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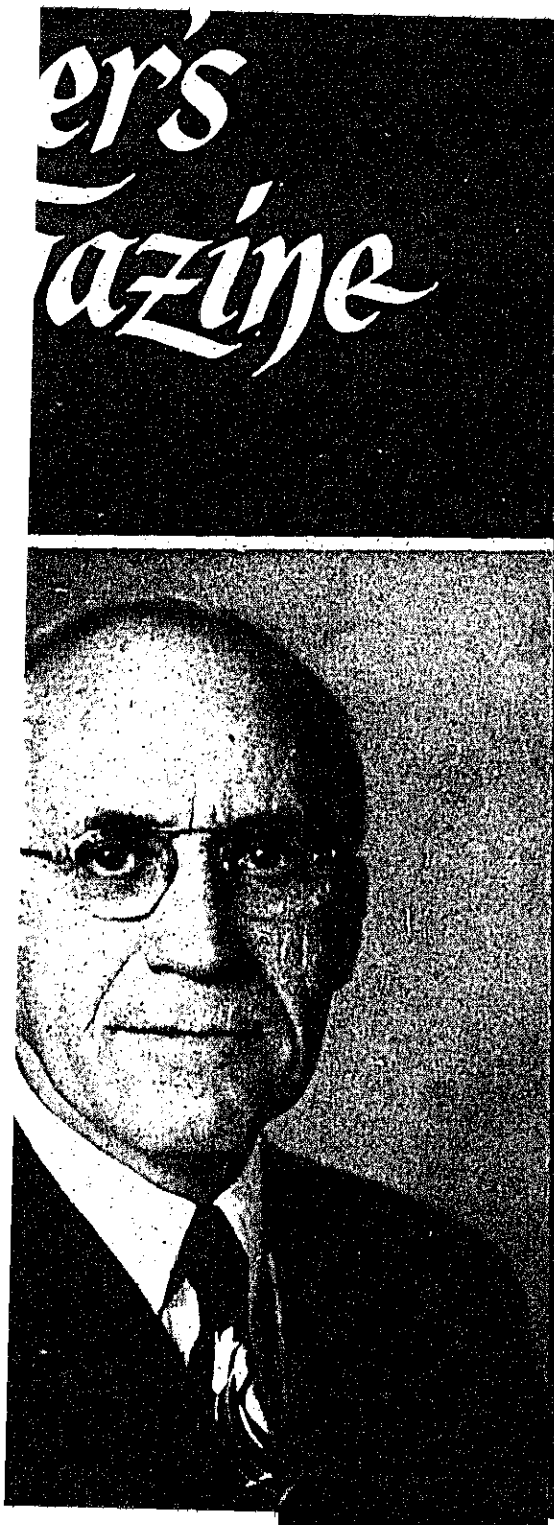
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GUEST EDITORIAL

How Men and Churches Grow Old

By J. Wendell Clark*

IS THE CHURCH STILL in her youth, looking toward a maturity of more effective functioning as a body through whom God can work? Is she not at the zenith of her powers, fulfilling God's purposes as fully as she will ever do it? Or has decline already set in, and are we now to watch our church grow old, making the slow march to death?

Following the somewhat dangerous analogy of an aging man, we may venture a few observations.

An aging man often begins to live in the past. He longs for "the good old days." Whatever was wrong in the past he forgets, and whatever was right he exaggerates. So an aging church becomes obsessed with its history. It relives in a fading glory. It is good for a church to know its history and properly to honor and regard the founding fathers. But if by such backward looking we fail to go in the direction the continuation of that vision would take us today, it becomes the futile babbling of an old man.

An old man, as he should, retires from strenuous labor. Retirement brings greater ease. His life's work is largely done; he can begin to rest from his labors. An aging church, too,

feels that it has done enough. It is unwilling to tackle adventurous new projects, or to increase budgets, or to make bigger commitments. If our church is losing the sense of mission, we are on the way to slow but sure death.

An old man makes peace with the status quo. Revolutions are staged by young men. For an old man it is easier to accept what is. Change is costly and may be dangerous; so he shuns it. So the church is in constant danger of institutionalization. When she yields, no matter how strong the outer structure may seem to be, the real church, the organism (not the organization) which is born of the Spirit, is dying or dead.

All men must grow old and die. The church does not need to die. There is no cyclic law which she must obey, moving from youthful vigor to full maturity to decrepitude. The church need not grow old and die. If she is aware of the issues, if she keeps in vital relationship with the Lord of Life, if she pays the price of repentance and discipleship, she can go on from strength to strength, from grace to grace, to greater Christian reality and accomplishment for Christ. We do not need to watch our church grow old and die.

*Topeka, Kansas.

XVII. The Scriptures in Worship

THE USE OF THE Scriptures in the services of the church might well be called the "lost element of worship." While this indeed was basic in the historical Protestant pattern of worship, actually in the modern time all too many churches have neglected the use of the Bible. Even though some ministers have retained the Scriptures as a reference book of illustrations and many use it as a springboard for their sermons, yet with all too many it does not have the central place in worship that it should have. Even in those churches where the authenticity of the Bible is defended with strong faith, there is too little use of the Bible as the foundation of worship.

The Bible, being the Word of God, certainly ought to have a central place in worship. