday we may join in that redeemed multitude, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6)! His sovereignty will then as now be cause for our rejoicing.

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III. Approaches to Exegesis

By Mildred Bangs Wynkoop*

BIBLICAL PREACHING is particularly affected by this element of the experiential in exegesis. There are two divergent attitudes toward experience in evangelical Christendom. One builds its whole system on the supposed stability experience gives to Christian faith; the other resolutely avoids an experiential dimension for the same reason, to preserve stability and objectivity. Evangelical theologians, both experiential and non-experiential, claim to be "Biblical" but mean very different things by that term. One type finds in the Biblical record a living experience; and theology is the structure of thought which attempts to analyze, rationalize, and promote that Christian experience. The other "stylizes" the Biblical expressions into premises which are then used as terms in a logical structure. The first must always permit the scriptural presentation to challenge and correct and enrich its theology. The second tends to rigidify theology and equate it with the scripture texts upon which it is built. One seeks the inner, vital, spiritual meaning; the other attempts to stabilize and objectify formal expression. One preaches for an "experience," the other for decision. One is not happy without some evidence of heart

change. Tears are in order and a lingering around the altar in prayer until a "witness" comes. The other is impatient with emotion and places great stress on verses of scripture and "confession with the mouth."

Holiness preaching, of course, is characterized by the first of each of the above contrasts. Its understanding of the Bible gives it this emphasis. If the experience of men today can become a participation in the knowledge and experience of Christ which the New Testament people knew, by the same obedience and faith and commitment, then the danger of unguarded subjectivism is minimized. As a book of Christian experience, it is believed that Christian faith must always seek to relate itself to the Christian Book. Holiness preaching proceeds on the confidence that to keep truth experiential, available to the whole man, the moral man, it must include in its connotations and applications the whole meaning it had for the persons receiving the message in the first place.

Wesleyan theology attempts to use scripture in a way that does justice to the experiential element both in the Bible and in Christian faith.

HOLINESS THEOLOGY AND THE BIBLE

The doctrine of holiness is based on a very broad understanding of the

total message of the Bible. It does not stand or fall on any one or any selected groups of scripture, certainly not on any philosophical premise which would itself determine the conclusions. Many ways of presenting the truth are employed and many different analogies used, all of them obviously the concern of the Bible.

In a unique sense Wesleyan theology is totally dependent upon the Bible for every facet of its structure. The apostolic experience of Christ is normative for all Christian experience because there is but one Christ to know. Nor is it sufficient that the historical Christ, alone, should be known. It is only enough when the Christ himself becomes a part of the human experience.

The relationship of great preaching and the formal theology out of which it springs may not always be obvious. Preaching that moves men to God and holy living must stay close to the idiom of life and is in that sense more universal and gripping than the carefully worked out theological formula which structures it. One is vital, the other is formal. The two need not be antithetical. Wesleyan preaching and theology partake of this apparent ambiguity. In a measure not so true of any other theological tradition, Wesleyan preaching must stay very close to life and be deeply realistic, for it relates to life and human experience. In this it is distinctive. As a religion of life, its theology is less logically structured than Biblically grounded. It must lie close to the existential Biblical teaching to remain close to the common experience of men everywhere in all times. In this sense theology is subservient to Scripture and Christian experience.

Once more, the disclaiming of a logical structure does not mean that it is illogical. Logic is but one element of rationality—not its whole essence.

Holiness theology claims to be rational, through and through. Love does not partake of logic but a Person. Holiness is not an abstract conclusion at the end of a syllogism but a person loving the Person. This is a "reasonable service," and consistent with truth but not always philosophical speculation.

In a sense more important than any other, holiness preaching, if it is Biblical, will be Christ-centered. If we take a cue from Paul, and no better example can be chosen, preaching Christ includes the historical aspects of Christ's ministry but goes far beyond that to the spiritual significance of Christ to our lives. I believe it is not unfair to say that holiness preaching in some instances has tended to neglect the essential place of Christ in its message. Certainly, to Calvinists it often sounds too much like a moralism than a gospel message. To make a personal confession, it has occasionally been my experience to have someone come up to the pulpit after I had preached a "holiness" message to announce to me clearly and solemnly the number of times I had referred to Christ. The total was all too low, I grant. I have always felt the implied criticism was superficial and I wondered how much of the message the "accountant" could possibly get while tabulating words, but *I have never failed to be stung deeply by the comment.*

If Christ is not our message, we have none to preach. But preaching Christ is not a matter of multiplying words or of anesthetizing the conscience by magnifying the "finished work of Christ" out of its moral environment and so lulling men into moral stupor. It is the re-creation of a moral tension between God's provision of grace and responsible human hearts. No preacher can force decision but his message, if it be Biblical,

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can be used by the Holy Spirit to do so. When Christ be truly preached, a situation is created which compels decision regarding Him. Preaching Christ is confronting men with the moral imperatives by which men were confronted in His presence. Biblical preaching *must* begin with and culminate in Christ. One cannot preach Biblically without preaching Christ. It is the deep, ultimate demand on sinner and saint alike that characterizes the Christ-appeal. Jesus not only saves men but He crowds them into the deepest sanctuary of their souls, and demands total moral commitment. He compels us to "think straight." Holiness is, essentially, Christ-centeredness.

INTERPRETATION AND THE INTERPRETER

This whole philosophy of Biblical meaning and interpretation has a relevance for the preacher which must be recognized in any serious discussion of Biblical theology and preaching. If what has been said is true, then the preacher, to be a faithful messenger, must first be a participant in the truth he declares. His task is to preach God's Word to men, not his own word in Biblical dress. It involves the important word "interpretation."

Now if Biblical truth is not only verbal symbols and rational concepts but moral experience, no mere grammatical interpretation of scripture is adequate. Biblical interpretation is far more than an academic search for truth which can be systematized into a formal theology. It is a positive confrontation of personalized truth by the Holy Spirit with the deepest human self. Biblical interpretation is not of grammatical forms and historical situations, centrally, but of spiritual truth. This truth is reserved for the surrendered heart and obedient mind. "Scripture is not given," said Andrew Murray, "to increase our

knowledge but to change our conduct" (McQuilkin, *Action*, Nov. 1, '56). Only an eagerly seeking and hungry heart and one which has tasted of God's rich grace can be sure that he is discovering God's truth. It is too easy for the stubborn, balky, unyielded heart to blind the mind to what the Bible actually says. Biblical preaching requires a preacher who is more anxious to know what the Bible says than what it can be made to mean.

The preacher, in other words, must himself have experienced the spiritual renovation of which the Bible speaks before he can interpret the Biblical message which is itself spiritual. He must be more than an intellectually committed person; he must be a morally committed person. This means that he has squared up to Christ to the deepest reaches of his being—at least as far as he is aware. It means that the Biblical message is personalized in himself so that he is his sermon, as Paul was.

This principle is important to the stability of interpretation which exegesis seeks. "Abstractized" theological statements, isolated from the human problem to which they are answers, tend to lose vital touch with men as men leave the application of truth to a personal considerations. Theology is extremely important. It gives us an objective norm of communicating our faith. Nothing that is said in this respect is in derogation of the proper scope of theology. But theology must always interpret its truth in terms of whole experience, and only by recovering the whole experience which gave it birth can the meaning be universalized. The abstract must again be personalized. The truth must engage the whole man and live again in his fully human existence.

It need scarcely be said at this point

that it is not meant that all the cultural accompaniments of any Biblical experience be imposed upon our lives. But the moral and spiritual situation of any age in any circumstance regardless of the level of culture remains the human experience to which the Biblical answer gives an authoritative answer.

To put it simply and clearly, the gospel appeal, by which holiness preaching is defined, was always in

the Bible practical and morally clear to the New Testament Church. It spoke to life situations. It was a light, not only to the mind, but to the hands and feet and heart. To be Biblical, preaching today must be morally relevant and practical. It dare not fade off into abstractions and platitudes and generalities and vague terminology. It was made for life; it must remain in life.

(To be continued)

Nazarene Church Government

III. A Limited Representation

By S. W. Strickland*

IN BOTH SECULAR and church governments the representative principle is a historic government principle. It is a time-honored principle in various church practices such as Methodist and Presbyterian. Even the Northern and Southern Baptist churches use this principle some in their associations and conventions. The Methodist and Presbyterian churches exercise this principle in the connectional system of their church organization, as does the Church of the Nazarene.

The Nazarene *Manual*, page 39, says, "The Church of the Nazarene has a representative form of government." Government in the Church of the Nazarene includes the representative principle but it is not the whole of Nazarene government. The connectional system of organization—local, district, and general—makes this representative principle necessary in the Church of the Nazarene as in other connectional-patterned

churches. Along with the principles of limited supervision in superintendency and limited congregationalism in the local church, Nazarene polity has also the principle of limited representation.

I will try to illustrate the workings of limited representation in each of the links of the Nazarene connectional organization as follows:

I. LIMITED REPRESENTATION ON THE LOCAL LEVEL

In a local Nazarene church the church board best illustrates the concentration of the limited representation principle on the local level. The 1956 Nazarene *Manual*, page 75, states the composition of the local church board as follows: "Every local church shall have a church board composed of the pastor, who shall be chairman ex officio; the Sunday school superintendent, the president of the Nazarene Foreign Missionary Society, the stewards, and the trustees of the local church." The stewards and trustees

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are on the church board by the direct election of the congregation in business session. They represent the entire membership of the local church on the church board. The Sunday school superintendent is elected by the local church in business session and represents the local Sunday school on the local church board. The president of the local Nazarene Young People's Society is elected to the church board by the local Nazarene young people's organization and represents the society on the church board. The president of the local Nazarene Foreign Missionary Society is elected to the church board by the missionary society and represents it on the church board. The pastor represents limited superintendency on the board. The illustration above is a picture of the limited representation principle in action through the church board in the local church.

The church board is the creature and servant of the local church with its duties defined in the *Manual*, pages 75-80. The board performs much important work for the whole congregation but it is limited in the exercise of its power and responsibility. There are still many important business matters which the entire congregation alone can do. (See *Manual*, pages 53-74.) The church board is responsible for its actions to its creator—the local congregation—which it represents.

II. LIMITED REPRESENTATION ON THE DISTRICT LEVEL

Since it is not practical nor indeed possible for all Nazarenes in a district to go in person to the District Assembly, certain official representatives (ex officio and elected) attend the assembly and transact clearly defined business matters for the district. The official business of the District As-

sembly is outlined on pages 98-104 of the 1956 *Manual*. In addition to regular district business the assembly can transact for the district any other business pertaining to the work, not otherwise provided for, in harmony with the spirit and order of the Church of the Nazarene. (See *Manual*, page 103, section 25.) Both representative church bodies—the local church board and the District Assembly—therefore have their official responsibilities clearly defined. In each case the representative principle operates very importantly but within limitations. The principle of limited representation, whether in the local church board or in the District Assembly, works in harmony with the other two constitutional principles of Nazarene government—limited supervision in superintendency and limited congregationalism in the local congregation. Neither of these three principles transcends or supersedes or violates the other but instead they have their particular areas in which to operate, without conflict, as equal component parts of Nazarene church government.

These three principles are deeply rooted in the Church of the Nazarene Constitution. (See *Manual*, pages 39-44.) The principle of limited supervision in Nazarene superintendency, for instance; cannot constitutionally trespass or impose its will upon the principle of limited congregationalism in the local church when selecting its own pastor. Nor can the principle of limited representation in the District Assembly trespass or impose its will upon the principle of limited congregationalism in the local church in the management of its own finances. Neither superintendency (district or general) nor assembly (district or general) can constitutionally impose its will upon the local church in the

exercise of its constitutional rights in pastoral relations and financial responsibilities. It operates as an equal and responsible partner and link in the Nazarene governmental system. The right to say how much money each church will give to the district and general interests through the budget system is the constitutional right of each congregation alone. The congregation does not automatically delegate the exercise of its constitutional rights on its financial commitments to the pastor nor other representatives in the District Assembly or anywhere else. The congregation's right on budget commitments can best be exercised by the church board under the leadership of the pastor. Pastor and other representatives from each local church should have definite instructions from the church board, at least, on financial assumptions for the congregation. Pastor and delegates should seek such instructions.

III. LIMITED REPRESENTATION ON THE GENERAL LEVEL

The General Assembly is composed of ministerial and lay delegates in equal number, elected thereto by District Assemblies of the Church of the Nazarene; such ex officio members as the General Assembly shall from time to time direct; and such representatives of the missionary districts of the Church of the Nazarene as may be provided for by the General Assembly. (See *Manual*, page 41.) Such is the composition of the General Assembly as a distinctly representative body. Here again as in the local church board and the District Assembly, the principle of limited representation prevails. The General Assembly creates District Assemblies (see *Manual*, page 40); legislates for the Church of the Nazarene, and

makes rules and regulations for all departments related to or associated with it in any respect (see *Manual*, page 43); and is the supreme doctrine-formulating and lawmaking and elective authority in the Church of the Nazarene (see *Manual*, pages 148-49).

The further business of the General Assembly is given in the *Manual*, pages 152-56. All the legislative acts of the General Assembly as a representative body are subject to and limited by the Constitution of the Church of the Nazarene. (See 1956 *Manual*, pages 43, 149, 152, and 156.) Whatever law or practice is not in harmony with the Church Constitution cannot be considered as law nor have the binding effect of church law. Government in the Church of the Nazarene is clearly a government of law and not a government of men, however good they may be. Men only administer government according to law. The General Assembly, therefore, as do all other representative bodies in the church, operates within the framework of the Church Constitution. (See *Manual*, pages 27-44.)

IV. CONCLUSION

The Church of the Nazarene has always believed in law, organization, and government as essential to church life (Preamble, *Manual*, page 52). In the past and present the church has and does believe that Christ, as Head over all things unto the Church, has given form and order to His body of followers and representatives (Preamble, *Manual*, page 52).

Being students of church government and experienced with its various types, our founding fathers sought to conform to principles of government in accord with the Holy Scriptures and divine providences. Out of their combined experience and mature understanding of the Scriptures and

divine providences, they established the principles of government by which the church organization would be governed (Preamble, *Manual*, page 52). The principles of a limited episcopacy in superintendency, a limited congregationalism in the congregation, and a limited representation in the connectional organization are the three recognized basic principles in Nazarene government. (See last paragraph of the Preamble, 1956 *Manual*, page 52.)

These three principles of government have been discussed briefly in the three previous articles on Nazarene government. In this discussion of these three principles of government the writer trusts the reader has seen that they are complementary, counterbalancing, and coequal principles of Nazarene government: As an equal, component part, no principle

transcends, supersedes, or violates the other in its practical application to its distinctive areas. These three Scripture-based principles of government selected from different great systems of government and established in the Church Constitution represent a synthesis of government best suited to the purpose of the Church of the Nazarene. If this trinity of governmental principles is kept well balanced in practice, there need never arise any serious difficulty among the people called Nazarenes over their church government. Foreseeing the possibility of some future trouble caused by misunderstanding, Dr. E. F. Walker introduced his timely clarifying and warning resolution on Nazarene government to the 1911 General Assembly held at Nashville, Tennessee. This resolution was quoted in the first article on a limited episcopacy.

FAITH IN GOD

If a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Too many saints live fearfully from one "weather report" to another, scanning the skies and watching the clouds, conscious of "conditions" rather than of Christ. Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates the crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the harvest will see to it that our labor is not in vain.

—From *Day by Day*
by VANCE HAVNER
(Fleming H. Revell Company)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:26-36

SION OR ZION?

SEVEN TIMES in the New Testament we find the term Sion in the King James Version. Practically all recent translations have changed this to Zion. The reason is obvious. The latter form is familiar to us from the Old Testament, where it occurs some one hundred fifty times. It is true that we have there twice (Deuteronomy 4:48; Psalms 65:1) the term Sion. In the former passage it is a name for the peak of Mount Hermon. In the latter, "Sion" may be a misprint for "Zion." We found no explanation in any commentary consulted. In fact, some (including *The Interpreter's Bible*) print the King James Version with the spelling "Zion."

The scriptural evidence, the earliest Church tradition, and modern archaeological research all support the south end of the eastern ridge of Jerusalem as the original Zion, the City of David. Later the term reached north to include the Temple area and ultimately the entire city of Jerusalem. After the fourth century, tradition located Zion in the southwest corner of Jerusalem, still called Mount Zion today. This is reflected in many older reference works (e.g., *Young's Analytical Concordance*) but it is rejected by almost all scholars today.

The change in modern versions from "Sion" to "Zion" illustrates a simple but helpful rule in reading the Bible: For Old Testament proper

names found in the New Testament, use the form that is familiar from the Old Testament. This should always be done when reading the King James Version in public. Don't read "Eliseus" (Luke 4:27). Who was he? Pronounce it "Elisha" and let it mean something to the audience. The same goes for "Elias" (thirty times in the N.T.) and "Esaias" (over twenty times). Our desire should be to make the Word of God understood, not obscure.

"WITHOUT REPENTANCE"

The Greek adjective thus translated is found only here and in II Corinthians 7:10, where it is rendered "not to be repented of." It is *ametameletos*. In the latter passage it may well be rendered "not to be regretted." But what does it mean here?

Arndt and Gingrich point out that the term sometimes means "irrevocable," and that is the translation they prefer here.¹ Liddell and Scott give us one meaning, "having no opportunity of repentance."² James Denney writes of this word: "It may mean either what is not or what cannot be repented of: here the latter."³ Meyer defines it as meaning in this place: "subject to no recall."⁴ Godet agrees and makes this further comment: "This irrevocable character of Israel's

¹Lexicon, p. 44.
²Lexicon, p. 82.
³EGT, II, 684.
⁴Romans, p. 453.

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destination has nothing in it contrary to individual liberty." Brown likewise writes: "Both these, says the apostle, are irrevocable; and as the point for which he refers to this at all is the final destiny of the Israelitish nation, it is clear that the *perpetuity through all time of the Abrahamic covenant* is the thing here affirmed."⁶

IMPRISONED

The word "concluded" (v. 32) hardly expresses the idea of the original. The Greek verb is *synkleio*, found only here, in Galatians 3:22-23, and in Luke 5:6. In the last passage we read: "They inclosed a great multitude of fishes."

That suggests the real significance of the term. It means "shut in on all sides." "close up together, hem in, enclose."⁷ Arndt and Gingrich translate this passage: "he has imprisoned them all in disobedience."⁸ Denny says: "The *syn* does not refer to the fact that Jesus and Gentiles are shut up together, but indicates that those who are shut up are shut up on all sides, so that they cannot escape."⁹ That is, they are imprisoned. But this imprisonment is in order that God may show mercy to them. Only sinners can be saved.

"UNSEARCHABLE"

The word is *anexerainetos* (v. 33), found only here in the New Testament. It may be translated "unfathomable" (Goodspeed, Arndt and Gingrich) or "inscrutable" (Moffatt, Weymouth).

UNTRACEABLE

"Past finding out" (v. 33) is the adjective *anexichniastos*. It is formed from alpha negative and the verb which means "to track out." So it

literally means "that cannot be traced out." Like the previous word, it may be translated "inscrutable, incomprehensible, fathomless." With our finite minds we cannot trace all the tracks of God's infinite wisdom and knowledge.

On the connection between these two terms Godet makes this observation: "These two orders of things are characterized by the most extraordinary epithets which the most pliant of languages can furnish: *anexereunetos*, what cannot be searched to the bottom; *anexichniastos*, the traces of which cannot be followed to the end."¹¹

ADVISING GOD

The term "counsellor" (v. 34) is *symbolos*, found only here in the New Testament. It means "adviser." The whole verse is quoted from the Septuagint, where "spirit" (Hebrew, *ruach*) is translated "mind" (Gk., *nous*). But the distinction is perhaps not as sharp as in English. In any case, the prophet throws out challenging question: Who was God's adviser in creation?

COLLECTING FROM GOD

The verb *prodidomi*, "give first," is found only here in the New Testament. "Recompense" is a strong double compound, *antapodidomi*. It means "give back in full." Paul here gives his own translation of Job 41:11, rather than quoting the Septuagint. He asks: Did we first give to God, that we may expect Him to pay us back in full? The obvious answer is: No, all that comes from God is the free gift of His grace. He takes the initiative, not we.

SOURCE, AGENT, GOAL

Verse 36 turns on three prepositions in the Greek. The first is *ek*,

¹¹Op. cit., p. 417. The first adjective is spelled two ways in different manuscripts.

which means "out of." It signifies source. The second is *dia*, "through." It suggests agency through which things take place. The third is *eis*, "into" or "unto." God is the Creator, Sustainer, and Goal of all life. It is a tremendous concept, but none too lofty.

The closing doxology (vv. 33-36) of this section (cc. 9-11) is very striking. Godet expresses it beautifully in these words:

Like a traveller who has reached the summit of an Alpine ascent, the apostle turns and contemplates. Depths are at his feet; but waves of light illumine them, and there spreads all around an immense horizon which the eye commands. The plan of God in the government of mankind spreads out before him, and he expresses the feeling of admiration and gratitude with which the prospect fills his heart.¹²

¹²Op. cit., p. 416.

SIMPLICITY OF SPEECH

It is no accident that such passages as the Lord's Prayer, the Twenty-third Psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contributes to the place which a passage wins in the hearts of men.

Spurgeon told his students that "the costermonger cannot learn the language of the college." That was obvious; no one would dispute it. But many preachers dispute—in practice if not in theory—the conclusion drawn by the evangelist. Granting that market place and college are poles apart, Spurgeon threw down the challenge: "Let the college learn the language of the costermonger!"

Long technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother I have imbibed an *acephalus molluscous*." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he would never again use big words where little ones would do.

Josh Billings has a famous "affurism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning yu kan make up youre mind that yu don't mean mutch."

—From *The Preacher and His Audience*, by WEBB B. GARRISON (Fleming H. Revell Company)

⁶Romans, p. 413.

⁷JFB, VI, 261.

⁸Abbott-Smith, *Lexicon*, p. 430.

⁹Arndt and Gingrich, *op. cit.*, p. 781.

¹⁰Ibid.

¹¹EGT, II, 685.



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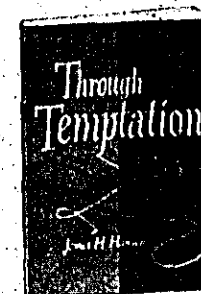
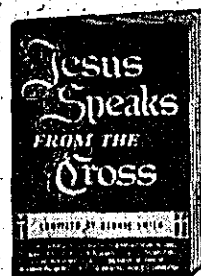
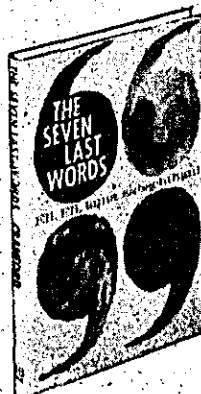
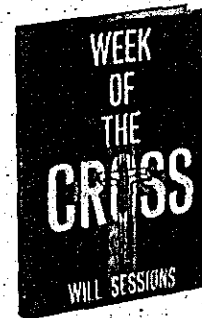
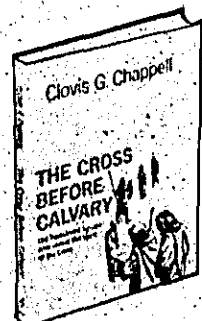
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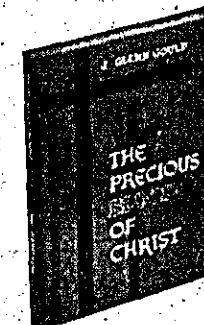
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Our Nation's Great Need—a Revival

By John W. May*

TEXT: Psalms 85:6

Wilt thou not revive us again: that thy people may rejoice in thee?

That our nation needs a revival and that it can have a revival are indisputable facts. Leaders in many fields are calling for moral regeneration and spiritual resurrection. Our nation needs to get back to the family altar, back to Christian business principles and practices, back to Sabbath observance, back to the sacred concept of marriage vows and the home. We must have a revival. But the nation is not made up of units of government alone—it is you and I. She will not have a revival unless and until we have a revival. There are at least three things worthy of consideration in regard to our great need.

THE CHALLENGE OF REVIVAL

The challenge lies in the lack of the world in spiritual things. We are alive to politics. We are alive to war, lethal weapons of destruction, lust, and crime. We are alive in science and education of a secular nature. But we are dead to a real spirituality. There is a superficial, shallow religion that is popular today. It makes the professor as much at home in a night club as in church. The revival that we need is one that will transform lives and cause a distinct separation of the Christian from the world. We

need the empowerment enjoyed by Christians of other days. It is said that a preacher journeyed to England and stood at the spot where John Wesley received the mighty baptism. He lifted his face toward heaven as tears rolled down his cheeks and prayed, "Do it again, Lord! Do it again!"

The challenge lies in the lethargy of the Church. Lethargy is a drowsy dullness, lack of energy, sluggish inactivity, and unnatural sleep. This is the sad picture of much of the Church today. Fifteen-minute, ear-tickling sermonettes full of worldly-wise quotations will not bring a revival. I once heard a minister speak on three great people in history: Joan of Arc, Woodrow Wilson, and Jesus Christ. Christ alone deserves pre-eminence in our ministry, and no one can stand on equal footing with Him. Only as we preach Christ crucified will revival come. Campaigns, drives, and contests will not bring a revival. They may bring in new people, raise enthusiasm, and contribute to a revival but they will not cause one. Any method, however good it may be, is powerless and purposeless without the anointing of the Spirit of God. Watered-down testimonies and compromising lives will hinder rather than help a revival. We must preach, teach, and live the gospel. The Christian message must be a clear one. It must stand for

Christian principles and stand against sin in any form.

The challenge lies in the lostness of our loved ones. Our children will soon leave the confines of home environment. If we do not get them into old-time revivals now, we will have no opportunity later. Others that are near and dear to us are lost and will stampede into eternal night unless saved. The percentage of those being saved becomes vastly lower with the passing of time. Billy Sunday was reported to have said that at the end of his ministry it was harder to reach a fifteen-year-old boy than it was to win a seventy-year-old man when he began preaching.

THE CHRIST OF REVIVAL

Christ is the Revelator for the means, methods, and machinery of a revival. There is no danger of fanaticism, confusion, or getting out of order when we are walking in His light. Man's conception of things is not always correct but Christ makes no mistakes. When He leads in any direction where two people are involved He will work on both parties. As He leads in personal work He will prepare the heart of the needy one as well as direct the heart of the personal worker.

He is the Redeemer of those who seek Him. As the church works in His name He will save the lost, sanctify the believer, and reclaim the backslider. There is no question of His ability nor His willingness. Barren altars are not His will.

He is the Reviver of those who need reactivation. Those who have lost their first love may have the romance of the Christian life restored. Those who have lost the sharp edge of their experience may have the ax restored to the handle. Those who have dried up in their spirits may have the showers of blessing. Those who are

powerless may have a personal Pentecost.

THE COST OF REVIVAL

Revivals do not rest in God's hands alone. There is something for us all to do. Every Christian, every interested person, can do three things toward bringing a revival in his church. They are found in three words.

The first is *desperation*. Until we really mean business there will be no revival. Some years ago while holding a revival in a Pennsylvania city we gathered around the altar, as was our custom at the beginning of the revival, for prayer. I shall never forget the desperate cry of the lady pastor as she prayed through her tears, "O God, give us a revival at any cost." This is dangerous praying, for we do not always know what the "any cost" will involve, but such desperate praying will bring results. It did in that meeting.

The second word is *invitation*. Advertising in the newspaper or on the radio will not bring a revival. These means of advertising are invaluable but we cannot expect them to do the work alone. Singing songs and preaching will not bring a revival. We must have good preaching and singing but we cannot expect these alone to do the work. Nor will turning on the lights of an air-conditioned sanctuary and providing a comfortable place to worship guarantee a revival. Only as we bring loved ones to the altar will they be saved and the revival be on. The best evangelist in the world cannot get sinners to the altar if they are not in attendance. Personal evangelism backed by sincere prayer and anointed by the Holy Spirit is the answer to revival. We cannot get along without the others but we must personally evangelize.

The third word is *remuneration*.

*Pastor, Parkersburg, W. Va.

Money can be a ticklish subject but it need not be. Any sensible Christian knows that there is necessary expense involved in a revival. Advertising, entertainment, and salaries must be taken care of. An understanding in regard to finances between the evangelist and pastor makes for a comfortable relationship. If a great amount of time is spent during the meeting taking up offerings, the revival will be hampered, the evangelist and song evangelist will be robbed of their time. It seems to me that a Christian with a burden for the lost will willingly share of his means to win the lost. He knows that if he pays the price in regard to the stewardship of money as well as the stewardship of praying and fasting, the revival will come. If one of his loved ones gets saved during the meeting, it will be worth far more than his investment in the revival.

Desperation, invitation, and remuneration are steps toward getting the glory down. And what a glorious

time it is when the glory falls! In a revival meeting in the Northeast we were enjoying minimum results to the natural eye. The sermon came to a close and the invitation began on the last night. The end of the invitation song came and I called for another stanza, and then another. Reaching out in my spirit for direction from the Lord, I felt impressed to call on a young minister's wife who was present to pray. How she did get a hold on God. The people began to come, by ones and by twos, until the altar was lined. What wonderful victory! Though a full slate prohibited us from accepting the invitation to stay, the revival went on with the pastor preaching. There is a revival price but there is also a revival power when we have paid the price. There is no doubt that the Lord has a panacea for our nation's great need; that He has a revival package marked with the name and address of any church, ready to send it upon us if we will pay the price.

PASTORS Remember 1961 Emphasis

Evangelism on Sunday Night



"... and, as his custom was, he went into the synagogue on the sabbath day..." (Luke 4:16). "The urgency of the cause represented justified His habit. The Sunday night service is designed to win new souls to Christ. Every Christian possible should be present to assist.

DR. HARDY C. POWERS
General Superintendent

SHINING LIGHTS ON SUNDAY NIGHTS IN '61
DEPARTMENT OF EVANGELISM
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"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

HER NAME IS Vashti Burnett McGraw. The McGraw she gained when she married is Rev. W. D. McGraw, D.D., who is now the district superintendent of the Oregon Pacific District. She is a gracious and charming "queen of the parsonage" with her lovely smile and her humble manner.

Her quiet, sweet spirit is a real inspiration wherever she goes. She possesses the rare gift of making everyone feel at ease in her presence. And even the shiest, most troubled heart can feel Mrs. McGraw's interest and concern. Mrs. McGraw is a true friend to everyone with whom she comes in contact and this is instantly sensed and appreciated. A person may come to her and know that all confidences shared with Mrs. McGraw will remain a closed record within her heart—and no one else will ever know.

For twenty-five years Mrs. McGraw has lived in the parsonage. Many have been the joys, problems, burdens, and sorrows down through these years. And through them all, she has become a stronger, richer, more beautiful personality. As someone said, "She's as good as God would have her to be!"

A close friend, Mrs. Vernon Wilcox, writes of Mrs. McGraw thus: "I well

remember her greatest sorrow when their only son, Don, was accidentally shot by a neighbor boy. The heartache was too great for us to understand, but the beautiful Christian spirit which she and her husband showed was the greatest I have ever witnessed. It made me realize more fully God's grace, and that He is all-sufficient in every trial of our lives. I left Mrs. McGraw's home that day, not only with a heart full of sympathy for our friends, but with her favorite song on my heart: "When darkness seems to hide His face, I rest on His unchanging grace. In every high and stormy gale my anchor holds within the vale. On Christ, the Solid Rock, I stand; all other ground is sinking sand."

Such is the impact of Mrs. McGraw's dedication, consecration, and Christlike spirit upon those about her.

Mrs. McGraw has made her home more than four walls, a green roof, and a cement foundation. Her home is one that reflects her gracious spirit of friendliness... the atmosphere seems to be permeated with love, warmth, and joyousness. The parsonage where she "reigns" is on a little lane off a busy highway, where the confidences she shares over a cup of tea with the wives of the pastors create some of the finest moments of fellowship that can be found.

On the outside it isn't much dif-

*Amarillo, Texas.

ferent from thousands of other American homes. But there is a difference—for this is where the queen of the district parsonage lives, and her door and her heart are ever open for all who need her love, counsel, advice, and help.

Mrs. W. D. McGraw is laughter, understanding, sympathy, and love in action. Whatever she touches takes on an aura of special intensity, special excitement. Like a magician, she can turn the commonplace, everyday into rare and wondrous treasure, the blank, empty canvass into a gorgeous, living picture. The life of Mrs. McGraw is a multicolored tapestry reflecting the beauty of Jesus Christ. Truly this is a portrait of a queen!

ROYAL COOKBOOK

My family loves to snack after church. This is a standard dish for midnight refreshments. It is usually almost midnight by the time everyone has been taken home—and all the post-church duties and activities have been cared for and the family is safely home. This is good for a supper dish—but is wonderful to bake ahead and then heat before serving for after-church snacks. "Goo-licious" with olives and sweet gherkins. Try this "pizza pie" soon.

Mix 2 cups Bisquick and ½ cup water. Knead on dough board for about one minute. Roll into circle ¼ inch thick. Arrange on your baking sheet, pinching the edges to make a rim. To this dough or "biscuit" mixture, add ½ cup grated Parmesan cheese; then add one small can of tomato paste. Place ½ lb. nippy cheese (cut up), chopped salami, sardines, or anchovies, pepper, 2 tbsp. cooking oil, and 1 cup of grated onion. Place in oven and bake 20 to 25 minutes. (If you don't have Bisquick, a recipe of biscuit dough will serve quite nicely.)

OVER TEACUPS

We continue this month the paper written so well by Dell Aycock on "The Preacher's Wife as a Counselor."

"Do your best to understand, as far as possible the individual with whom you are dealing. Never give snap judgment. Counseling at times involves giving advice. The individual needs a course for action. Give advice and not your personal opinion. Many times you can protect yourself by stating the standards of the church, kindly and with conviction. For our church standards are a part of the whole history of Christian behavior. We do not go wrong to follow the way of good men and women. Remember, too, there is a difference between counseling and consultation. When the need for consultation arises, more than one should be involved. Do not hesitate to call for help. In most cases this should be your preacher-husband, but at times it ought to include another dependable woman, one who can be trusted.

"When a person comes about church difficulties, a problem between members, you will do well not to try to fix it. You can't—so call the pastor. Usually when church trouble arises, the fewer who know about it, the easier it is settled.

"No matter what a person tells you, keep calm and never show shock or appear startled. This is difficult to do but train yourself to do it. They have come with everything from trivial things to lying, deceiving, stealing, adultery, and murder. We must never underestimate the extent of the sin around us."

BOOKSHELF WITH LACE

Written by a minister's wife, *A Man Called Peter* is a book of especial interest to parsonage women. We can draw analogies to our own lives and laugh and cry with Catherine

Marshall as she tells this lovely story. It is humorous, poignant, touching. It may be purchased at your publishing house for \$2.49.

THE KING'S HOUSE

The door to your utility room is an ideal place for nails and holders to hold all of those necessary household items such as broom, dustpan, wax pad, paper towels, etc. Here they are neat and orderly, awaiting you when you open the door, and you don't have to shuffle through the clutter which ordinarily accompanies these items. An ideal way to make this useful door arrangement is to line the door with pegboard, and use pegboard hooks to hold the cleaning implements in their place.

I love you! The most beautiful words in our language: I love you! The most beautiful—and the most demanding. Christ commanded us that we should love others—and He himself set the supreme example.

Jesus said to the world about Him: "I love you!"

"I love you when you scorn My

message.

"I love you when you turn away from My entreaties.

"I love you when you laugh at My sorrow for your sins.

"I love you when you mock My concern for your redemption.

"I love you when you ridicule the sting of My tears.

"I love you when you sneer at My breaking heart.

"I love you when you jeer and call Me names.

"I love you when you spit in My face and jerk out My beard.

"I love you when you crush cruel thorns into the tenderness of My brow.

"I love you when you nail My throbbing body to a splintered Cross.

"I love you in the agonies of death.

"I love you more than riches, more than honor, more than glory.

"I love you more than My very life.

"I love you!"

When we strive to live up to His command to love others, we must understand fully Christ's definition of love.

THE INSIGNIFICANT

Twenty-five years ago on a summer afternoon, John Jacob Niles heard a band of traveling evangelists in Murphy, North Carolina. Annie Morgan, a member of the group, sang one of the most strikingly beautiful folk melodies that Niles had ever heard. He requested that she repeat the words. Millions now hear them each Christmas:

*I wonder as I wander, out under the sky,
How Jesus the Saviour did come for to die
For poor on'ry people like you and like I.
I wonder as I wander, out under the sky.*

Despite his efforts to locate Annie, Niles was never again to find her. Aren't there many like Annie? They live quietly. They may be unknown to most people. But yet somehow they offer God and others influences that live on after they have gone.—DAVID A. MACLENNAN in "Be a Wonder to Yourself" (Fleming H. Revell Company).

As a Nurse

By E. E. Wordsworth*

THE HUMAN ELEMENT will ever be present in the temporal church. Babies are found in all churches. Some of these are crying, carnal babies. Others are babies in judgment and point. Some people are easily upset by just little and trifling matters. All in all, it takes much wisdom, patience, and gentleness to effectively administer the church. Paul said to the Thessalonians: "But we were gentle among you, even as a nurse cherisheth her children." Like a devoted mother he was tender, affectionate, and kind. Even in bearing with and reproving them in their faults he nourished them as his children. They were dear unto him and he imparted unto them his own soul. "Love never faileth."

A church decided to build a new, modern parsonage. An officious member said if they did not put the utility room in the basement he would have nothing to do with it. A church wanted to paint the outside of the humble building. Some held out for red, some for green, and some for white paint. The dissension almost split the church. Foolishness? Yes! "If my daughter can not sing special solos, we will quit the church." "I want the piano there." "I have been supervisor of this department for years, and if you do not appreciate my services I will go where they do." All people who need a nurse!

A very fine pastor was under great pressure to preach a scorching sermon

on carnality the coming Sunday morning; but being a man of deep prayer, he heard the Spirit whisper to him while on his knees, "Preach on Calvary." He obeyed and preached a tender message and the very people, very carnal indeed, filled the altar. So do not "skin," "peel," "hang hides on the fence."

A pastor was voted out after being in the church but one year. He is a good man, had done good work in a former pastorate, and is of a kind disposition. In a conversation with him I advised him not to preach on carnality now (as he was waiting until assembly time to change pastorates) but on love, and to finish out his pastorate by preaching on heaven the last Sunday night. Sing, shout, get blessed, and leave in peace was the advice given. Such action will protect his godly influence and save the church. The Greek word for "gentle" means to be mild in bearing with the faults of others.

"Brethren, if any person is overtaken in misconduct or sin of any sort, you who are spiritual—who are responsive to and controlled by the Spirit—should set him right and restore and reinstate him, without any sense of superiority and with all gentleness, keeping attentive eye on yourself lest you should be tempted also."¹ The Greek word "restore" is used of a dislocated limb, reduced to its place. Be as painless as possible, "as a nurse."

¹Amplified New Testament (used by permission).

A Tragedy—Suicide!

By Delmar Stalter*

A TELEPHONE CALL—we should know; he was dead, suicide. It seemed more like a horrible dream, but the open door of the hearse, the sheriff's car, the presence of police cameramen, and the low, shocked voices of the ambulance attendants bore stark testimony to the horror within the walls of that small house.

It had happened! Why did it happen to him? Why did he have to do it? Only just a few days before he had given his testimony of the grace of God in his heart. Only just a couple weeks before he had been thrilled with the good revival our church had enjoyed . . . but now? Along with all of the then unanswered questions there was the need to tell his mother; could her heart bear this shock? How could we explain this to people, especially those who were hostile to our message? How would the two teenage daughters face this? Yes, tragedy . . . why?

There were things for the family to do, such as notify the near of kin, funeral arrangements, insurance companies, and yes, even flowers to order; so much for two teen-agers to decide. The outlook was so bleak, and then our soul moved within us in a cry to God for the right message for the funeral. The unreality of it all still shocked our minds. Yet, there were his body, the grieving family, and the stunned community.

You ask yourself over and over: Why? Why him? Could it have been

prevented? We ask ourselves a thousand times, Did we fail him and the Lord? The experiencing of this incident and the reflections of time has given in part some answers. Perhaps they will be of help to someone else.

First, could it have been prevented? We must recognize the variables in any personality that are unpredictable in responses. Perhaps something could have been done, but possibly nothing would have changed this situation. His attitude was such that it was very difficult to reach him. Perhaps this was the result of a physiological reason, a tumor of the brain, for instance. This would account for the personality difficulties. Then, with the usual combination, there was no one individual who could have seen the total picture. It is natural to assume that the doctor would have been the first to recognize the trend of symptoms, both physically and mentally.

The background of the man will influence our thinking. His life had been wicked, largely centered around drinking. These excesses indicated a real, psychological, unsatisfied need within himself. It further is distressingly evident in his communication with men. His conversion was an epochal event, amazing the entire community. No one could gainsay the overnight change in his life. He many times gave God the glory for the transformation in his life.

Even as a Christian, he had difficulty fitting in. He had such a difficulty expressing himself. In teaching a Sunday school class, with a heart

*Evangelist, Redmond, Washington.

*Pastor, Churubusco, Indiana.

deeply concerned, he lacked the ability to succeed. His job as church janitor was a blessing to him, for he was able to spend many hours in the Lord's house. New ideas or plans were most difficult to explain to him. Indeed, he often felt that new ideas were designed to slight him, and often expressed the opinion that people did not like him (which was not the case at all). Many indications were present indicating nearness to a nervous breakdown.

Severe headaches, nervous spells in which he lost control of his body, a hernia, and a frightening loss of weight all pointed to a cause for concern. His world was shaken. He had lost his job; his physical condition worried him. His failure in teaching and then the discontinuance of his janitor job worried him. His headaches continued, and his problems were too much to cope with. Particularly disturbing him was the problem of people's unfaithfulness to the church.

He was a distressed man, but attempts to get him to talk out his problems were fruitless. It did seem that some of his problems centered around others, and he was convinced that to question anyone's experience was sinful. The problems grew all out of proportion as he mulled them over and over in his mind. Often he talked some of these things to me as pastor and we prayed about them, producing at least a temporary help.

Could this tragedy have been prevented? Let us look at the scene. It was a beautiful spring day, and his attitude was bright and joyful. Just an hour and a half before his death, he talked happily with his brother, visited with his mother, and played with his nephew. He had eaten a

good meal and then . . . the events get out of focus; for, unbelievable as it sounds, every appearance was that joyfully he went to his bedroom, and with a shotgun snuffed out life in the flash of powder, shot, and horror. Why? Yes, Why?

Even now, it seems like a horrible nightmare. This closing episode in his life seems to be out of harmony with the rest of his life. Could I, as a pastor, have had more training in the area of mental health, been able to prevent this tragedy? Perhaps more understanding by everyone involved—the family, church, pastor, and community—would have prevented it. Perhaps the physician should have helped more.

We must remind ourselves that he was well enough physically and mentally that he was not a candidate for a mental institution. His brother had suggested to him psychiatric treatment, but his money was already fast slipping away. There is the grim reminder that his was a difficult personality to reach (as is any mentally disturbed individual).

There are some questions we cannot answer in this life, such as: What of his soul? What were his reasons? What did he hope to gain? Had the slender thread of reality snapped for him? Such are the questions with which we have searched our soul. Did we do all that we could have? Did we pray enough? Did we try hard enough to reach him? Did we do our best for him?

Tragedy has occurred. This pastor is alert and determined that this shall not happen again to any of his people, and that with all the understanding and ability God gives, we shall seek to prevent another such telephone call.

Conclusions of a Church Music Survey

By Lester L. Dunn*

THE CHURCH MUSIC program in the Church of the Nazarene is in its infancy. The outcome of a recent survey on the Bethany educational zone has validated the assumption that the church music program is in need of our best thinking and our assistance in order for it to grow.

Out of a total of 315 local churches which were contacted, there were 191, or 61 per cent, that responded by returning the questionnaire.

The average membership of the churches reporting was 138; 146 (or 77 per cent) of the churches reporting had a choir. The average membership of the choirs was 21. Those churches not having a choir numbered 45 (or 23 per cent). The choirs practiced on the average of one time per week, with 102 (or 69 per cent) of the choirs singing for Sunday morning and 96 (or 65 per cent) of the choirs singing for the Sunday evening service.

Churches reporting which had choir directors were 141 (or 74 per cent). There were 5 churches that reported a choir but had no director. There were 139 (or 98 per cent) of the choir directors who were members of the church. There were 129 (or 91 per cent) of the directors who possessed native talent. There were 12 directors who were trying to lead the choir

without any talent for directing. There were 74 (or 53 per cent) of the directors who had taken advantage of some formal training in music. There were 55 (or 38 per cent) of the directors depending upon native ability alone to qualify them for church music. There were 60 (or 43 per cent) of the directors who had received some college training in music. There were 81 (or 57 per cent) of the directors without any college training. There were only 10 (or 7 per cent) of the directors in the educational zone who had a degree in music. Three churches (or 2 per cent of the churches on the zone) reported a full-time choir director. There were 138 (or 98 per cent) of the choir directors who were directing only part time for the church.

There were 22 (or 15 per cent) of the directors who received some salary, with 119 (or 84 per cent) of the directors receiving no salary. The average salary received by the directors was \$22.41 per week.

There were 33 (or 17 per cent) of the churches interested in contacting a minister of music for their church.

The response received from this questionnaire revealed a definite interest in the church music program. This interest should be encouraged on the local level by making possible the opportunity for local talent to study.

*Professor, Bethany Nazarene College.

In almost every town or city there is a public school musician. This individual should be contacted and asked for suggestions for the training of the local young people who are interested. The church would make a wonderful investment in its church music program by paying for this instruction. If the church is in need of a choir director and is not able to hire one, there is always the possibility of training local talent. This same method could be used in training pianists and organists.

The church may be able to further strengthen its program by suggesting to the school board possible candidates for teaching positions. These teachers would be glad to direct the church choir for a nominal fee.

The situation seems to depend to a large degree upon the desire of the ministers for a better music program. Each minister should exhibit an interest and enthusiasm in the church music. He should encourage the young people of his church to study.

It would be well to consider the possibility of requiring a course or two in church music before granting a preacher's license. There are a few denominations which are already making church music a requirement for ministers. The higher the level of appreciation for good music possessed by the minister, the easier it is to establish a satisfactory music program in church. In any event, the minister should seek to train himself in the rudiments of church music.

The church music could be greatly strengthened by introducing musical training in the youth institutes, youth camps, preachers' meetings, and district conventions. The district supporting these gatherings could very well engage a person well trained in

church music to offer short courses which could and would be of interest to all.

The field of church music could be made more attractive by offering a better financial plan to the church musicians. Musicians are inclined to work where there is sufficient salary to support their families. The church must come to the realization that music is a profession and musicians must be adequately paid for their services.

The schools and colleges also have a responsibility in connection with the music of the church. They must endeavor to train those interested by the best possible means. The regular courses offered each year are helpful to those on the campus. However, other methods should be used to train those who are not privileged to attend college. Short courses could be outlined and offered for ministers, directors, and others who may be interested in church music. These courses could be set up for the summer school program for a period of one or two weeks each. The colleges should be the educational centers for most of the instruction in church music. It is in the colleges that you find some of the best-trained musicians. These men and women have given out to those interested in learning more about church music. The church as a whole should take advantage of this potential force in the improvement of church music in the Church of the Nazarene.

The church music program is very important to the advancement and growth of the church. It will take the co-operative efforts of all concerned to adequately plan and carry out a successful program of church music.

Unprofessional Profession

By Rex Eaton*

ACCORDING to the book of synonyms, words that are synonymous to the term *profession* are: employment, occupation, vocation, and business. There are many hidden dangers lurking in the shadows of ordinary daily living to hinder the minister from being at his best in his task, or business, of soul winning and tending the flock. Webster says that the term *professional* means "one who makes his living by his art, as distinguished from an amateur."

Though the true minister is not such because it is just another way to make a living, still he is not to be regarded as strictly an amateur. Several things seem to divert the God-called servant into either of these two errors. Let us look at just a few.

Rarely can a minister begin his ministry on a full-time paying basis. Usually it is necessary to seek other employment along with his ministerial obligations. This may be permissible, but it can become bad if the right safeguards are not used. More times than not, the "other job" requires a forty-hour week. The minister will find himself necessarily giving the best hours of the day to the job instead of to his ministerial responsibilities. At first he may feel that this is just temporary, since the church will be on a self-supporting basis in a few months. However, a family or

two moves to another town because of new employment and perhaps the calling plans for the church are not turning out as planned.

Soon the minister realizes that one or two nights each week are occupied by regular church meetings, along with Sunday and Wednesday night services, and suddenly he is aware that there are only one or two evenings a week for calling after he spends one evening with his family. In a few months the job that was to be a "side line" is first place in the minister's life and the church business becomes the "side line."

Some time ago I conducted a revival campaign for a young pastor-friend. He had a small congregation, but they had just left a basement church dwelling to buy an older but much larger church building. While I was there I learned that he had started working full time, but as the church increased his salary, he would go to his employer and have his working hours decreased. As a result, he did a very good piece of work there and is now the pastor of another church on a full-time basis.

The answer must be found in the minister constantly reminding himself of the purpose for which God has laid His hand upon his life. One must realize that God wants that life especially, that there is a heavenly tug for that life, and nothing short of full

consecration will suffice, neither now nor a thousand years from now.

But there is the minister—pastor or evangelist—who finds himself in the full-time ministry. Soon he has his schedule such that his responsibilities seem to become fewer. He has called on his congregation, both members and prospects, until he feels that he is becoming a nuisance. It seems that nearly every new contact is either already attending church or they are just planning to start back to their old church.

This minister finds his sermons coming easier than at first and now time isn't going as quickly as before. Soon, even though he may be reading and studying more widely than ever before, he feels as though it is difficult to decide what is the most important to undertake. Another area of study or a canvass of the community for another list of new prospects. This condition can become critical and even devastating to the minister if not analyzed correctly. He must find out how to perform his vocational responsibilities without becoming professional. That is, he must find a way to perform the uncommonly divine without its becoming the common. He is compelled to learn to do professionally what he must not allow himself to regard to be, in the strict sense of the word, professional. He must learn to be artful at soul winning without being full of art.

Lastly, there is the minister who finds that the task of soul winning and tending to the flock is so large that he wonders why he should do any

of it in a serious manner. With hospital calls, preaching, and family responsibilities, along with funerals, meetings, and the unconcern of others in the things he is interested in, he again allows the uncommon to become the common. He must learn to do his vocational work with a mastery, but also with dignity and integrity, without seeming professional.

Actually, we must be professional without being pros. That is, we must not be amateurs, but rather, be professional in wisdom without being professional in heart and in mannerisms. Lost and undying souls can detect the "pro" attitude, or the one who is trying to win souls just to be "professional." This does not mean that soul winning, which is high-class work, has to always be done on a low-class scale or in a low-class manner. We must be able to perform the high-class work in a high-class manner without trying to be or even seem to be high-class. In other words, we must "be wise as serpents, but harmless as doves."

Though we are not to be amateurs all of our lives in winning souls, neither are we to regard our ministry as just another profession. When it becomes that, it is neither fruitful nor profitable. As ministers of the only saving message in the world, we need to be faithful to our call in every respect. Then we can say with the great apostle, "And I thank Christ Jesus . . . for that he counted me faithful, putting me into the ministry," and, "The same commit thou to faithful men, who shall be able to teach others also."

Language

English is the only language that capitalizes "I" in writing. Many languages capitalize "You."

—Sunshine Magazine

SERMON WORKSHOP

Submitted by Nelson G. Mink

THOUGHTS ON EVANGELISM

"Compassion is love that cares.

"Training for evangelism is as important as the motive for evangelism.

"Only changed men will change our society.

"The world is now in too dangerous a condition for anything but the truth.

"This is a generation that has almost lost its own soul.

"Beware of the sin of unavailability. Too many have joined the comfortable Club of Saints."—ORVAL J. NEASE, JR.

ONE BOY'S OPINION. The teacher had just been commenting on the angry act of Peter in Gethsemane, when he cut off the servant's ear. "And now," the teacher asked, "What do you suppose Jesus said about that?" The unexpected reply was, "How are you fixed for blades?"

AUDIBLE PAUSES

A young minister who wished to improve as a preacher wrote to Rev. Jacob Gruber, a famed itinerant evangelist in the early days of American Methodism, for advice. The young man had formed the habit of prolonging his words. Thinking here was his need of improvement, Gruber replied as follows:

"Dear Ah! Brother Ah! When-ah, you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah, Ah-ah!

"YOURS-AH,

"JACOB-AH GRUBER-AH"

THE GLORY OF THE ORDINARY

Four-leaf clovers are rare. The farmer depends on the three-leaf clovers to feed his cows. If you're going to get milk and honey, you're going to have to depend on three-leaf clovers to do the producing.—DR. SAMUEL YOUNG.

THE INDESTRUCTIBLE JEW

1. The king of Egypt could not diminish him (Exodus 1:9-12).

2. The waters of the Red Sea could not drown him (Exodus 14:13-31).

3. Balaam could not curse him (Numbers 23:8).

4. The great fish could not digest him (Jonah 1:17; 2:10).

5. The fiery furnace could not devour him (Daniel 3:16-28).

6. The gallows of Haman could not hang him (Esther 5:14; 8:1-2).

7. The nations could not assimilate him (Numbers 23:9; Esther 3:8).

8. The dictators cannot annihilate him (Isaiah 14:1-2; I Chronicles 17:21-22).

The reason, because the Lord said: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make full end of thee" (Jeremiah 30:11):

—H. M. MAEL

BUM STATEMENT. One down in skid row answered the Christian worker, "We ain't got nothin' against you Christians. You just ain't up to your Sample."

Unsearchable Riches

SCRIPTURE: Ephesians 3:14-21

TEXT: *And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:19).*

I. THE RICHES OF SPIRITUAL RELATIONSHIPS (Ephesians 3:15)

- A. Identification with Christ (Hebrews 2:11)
- B. Inheritance with Christ (Romans 8:17)
- C. Intimacy with Christ (Matthew 12:50)

II. THE RICHES OF SPIRITUAL RESOURCES, "the riches of his glory" (v. 16).

- A. The glory of inner purity
- B. The glory of inner power
- C. The glory of peace

III. THE RICHES OF SPIRITUAL REALIZATION: "breadth, and length, and depth, and height" (v. 18).

- A. Revealed abundance
- B. Revealed ability
- C. Revealed achievements

—NELSON G. MINK

Formula for Victory

TEXT: *When thou hearest the sound of a going in the tops of the mulberry trees . . . (II Samuel 5:24).*

- 1. God plans victory over all the Philistines of our day.
- 2. Need of following divine orders. God often works in ways we do not understand.
- 3. The march of God. God has invincible forces at hand for us at all times. God's battalions always know how to fight.
- 4. We must move at the right time.
- 5. God gives the victory.

—NELSON G. MINK

The Kind of Revival We Need

SCRIPTURE: Jonah 3

TEXT: *. . . O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Habakkuk 3:2).*

I. REVIVAL THAT MAKES THE HOLY GHOST REAL

II. REVIVAL THAT BRINGS A SHARP CLEAVAGE WITH SIN

III. REVIVAL THAT BRINGS INTEREST IN THE LOST

IV. REVIVAL THAT LIFTS TO HIGHER SPIRITUAL LEVELS

V. REVIVAL THAT MAKES US EASIER TO LIVE WITH

—NELSON G. MINK

Encouragement for the Christian

SCRIPTURE: Philippians 4:1-9

TEXT: *Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved (Philippians 4:1).*

I. THE FORBIDDING OF CARE: "Be careful for nothing" (v. 4).

II. THE MEANING OF PRAYER: ". . . But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (v. 4).

III. OUR SPIRITUAL WELFARE: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (v. 7).

IV. OUR THINKING MADE BARE: "Finally, brethren, whatsoever things . . ." (v. 8).

V. THE SUPPLYING OF CARE: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19).

—NELSON G. MINK

Whose Mind Are You Promoting?

SCRIPTURE: I Corinthians 2:9-16; 4:23; John 15:15

INTRODUCTION:

We are living in a day of materialism. And yet the very materialism which we hold so dear even now, thereafter to crush the civilization which promotes it.

The things of the Spirit so often are held to be old-fashioned or only an escape into outer worlds. But the Apostle Paul, penetrating thinker that he was, has dealt a vicious thrust at such thinking, in verse 14.

I. THE MIND OF MAN

- A. Equate with the soul.
 - 1. Never found.
 - 2. Yet its results are ever present.

- B. Unruly in natural state.
 - 1. Part of Adamic sinful inheritance.
 - 2. The individual who loves to give a piece of his mind may eventually give it all away, including his soul.

- C. In itself personality and mind are void, i.e., no meaning.

- D. Yet capable of immense potentialities.
 - 1. Learning.
 - 2. Achievements.
 - 3. Never really exhausted.

- E. Limited to finite area.
 - 1. Here.
 - 2. Hereafter.

II. THE MIND OF CHRIST

- A. Pure and purposeful
 - 1. Wholly yielded to will of the Father.
 - 2. Infinite in love.
- B. Incomprehensible
 - 1. Infinite scope.
 - 2. Infinite possibilities.

- C. Values the spiritual over physical.

III. THE CHRIST-CENTERED MIND

- A. Built around Christ.
 - 1. Material secondary.
 - 2. Spiritual primary.
- B. See world through the compassionate eyes of Christ.

C. Life purpose is to become like Christ.

- 1. And to bring others into His fellowship.
- 2. Existence on earth to do the will of Jesus.

D. The fruits of the Christ-centered mind.

- 1. Our minds seek to transform a world through Christ instead of to merely perform on our own.

- 2. We Christians by virtue of our spiritual fellowship become the organ through which the mind of Christ finds expression.

- 3. Minds illuminated by the Spirit of God and sharing the thoughts of Christ have a standard by which they can test every principle of conduct.

- 4. Products of the mind of Christ will be Christlike, for He will be the Author.

- 5. Man's deeds, when guided by the mind of Christ, will be beyond the range of the natural man's evolution. Things of the Spirit of God are foolishness to man; i.e., missions, love, sacrifice, etc. do not add up to natural man's concept of sensible items of interest.

CONCLUSION:

Man is called to reflect one mind—the mind of the One who completes our being.

Which mind are you promoting?

—REV. ROBERT JANACEK
Chadron, Nebraska

The Challenge of Discipleship

SCRIPTURE: Matthew 4:18-22; 5:14-16; 16:24

INTRODUCTION:

Yes, discipleship is a challenge, for disciples are God's best . . . those who give their "utmost for his highest." It is comprehending, taking in all men; but it is also demanding!

I. A TIMELESS CALL

- A. Evidenced in Galilean scene.
1. Humble called—God made the difference.
 2. Rich and conceited were also called.
- B. Proclaimed to the multitudes.
1. Those to whom He preached.
 2. They would be His instruments.
- C. Challenged to all.
1. Clergy.
 2. Laymen—all crew and no passengers on the good ship "Zion," says Trueblood.

II. ITS CONSTITUENCY

- A. Loyalty.
1. Stick-to-itiveness.
 2. His purpose.
 - a. Cannot be loyal to one without being loyal to his cause.
 - b. I Corinthians 4:1-2—"that a man be found faithful."
- B. Obedience.
1. God.
 2. His purpose and design.
- C. Teachableness.
1. Ability to absorb His teaching.
 2. Ability to desire more of Him.
- D. Desire to promote His cause.
1. God depends on us to help Him.
 2. God waits until we help Him and His cause.
 3. We can put ourselves at His disposal, not our proposal.

III THE IMPACT OF DISCIPLESHIP

- A. Not conformation or reformation but transformation.
- B. All things are yours and possible with God.
1. "... he shall sustain thee..." (Psalms 55:22). I belong to Christ; Christ belongs to me.
 2. This is our promise if we become true disciples. "Ye are Christ's; and Christ is God's" (I Corinthians 3:23).
- C. Our hearts as disciples become more like the heart of Christ.
1. Disciples are missionary, not stagnant.
 2. Our hearts become hearts of compassion and reach out as did the heart of Christ.

D. New spring of spiritual power will be tapped.

1. Only waits to be used.
2. Too many would-be disciples are more concerned with formulas than results.
3. Spiritual power not only the most important, but most persuasive and powerful.

CONCLUSION:

The challenge is yours, not hurled from this pulpit, but from the One who walked the shore of Galilee . . . and needed help; help with the lonely touch of a fisherman. This morning He beckons you to accept the great challenge—discipleship.

—REV. ROBERT JANACEK

The Christian's Cross

SCRIPTURE: Luke 9:22; 27

TEXT: Matthew 27:32

INTRODUCTION:

Crosses are not uncommon today. The cross has become a decoration to be worn by sinful women and soft men. The silversmith works it into designs and sets it with precious jewels. We are so captivated with the wonderful melody of the "Old Rugged Cross" that we miss the wealth of meaning revealed in the words, especially these, "the emblem of suffering and shame [death]." In Matthew 27:32 we view Jesus on His way to Calvary, falling beneath the weight of the Cross, and see Simon forced to bear it after Him. Let us notice the rich meaning of the Cross.

I. THE CROSS BEARS ALL OF THE HONORS OF CALVARY.

- A. Branded by the stigma of the cross (Galatians 3:13).
- B. Broken by the size of the Cross.
- C. Burdened by the separation it brings (Colossians 2:14).

II. THE CROSS BRINGS ALL OF THE HONORS OF CHRIST.

- A. Compulsion of the Cross (force, embarrassment, restraint).
- B. Company around the Cross (friends, enemies).

C. Companions beside the Cross (mother, disciples).

III. THE CROSS BESTOWS ALL OF THE HIGH CALLING OF CHRIST.

- A. The Cross borne reveals our call (Galatians 1:15).
- B. The Cross assumed demonstrates our willingness (Galatians 2:20).
- C. The Cross carried shows our desire.

CONCLUSION:

The Cross challenges the best there is among the least of us. It does not make us immune from stern rebukes or stinging remarks. It is not the weight that makes us shirk it, but the things it involves. Let's determine by God's grace that we will be true heroes of the Cross.

"The cross is to be born, and not worn.

"The finality of cross bearing is crown wearing."

—HENRY T. BEYER, JR.
Baton Rouge, La.

A Commended Church

SCRIPTURE: Revelation 1:4-5; 2:1-7

TEXT: I know thy works (Revelation 2:2).

INTRODUCTION:

A. Ephesus, one of the seven churches spoken of in our lesson.

B. Notice those things for which Christ commends the church.

I. FOR BEING A LABORING CHURCH

A. They were active and getting the job done for God.

B. So many churches have big, active programs, but no results as far as heaven is concerned.

C. The people worked together, were co-operative. All shared the financial load and did not leave it to only a few. They witnessed and visited for the Lord. Faithful in church attendance; boosted the program of the church.

D. Someone has said that there are two types of people around our churches, the shirkers and the workers. Shirkers put jobs off on the "faithful few." Workers set out to get results no matter who

gets the credit. Ephesus had workers.

II. FOR BEING LONG-SUFFERING

A. They were patient. They believed that by waiting upon the Lord, strength would come.

B. They were no doubt long-suffering with each other.

III. FOR THEIR LOYALTY

A. Loyal to the doctrine. They believed without holiness "no man would see the Lord," and they preached and practiced it.

B. Loyal to their church and to Christ. They were not "grasshoppers" in their experiences or actions. They could be depended on to do what they said they would do.

CONCLUSION:

The church that pleases God is made up of individuals who are patient, loyal workers, living godly lives. Would Christ commend our church?

—DONALD K. BALLARD
Lanett, Oklahoma

A Condemned Church

SCRIPTURE: Revelation 2:1-7

TEXT: Nevertheless I have somewhat against thee, because thou hast left thy first love (Revelation 2:4).

INTRODUCTION:

Something is tragically lacking in the church and in the hearts of individuals, and because of this the guilty ones stand condemned.

I. WHY CHRIST CONDEMNED THIS CHURCH.

A. The answer is clear: "Because thou hast left thy first love."

1. The church was just as active as ever; the Sunday school was well organized; the church attendance was better than ever; all budgets were paid in full; the finance was topping former years; most services found "seekers" at the altar.

2. But many had lost their first love. Now they were only professing to know Christ as they had in former years.

B. What is this first love Christ is speaking of? The love the new convert feels for Christ when first saved. He

realizes that "old things are passed away; behold, all things are become new." Christ is first in everything!

C. But then something happens, this love cools—individuals backslide.

II. WHY DO INDIVIDUALS LOSE THEIR FIRST LOVE?

A. Some lose this love when they break fellowship with the brethren.

B. Some compromise with the world and lose their first love.

C. Some hold on to secret sins and lose their first love.

III. CHRIST GIVES THE REMEDY, THE ROUTE BACK TO GOD.

A. Jesus says to remember. Remember all the good days with the Lord. It was wonderful how God did bless.

B. Then He says to repent. The contrast of lives would result in a genuine desire to get back to God.

C. And return. "Do the first works" over. Come as the prodigal did.

CONCLUSION:

No one needs to stand condemned. Christ will forgive.

—DONALD K. BALLARD

A Heavenly-minded Church

SCRIPTURE: Revelation 2:8-11

TEXT: *Be thou faithful unto death, and I will give thee a crown of life* (Revelation 2:10).

INTRODUCTION:

Smyrna was a church after the "heart of God." I wish to call it a heavenly-minded church. Many churches in our land today are worldly-minded in program and actions, but not so with this church.

Let us notice some things Jesus said concerning this heavenly-minded church.

I. HE GAVE THEM WORDS OF COMFORT.

A. He said, I am "the first and the last, which was dead, and is alive."

B. Smyrna means "suffering." The church was going through deep waters, and Christ comforted them by reminding them that He lives.

C. Thank God, when we are in His divine hands we have nothing to fear.

ILLUS: A Christian girl informed by the War Department that her husband had been killed in action in Korea left her mother to go into another room of the home and asked not to be disturbed. Later the mother and father tiptoed to the room, opened the door, and saw the girl on her knees by the bed with open Bible and telegram before her and in prayer. They heard these words, "My Father, my Father, my Heavenly Father!" The parents left, knowing that she was in better hands than theirs. How true when we serve the living Christ!

II. HE RELATES THE CONDITION OF THE CHURCH.

A. "I know thy works." He was pleased with the works of this church.

B. I know your "tribulation." Some people think they are bearing a cross every time they have a headache or some little adversity. This is a strong word and suggests the "crushing of wheat under huge millstones."

C. I know your "poverty, (but thou art rich)." They had for years been laying up treasures in heaven and not on earth, and therefore in God's sight they were rich. They were poor and rich at the same time.

III. HE PROMISED THE CHURCH A CROWN.

A. Our text: "Be thou faithful unto death, and I will give thee a crown of life" (v. 10).

B. It will take faithfulness to make it to heaven. There is nothing popular in this world about old-fashioned, in-season-and-out, feel-like-it-or-not dependability—but God is pleased with it. The faithful ones will receive crowns of life.

C. The second death will not hurt God's faithful (v. 11).

D. Paul says to be with Christ is "far better."

CONCLUSION:

Like those of this church, let us "seek those things which are above," and someday we will exchange the cross for a crown.

—DONALD K. BALLARD

A Worldly-minded Church

SCRIPTURE: Revelation 2:12-17

TEXT: *Thou hast there them that hold the doctrine of Balaam* (Revelation 2:14).

INTRODUCTION:

A. In contrast to a heavenly-minded church is Pergamos, the worldly-minded church.

B. Note how Christ reveals himself to this people. "To the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges" (v. 12).

C. "Two edges" to the sword. One edge denotes sin in the church and warns of the judgment of God. The other edge gives courage to the child of God; the conquering sword.

ILLUS: The writer was on duty in a destroyer vessel of the navy during the last war when his ship was attacked by Japanese aircraft. Minutes before the Japs arrived, God blanketed the overhead with a heavy fog. This gave much courage to Christians on board. "More than conquerors through him that loved us" (Romans 8:37).

D. Three things are suggested in letter to church at Pergamos.

I. THE POSITION OF THE CHURCH

A. Located in the city "where Satan's seat is" (v. 13).

1. Located in a wicked city; special center for heathen worship; the devil's headquarters with palaces of sin.

2. Many think of the devil being in hell. He is not there yet. Someday He will be but now he is roaming around as the prince of this world, deceiving many.

B. On the other hand the Lord's church is there. These Christ commended: "Thou holdest fast my name, and hast not denied my faith" (v. 13).

C. Christ has His eye on the faithful: "I know where thou dwellest" (v. 13). This ought to give us courage to push the battle for God.

II. THE PRACTICES CHRIST EXPOSED IN THE CHURCH

A. He condemns doctrine of Balaam.

This doctrine enticed men of Israel to go to the heathen temples and defile themselves with evil people. A rotten business had gotten into the church and God was displeased.

B. Christ condemns the "doctrine of the Nicolaitans, which thing I hate." Christ hates an attitude of "superiority" among the membership. This church had "church bosses."

III. THE PROMISES JESUS MAKES TO OVERCOMERS:

A. "Eat of the hidden manna" (v. 17). This manna furnishes power.

B. "A white stone" (v. 17). Signifies "new name." Acquitted of sins.

CONCLUSION:

God's word to this church is the word to every sinner tonight: "Repent; or else I will come unto thee quickly." Come now.

—DONALD K. BALLARD

A Problem Church

SCRIPTURE: Revelation 2:18-29

TEXT: *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel . . . to teach* (Revelation 2:20).

INTRODUCTION:

The church at Thyatira was a problem church. I wish we could say that this was the last one, but not so! As long as we have problem people, we will have problem churches.

I. CHRIST KNOWS THE CHURCH.

A. He has "eyes like unto a flame of fire." He has intimate knowledge of all things. His eyes of fire pierce to the darkest of places. Nothing is hid from Him. He sees in the "darkest midnight as well as in the brightest noonday."

B. He has "feet . . . like fine brass." Brass, symbol of judgment to come. Sin will not go unpunished. Punishment may seem to be delayed in cases, but the "mills of God grind slowly, but they grind exceeding small."

II. WHY WAS THIS CHURCH A PROBLEM CHURCH?

A. The main reason might not have been so easily detected from a casual "look-in" to this church. A "program" was carried out in every service.

B. What was wrong at Thyatira? Christ gives the answer: "Thou sufferest that woman Jezebel . . . to teach" (v. 20).

1. Old Testament Jezebel corrupted Israel. New Testament Jezebel was spreading "worldliness" throughout the church.

2. This person in the church caused Thyatira to be a problem church. Churches today have the reputation of being problem churches. These find it hard to call a minister to pastor. The reputation is known.

III. WHAT TYPE OF PEOPLE MAKE UP THE PROBLEM CHURCH?

A. Careless people. Careless about conversation, service, and stewardship.

B. Carnal people. Always criticizing those who attempt to do something for God: fuss, fume, and fight with others. Many pretend to be in "Canaan land" when they are really in "Egypt land."

C. Calloused people. Calloused—definition, "thick-skinned." No doubt some in this church were "gospel-hardened" and had crossed "the dead-line."

—DONALD K. BALLARD

A Lifeless Church

SCRIPTURE: Revelation 3:1-6

TEXT: *Thou . . . art dead* (Revelation 3:1).

INTRODUCTION:

A. The deadest thing in all the world is a dead church! The most alive thing in the world is a live church. Souls are never born again in a dead church; rather they are pushed deeper in their lethargy and indifference.

B. The writer was an evangelist for a while, and one of the hardest tasks he ever had was to try to have a revival in

a dead church. It is next to the impossible to win souls in a lifeless and cold church.

C. The reason we have dead churches is because they are made up of dead preachers, dead song leaders, and dead church members.

D. The church at Sardis was a cold, formal, and dead church. Consider some things concerning it.

I. NOTE THE REPUTATION THIS CHURCH HAD IN THE SIGHT OF CHRIST.

A. He said they had a name that lived. Then he said that he had "not found thy works perfect before God" (v. 2).

B. The great need of this weak, spineless, compromising age in which we live is for a church to be alive and on fire for God, that lost souls might see the difference between a Christian and a sinner.

C. A live church will attract lost men and women to its services. This church at Sardis had a good standing with man, but a poor one with God.

II. NEXT HEAR THE RECOMMENDATION FROM CHRIST TO THIS CHURCH

A. "Be watchful" (v. 2).

B. "Strengthen the things that remain, that are ready to die" (v. 2).

C. "Remember therefore how thou hast received" (v. 3).

D. "Repent" (v. 3).

III. THE REMNANT LEFT IN THE CHURCH.

A. "Thou hast a few names even in Sardis which have not defiled their garments." Thank God for the "faithful few."

IV. THE REWARD TO THE OVERCOMERS.

A. "He that overcometh, the same shall be clothed in white raiment; . . . I will confess his name before my Father, and before his angels" (v. 5).

CONCLUSION:

The fountain lies open for those who want life in Christ.

—DONALD K. BALLARD

The Preacher's Magazine

BOOK BRIEFS

OF GOD AND MEN

A. W. Tozer (Christian Publications, \$2.75)

Many of you have become acquainted with Tozer's writings in such books as *The Pursuit of God*, *the Root of the Righteous*, *Born After Midnight*.

In *Of God and Men* you find a continuation of the same type of crisp, concise, and ruthlessly honest writing. This is a series of forty brief, editorial-like discussions of spiritual life. The titles of themselves are intriguing, as for instance: "A New Man in an Old World," "Candling Eggs or Feeding Sheep?" "The Cross Does Interfere," "The Use and Abuse of Humor," "Books and Moral Standards."

These essays become a bugle call for spiritual reappraisal. They become a red lantern warning against surface-shallow religious profession. They plead eloquently for inner sincerity which will be an antidote to much of the thin repentance which results in religion without transformation—a blight upon our time.

PREPARE YOURSELF TO SERVE

Dorothy Strauss (Moody Press, \$2.50)

This book is designed to give practical advice to the young person who feels a call to full-time Christian service. It is, above all, practical. It deals with such down-to-earth matters as "The Christian Worker Keeps Physically Fit," "The Christian Worker and Money" (How can a Christian worker make ends meet?), "The Christian Worker and His Correspondence," "The Christian Worker as a Guest in a Home," "The Christian Worker and Personal Relationships."

It even deals with the tragic results of puppy-dog "crushes," which at times have marred the usefulness of Christian workers either in the homeland or on mission fields.

The author suggests that Christians can never move into a life of day-by-day victory. We wish that note had been absent, but considering the book as a whole, it carries a wealth of practical information.

MY CUP RUNNETH OVER

R. L. Middleton (Broadman Press, \$2.50)

This author is a layman, but has made for himself a distinct place as a writer of penetrating, spiritual, and stimulating books.

This book is a series of twenty-two inspirational vignettes. The author in his titles displays aptness which ministers might easily emulate: "Our Calvaries," "Broken Strings," "Hungry Hearts," "Moments of Quietness."

These homely, brief messages are studded with well-placed illustrations, both poetry and prose. It is not overillustrated. Some of the illustrations are rather lengthy. They are all pointed and well chosen.

OUR HEAVENLY FATHER, Sermons on the Lord's Prayer

Helmut Thielicke (Harper, \$3.00)

The author is the rector of the University of Hamburg. He preaches regularly to one of the largest Protestant congregations in the world. He is a profound scholar, a careful thinker.

Here are eleven sermons on the Lord's Prayer. They have a continental flavor. They were preached in Stuttgart, Germany, during the tragic days following World War II, when devastation was well-nigh total and hope was nearly dead.

They have a heavy, slow movement, typical of German writers. They have a solid grip and a masterful acquaintance with both the sufferings of men and the concern of God.

We who live hurried lives and are inclined to satisfy ourselves with shallow thinking would do well to ponder seriously books like this, which cry out for carefulness and maturity in spiritual thinking and pulpit expression.

BEDS OF PEARLS

Robert G. Lee (Zondervan, \$1.95)

This volume of messages from the pen of this noted southern Baptist minister is somewhat similar to his recent book, *A Charge to Keep*. The truths are solid and conservative, distinctly loyal to the Bible. This book came out much earlier, but due to requests, it has been reprinted. It represents some of the best of Robert G. Lee.

Those who know him, know him as a silvery-tongued orator. His phraseology and alliteration mark him indeed as a man of fluency. We would that his thought content were as incisive as his expression is flowery.

ABRAHAM, FRIEND OF GOD

Richard Kingston Donoghue (Exposition Press, \$3.00)

This is a religious biography done by a Free Methodist writer, which insures that doctrinally it is as safe as the gold at Fort Knox. Donoghue has reacted against the liberal treatment too frequently found in writers of Biblical biography. He assumes a careful, conservative position regarding the Bible, yet his study takes into account the research of recent archaeology. Throughout it has a delightfully spiritual flavor.

IT'S YOUR BUSINESS, TEEN-AGER

Margaret Anderson (Moody Press, \$2.00)

Billy Graham gives the foreword for this book and recommends it wholeheartedly. It deals with the problems of a teen-ager, twelve to twenty. That teen-age yearning for individuality, independence, and yet the desire to think carefully about the moral values of life, is carefully considered.

The twenty-five discussions in this book are chatty and practical, but inclined to be preachy overmuch. While not flatly saying so, there is a suggestion that movie going would be approved as long as one conscientiously discriminated against questionable movies. Apart from this, it's a good discussion for teen-agers.



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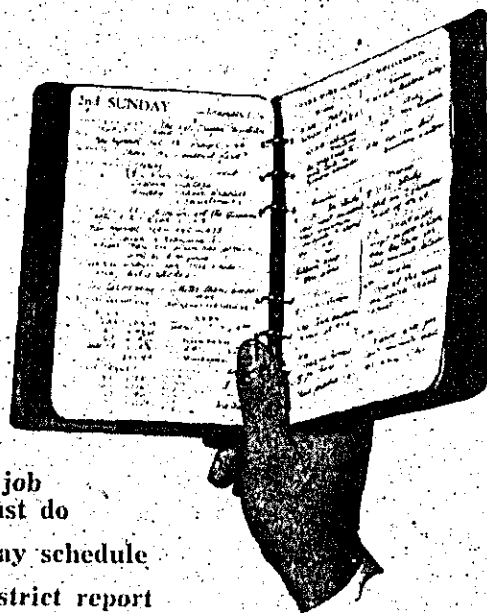
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GUEST EDITORIAL

A Definition of the Preacher's Fire**

By J. B. Chapman*

IN DESCRIBING PREACHERS there is no more useful word than that word "fire." And by the addition of qualifying words, this term can be made to say a great deal. Preachers are said to have "no fire," and "much fire," but even at this, the exact quality is not made sure; for what, indeed, is fire in the preacher?

Some years ago we called upon a preacher to lead in prayer at the opening of an afternoon service; and he prayed that the Lord might give us fire in the meeting. He said, "We prefer real fire. But we must have fire of some sort. Please give us real fire. But if we cannot have real fire, then give us fox fire or wildfire, but anyway give us fire." Now we do not mean to approve the sentiment of that prayer, but we did get help out of the suggestion as to the various kinds of fire. And we have conceived the idea that every preacher has fire—fox fire, wildfire, or real fire; and as a means of self-improvement, we suggest that we attempt to define these various aspects or forms of fire and to classify ourselves with reference to them.

Briefly, the distinction is this: fox fire gives some light, but no heat; wildfire gives much heat, but no light; while real fire gives both light and heat.

Fox fire is usually found on dead and even on rotten wood, and it emits enough light to be appreciated, especially on a very dark night, but it is just as cold as its surroundings. To us this is a type of the "bookish" preacher. He has gone to head. His sermons are lectures and his only contribution is light. One can learn something by hearing him, but he does not stir the heart.

Wildfire is creature of the laboratory and is produced by combining the properties of real fire in unnatural and improper proportions. The "nonluminous flame" of the chemist is an example of wildfire. This flame is exceedingly hot, but it emits no light. To us, this represents the emotional preacher who does not study either men or books, and in whose sermons the teaching factor is almost entirely wanting. This preacher is long on ejaculations, but is short on facts. He cavorts and exhorts, but does not enlighten. His followers are "hot," but not intelligent. They do some things, but their actions are nonmoral, for they do not know why they do what they do.

Real fire is not wierd, but natural, and consists in the putting together of the qualities of light and heat in proper proportions. This illustrates the preacher who is balanced in character and in method, and whose preaching instructs and inspires. The

**Reprint from Preacher's Magazine, January, 1929.
*Deceased.

sermons of this man are wrought out by hard study and much prayer and they both enlighten and inspire. Under their effect one will grow both in knowledge and in grace.

And in this matter of fire, as in every other, the tendency is forever toward the extremes and the task is to maintain one's place on the golden mean. One preacher becomes a mere shallow player on human feelings. But the real task is to keep alive intellectually and emotionally—to keep the balance between fox fire and wildfire—to possess real fire.

Perhaps it is not amiss to say that the "putting together" of things is a factor in making them a curse or a blessing. The same essences go into the making of carbolic acid as into the making of sugar—only the proportions are different—and yet one is a poison and the other a food. Thus fox fire has the quality of light, and yet it can scarcely be said to be half-way good. Wildfire makes heat, and yet it is dangerous and destructive and hardly to be classed as a good. But real fire in the preacher's life is a positive prerequisite of success.

Many a preacher has lost his place in the ministry because he died, like a tree, at the top first. He failed to study and to grow intellectually and his fire gave forth no light, the people tired of his repetitions, he himself wearied of his sameness, and he was left stranded without a charge, or else he simply "draws his breath and draws his salary" in some indulgent parish where there is the stillness, the inactivity of death.

I have known a preacher who was, twenty years ago, a busy and much appreciated man. But he is today, at forty-five, no wiser and better prepared for his work than he was then; now he is constantly "open for calls." Either his fire has entirely gone out or else it is so totally wanting in the

light-giving quality that people do not demand his ministry any more.

When Moffatt, the translator, returned from this country to England, he wrote an article for a British weekly on his impressions of the ministry of America. Among other things, he said, "American preachers are exceedingly busy, most of them seem to have motorcars; but their libraries are thin." And perhaps we need not mention the fact that these conditions do not seem to be producing great preachers.

In fact, there is a question if the want of interest in church attendance of which preachers so commonly complain is not very largely accounted for by the fact that so few preachers really "tell them something" when they do come.

Dr. Wiley calls our attention to the fact that the ministry is of two general classes: the evangelistic and the teaching ministry. But while there are a few in which one or the other of these qualities is predominantly present, it is a better balanced preacher who combines the two in one personality. "Do the work of an evangelist," is a general, as well as a specific, admonition; and "Teach all nations" is a tenet of the Great Commission.

Describing his own and the labors of his companions, Paul said, "Our gospel came not unto you in word only, but also in power." But it did come in word as well as in power. That is, it came in the form of sound doctrine and in the dress of good logic and excellent diction. It was unanswerable in its intellectual aspects, and yet it was delivered in the unction and power of the Spirit.

And what a remarkable thing is unction! It is that strange quality which distinguishes preaching from every other form of public discourse. It is not easy to define it. But it is

not difficult to discover its presence or to detect its absence. But unction is dependent upon what is said as well as upon the way it is said. And it is observed that unction is not readily detached from intellectual freshness and doctrinal depth. So the stale preacher is usually also a dry preacher. The effective preacher possesses both light and heat in proper proportions. He brings out of his storehouse "things new and old." The substance

of his preaching is old, but there is forever the joy of the enamored discoverer in his attitude. And with it all, he speaks as one having authority. He is not only a pedagogue; he is a prophet. He not only enlightens the mind, but he stirs the emotions and compels the judgment. He not only makes you think, but he makes you choose and act. His fire has both light and heat, and this is what makes him a good preacher.

A TESTIMONY AND AN EXHORTATION!

1. I tithe because God commands me to do so (Malachi 3:8-10).
2. I pay God's tithe because it is not mine; it is His (Leviticus 27:30).
3. I tithe because I believe God knows how to finance His work. If He says that is the right way I believe it, for "I believe God."
4. I tithe because I owe that much (and more) to God. He gives me everything I have; surely I should show some appreciation for His goodness.
5. I tithe because I want to have some part in giving the gospel to the world. If salvation is a blessing to me, it is to every person. I feel I am a hypocrite if I pray for the lost and will not give any share to get others saved.
6. I tithe because I do not have the heart to enjoy the comforts of the church: a comfortable building, the ministry of God's servants (the pastor, custodian, song leader, secretary), and then be too stingy to support God's work. I hope I never have such an attitude.
7. I tithe that I may do my bit, to know that if I do my share I will not then burden others (II Corinthians 8:12-15).
8. I tithe and give offerings because I love God, who gave the greatest Offering of all, His Son.
9. I tithe and give offerings because Christ gave His life for me.
10. I tithe and give offerings for I like to do so.
11. I tithe and give offerings because God has promised to bless me; and I want and need His blessings (II Corinthians 9:6).
12. I tithe and give offerings because I would be ashamed not to do so.

Now an exhortation: I exhort you to be fair with God.

XVI. Selecting Congregational Music

LAST MONTH we took a very quick look at the music program of the local church, especially as it related to the worship services. As we touched the various areas of church music, we had the feeling that one of the weakest spots in the program had to do with the congregational singing. Since the singing of the group is so important to our Protestant concept of worship, it would be well worth our while to single out this phase of the service and look at it separately.

It must be apparent to most of us also that so many times the handling of the congregational music is somewhat out of the hands of the minister. He finds it difficult to feel that he has the control of it that should be if the service is to be built as a unit of worship. Many times the person who takes charge of this music is one who is either inexperienced in congregational singing or inexperienced in building that singing into the total of the worship service.

Regardless of how the congregational singing is handled by a layman or a professional musician, it is all-important that the pastor stay close to it. It is a good rule for the pastor to choose the selections that are to be used in the Sunday morning service in harmony with what is his theme for the service or the particular emphasis which he desires to accomplish. Competent song leaders agree

that this should be done. The selections for other services may or may not be selected by the pastor, depending upon how capable the song leader is in selecting appropriate songs. In order to assist both the pastor who is selecting these songs and the one whom he may be directing, we have ventured to suggest a few rules which should be followed. These must be set the one against the other and again each taken individually. We can do a better job of choosing our congregational songs. Let us take into account the following:

1. The type of service which is being planned should be taken into consideration. While all of the services should be thought to be "worship services" of a sort, actually each service has a particular role to play in the total worship program of the church. Sunday morning is usually thought to be the "devotional" service of the week, and the people come with a particular mood which easily supports that purpose. There are distinct values to be gained here that cannot possibly be had in any other service. The hymns can be used in the Sunday morning service with great effect. That music which takes in the breadth of the worship experience should be employed. The evening service, on the other hand, is featured usually as the evangelistic service of the week. It is the service

of evangelism and testimony. Here the "gospel songs" and other more "subjective" songs can be used effectively. The midweek service carries the theme of prayer. Here many of the prayer songs can be used. These serve merely as examples. Each service should find the music appropriate to that particular service.

2. In a similar manner, the theme and purpose of the service should be kept in mind when the congregational numbers are selected. At times the pastor will want songs on faith to undergird his message on that theme. Other times he may want a bit of contrast in the songs used to the subject which he is going to present. At still other times he may want to use songs which will get across an idea related to his message which he will not have time to bring into the message. But in all of these we find one principle standing foremost—the music and the theme of the service blend together with a unity of purpose so that it is one service and not two (or three or four).

3. Music should be chosen as to its kind. We speak often of the difference between the hymn and the gospel song. There is a basic difference, and yet the line which separates them is a broad line, and often a given song cannot be identified in one way or the other. Generally speaking, the hymn is a song the words of which are directed to God. The gospel song, on the other hand, is a song which tells of human experience. "Come, Thou Almighty King" would be a typical example of the first. "Love Lifted Me" would be an example of the second. However, all of the congregational songs we regularly use do not fall easily into one or the other of these categories. There are songs about God but not directed toward God which have both the content and the mood of a hymn. This would be

true of "All Hail the Power of Jesus' Name." Hence, each song must be viewed critically and placed in the service because of what it will contribute to a service.

4. Congregational numbers should be chosen also for their mood. We have used this word "mood" quite frequently in our study of worship. It is important. There is as much in the mood of a song as there is in its words. Most songs have a harmony of mood and word. Some do not. But in any event the mood of a song will do much to set the mood of the service. That is why it is important not to sing "Nearer, My God, to Thee" for the opening of Sunday school. By a similar token it is wise not to use "Such Love" for the opening congregational song of the Sunday morning service. We must study the moods of the songs we use and place them so that they will contribute to the mood which we feel should be projected on the service. A misplacement of mood is usually why a given song will "ruin" a service. We see this in bold relief in the invitation service. But the principle operates in every part of the service.

5. Songs not only have a given mood; they also have a certain depth. Some songs, while they might be solid in kind, in mood, and in content might be shallow and not carry through in projecting the full force of which the song would be capable. Sometimes the music is weak. Sometimes the song is incomplete. Some of these songs might be very impressive and conducive to worship in a simple devotional service in young people's or missionary meeting but would lack the strength to do for a fuller worship service all that is intended. Let us learn to watch not only the titles but to know the depth of the songs we use.

6. Songs must contribute to the direction of the service also. There is a progression of every service which must follow through with more or less direction or the service fails. As we have already indicated in an earlier article, the experience of Isaiah in the Temple traces this progression very accurately. The liturgical churches, of course, follow this progression with exactitude. This progression is a part of every true worship service, and those of us in the "free" tradition should not ignore it.

The first expression of worship is praise and adoration. It is the "upward look." People must turn their eyes toward God. There is not much base for true worship if they fail to do this. Hence the first songs of the service should do this. We do not have in our hymnal a great number of ideal opening hymns, especially for the Sunday morning service. "Love Divine," "Praise Him," "Holy, Holy, Holy" are some of the better ones which do this job of turning the minds of our people Godward.

The second movement is inward. As with Isaiah, when God is made manifest, immediately the human heart senses its finiteness. When there is sin, of course this is revealed. But even with the people of God there is a sense of limitation, failure, problems, cares, etc. And people want to admit these areas of need. Some would call it "confession," and if we understand what we mean by that, the idea is a good one. "When I Survey" lifts up some of these feelings. "I Need Thee Every Hour," of course, speaks frankly of this inner cry.

The third movement of worship brings these two together. I am weak, God is almighty, and He has made His strength (and salvation in the case where sin is revealed) available.

"Lean on His Arms," "Wonderful Peace," and many like songs speak of this coming together of God and man in worship.

There is the fourth movement of worship which is the outgrowth of the third; that is dedication and a pledge to service. "I'll Go Where You Want Me to Go," "A Charge to Keep I Have," and like songs give us this thrust of worship.

It is very important that we see this progression and place songs in the order which will direct this progression. We might choose good songs but get them in the wrong order, if we do this we would tend to limit the progression of the service to its climax.

7. A word should be said also with respect to the amount of congregational singing in a given service. While we do not want to get into a "first, second, and last stanza" sort of rut, yet we have discovered that more songs of fewer stanzas do tend to give more ideas in a given service. Frequently we wear thin on a theme long before all of the stanzas are finished. Contrariwise, we can jump from one song to another so quickly that an idea has no chance to fix itself in the minds of the worshipers. Too many songs and too much time given to the congregational singing can wear an audience out. Too high a pitch left in the congregational singing can exhaust the crowd, leaving the people with little or no emotional response for the message. Congregational singing is not an end in itself; it is to give to the service what it can give and then contribute to all else that the service should accomplish.

8. While not always inherent in the particular song itself, there is the all-important matter of tempo in congregational singing. Here we have the two extremes. The one would make

all music in the church slow and sedate and funereal and never vary from this pattern; the other would insist that all songs have "life" and "zip" and would even speed the songs which were written to be sung slowly. Of course, both of the two extremes are wrong. There should be variety in tempo. The song should be chosen with its tempo in mind. It does no good to "drag" a song of testimony and praise. It is equally as bad to seek to sing out of tempo a song that can convey its best meaning only when it is sung thoughtfully and worshipfully. A song should never be

sung so rapidly that the congregation doesn't get all of the words in. Congregational music is for the purpose of allowing the people to express themselves. Music at too high a tempo defeats this.

These are but a few suggestions which may serve to point up the very important aspects to this matter of selecting the songs which our people are to sing. Let us do a better job than in the past that our worship services will be more relevant and more meaningful.

(To be continued)

Empty Prattle

By Stephen C. Johnson*

THE LATE Dr. H. F. Reynolds at our assembly used to hold his watch in hand to show the importance of punctuality and saving time. If there is one place we should give attention to time saving, it is in the pulpit. Our pastors, song evangelists, and platform managers could take a lesson from our radio commercials. Every word is typewritten. So many of our song evangelists feel they must make an extended comment on each song they use. In most instances it is just empty prattle.

Following the songs some pastors will engage in a short lecture on the importance of prayer, and then ask for special requests, speaking of the nature of each illness, with compliments for the individual for his usefulness and remarks on how we miss

him in the services. Consuming more time for requests than in the prayer!

Then there is the period for announcements. Dr. J. B. Chapman advised pastors, "Use but two minutes for your regular announcements. Everyone knows you have prayer meeting Wednesday evening, and Sunday school at 9:30 a.m."

A church of our acquaintance provided church bulletins to save time in the worship service, but the pastor used the time to be saved thereby giving explicit explanation of each item in the bulletin.

A guest speaker gave his text fifty-five minutes after the stated hour of service. Another was given the service one hour and twenty minutes following the close of the Sunday school period. In each instance much time was consumed by empty prattle. Young pastors, take heed! We older men cannot be helped much!

*Pastor, Greenfield, Indiana.

The Preaching of Joseph N. Speakes

By James McGraw*

I'VE HAD ONLY two main ambitions in life—to be good and to do good."

So declared a man who had spent his life serving Christ and his church, preaching holiness of heart and life, and making an impact upon those who knew him so that they were inspired and lifted by his enthusiastic spirit. These were words that described the career of the man who spoke them, the "witty Irishman from Arkansas," Joseph N. Speakes.

When he spoke these words, he was seventy-five years of age and living in retirement. But retirement for Joseph Speakes did not mean any cessation of service, lessening of labor, or abatement of activity. Retirement for him, in his own words, meant simply "to put on new tires all around, and to get going again!" This he did, preaching on an average of sixty to seventy times each year during the ten years of his retirement just preceding his victorious death in Christ. "Being good and doing good," he preached scriptural holiness as long as there was strength in his body to carry on the work God had called him to do.

Joseph Nicholas Speakes was born near Lake City, Arkansas, January 12, 1879. He was the sixth of fifteen children, the son of Fergus B. and Louvenia Speakes. The Speakes family came to America before the Revolutionary War, and members of the family fought in that war of independence and in every succeeding war in the nation's history. But Joe Speakes was a soldier of a different sort. He fought

in the war against sin and evil. He pioneered, he scouted, he patrolled, he spied out the land, he captained his companies and led his regiments, and he brought discomfort to the forces of the enemy in that war as long as there was strength in him to carry on the struggle.

He began early in life. It was at the age of twelve that he was converted, and he was preaching at fifteen. By the time he was eighteen years old he was conducting revivals. He taught school part of this time, but the divine urge to preach was upon him; and soon after he was sanctified under the ministry of Will Huff in the Main Springs Camp Meeting near Prescott, Arkansas, he gave his full time to preaching.

His education was more thorough than many other men of his era. He attended school at Jonesboro Training School, Jonesboro, Arkansas; Marvin Collegiate Institute, Fredericktown, Missouri; and Bethany-Peniel College (now Bethany Nazarene College), Bethany, Oklahoma, from which he was graduated. His studies included law, which proved beneficial to him later in his ministry. He met Miss Jessie Tate at Fredericktown, and in 1902 they were married.

He was ordained by Bishop John Granberry of the Southern Methodist church on September 23, 1900, and spent eleven years of his early ministry as a circuit rider in Tennessee, Arkansas, and Texas.

"Being good and doing good" in his early ministry, he fought a vigorous

war against opposition to scriptural holiness. It was after he realized that he could fight more effectively in a distinctly holiness church that he united with the Holiness Church of Christ. He served as president of that body's Eastern Council for several years, and was one of the seven delegates from this group who helped bring about the union at Pilot Point in 1908 with the Pentecostal Church of the Nazarene, which was later to be known as the Church of the Nazarene. Later that year, when the Arkansas district assembly convened, General Superintendent E. P. Ellyson granted Speakes his elder's orders in the Church of the Nazarene.

Among the eighteen churches he served as pastor in the Church of the Nazarene were Newton, Kansas; Maplewood, Missouri; Little Rock, Arkansas; Oklahoma City, Oklahoma; Topeka, Kansas; Grandview, Wenatchee, and Monroe, Washington. He served also as district superintendent on four districts, namely: Kansas, 1910; Missouri, 1912; Arkansas, 1914-16; and Northwest, 1924-29. He was instrumental in organizing a total of twenty-four churches in the above-named areas. One of the strongest of these today is First Church of the Nazarene in North Little Rock, Arkansas.

Joseph N. Speakes will be remembered as a loyal churchman. He was one of the secretaries at the Pilot Point assembly in 1908, and he was placed on the Manual Revision Committee and the General Board of Missions at that time. In 1911 he became secretary of the newly organized Board of Church Extension, and traveled in its interests throughout the United States, Canada, and British Isles. Later he served one quadrennium on the General Board, and for eight years he was a member of the General Court of Appeals.

Still busy at seventy-seven, he was one of more than a hundred "pioneers" who met at the 1956 General Assembly, and he was the only one of this group who had not missed a single General Assembly since 1907. Of course he was chosen president of this venerable body of "Nazarene Pioneers," as would be expected.

Perhaps one word can describe this man who was so "busy being good and doing good" in the church he loved. That word is "radiant." His ministry has been characterized by many who knew him as a radiant ministry. He preached with joy, with enthusiasm, with unction, with radiance. These qualities are often found together, and in reality they are all just one central, essential factor, and that is "radiance," or unction.

W. E. Sangster says of unction that it is the most important factor in any man's preaching. He writes: "Men with unction impress others as having the breath of God about them. The spiritually sensitive know it at once; even the spiritually insensitive are often aware of a strange difference which they cannot explain. People of discernment are conscious that there is a divine element operating in the preaching; the preacher seems to fade out and leave the hearers face to face with God." (*Approach to Preaching*, p. 26). When one thinks of such preaching, men like Brother Speakes immediately come to the mind, for these men faded out and let their hearers come face to face with God!

The "glory" that Bresee wanted upon the church came upon Speakes when he preached, and it came upon his hearers as they listened. His sermons usually ended in a blaze of glory, often with the singing of such songs as "Palms of Victory" or "By and By We're Going to See the King." There was a victorious note in his preaching.

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He walked about as he preached, rather than remaining in one spot behind the pulpit, and he gestured frequently but moderately. His voice was strong and resonant but pleasant to hear. He used it with a great deal of variety, inflecting his tones and varying his pitch and intensity to suit the mood of the moment. He seemed to enjoy preaching.

His favorite source for illustrations was the Bible. He spoke of Samson, of Elijah, of Daniel or Abraham or some other Old Testament character, and he knew how to make them "live." He could relate the oft-repeated incident of Paul and Silas in the Philippian jail the night deliverance came with an earthquake, and make it sound as new and fresh as though it had been selected from the front page of today's newspaper. There was zest and verve in his whole life, and it made his preaching the more interesting and the more effective.

In addition to the Bible as a source, he found many illustrations from personal experiences and from life situations. An incident in his travels, an answered prayer on the mission field, a remarkable conversion in the life of an agnostic, or a hard-fought battle won in the organization of a new Church of the Nazarene—any or all of such experiences made vivid illustrative material in the preaching of Joseph Speakes.

A product of the "Bible belt," where in his early experience a member of an audience might at any moment speak out to interrupt a preacher by asking a question which required a good working knowledge of the Scriptures to answer, Speakes preached Biblical sermons. They were not always what would be technically defined as expository, but they were usually saturated with the Scriptures. There were many quotations from the

Bible in his sermons, giving a distinctly scriptural tone even to his topical sermons.

The life and ministry of Joseph Speakes had a glow and a warmth that stemmed from the heart of a man who loved Christ, loved his church, loved his family, loved the people to whom he ministered, and loved the Word of God. There was always a twinkle in his eye. There was genuine friendliness in his relationships with others. The mature Christians felt comforted and encouraged by his presence, and the youth felt he was their friend.

In the sixtieth year of his ministry, just a few years before his death, he was still effective as a minister. There were more people finding victory at the altar than he had seen in many years, and he was making such an impact upon the church he pastored in Monroe, Washington, and upon the community it served, that Mayor Robert H. Follis proclaimed him an honorary life citizen. It was on this occasion that he spoke the memorable words which so well characterized his spirit: "I've had only two main ambitions in life—to be good and to do good."

He died peacefully in Nampa, Idaho, on April 18, 1959, just a little more than three months past his eightieth birthday. The man who had never missed a General Assembly of his church since its organization was thus called to be a delegate to the General Assembly of the First-born, to which he had been chosen before the foundation of the world. It is a safe guess that he will continue being good and doing good in his new relationship there, in his "house not made with hands, eternal in the heavens," to which thousands of younger men who have been heartened by his heroic example will by faith also steadfastly aspire.

God's Matchless Love (John 3:16)

By Joseph T. Larson*

THE LOVE OF GOD is the source of all God's grace for all mankind. John 3:16 is said to be the gospel in a miniature. It contains theology, "the doctrine of God and things pertaining to God." It contains anthropology, "the doctrine of man." It contains Christology, "the doctrine of Christ." It contains soteriology, "the doctrine of salvation." It embraces the essentials of salvation in Christ. It contains eschatology, "the doctrine of final things." For Jesus says: ". . . shall not perish, but have everlasting life."

The late Dr. J. C. Masse of Boston gave six wonderful truths on this text: "It was a wonderful love that brought salvation. It was a wonderful sacrifice that bought salvation. It was a wonderful Spirit and grace which taught salvation. It was a great invitation to accept the love. It was a great scope of invitation—'whosoever will'—'whosoever believeth.'" He admitted another was responsible for these expressions.

If I may use the expression "so great," the following summary of this text may be given: The so great God had a so great love for a so great world of so great sinners, that He sent a so great gift, the so great Son, who had (and has) a so great love for lost souls that He gave himself as a so great Sacrifice for so great sinners. As a result of the so great sacrifice of Blood, there was given a so great grace, for so great an invitation, that whosoever would accept the so great

gift of God should not perish but have everlasting life. Here is seen a so great deliverance from sin, and a so great home awaiting us in heaven, for the souls redeemed by God's great Son!

God so loved the world that He gave His Son for its sin. Christ loved the world, and died for humanity on the Cross. He has labored for humanity to redeem them to God. Everlasting life for our salvation!

THE MEASURE OF GOD'S LOVE

One cannot measure God's love by being limited to one passage, even though it is great. God loved the first pair, Adam and Eve, even after they had sinned. God loved Noah and his family. God loved Abraham, Isaac, and Jacob, with all of their descendants. Though they sinned grievously, yet God loved them still. He liberated them from the land of bondage, led them through the Red Sea and the wilderness into the Promised Land. Later, God chastised them by using their enemies in the seventy years' captivity. God loved them enough to send them prophets, priests, and judges. God did not take pleasure in their wickedness, nor in the death of the wicked, but in their repentance. Although the Old Testament contains the law and the prophets, yet observe the marvelous love and goodness of God in the Psalms and other parts of the Old Testament!

After the restoration of Judah to their land, there ensued a period of four hundred years, when it seems

that God sent them no prophet, following Malachi. But at the close of this period God sent His own Son to redeem those who were under the law. He came as God's Heir to the throne of David, and to show in reality the expression of God's love. But Israel rejected Him, saying: "This is the heir; come, let us kill him, and the inheritance will be ours." That was their rejection of the love of God in Christ!

A Christian man rescued a drowning man, and was later cursed to his face by this man. As the Christian man wept, he said: "Oh, my God! Now I understand what it meant for Thy Son to be rejected and cursed for our sake!"

Christ's death implicated Jews and gentiles alike, and meant a fullest manifestation of the love of God as seen in the Cross. This cannot be fully measured until we measure the death of His agony, sorrows, and the sin of all mankind which was upon Him!

"Him being delivered by the determinate counsel . . . of God"—there lies a depth of foreknowledge and foresight in this truth. God allowed Him to be unjustly sentenced, betrayed, condemned, crucified, and then raised Him in power to live forever.

It was the love of God which sent Him. It was the love of God that alleviated the sufferings of men. It was the love of God which demonstrated His Son's power among men in miracles and good works. It was love which allowed Him to be shamefully crucified. It was the love of God which caused Him to arise from the dead and ascend into heaven once more. It was love which restored Him to the Father's presence and glory. It was love which sent the Holy Spirit of God to become for us "another Comforter," "teacher," and "advocate" within our hearts. Through the

Holy Spirit is shown the love of God, "which is shed abroad in our hearts."

God proved at Pentecost that He loved the world, for He sent the gospel in power to them in order to bring them to repentance. Eight thousand were saved in two successive occasions, and hundreds of millions of souls since that time. The love of God embraces all nationalities, colors, and classes, and excludes none.

The object of God's love was His Son. Then He loved a sinful world. He loved Israel, including also the gentiles. Then he had a peculiar love for His own people in the true Church. Christ loved souls until He wept. He preached, He performed miracles, He raised the dead, He cast out devils, He championed the cause of the helpless masses, and lamented that "ye will not come to me, that ye might have life" (John 5:40).

God's love has a drawing power, a saving power, a blessing power which nothing else except the Blood has. God's love has been "focused" on this sinful world for six thousand years and has burned through the carnal natures of millions, entering to abide there by faith in Christ. God has scattered His words of life and love; He has shifted His efforts among various nations, tribes, kindreds, and tongues, until the world has in some measure heard of His gospel of love, life, light, and salvation.

God's design in creation, in man's nature, in a mother's love, in a father's care, in the saints' fellowship, and in the entire Church has shown forth the love of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). We may see God's love in His gifts, in His care and providential dealings, in His healing of sicknesses. We may see God's love in taking home the loved ones, either through death or at His second

coming. All these are evidences of His matchless love.

CHARACTERISTICS OF GOD'S LOVE

God's love is limitless, everlasting, and divine. It is not narrow, but "suffereth long, and is kind," "envieth not," never vaunts itself, "is not puffed up," "is not easily provoked," "thinketh no evil," "rejoiceth in the truth" and "rejoiceth not in iniquity"; "love never faileth." God's love is compassionate, sympathetic, merciful, forbearing, patient, kind, all-embracing, all-inclusive, and universal for all men. If a sinner can really see God's love in Christ, it will lead him to repentance, melting his heart, making it like unto the saints of God. God's love works; it wins, it saves, it sanctifies, it satisfies, it converts, it enriches saints, and moves toward a heavenly joy and destiny!

DANGERS IN REJECTING GOD'S LOVE

God's love rejected brings a night of woe and darkness. Israel as a nation rejected Christ, who was the manifestation of God's love. One million Jews perished in A.D. 70 and the remainder were dispersed for 1,850 years! God allowed General Titus to punish them for all this, even as Christ predicted 37 years before. The death of Christ was a necessity, but the manner in which He was opposed, rejected, hated, and finally crucified became their great sin. No animal of the Old Testament had ever endured such abuse prior to its death as a sacrifice!

PREJUDICE

Prejudice is a great time saver. It enables you to form opinions without having to get the facts.

—Sunshine

Yet there have been millions of gentiles since who have rejected God's love in Christ to their eternal detriment. Grace and mercy and love rejected can only bring judgment upon the Christ-rejecters. God is just as well as merciful. He is equal to every occasion. When a soul rejects the Father, Son, and Holy Spirit there cannot be any other way of salvation. Let us not refuse the love of God in Christ, for it is God's gift to all.

"Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds" (Romans 2:4-6).

A king once condemned a minister for refusing to recognize his son on equality with himself. The minister showed the king that he committed a greater offense by refusing to recognize the Son of God as equal with the Father and worthy of worship and obedience.

How much do we love God in return for His great love? Do we obey the two great commandments which Christ said were the greatest? That is, to love God with all our hearts and to love our neighbors as ourselves?

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7-8).

Of First Importance

By Charles W. Hodge*

PLANNING WHAT TO PREACH can be a problem when a pastor wants to build sermons on important themes. The preacher is repeatedly puzzled as he ponders over pages of pulpiteering points. What, he wonders, do my parishioners need to produce in them pulsating spiritual power? What truth is "of first importance"?

Preachers of our space age can be consoled by the fact that preachers of the apostolic age were confronted with a similar problem in evaluating truth. Paul, the itinerant preaching theologian of the New Testament Church, evaluated the body of Christian truth and settled the issue in his mind before he preached in the materialistically minded metropolis of Corinth. When he wrote his first letter to the Corinthian converts, Paul reminded them that he had preached to them the message that was "of first importance" (I Corinthians 15:3, R.S.V.). Every preacher of the gospel knows immediately that if Paul considered a truth "of first importance" he should give it serious thought.

In reviewing the essential points of his message to the Corinthians, Paul revealed at least four underlying concepts that gave background and power to his preaching. These apostolic facts of faith might strengthen contemporary preaching.

Paul summarized his previous preaching in Corinth with these words: "I delivered to you as of first importance . . . that Christ died . . . that he was buried, that he was raised

. . . and that he appeared . . ." (I Corinthians 15:3-5, R.S.V.). These things "of first importance" were events—events in history. For Paul, God worked in history. This was essential to his message. The content of his sermons was the declaration of what God had done as He worked in history.

These happenings in real life did not occur by chance. Far from it! Paul strongly asserted that the death and resurrection of Christ were "in accordance with the scriptures" (I Corinthians 15:3-4). What God had done in the Christ-deed of history was fulfillment of prophecy. What God had promised he had begun to fulfill in Christ.

Underlying his statements about the historical events which fulfilled God's predictions, Paul had complete confidence in the power of God. The God who foretold and fulfilled by acting in history was, for Paul, a God of power.

Characteristic of Paul is his use of the name "Christ." When he preached, he spoke not of the superior teachings of the "Master," nor of the unique compassion of "Jesus." Though these were held in pious reverence, when Paul preached he spoke of the deity of "Christ." It was "of first importance" to Paul that the Man to whom he bore witness was the God-Man. He was careful to use names for the Incarnate God that would show His deity. Paul did not argue the deity of Christ—he asserted it.

Vital as these concepts were, they formed but the attitude of mind with

which Paul approached his message. They provided important background and added to the meaning of his preaching content. The first main point of his message was: "Christ died for our sins" (v. 3). In preaching, Paul headed the list of things "of first importance" with the statement of what the Incarnate God did in history for man. He started, not with world views, nor a discussion of man's problem of sin, nor even statements about the nature of God. He must have known that most men are well enough acquainted with their sin problem to know that they need help in handling it. Then, too, as a man yet in his sins reaches out for God, he is more interested in the help he needs than in meditating about the nature of God. Assuming this, Paul spoke first of history's salvation-providing event. It was with keen insight, or possibly divinely inspired spiritual insight, that in the first point of his message on things "of first importance" Paul spoke to the crux of man's soul problem. This first point might be rephrased to read: "The help you need can be found in Christ."

In his first point, Paul sounded a vital note. But it was by no means the ultimate note. From his popular-style presentation of the atonement, Paul moved on to the trial of Christ as a matter of course and to the Resurrection as another matter "of first importance." Again he stated his point with remarkable simplicity: "He was raised" (v. 4).

The final events in the life of Christ and the experience and preaching of the apostles reveal that Christ's resurrection became the clue to interpreting the Crucifixion, and all God's workings in history. It is when the Cross is seen through the tomb's open door that it speaks salvation to men's hearts. Christ's resurrection—history's

salvation-assuring event—was also the "first fruits" (I Corinthians 15:20, R.S.V.) and sure hope of the resurrection of Christians. Paul, in his second sermonic statement, was saying to the man in need, "The assurance and hope you crave can be found in the resurrected Christ."

It was of ultimate importance in the preaching of Paul that the crucified and resurrected Christ "appeared" to men. In Paul's own summary of his preaching to the Corinthians, "that Christ died" and "that he was raised" only lead to the climactic punch thought, "He appeared." The death and resurrection of Christ—events in history—have no meaning to the individual person unless they are made contemporary by a personal meeting. The provision of salvation by the signature of Christ's blood, the seal of the tomb, and the witness of the Resurrection could not be effective without the delivery through personal confrontation with Christ. A personal meeting of the resurrected Christ with the needy men of earth—history's salvation-appropriating event—is the point of persuasion in Paul's preaching. In his preaching to needy persons Paul vigorously affirmed: "You can find this Christ who helps and gives hope!"

Paul's preaching was convincing. He persuaded many people to become Christians. It should not be too surprising that the theologian of the New Testament Church was its strongest evangelist. His conversion to Christ demanded that he be evangelistic. It took his personal meeting with Christ to interpret the Crucifixion for him. It took the post-Resurrection appearance of Christ on the Damascus road before Paul would no longer regard the Resurrection as rumor but as reality. For him, the scene on the road to Damascus meant salvation,

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revelation, and doctrine. But "of first importance," it meant salvation.

When Paul was personally confronted with the truth which he later preached, it brought conviction. This conviction led to his conversion. He was convinced that these truths were "of first importance," not only to him, but to every man who was still in his sins. So Paul preached knowing that these important truths would convince, convict, and convert. He told the Corinthians about the appear-

ances of the resurrected Christ to the 12, to the 500, and to himself. He told them this not only to acquaint them with Christ. To the Corinthian sinners as well as the "chief of sinners," the message "of first importance" was the convincing news that man had been and still can be confronted with the living Lord.

"Of first importance" to any preacher's audience is the message that men not only may but must meet the living Lord, Jesus Christ.

IV. Problem of Theological Words

By Mildred Bangs Wynkoop*

ALL THAT HAS been said in the previous article regarding both the Scripture's message of holiness and the involvement and identification of the minister with the truth of the Scripture has relevance for this study. We are seeking the meaning of all that is implied by holiness. Theology has utilized Biblical words and has also adapted other words to its technical use. Some of the questions raised by holiness theology become questions because the terms are not fully understood. If holiness theology is "scriptural," the meanings should be found clearly in Scripture.

But language is both formal and vital. That is, language comes out of living situations and gradually gathers local connotations which are rich and high in communicative value among those who understand the overtones. As anyone knows who has traveled from section to section in one country or in the world, the inflections of meaning are not automatically

carried in the word itself, so that a thought barrier is raised across the sections though the words are the same.

This is particularly true in religious circles. Each strong leader tends to express himself in a certain way and to mean certain things. His followers pick up the pattern of expression and it provides a medium of communication. When very vital theological truths are under discussion, the language expressing these truths becomes set in a mold in the interest of preserving the particular truth involved.

When the influence of two leaders with strong language patterns begin to touch and intersect, though the truths may be identical, the words and phrases are not the same and it may look as if the theology clashed. Often the judgment regarding truth has been superficially made and the different language patterns have actually served to create divisions among brethren that a more discriminating analysis could never have justified.

Denominational semantics follows the same trend. If care be not exercised, orthodoxy can become a matter of linguistics rather than basic ideas, and those who may express themselves differently are considered heretical.

The serious result may be that the evangelistic outreach of the denomination may be hindered by the "ingrown" but very sacred language of the group which carries no meaning whatever to those who listen. To the writer's knowledge a recent publication of a book of sermons written in a strongly denominational language pattern, and understood with deep appreciation by those familiar with it, is totally incomprehensible to others who should be receiving the message of the book. While the intimate "family" words are precious to those inside the circle, a more universal and mature expression needs to be cultivated when matters as vital as religious truths are involved.

Theological words are actually family words. They arise in the warm atmosphere of a close association with life. But they tend to rigidify, and as the family separates, the words and original connotations drift apart.

INTERPRETING THEOLOGICAL WORDS

Theological terms have a way of dropping out of the faithful avenues of communication. Their necessarily technical nature required for precise meaning tends to separate them from the dynamic flow of a living language. This is true of all intellectual disciplines. The tendency is to either force a gulf between theological language and the everyday world, so that people say, "I see no vital relation between Sunday and church and my workaday world," or all the rich heritage of theological language is discarded and the new terminology substituted which has neither charac-

ter nor stability, and Christian communication of truth is impaired. The irony of this paradox is that theological language was once the idiom of the workaday world.

Most religious conversation is an attempt at interpretation of theological terms. There are two forms of it. One is personal. "This is what theology means to me," we say, and preach with warmhearted zeal. Preaching can never dispense with the personal experience of the preacher, but the danger here is that the preacher's experience begins to be confused with the message itself until methodology becomes as sacred as the Bible, and if one challenges the method he is thought to challenge the doctrine too.

Interpretation of doctrine, moreover, can be at the level of the scholar's desk. If care be not taken here, the danger exists that not simply the archaic words will be translated into contemporary idiom but that the message itself will not be properly distinguished from the temporal, and that more than the temporal will be discarded, to the detriment of the message.

It is everlastingly the preacher's task to interpret theology to people. This means that Biblical preaching is orderly, sensible, aware of central Biblical issues, rational, consistent. It is also relevant, meaningful, vital. But interpretation dare not proceed on merely personal and subjective principles, lest the Word of God become in the preacher's mouth the word of man.

Holiness theology suffers the same foibles to which any scientific body of knowledge is heir. The need for interpretation is just as pressing, perhaps more so, because of the existential dimension of holiness. The only safe and wise thing to do is to clarify

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the terms by reference to the Scriptures, out of which they came. This takes the erratic and divisive subjectivism out.

IS THE BIBLE THEOLOGY?

There is the belief in some quarters that there is no difference between doctrine and Scripture, that Scripture is itself doctrine. It seems scarcely worthwhile to devote time to this idea, but lest this concept should by any chance produce misunderstanding, a word or two is well spent. It is well known that some segments of the Christian Church do consider the Bible to be finished theology. Those who hold to a more rigid type of verbal inspiration are inclined to so do. In this view there cannot be recognized any significant element of subjectivity in interpretation either in the persons of the original writers or in the reader. Truth is totally objective and hence theology cannot be deduced but discovered. Underlying meanings are presumed not to exist in that all the same words have the same meanings, fixed and unalterable, and a collation of texts in which these words occur would constitute systematic theology. One does not read the Bible for principles to be applied in the varied and changing situations possible in life, but in a purely grammatical and historical sense in which no spiritual relevance is recognized. Application, then, of truth is external, forced; legalistic, or when completely impossible it is assumed to be eschatological. In this view, human interpretation is actually engaged in, but without recognition of the function. Because of this, human interpretation is confused and equated with Biblical teaching and a subtle but dangerous intellectual pride substitutes for humble dependence on the Word.

A more generally accepted view understands theology to be a deduc-

tive science. Whether systematic or not, theology is the human interpretation of the teachings of the Scriptures. The Bible is, then, the Source Book which is carefully examined. Meaning is presumed to lie in the words because meaning has structured the whole complex of life behind the words. Grammar is a tool of clear thinking, not its prison. History is a context of events which contributes meaning to all intelligences in history. Theology is what we say about Biblical teaching understood in this way.

An example or two may help: Everything that goes into a doctrinal statement regarding the Trinity or the divine-human nature of Christ is found somewhere in Scripture. But no doctrine of the Trinity or Christology is articulated anywhere. It took the Church many years to properly formulate these doctrines. In fact few, if any, of the Articles of Faith are found as such in Scripture. The deity of the Holy Spirit, so explicitly delineated in our creeds, is in the Bible a fact of experience, not a philosophy. As H. Orton Wiley so wisely says, these most sacred Christian beliefs were experiences of practical religion before they became theology.

Therefore, when Biblical status is claimed for any doctrine, it is proper to seek again the sources of that doctrine—not simply to challenge the claim, but to enrich our understanding of it. It is a proper and necessary task to return often to the Bible for the light its own context casts on the theological words we have borrowed from it.

It is our intention, then, to undertake a fresh examination of the Biblical material out of which holiness doctrine is built. It must be an exegetical rather than a wholly theological enterprise.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 12:1-2

BESEECH OR EXHORT?

THE VERB IS "PARAKALEO." It comes *para*, "beside," and *kaleo*, "call." So it literally means "call along side." It was first used in the sense of "call to one's side, summon." It probably has this meaning in Acts 28:20 ("called for"). It may simply mean "invite" (e.g., Matthew 20:28). Sometimes it carries the stronger connotation, "summon to one's aid, call upon for help." But its main three meanings in the New Testament, as reflected in the King James Version, are as follows: "beseech" (43), "comfort" (23), "exhort" (21). It occurs altogether 108 times.

A check of several translations shows a variety of rendering: "appeal to" (Moffatt, Goodspeed, Knox, R.S.V., Amplified), "beg" (Ballantine, Berkeley, Phillips, Williams, Wuest), "entreat" (20th Century, Montgomery, Spencer), "pray" (Ward), "plead with" (Weymouth). All of these seem to be synonymous with "beseech." However, Godet prefers "exhort." But he stands nearly alone in this.

OFFER OR PRESENT?

"That ye present" is the aorist infinitive, *parastesai*, "to present." Arndt and Gingrich cite the verb as here "a technical term in the language of sacrifice: offer, bring, present."¹ They suggest the meaning "offer" in this passage.

The force of the aorist tense is brought out vividly in Williams' translation: "to make a decisive dedication." A footnote explains: "Aor. infin., once for all." Similarly Wuest has: "by a once-for-all presentation to place your bodies at the disposal of God." The language here clearly refers to the crisis of complete consecration.

BODY OR WHOLE BEING?

The call to present our "bodies" may seem strange at first thought. Many commentators (e.g., Godet, Sanday and Headlam) take this literally as referring to the physical body. Denney makes that only the starting point. He writes: "The body is in view here as the instrument by which *all* human service is rendered to God."² Weymouth translates it: "all your faculties." It would seem that this may be a correct interpretation of what Paul meant.

REASONABLE SERVICE

The Greek is *logiken latreian*. The first word is an adjective meaning "rational" (cf. "logical") or "spiritual." It occurs only one other place in the New Testament (I Peter 2:2). There it is translated "of the word" (cf. *logos*).

The second term is a noun. It is a technical religious word meaning "service" or "worship." In the Septuagint it means "the service or wor-

*Professor, Nazarene Theological Seminary.

¹Lexicon, p. 633. So also Godet.
²EGT, II, 687.

ship of God according to the requirements of the levitical law."³ Occurring five times in the New Testament, it is translated "service" four times and "divine service" once. The point is that this word as used in the Bible refers to religious service, not secular.

Sanday and Headlam define the two words together thus: "A service to God such as befits the reason (logos), i.e. a spiritual sacrifice and not the offering of an irrational animal."⁴ Godet explains it as follows: "the service which rationally corresponds to the moral premises contained in the faith which you profess."⁵ Denney translates the phrase "spiritual worship."⁶ Phillips has: "intelligent worship." Spencer prefers "rational worship." Wuest's *Expanded Translation* reads: "rational, sacred service, (rational, in that this service is performed by the exercise of the mind)." Weymouth has: "a spiritual mode of worship." The Berkeley Version reads: "your worship with understanding."

CONFORMED

"Conformed" (v. 2) is *synschematizesthe*, which occurs only here and in I Peter 1:14. It comes from *syn*, "with" or "together," and *schemata*, which means "form." So the English word "conform" (con—"with") exactly expresses the idea. The present imperative means "stop being conformed."

AGE OR WORLD?

The term *aion* is translated "world" thirty-eight times in the King James Version and "age" only twice. But the latter is the more usual meaning of the term. Basically it means a segment of time, "age." It is used of the present age, the age to come, and also

of eternity. But a distinction should be made between *cosmos* (world) and *aion* (age).

TRANSFORMED

The verb is *metamorphos*. It occurs only four times in the New Testament. Two occurrences are actually one—parallel accounts of the Transfiguration (Matthew 17:2; Mark 9:2). Here it is rendered "transfigured." In the fourth place it is translated "changed" (II Corinthians 3:18).

The word comes from *meta*, "across," and *morphe*, "form." So it means to change across from one form to another. The biological expression "metamorphosis" comes from it.

The translation of this term in the Gospels suggests the topic "The Transfigured Life." Its three uses in the New Testament give some insight as to how we may live the transfigured life. The divine nature in Jesus came to incandescent glow on the Mount of Transfiguration, so that it burst through the veil of flesh and the disciples caught a glimpse of His eternal glory. Just so we must be filled with the Holy Spirit. Then something of the divine glory within will shine out through our lives.

The present passage indicates that transfiguration comes through the renewing of one's mind. The verb is in the present imperative. It therefore means: "go on being continually transfigured (more and more, day by day)." This comes by the constant renewing of our minds. Philippians 4:8 gives some idea of this process.

The third passage (II Corinthians 3:18) suggests that transfiguration takes place as we reflect the glory of God, just as the moon reflects the light of the sun. The context mentions the shining face of Moses when he came down from talking with God on the mount. We are transfigured by exposing ourselves to the glory of Christ and reflecting it to a darkened world.

The fellowship of prayer will restore the phosphorescent glow.

Sanday and Headlam bring out the difference between the Greek words for "conform" and "transform" with this paraphrase: "Do not adopt the external and fleeting fashion of this world, but be ye transformed in your inmost nature."⁷

PROVE OR DISCERN?

The verb is *dokimazo* (see on 2:18). It means "test," "prove" by testing, or "approve" as the result of testing. But it may also mean "discover" or "discern." Moffatt translates it "make

out." Goodspeed has "find out." Weymouth says "learn by experience." *The 20th Century New Testament* reads "discern." That seems to be the clearest translation. Williams has "find and follow," with the footnote: "Vb. means test and approve, so find and follow." The Berkeley Version reads: "sense for yourselves." These would all seem to indicate, in agreement with some of the best commentators, that "discern" may be preferable to "prove."

⁷Op. cit., p. 353.

How I Use "The Works of John Wesley"

By Ross W. Hayslip*

SINCE MY PURCHASE of the final volume of *The Works of John Wesley*, I have felt that my investment was too much and my potential source of materials too great to allow the volumes to become mere ornaments of decoration on my library shelves.

I am slowly and laboriously compiling my own "topical concordance" of these fourteen volumes. The incidents of the "Journal" are full of dynamic points of evangelistic fervor. His letters abound in doctrinal illustrations, and the poetry is always useful in devotional thought.

In a loose-leaf notebook I am in alphabetical indexing, recording in full the material and listing also page and volume numbers where the materials are found. This way when I desire an illustration from Wesley's life and thought I turn to my alphabetical listing and I have it. For example, under *S* I have listed *Stewardship*. Under *Stewardship*, I have listed a quotation from Volume III, page 267—"Sunday 26—I preached at West Street in the morning to a crowded audience, and in the evening at the Foundry. How pleasing would it be to ply between Bristol and London, and preach always to such congregations there! But what account then should I give of my stewardship when I can be no longer steward!"

One of my problems in sermon building is to find appropriate illustrations. These volumes are opening new resources that I hope to use in the future. I am also annotating the volumes freely so that the material will be readily accessible when I need it. The wisdom of Wesley is timeless and I find that the audiences today are still thrilled with the recounting of incidents from his adventurous life.

*Pastor, Whittier, California.

³Thayer, *Lexicon*, 372.
⁴Romans, p. 353.
⁵Romans, p. 426.
⁶EGT, II, 687.

How to Convert Nobody

Too much modern preaching is designed to please everybody, offend nobody, and send people home feeling that day by day in every way they are getting better and better. Such preaching never converted a single soul nor changed and transformed a single life.

The great Evangelist Charles G. Finney must have known many demagogic pulpiteers in his day. One day when his soul was burdened with the ineffectiveness of current preaching, he sat down and wrote this ironic classic which applies to our day with remarkable aptness:

TEN RULES FOR CONVERTING NOBODY

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation rather than to please God.
3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

Submitted by the Department of Evangelism, Church of the Nazarene.

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell!

9. Preach the universal fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of kneeling for prayer, let the people sit down to eat and drink and rise up to play.

The Apostle Paul, speaking under inspiration of the Holy Spirit, once said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions; do the work of an evangelist, make full proof of thy ministry."

A Shining Light on Sunday Night

By Mary Boatright*

*Let's go to church on Sunday night
With a warm and ready smile,
If it's just around the corner
Or maybe many a mile.
Come in the spirit of prayer and praise;
Be ready your voice in song to raise.
Greet everyone you see in sight.
Be a shining light on Sunday night.*

*Seven o'clock is the time of arrival;
Be on time and bring your Bible.
Invite your neighbor, your cousin, and friend,
All you meet—there is no end.
Rich or poor, whatever their plight,
Bring them all on Sunday night.*

*When they learn of our Saviour's love,
And how He left His home above
To give His life on Calvary
That they might live eternally,
They too will have a new insight,
And become a light on Sunday night.*

*Member of the Montavilla Church of the Nazarene in Portland, Oregon.

PASTORS

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DR. G. B. WILLIAMSON
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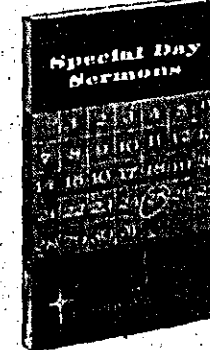
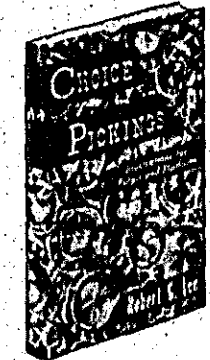
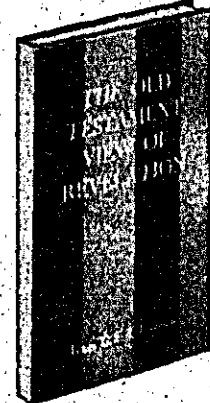
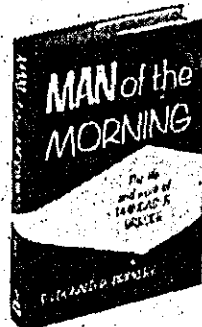
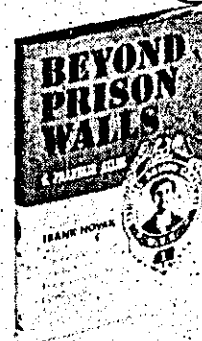
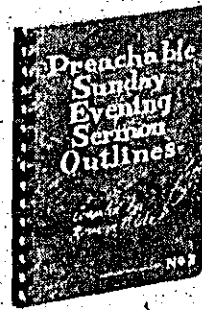
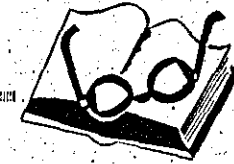
"Shining Lights on Sunday Nights" in '61

Department of Evangelism
Edward Lawlor, Executive Secretary



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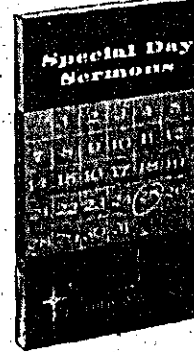
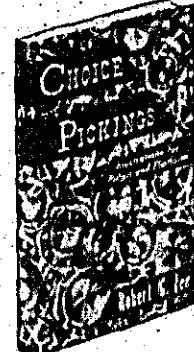
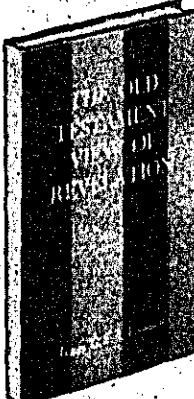
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THE FORTY DAYS
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“QUEEN of the PARSONAGE”

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

Supplied by Ruth Vaughn*

PORTRAIT OF A QUEEN

IN THE NAZARENE parsonage in Creston, Iowa, lives Mrs. Eugene Moore. She first entered a Nazarene parsonage almost forty years ago and since that time she has filled each parsonage with the warmth, joy, and vitality of her love.

Mrs. Moore has spent her life mothering neighbors, cats, and six children; patching jeans, curtains, and broken hearts; cooking corn bread, oatmeal, and church suppers; teaching Sunday school classes, training courses, and the multiplication table.

Each moment has been filled with creating new things from old things, balanced meals from a bare cupboard, and peace in the parsonage; directing the Christmas play, the Easter pageant, and Junior's A-B-C's, counting sheets, children, and calories; rolling cupcakes in coconut, dough into pie-crust, and stringy hair into lovely curls.

She has always been capable of smiling despite illness, inadequate salaries, and worn dresses; whispering prayers, encouragement, and love; smoothing difficult situations, ruffled feelings, and fevered brows; answering the telephone, the doorbell, and arithmetic problems; hiding her disappointments, her longings, and Christmas presents; weeping in sorrow, in joy, and over a sick kitten.

*Lubbock, Texas.

Mrs. Eugene Moore has filled her life with communion with the Almighty. To the three girls and three boys who were born into her home, she presented Jesus Christ both in theory and in practice. Throughout the years of their growing up, they lived constantly in an atmosphere of prayer. Many times they came running into the parsonage from school to find Mother on her knees in intercessory prayer. Because of this godly example and the strong bulwark of prayer with which she surrounded their lives, all six of her children are Christians serving God and the church. Her three boys are dedicated ministers of the gospel telling to others the wonder of serving the God of their mother.

To each church member, each townsman, her husband, her six children, Mrs. Moore has always symbolized beauty, love, and joy; she has consistently represented peace, grace, and faith; she has lived a life filled with happiness, selflessness, and God. Truly this is a Portrait of a Queen!

ROYAL COOKBOOK

Mrs. Ruth Wagner, district parsonage queen of the new Maine District, sent this luscious recipe for "cabbage rolls." This makes a terrific main dish. Try it soon.

Boil leaves of 1 medium cabbage until wilted. Remove the hard core. Mix 1 lb. of hamburger, 1 cup bread

crumbs, 1 cup cooked rice (1/4 raw rice), 3 tbsp. minced onion, 2 eggs, 3/4 tsp. salt, sage, parsley flakes, and pepper. Then place 1/4 cup of this mixture at the core end of each cabbage leaf. Then roll up, gently tucking leaf over the meat. Place rolled side down in shallow baking dish or casserole. Then add 1 cup vegetable juice, pouring over the rolls. Cover and bake in an oven at 350° for about an hour. Heat may be lowered when rolls have been in oven for thirty minutes. Delicious served with mashed potatoes (or baked), buttered carrots, and a crisp salad with cake for dessert.

OVER TEACUPS

Dell Aycock continues this month with her pertinent, informative, much-needed paper on "The Preacher's Wife as a Counselor."

"Most people who have willfully plunged themselves into trouble are seeking an easy way out. We must not be hard on people, but when we sense that they plan to do wrong things knowing in their hearts what are the consequences, we must be firm. God has the answer for them but it's not an easy one.

"Never be afraid to pray with them no matter who they are. The non-Christian counselors may say, 'Do not bring religion into counseling. It upsets people.' But if you can get people to honestly confess their sins and ask forgiveness of God and if you will stay with them until they know all is well with their souls, you will help most people and they will bless you the longest day they live. Many of the sicknesses and nervous troubles hounding people today are due to a troubled conscience. They only relief they will ever find is when they confess and get right with God.

"When one comes to you with trouble not of her own making, it is an entirely different affair, and she needs

comfort, encouragement, and prayer. Pray with her, encourage her, and give her the Word to carry away. There is nothing better. Urge that she should allow no bitterness to be in her heart or thinking, and show her the promise that God can help her to forgive.

"Never laugh or make light of any trouble or imagined trouble. This business of counseling, telling people what to do with their lives, or trying to help them keep out of tragedy, is a serious matter. After she leaves, never—no, never—tell or repeat or make a joke of the matter to any other. If your inquirer may be neurotic or have outer emotional or mental disturbances, be cautious how you deal with such a person. Some people need a doctor, some a lawyer; some need only common sense, and some a good spanking. You will be limited in the help you can give to these. Do not prescribe if they need a doctor; you are not a doctor. Do not try to give legal advice, for you are not a lawyer. Do not try giving anyone a spanking, for you are not a parent or a judge."

BOOKSHELF WITH LACE

For a devotional book which deals with the subject of prayer and personal devotions there is the small book *Preacher and Prayer*, written by E. M. Bounds. This is a good book to read and study and then reread. It is the type of thing you like to keep on your nightstand with your Bible, for it bears much repetition. This is a "must" for your husband's library as well as your own. It may be purchased at your publishing house for \$1.25.

THE KING'S HOUSE

A parsonage queen, Mrs. Ivy Bohannon, recently showed to our conclave some attractive book ends she had made. She had taken a couple

of old bricks, sprayed them gold. On top of the brick, she cemented pretty shells, trinkets, and figurines. So easily done, so easy on the pocket-book, so pretty to look at! Good for Bible school too! If you need book ends at home or church, these will please you, I'm sure.

(If you have any ideas which you would like to share with other parsonage queens for this feature, "Royal Cookbook," or any other department, please feel free to do so. We learn one from the other. In this manner we all become better "queens of the parsonage.")

HEART TALK

The greatest minister's wife whom I have ever known is the one whom I know intimately, my mother. In the years that I lived at home, where I observed her life so keenly, I never remember her allowing herself the luxury of carrying a grudge. I came across a yellowed piece of paper the other day on which my mother had written, many years ago, her desire for her life in the parsonage. I believe it is one which we all need to adopt as our very own.

POROUS EARNESTNESS

Joseph Parker said, "Some have porous earnestness." He tells of a Mr. B. "No plow man ever gasped as he gasped; no iron founder ever sweltered at his furnace as Mr. B. sweltered in the pulpit. His eloquence was a continual attempt at suicide and his climaxes constantly suggested the possibility of a coroner's inquest. But we must be earnest as Christians before we can be earnest as ministers. Truly our weaknesses are strength and when we feel our own nothingness the grace of Christ is most magnified in our hearts and when the shallow channel of our invented eloquence is quite dry, God gives us His word as a well of water whose springs never fail. Out of this earnestness will come a simplicity which cannot be misunderstood, a candor which is above suspicion and an independence as superior to flattery as it is scornful of intimidation. To fail there is to fail altogether."—Contributed by B. V. Seals.

"I was thinking this morning that I'd like to be a 'shock absorber.' You know, they save the folk in the car the jolts of the rough highway. So along the highway of life when troubles of various nature—and cutting remarks—come my way, I want to treat them as mere passing incidents and act as a shock absorber and prevent all those things from reaching any other to hurt them. I read the other day about the oyster. When an oyster gets a grain of sand or something hard that hurts inside its shell, instead of trying to get it out, it starts covering it with fluid which, in the end, becomes a beautiful pearl. If there had been no pain, there would have been no pearl. Most of us, at times, may be misunderstood and receive criticism or be treated unkindly, but surely we will not be less wise than the oyster and go around nursing a sore spot and showing every one the sore thumb, but right away—if we will start in to cover it up with a spirit of charity, then it will result in something beautiful and desirable."

Such has been the life of Mrs. S. L. Wood, my mother. Such are my greatest prayer and desire.

The Preacher and His Grammar

By Robert D. Rogers*

ONE OF THE MOST shocking experiences of my short ministry came to me one night as I sat and listened to a fellow minister lustily proclaim, "I murder the King's English, I know, but no one can preach the gospel any better than me."

This is a rare admission to hear a man make. Yet many ministers could well make the same admission in regard to their grammar. Unfortunately, far too many of God's anointed men feel that the grammatical phase of their ministries is unimportant.

It would seem that pure logic would advise one that, if he is to preach successfully to people who speak a certain language, great care should be taken to learn that language well. This principle is insisted on by mission boards. Yet in our own nation thousands are ordained to preach the good gospel of salvation to Americans who understand very little of the principles of English grammar.

Ministers should immediately face up to the fact that the world is very rapidly becoming literate, and that the United States is leading the world apace in a mad rush for education. In order to communicate with that world, especially in our own United States, the ministers of the gospel are going to have to be able to speak in decent modes of grammar.

There are a great number of grammatical textbooks which are prepared so that they are self-teaching. The fact that a person has never had the advantages of a college education is

no excuse for atrocious grammar. Men who can study theology and the Bible by the hour can allot some time to the learning of the language in which they are expressing themselves. Furthermore, college-bred preachers should never put away the English composition text, but should keep it close at hand for constant refreshing.

One evening a few months ago the college where I have been teaching took a group of students to minister at a Los Angeles skid-row mission. A lad was chosen to bring the message, and preached forcibly, with reasonably good results. At the close of the service a ragged-looking alcoholic rushed to the side of the boy who had preached and began to scold him. He most soundly berated the fellow for his grammar, saying that if he wanted to make an effect on the world he should learn to speak his language properly. The derelict to inebriation then announced himself as a doctor of philosophy and a former professor of English at a large western university. He pointed out to the preacher his gross lack of knowledge of English grammar in no uncertain terms, and left the lad bewildered and defeated.

An isolated circumstance, you say? Perhaps it is not nearly so alone as some might think. Who knows how many times such a one as the inebriate mentioned above, with an excellent education but a tragic fall into sin, has rejected a message while stumbling over the messenger? Neither does it do any good to say that the sinner has no room for complaint about the one who tries to help him out of sin; for

*El Monte, California.

whether we like it or not and whether it ought to or not, it does make a difference. The proof of the difference it does make is too painfully evident. There is no excuse for allowing causes for the rejection of our gospel which can be remedied to be left unattended. Surely it is more important to win a soul than to gain a point.

Along with a study of principles should go a study of words. Particular attention should be given to words which are used in preaching but are not now common grammar. The Authorized (or King James) Version has many such obsolete or uncommon words. These are often mispronounced. Especially misused are the verbs which end in *eth*, or simply *th*, such as *saith*, *doeth*, *seeth*, etc. In most cases the *th* ending is suffixing

the single-syllable verb, and should be pronounced as a single syllable. For example, *saith* would not be correctly pronounced *say-eth*, but *seth*. If there is great difficulty in distinguishing between monosyllables and polysyllables, a self-pronouncing Bible would be of great help.

By all means, it must be admitted that the most eloquent preachers do "get in the brush," and sometimes use poor grammar. But that is no excuse for all preachers to ignore good grammatical policies. Thank God, most of God's ministers strive for satisfactory grammar in their preaching. It should be a case of 100 per cent of the ministers earnestly endeavoring to use the best principles of college English. Their ministries would be much better for it.

Watch Those Figures

By F. F. Wise*

WATCH THOSE FIGURES," is a common phrase in our modern weight-conscious society. A paradox of contemporary history is that, while most of the world suffers from malnutrition, Americans have to diet to keep their most healthful figures. Americans are figure-conscious.

Any connection between this problem and the problem of statistical figures is accidental. At least any casual relationship would be hard to establish. Yet Americans are just as enchanted with the authority of statistical figures as they are with their own physical figures. Speakers in education, economics, and politics comb the records in order to have some

supporting figures to quote to uphold their particular position. Ministers are not immune to the charms of statistics. With avid fervor they woo figures to lend authority and dignity to their sermons. With dedicated decisiveness they quote the statistics to prove their points. Figures become the levers to pry people loose from their complacency and their lethargy. After they have delivered the figures, they are tempted to smile with smug satisfaction that they have proved their point beyond any possibility of refutation.

Ministers, beware! Do not be too easily seduced by the sirens of Statistical Island! They sing sweet music. They grace most any point you wish to get across. They support almost

any position you wish to establish. Flee their youthful charms! Behind their beauty lies deception! The sweet flattery of their songs is filled with deceitful vengefulness. When they have agreed to testify on your behalf in the court of truth, they will betray you lest you unmask their fickle ways. Figures sound so solid and substantial! Use them wisely, lest they turn your wisdom to folly and your truth into deceit!

Some wag has said that figures do not lie but that liars do figure. The truthfulness of this statement can be accepted for lack of evidence to the contrary. The real truth of the matter is that, unless figures and statistics are interpreted with accuracy, they can be used to prove most anything. If one chooses his statistics carefully he can make a case for most any position. When a minister of the gospel uses figures unwisely, he is in danger of losing the confidence of the thinking, well-informed persons in his congregation. In the long run he may lose his influence with them. They have a right to question all of his pronouncements when they see him mistakenly draw unwarranted conclusions from the statistics which he quotes.

No mother in her right mind would throw the baby out with the dirty bath water. No intelligent minister would shun the company of statistics. Truth must not be left to die upon the cold plains of intellectual reasoning when it could be made alive and warm by being swaddled in the cradle of statistics. The minister should use them just as he does any other illustrative material. He will follow good, recommended procedures for their use, so that his members will have confidence in his message. He will not encourage the rejection of his pleas because he has not used figures wisely in the past.

An example of unwarranted conclusions based upon figures might serve well here. A minister could point out that Americans spent several million dollars more for home permanents last year than they gave to missions. On the basis of these figures, he might conclude that Americans thought more of their hair than they did of lost souls. The facts are undeniable, but the assumptions would be unwarranted. The fallacy would be in the unlikeness of the groups being compared. Unsaved and unchurched Americans probably bought home permanents but they did not contribute to world missions. Only a part of the total population probably give the bulk of the money for the missionary program of the church. It would be nice if all chipped in and gave for missions, but they do not. The real basis of comparison should be in quoting how much the people in the church give to world missions in comparison with what they spend for permanents. If the latter figure exceeds or even approaches an amount equal to that given for missions, the statistics would validly warrant a reprimand from the pastor for their disinterest in the missionary program.

Figures can work to support a position only when certain principles are applied to their use. A few of these might be cited simply for guidance in helping you make figures work for you.

First, the groups from which the statistics are gathered and compared must be as nearly equal as possible. If an educator gave a test designed to measure the reading ability of seniors in high school to sixth graders, he could get a pretty good case that our schools are not teaching our children to read. Such a study would be ridiculous. If the seniors from two school systems were found to vary significantly on the same test, the ed-

*Nashville, Tennessee.

ucator would then be able to say that one group was inferior to the other. This would not warrant him to say that one system was doing a better job of teaching English than the other school system. It would spur him to look for the causes that made the differences.

This leads us to the second principle. *Statistics reveal pertinent facts about the present status of things; they do not necessarily tell us causes.* To state facts and to make value judgments are two distinct and separate steps in dealing with problems. Upon further investigation our educator might find that the real reason for the one school system showing up deficient in English skills was not poor teaching but a generally inferior group intellectually. He might find that in the school system the teachers were doing an exceptional piece of work in the light of the inferior material they had to work with.

This principle highlights the danger of looking at the assembly statistical reports only in judging the effectiveness of a pastor. It is conceivable that a pastor working in an economically and industrially declining community might seem to show static statistics (while the pastor in the boom town makes rapid progress), yet be doing just as good a job in the light of his local situation. Assembly statistical reports are one measure of progress, but not the only measure.

The third guiding principle is that *one must not make the facts say more than they really do.* Quite often someone will point out that juvenile delinquency is on the increase. He will then draw the conclusion that the American home is disintegrating. He implies that if the home could be re-

stored the problem of delinquency would be solved. The inadequacy here is that, although the home may be one of the major causes of delinquency, it is not the only one. There are many other factors involved, such as intelligence, social conditions, economic level of the neighborhood, recreational facilities available, and group influences which play upon the total picture.

Fourth, the differences between groups must be significant. Two groups of persons may differ as much as ten in the scores they make on a test, but this may or may not be a significant difference. The size of the groups involved and the amount of variability in the individual scores of the groups determine whether this is a significant difference. The elements of chance and inadequate sampling could make the differences rather than there being a true difference.

Watch those figures! Before citing some statistics, ask yourself some questions. Are the groups which are being compared quite equivalent in purposes, interests, intelligence, and such characteristics? What other factors besides those cited in the statistics may be operating to produce these results? Are the differences real and significant or are they due to chance? With these reservations in mind, what do the facts actually say? Do they warrant the sweeping generalizations which one is tempted to make for them?

Ministers who read will find statistics. Ministers who wish to influence people to actions will use figures. Ministers who wish to be thought of by their parishioners as men of integrity and truthfulness will use figures wisely.

LOVE

There is no better way to take the irk out of work than to put love into it.—*Sunshine.*

The Pastor Finds Time During the Building Program**

Milton L. Bunker*

ONE OF THE MOST strenuous and abnormal periods of a pastor's ministry is that time when he is responsible for the building program.

He faces varied and numerous problems now that previously he has not had to cope with. This will necessitate many additional hours of work and added responsibilities until his entire schedule will need adjustment.

In the beginning stages he will have to preside over additional board meetings, then special meetings of the building committee. There will probably be meetings of the financial committee—formulating plans for the financing of the project. During this time he will be spending considerable time at the bank or banks making arrangements to secure the necessary amount of money, or possibly walking the streets and praying, endeavoring to find a bank that will loan the money.

Next, the pastor will be meeting with the architect. These meetings will become more frequent and will take on greater importance as the plans near completion. Important decisions will have to be made, and many suggestions given the architect in order to have the style and size church that the majority of the congregation desire.

Of course there will always be those who will want to build somewhere else, or build different-style architec-

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**Presented at Akron District Preachers' Meeting.

ture, or build a little later, or build for a little less, and some undoubtedly won't want to build at all. Naturally with these extra problems and pressures the pastor will have to give added attention to certain individuals in order to keep a measure of peace in the church family. Too, he will probably be dealing with a strong church leader or two who have very positive ideas and who will present many an interesting experience.

A few will be fortunate to pastor where the building project itself can be awarded to the lowest bidder or most desirable contractor. In this situation the problems will not be as many during the actual construction but there will be problems nevertheless. The contractor will be held up for the materials or will face a time of bad weather or be confronted with strikes and labor difficulty.

However, this is only dreaming, for most of us come face to face with the reality of building programs without sufficient finance to turn the project over to a contractor.

This means long hours, arriving early on the job and staying late. The pastor's duties will include the hiring of workmen, subletting contracts, purchasing materials, checking time, making out the payroll, and acting as paymaster. Of course he will be following the blueprints carefully, supervising construction, correcting mistakes here and there, answering questions, and making many decisions. This will continue for many long months during all

kinds of weather, five or six days a week and two shifts a day. Two shifts, you say? Yes, one with the hired workers from 8:00 to 4:30 and one with the men of the church from 5:00 to 11:00. The pastor will never learn exactly when his men are coming or how many to expect; for some will come early and others late, depending on their regular shift. Naturally, he will be expected to be there waiting for them when they arrive, line up the work for them, and remain to lock up when the last one leaves.

He will face some tests and discouragements during the year preceding the building and the year he actually builds. I wish I could say that it would end there, but it won't. It will continue for a year or two or perhaps longer after the building has been completed.

The people will experience disappointments and discouragements likewise. This presents a problem of building confidence and hope and encouragement even during the time when the pastor may need a little additional help himself. He certainly can't afford to let the people become discouraged. To keep up their morale will be one of the pastor's tasks.

True, during this time there will be just as many hospitalized, babies born, young wed, old die, sermons to prepare, messages to deliver, meetings to conduct, and calls to be made.

The question is, How can I find time for my regular ministerial tasks plus these additional assignments during a building program?

Pastors, it takes a lot of planning and organizing of one's work; it takes sincere prayer, both to watch and pray and to work and pray; and it takes some personal discipline as well.

One important factor is to decide between the important and the most important things to be done. This is always necessary on the part of a suc-

cessful pastor, but especially so during this special project. He will have to leave many things undone. He should be sure that these are matters of lesser importance.

It would be my suggestion to arrange a tentative preaching program for several months ahead. You could have your thoughts and some "outlines in the rough" even before construction actually begins. This advanced work will prove of untold value when your time is limited and your body is worn and tired and the mind is weary.

A challenge for co-operation needs to be given your people for understanding and wholehearted co-operation and faithful prayer for the pastor and church during these months of stress and strain.

Your people can co-operate in many ways. First, by understanding that you will not be able to call on them as frequently during this time. Secondly, on Sunday, whenever possible, they can give you names of those in the hospital. There will be exceptions and emergencies arise, it is true; but if all will try, you can arrange your hospital and home calls for the week ahead when you return from service on Sunday evening. Thirdly, they can all be encouraged to pray, help call on the absentees, and get new people in during this period when your time is limited in these areas of responsibility.

This leads me to say that a phone is necessary on the project. Your own people can be encouraged to phone in between 10:00 a.m. and 12:00 noon. You too can use this time to make other necessary calls to reach the absent ones from the Sunday services and to take care of important business matters.

You can plan your personal calls on the sick, aged, and new people from two to four in the afternoon. This

schedule will permit you to get the work under way both morning and afternoon and be on the job in the afternoon until a member of the building committee arrives to supervise activities in your absence.

It will be imperative for you to organize your work and your time very carefully and conscientiously. Planning your calls in sections of the city or community to make more in less time will be a distinct advantage. There won't be a dull moment during the day with workers needing assistance, phone ringing, salesmen calling, men seeking employment, etc.

During this ordeal, where and when can I find time for study and sermon preparation?

Most of it will have to be done between 11:00 at night and 7:00 in the morning, and on Saturday evening. One will have to live close to God during this hectic time, asking for added strength and for His special anointing and guidance. I believe that regularly and consistently a pastor needs to be well prepared to give him greater ease, assurance, and confidence as he steps behind the sacred desk. This certainly must be the rule and not the exception. But during the building program many exceptions will arise. Frequently during this time I have prayed, "Now, Lord, I have been faithful this week to do Your work, I have put in long hours, and

I have conscientiously tried to do my best. Lord, You know my responsibilities for tomorrow and I don't want to fail You or my people. If I have ever needed You, Lord, it is now." After a few minutes of prayer and communion with the Lord I have been able to meditate and prepare my mind and soul for the message of the morrow. Often then as I have stepped up to proclaim His Word I have felt a strange something—a peculiar presence of the Almighty One enabling me to deliver His message under His divine anointing. My soul has been thrilled time and time again and the people have been blessed and encouraged because of God's presence.

Though one is weary, worn, and tired, the day of dedication will be a glorious one and certainly one never to be forgotten. If you live through the building program and to the day of dedication and haven't a good case of ulcers or are not soon thereafter voted out of your beautiful new church, consider yourself most fortunate indeed, and never cease to give God praise.

If you should be privileged to stay on and pastor this wonderful people and enjoy the fruits and benefits of your labors, be ever grateful for a good people who have co-operated—stood by and helped you while you were finding time to carry on the work of God and the church during the building program.

CHURCH ATTENDANCE

Fire ruined the First Presbyterian Church building at Dayton, Kentucky. The pastor, Robert O. Garden, decided to conduct services temporarily in the Sunday school building, which holds 200 people.

A reporter said: "As I understand it you have 365 members. What will you do if they all turn up some Sunday?"

"I'll praise the Lord!" said the pastor.

Praise

By Pauline E. Spray

BETTY McDONALD once told about an undisciplined child who came visiting in her home. The little girl was, in plain language, "impossible." Vainly Mrs. McDonald looked for some virtue in the youngster for which to praise her. This was most difficult to find. One day, however, she discovered the child had an unusually high forehead.

"Susie, you have a lovely brow," she began telling the youngster.

From that moment on, Susie became a better child. She quit kicking the cat and smiled instead. Mrs. McDonald concluded that the girl found it difficult to be bad with such a lovely brow.

This principle works on children. It also works on adults.

Frederick B. Harris said, "There is no verbal vitamin more potent than praise."

Not long ago Bob and Ruth visited with another minister and his wife, a lovely and talented couple with great potential. Dick and Lucy having a struggle financially; their church had refused to increase their meager salary or give them any extra allowances for conventions, etc., although it was larger and more able to help them than the one Bob pastored. When Bob and Ruth talked about the wonderful way they were provided for, Dick and Lucy were amazed to hear of the "good treatment" their friends received.

Later, Bob and Ruth discussed the problem Dick and Lucy faced. Why

did their church people take the attitude they did? What was the trouble? Dick and Lucy need to learn a little secret which had helped them in their ministry—the value of praise.

Flattery is detestable, but timely recognition is of untold value. "It is no flattery to give a friend a due character; for commendation is as much the duty of a friend as reprehension."

We praise not to receive praise in return. Fuller said, "Praise not people to their faces, to the end that they may pay thee in the same coin. This is so thin a cobweb, that it may with little difficulty be seen through; 'tis rarely strong enough to catch flies of any considerable magnitude."

Give sincere praise that it may inspire others to greater accomplishments. It is better to recognize the virtue's of one's friends now than to wait and bestow flowers on the dead. According to Ruskin, "The greatest efforts of the race have always been traceable to the love of praise . . ."

Humanity reaches its highest degree of excellence when it is recipient of human or divine appreciation. William Somerset Maugham put it this way: "People ask you for criticism, but they only want praise."

Often times a word of praise or encouragement produces a greater healing effect than the most potent medicine. "The sweetest of all sounds is praise."

Solomon, the wisest man, said, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." In other

words, be not stingy with sincere praise.

What can you do when there is nothing to praise in an individual? "I'm not going to lie just to make some old fuddy-duddy feel good," you say. But wait! If one looks long enough and hard enough, he can find at least one thing for which to express commendation.

And it works!

In the home, praise works with the children. Bovee said: "Words of praise, indeed, are almost as necessary to warm a child into congenial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers."

It works in the schoolroom. It has been my personal experience to witness the transformation of pupils through a bit of sincere praise.

And it works in the church. A bit of praise will help people clean up both their persons and their homes.

One district superintendent told a pastor he scarcely recognized a particular congregation. The people were transformed because each particle of improvement they made was noticed and commended. A miracle was wrought when their efforts were recognized and approved.

Voiced approval will develop talents. One never dreamed he could sing publicly, but after a little encouragement and sincere praise he became a pleasing soloist. Another,

with an impediment of speech, could scarcely testify. Months later he was praying in public and became a confident person.

Even the most antagonizing member has at least one quality to praise. Perhaps she makes the best bread in town, or he grows the finest carrots in the neighborhood.

Praise will help accomplish wonders with the most difficult situations. If we would win people, we must make them like us. If people like us, they will do almost anything in the world for us. If we want people to love us, we must love them—or stay on our knees until we do.

Appreciation and praise cost so little, but in the ministry they may mean the difference between success and failure, love and liberality, or enviousness and a begrudging attitude.

Don't be afraid to praise another. The ability to do so is not a sign of weakness, but of strength. And don't put it off. Don't wait until it's too late.

"You've been a good mother to us," her children said to a dying woman as they gathered about her bedside.

"You never told me that before," she whispered with her final breath.

Don't let people die from lack of recognition, commendation, and a bit of sincere praise!

Appreciation and praise are timely twins. Have you made their acquaintance?

A WITNESSING CHURCH

"The Gospel is not something to come to church to hear, but something to go from the church to tell. . . . The church languishes when her members wear medals in the grandstand; she prospers when they wear scars in the arena. . . . After all, we are running a lifeboat and not a showboat."

—VANCE HAVNER, *Hearts Afire*
(Westwood: Fleming H. Revell,
1947)

Submitted by Nelson G. Mink

JOHN WESLEY ON PERFECTION ATTAINABLE IN THIS LIFE:

1. Has God anywhere in Scripture commanded us more than He has promised us?
2. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?
3. Is a Christian under any other laws than those which God promises to write in our hearts? Jeremiah 31:31 and Hebrews 8:10.
4. Is it impossible for anyone in this life to "love God with all his heart and mind and soul and strength"? And is the Christian under any law which is not fulfilled in this life?
5. Does the soul's going out of the body effect its purification from indwelling sin?
6. If so, is it not something else, not "the blood of Christ, which cleanseth" it "from all sin"?
7. If His blood cleanseth us from all sin, while the soul and body are united, is it not in this life?
8. If when that union ceaseth, is it not in the next? And is not this too late?
9. If in the article of death, what situation is the soul in when it is, neither in the body nor out of it?
10. Has Christ anywhere taught us to pray for what He never designs to give?
11. Do you sincerely desire to be freed from indwelling sin in this life?
12. If you do, did not God give you that desire?
13. If so, did He not give it you to mock you, since it is impossible it should be fulfilled?
14. Do you ever pray God to "cleanse the thoughts of your heart that" you "may perfectly love Him"?

15. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth?

Mr. Wesley wastes no time. He gets to the point quickly; and he, like Fletcher, ties one up so tightly he can't get loose.

"If all the crutches were laid end to end, there would still not be enough for all the lame excuses people offer for not attending church.

—FROM CORPUS CHRISTI
Nazarene Newscaster.

"People seldom improve when they have no other model but themselves to copy after."

—GOLDSMITH

"Every man is a volume if you know how to read him."

—W. E. CHANNING

"Every year it takes less time to fly across the Atlantic and more time to drive to the office."

—American Mercury

"Make yourself indispensable and you will move up. Act as though you are indispensable and you will move out."

—Office Economist

"The talent of success is nothing more than doing what you can well, and doing well whatever you do, without a thought for fame."

—Megiddo Message

The Preacher's Magazine

Danger of Disobedience

Adam was driven from the Garden of Eden (Genesis 3:23-24).

Aaron was stripped of priestly robes before he died (Numbers 20:22-29).

Moses was refused entrance to Caanan (Numbers 20:12).

Saul's kingdom was taken from him (I Samuel 28:17).

All of these because they didn't obey the Lord when they clearly understood His commandments!

—PAUL F. WANKEL
Dupo, Illinois

Revive Thy Work

TEXT: Habakkuk 3:1-2

1. "Revive thy work" in our nation by keeping our leaders in touch with God, our laws in line with the Bible, and our homes honoring God.
2. "Revive thy work" in our church by sending revival spirit without fail, the presence and glory of God in each service, and by keeping Pentecost evident in our church.
3. "Revive thy work" in our lives by giving the purity of the disciples, the power of the apostles, and grace in tests and temptations.

—PAUL F. WANKEL

It Is Finished

TEXT: John 19:30

1. Earthly Life of Christ with its disappointments, pains, hungers, and sorrows is finished.
2. Earthly ministry of praying, teaching, preaching, healing, and feeding is finished.
3. Plan of salvation is finished. All of us may enter holy of holies and find rest to our souls and a full salvation that saves from all sin.

—PAUL F. WANKEL

God's Care

Things which God has prepared for them that love Him.

1. Strength: "They that wait upon the Lord shall renew their strength" (Isaiah 40:31).
2. Companionship and protection: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).
3. Satisfaction: "Ho, every one that thirsteth, come ye to the waters" (Isaiah 55:1).
4. Joyous salvation: "With joy shall ye draw water out of the wells of salvation" (Isaiah 12:3).
5. Comfort: "He hath borne our griefs, and carried our sorrows" (Isaiah 53:4).

—PAUL F. WANKEL

A Biblical Image of God

1. He is a holy God (Leviticus 11:44-45).
2. He is an everlasting God (Habakkuk 1:12).
3. He is a pure God (Habakkuk 1:13a).
4. He is a God of love (I John 4:8).
5. He is a God of light (I John 1:5).

—PAUL F. WANKEL

Forerunners of Full Salvation

SCRIPTURE: Luke 1:57-80

THEME: The purpose of the ministry of both John the Baptist and Jesus To raise up "an horn of salvation" (v. 69).

To save us from our enemies (v. 71).

To perform mercy (v. 72).

That we might serve Him in holiness and without fear (vv. 74-75).
John's task was to go before Christ (v. 76).

To give knowledge of salvation (v. 77).

To give light to those "in darkness and in the shadow of death, to guide our feet into the way of peace" (v. 79).

CONCLUSION: It has been the testimony of the saints that these things were accomplished.

—PAUL F. WANKEL

PREACHING PROGRAM

He Is Risen

SCRIPTURE: Mark, chapter 16

INTRODUCTION: Observe the time of Easter, spring; everything has new life. It is fitting that Easter should come at this time.

I. JESUS WAS CRUCIFIED.

A. This is half the gospel. (I Corinthians 15:1-3).

B. The death of Christ was:

1. Voluntary (Philippians 2:6-8; John 3:16-18; Romans 5:8).
2. Sacrificial—It cost Him a great deal.
3. Vicarious—He suffered in our stead.
4. More than martyrdom.
 - a. Martyrs die with heaven in view.
 - b. Christ died with God's face away—as sinners die.
5. Absolutely necessary.

II. JESUS ROSE FROM THE DEAD.

A. Other half of the gospel. (I Corinthians 15:4).

B. Charged with blasphemy for claiming to be the Son of God.

III. THE EMPTY TOMB.

A. One of the proofs of the Resurrection is "Behold the place where he lay." There was something about the graveclothes that convinced them.

B. His epitaph was not "here lies" but "He is risen."

C. Later they had another proof; they saw Him.

D. The greatest question is: "Do you know the power of His resurrection?"

—R. J. NIKKEL
Exeter, California

The Extravagance of Love

SCRIPTURE: John 12:1-9

INTRODUCTION:

A. Extravagance defined.

1. Spending beyond usual limits.
"Sometimes illustrated by our Christmas spending.
3. Many think that government spending is extravagant.

B. Further defined.

1. Spending lavishly, beyond the bounds of reason, excessive.
2. God's love was extravagant.
 - a. "While we were yet sinners, Christ died for us."
 - b. "Greater love hath no man than this, that a man lay down his life for his friends."

C. We wouldn't celebrate Christmas or Easter without such extravagance of love.

D. Love should swell up in our hearts for Him who died for us.

I. MARY'S LOVE WAS EXTRAVAGANT BECAUSE SHE SPENT ALL SHE HAD ON ONE PERSON.

A. Background.

1. On first Easter Sunday morning: Mary Magdalene, Mary the mother of James, and Salome brought spices and perfumes to anoint Jesus' body.
2. But Mary of Bethany anticipated His death and anointed Him beforehand.

B. In gratitude to this Person who meant more to her than any other.

1. Disturbs me a little when people do not say or do much about their Christ.
2. Mary had done all she could with words, but now this expression with costly ointment was more adequate.

C. David would not offer a sacrifice that cost him nothing (II Samuel 24).

II. JUDAS WAS EXTRAVAGANT BECAUSE HE SPENT WHAT BELONGED TO OTHERS.

A. So close to a beautiful story like this is Judas.

1. Tight with others but generous with himself.

2. We wouldn't mind the government's extravagance quite so much if it weren't our money they were spending.

3. Paul could teach Judas a lesson, "Though I bestow all my goods to feed the poor . . . and have not charity [love], it profiteth me nothing."

B. The fires of love for Christ had died out in Judas' heart and another fire was raging.

III. LOVE IS EXTRAVAGANT BECAUSE IT SPENDS ALL FOR GOD'S GLORY.

A. Love "seeketh not her own," "is not puffed up."

B. Jesus then told Mary that wherever the gospel was preached this story would be told in memory of her. But nothing was further from her thoughts than the fame which followed her action.

CONCLUSION: There are those like Judas who ask, "What am I going to get out of it?" Christians ask, "How much can I give?"

—BOB E. HARMON
Helena, Montana

The Cross

SCRIPTURE: Colossians 1:12-23

INTRODUCTION: In our day the Cross is not the Cross! We live in a day when the Church is producing a brand of religion that humanizes God, deifies man, and compromises sin. We live in a day when most pulpits come equipped with soft pedals from which casual clergymen toss their taffy into the laps of congregations desperately ill from spiritual diabetes—too much sugar.

This has produced a generation of spiritual dwarfs who stand for nothing and fall for everything. This anemic program has produced a wave of professing Christians, 95 per cent of whom never win a soul to Christ.

The answer is not in rummage sales or raffles, bazaars or bingo, but in a return to the right conception of what the Cross really stands for. Let the Cross be the Cross!

I. THE PERSON ON THE CROSS

The Person on the Cross is significant to us because of His:

A. Position

1. "He is the head of . . . the church" (v. 18).
2. "Who is the image of the invisible God . . ." (v. 15).
3. He is God incarnate. "For in him dwelleth all the fulness of the Godhead bodily" (2:9).

B. Possessions

1. The universe is His. "For by him were all things created, that are in heaven; and that are in earth . . ." (v. 16).
2. We are His possessions. We are His by every law of ownership, by right of creation; He has received us as a gift and by right of purchase.
3. The keys of hell and of death are His possessions.

C. Permanency

1. Christ's power, unlike earthly kingdoms, is not passing. Every generation must deal with the fact of the eternal Christ and His demands upon their lives. "And he is before all things . . ." (v. 17).
2. We cannot ignore Him, we cannot destroy Him, and we cannot change His terms of discipleship.

II. THE PURPOSE OF THE CROSS

The purpose of the Cross was:

- A. To be the propitiation for our sins.
- B. To be the purchase of our salvation.
- C. To perpetuate God's plan. The atonement was not an afterthought.

III. THE POWER OF THE CROSS

We see that the Cross has:

A. Power for pardon

1. "You, that were sometime alienated and enemies . . . now hath he reconciled" (v. 21).
2. The great military, political, and financial powers of our day are too weak to forgive sin. Indeed the Church herself has no magic wand to wave over sinners and thereby pardon their sins. It takes the power of the Cross.

B. Power for purity

1. We read that the Cross has power to ". . . present you holy and unblameable and unproveable in his sight" (v. 22).
2. This means a holy heart and life and presents heart purity as a present possibility. If we cannot obtain this blessing now, then the atonement was a failure and the Bible is a farce.

C. Power for perseverance

1. ". . . continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . ." (v. 23).
2. This "rooted and grounded" experience, available through the power of the Cross, produces an invincible Christian optimism that comes out victorious in every circumstance.

CONCLUSION: Friends, today many things are bidding for your allegiance. Possessions call deafeningly loud; position bids high; popularity beckons to many; and to whom has not pleasure whispered promising secret delights? Amidst these temporal clamorings I wish to point you toward the only eternal value—the cross of Christ! It is firm in its foundation, secure in its structure, and eternal in its existence.

—WESLEY TRACY
Kansas City, Kansas

God's Words with the World

SCRIPTURE: Hebrews 1:1-4 and 4:12-13

INTRODUCTION:

A. God speaking with Adam and Eve.

1. Wonderful experience.
2. Like ideal father-son relationship.

B. Sin cut off fellowship.

1. Adam separated himself from God (sinner seeks to hide himself in world).
2. God immediately went to work on ways to restore speaking terms.

I. GOD SPOKE IN VARIOUS WAYS. (1).

A. Through nature:

1. "The heavens declared the glory of God; and the firmament sheweth his handy-work" (Psalms 19:1).
2. But the language of nature falls upon sin-darkened minds and dulled sensibilities.

a. Some have thought if God would continually work miracles people would believe on Him.

b. Others have said if God would reveal himself like He used to in the Old Testament—in clouds, in fire—then doubt would be no longer possible.

(1) Supposed the vision of the wheels to Ezekiel should rise to our view every morning from the north; would that reveal God any more than the sun which rises every morning in the east?

(2) We understand only what our spiritual senses are able to discern.

B. Through events.

1. Moses said, "Consider the discipline of the Lord . . . for your eyes have seen all the great work of the Lord which He did" (Deuteronomy 11:2-8, R.S.V.).

2. Do we see God at work in wars, catastrophes?

C. Through messengers.

1. Angels.
2. Prophets.
 - a. God gave Isaiah a message for Hezekiah.
 - b. God sent the prophet Nathan to David.

II. GOD SPOKE BY HIS SON (1:2).

- A. Other ways secondary, inferior, and incomplete.
- B. Parable of Jesus: Matthew 21:33-39.
- C. Paul says of Him: He "is the image of the invisible God," and in Him there dwelt the fullness of God (Colossians 1:15, 19).

III. GOD SPOKE THROUGH HIS WORD (4:12).

A. Quick and powerful (living and active).

1. Living: "Life has a way with it, that sends us searching for some sentence strong enough to match against the hour. Listen, then! For you won't find it anywhere but here—this Bible!"
2. Powerful: The disciples and men have used it to transform the world.

B. Sharper than two-edged sword; lays us open before God.

C. Discerns and analyzes (4:13).

IV. GOD SPOKE DIRECTLY TO MAN.

A. He came to Paul when he was persecuting the Christians, and said, "It is hard for thee to kick against the pricks."

B. He came to the man who had a big wheat crop, and said, "Thou fool, this night thy soul shall be required of thee."

C. A "still small voice" came to Elijah (I Kings 19:11-13).

CONCLUSION: Words of that "still small voice": "What are you doing here, Elijah?" Discerning, piercing, analyzing. God might well ask us the same question.

—BOB E. HARMON
Helena, Montana

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 ours! 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 the Old Testament situation.

1. Noah, Abraham, Moses, David.
2. Spiritual injection of power.

B. In the New Testament situation.

1. Paul and Silas, Peter, etc.
2. This met the need of their time.

C. In the Early Church situation:

1. Martin Luther, John Huss.
2. John Wesley

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 tools of everyone 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. Overshadow 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 incomprehensible.

C. A certainty and 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. 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 is not reality.
b. Real religion is not cold creed, but love.

B. 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 the "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.

—ESTELLA M. JACOBS
Cumberland, Maryland

The Service of the Saviour

TEXT: . . . I go to prepare a place for you (John 14:2).

INTRODUCTION: The birth and life of Christ reveal many of the sacrificial services that Jesus has performed for us. However, Christ's departure made possible His greatest gifts and blessings and gave occasion for one of His greatest promises, "I go to prepare a place for you." We see that these words are:

I. THE PROCLAMATION OF A GREAT FACT
A. The fact of His deity.
B. The fact of His crucifixion.
C. The fact of His resurrection.
D. All these are included, but this promise primarily reveals the great fact of heaven.

II. THE PRONOUNCEMENT OF A GRACIOUS FAVOR
A. Man cannot merit heaven.
B. He had to prepare our right to the place.
C. He had to prepare our fitness for heaven.
D. He had to prepare the accessibility of heaven.

III. THE PROSPECT OF A GLORIOUS FUTURE
A. ". . . I will come again, and receive you . . ." (Matthew 14:3).
B. What is heaven like? Jesus called heaven "my Father's house."
C. Heaven is "going home" with Jesus.

CONCLUSION: Let us view with reverence, humility, and joy these services of the Saviour. Do not let every trifle, every promise of pleasure or profit, divert our attention from our heavenly home and our waiting Christ.

—WESLEY TRACY

The Preacher's Magazine

Just a Minute

SCRIPTURE: Jeremiah 2:13 and 6:16

TEXT: Jeremiah 6:16

INTRODUCTION: Thus saith the Lord . . . (Jeremiah 6:16)

A. In this world we have many voices calling for our attention.
1. Employers, teachers, organizations, advertisements.
2. They are saying, "Just a minute."

B. When God speaks, He should get our attention immediately.
1. Drop your work; stop thinking about tomorrow's activities or what you are going to have for dinner.
2. Give your serious attention for "just a minute."

I. STAND BY THE ROADS.

A. Many are at the crossroads of decision.
1. There are many roads.
2. Billy Graham sees many decisions for Christ in this decade.
B. Don't take a road because "everyone else is doing it."
C. Only one way to heaven.
1. Plainly marked; Jesus himself pointing the way.
2. Jesus is the Way.

II. LOOK.

A. Take just a minute; pause awhile.
B. Ponder over the paths before you.
C. Consider the entire route.
D. Consider the condition of the road.
1. "The way of transgressors is hard."
2. The end of the transgressor's way is eternal death.

III. ASK FOR THE OLD WAY.

A. This century, new ways advocated.
1. Cults.
2. Communism.
B. Old ways have been tested by experience.
1. Israel was referred back to the old ways marked out by Moses.
2. Christians are referred back

to primitive Christianity; to the life and example of Christ and the teaching of the apostles.

C. Do some investigating; inquire of other travelers.

IV. WALK IN THE GOOD WAY.

A. Old ways are to be followed only so far as they are good.
B. Many proposed ways, but only one has God's blessing.

V. FIND REST FOR YOUR SOUL.

A. This is what we are seeking.
B. Best sellers in 1950's about peace and happiness of mind and heart.
C. Bible.
1. "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls."
2. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

CONCLUSION: "But they said, We will not walk therein."

A. Perhaps they didn't say this in so many words, but by their lives they had rejected God and insisted on being the captain of their own vessels. They had "forsaken . . . the fountain of living waters, and hewed them out cisterns" of their own which held no water.

B. That's our problem today. As Isaiah said, "We have turned every man to his own way." We have marked out our own trails and forgotten the old paths, where martyrs and prophets and holy men of every age have left their footprints.

C. Many could say, "It was a long time ago and a long way back since I left the old paths and started charting my own way." Those paths have taken you a long way from God, but fortunately it's not a long way back. Accept Christ; He is the Way.

—BOB E. HARMON

The Source of Sin and Salvation

SCRIPTURE: Genesis 3:1-15

INTRODUCTION: In this message we are speaking of something that pertains to everybody in a special way. It is something that all who have reached the age of accountability have nurtured and kept and petted and pampered and clasped to their bosoms as a treasure.

Yet they have found that it binds with the chains of evil habits, that it blinds by erasing spiritual vision, and it grinds the very heart out of a person. Men have found it to be sordid while it appears to be sweet, savage while it appears to be soothing, and slavery when it appears as freedom. We are talking about sin! But our greatest concern is to see God's remedy for sin.

I. THE ROAD TO SIN

From our Biblical example we notice that this slippery highway reveals the following:

- A. Doubt. Eve doubted God's goodness at the serpent's suggestion. "... hath God said, Ye shall not eat of every tree of the garden?" Thus he insinuated that God was withholding something good from them.
- B. Denial. They denied God's holiness. When the serpent said, "For God doth know . . . ye shall be as gods, knowing good and evil" (v. 5), they believed the serpent and thus accused God of selfishness.
- C. Disbelief. They did not believe that God would keep His word. The serpent told them, "Ye shall not surely die" (v. 4). They obviously believed him.

II. THE RESULTS OF SIN

We, along with Adam and Eve, have found sin to be:

- A. Degrading. Sin destroys self-respect, drags down character, and drowns spiritual life in the sea of rebellion. It caused Adam and Eve, as well as you and me, to attempt to hide from God.

B. Deceiving. Sin looked so sweet, and so deceived them that they sinned in spite of the fact that the path of law and duty was plain and clear, and when there was not the slightest hint of even a possibility of redemption.

C. Damning. Sin makes us the object of divine wrath. The penalty for sin was and is death.

III. THE REDEMPTION FROM SIN

In verse 15 we see the first mention of the atonement. We see that this verse is:

- A. The declaration of God's faithfulness.
- B. The indulgence of God's forgiveness.
- C. The divine promise of man's freedom.

CONCLUSION: Following the road to sin results in spiritual suicide. But Jesus has the answer. The disadvantages brought upon us in the Fall are restored in the Cross.

—WESLEY TRACY
Kansas City, Kansas

The Suffering Saviour

SCRIPTURE: *Let us go forth therefore unto him without the camp, bearing his reproach. (Hebrews 13:13).*

I. HE SUFFERED SEPARATION.

- A. Separation from society.
- B. Separation from intimate friends.
- C. Separation from His will.

II. HE SUFFERED PHYSICALLY.

- A. Agonized in prayer.
- B. Sweat blood.
- C. Prostration.

III. HE SUFFERED MENTALLY.

- A. Betrayed (Judas).
- B. Condemned (Pilate).
- C. Forsaken (Father).

CONCLUSION: Yet in all this, Jesus said, "Be of good cheer; I have overcome the world."

—R. R. LEWIS
Albany, Indiana

The Preacher's Magazine

BOOK BRIEFS

THE FORTY DAYS

Geoffrey R. King (Henry E. Walter Ltd., 1959, 105 pages, paper, \$.75)

It is not very often that your Book Editor becomes all "hepped" up over a little paper book as inexpensive as this one. But to be frank about it, I have not in years found as much genuine value per page as there is in this little paperback. This was put out well over a decade ago over in England, but I don't think it has circulated in our American market until this new edition has come off the press.

As one reviewer has said, "This is a book which has made the Easter episode live." We have many books of pre-Easter reading of devotional content and books that deal with the seven words of the Cross and the various characters that surround the Calvary story. But here is a different book. This book takes the forty days from Calvary to the Ascension and gives you material to preach "like a house on fire," for those tremendously important six weeks following Easter.

When you have read the book once, you will want to read it again. In fact you will have a hard time, if you happen to read the book early in the week, waiting until Sunday for an opportunity to preach some of the materials. Not frequently does the preacher have the opportunity of buying a book with at least a half a dozen delightful sermons in it for the price of three postwar milk shakes.

HAPPINESS IS A HABIT

Gordon Powell (Hawthorn, 1960, 157 pages, cloth, \$2.95)

Here is a very rare book combining sound psychological principles and eternal religious truths. The author applies sound, positive thinking to all of the areas of human experience. It will greatly help people to total personality development, soul culture, and spiritual maturity. I wish every pastor would read it once and give it wide circulation among his church members, young and old. It is truly worth its weight in gold.
—E. E. WORDSWORTH.

MAN OF CYRENE

Arvin H. Johnston (Concordia, 1961, 179 pages, cloth, \$3.00)

One of the most intriguing characters in the entire Calvary scene is Simon of Cyrene. So brief is mention of him in the New Testament that one might be inclined to think that he is a minor character. However, the better acquainted we become with him, the more we discover that he played an important role, not only at Calvary, but in the Early Church.

This is Biblical fiction. The facts are based on a vast amount of Biblical research. The characters are fictional. But anyone reading this previous to Easter will develop a fresh appreciation for the sufferings of Christ on "The Way of Sorrows." This will be good reading for laymen and will give strength, warmth, and interest to any pre-Easter preaching.

WHY REVIVAL TARRIES

Ravenhill (Bethany Fellowship, 1959, 175 pages, cloth, \$2.00)

This is a worthy and faithful appeal for a return to the old paths of revival. The author makes clear that there is much more to revival than an evangelist and a meeting. He is scathing in his denunciation of the modern easy method of so-called revival. His conviction of truth and pertinent enthusiasm for real revival in our day are worth the price of the book.

The author was, for a long time, a minister in the Calvary Holiness church in Britain, but left that group before the Calvary Holiness church united with the Church of the Nazarene. He is a sanctified minister and has a burning pen.—EDWARD LAWLOR.

FREEDOM FROM THE SEVEN DEADLY SINS

Billy Graham (Zondervan, 1960, 113 pages, cloth, \$2.00)

These are seven sermons preached over the radio program "Hour of Decision." In each one is a clear-cut, blunt, and scriptural explanation of one of the seven deadly sins.

But at the point of deliverance from them, there is a sad and tragic doctrinal confusion. The author, world famous as an evangelist, fails to differentiate between "sins" and "indwelling sin." He admits that such sinful tendencies as envy are part of "original sin" and yet fails to note that "original sin" or "indwelling sin" still remains in the regenerate and must have a solution other than the solution of the regenerating experience of the new birth. Throughout Billy Graham suggests that the victory of God for such sinful tendencies as pride, anger, envy, impurity, slothfulness, and avarice were all cared for when one was converted. This book will offer no help to a holiness preacher who knows that the victory for indwelling sin is found in the cleansing, purging Holy Spirit in a second crisis.

CHRISTIAN HOLINESS

Stephen Neill (Harper, 1960, 124 pages, cloth, \$3.00)

The author is an outstanding leader in the Anglican communion, has had twenty years of missionary service in South India, is now associate general secretary of the World Council of Churches.

This book is worthwhile reading, for those who can stand having their faces slapped and still smile. The author, in a scholarly way, discusses the historical thinking that has been done in the area of holiness. His writing style is brilliant. The presentation is scholarly. These were lectures given in a seminary in South America.

But I stated you would have to be prepared to stand the buffeting of adverse currents, for the author argues strongly against the hope of victorious living, and certainly sees no place for the eradication of carnality. The value of such a book lies in the sheer fact that one can always wage better warfare if he knows what his enemy is doing.

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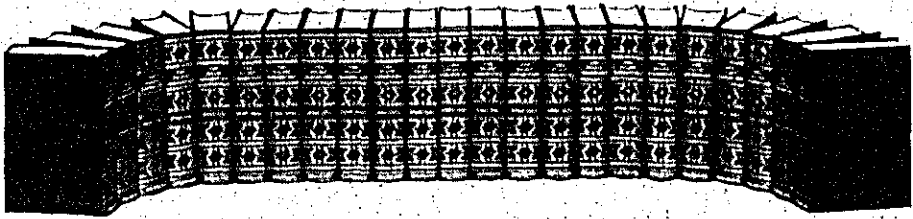
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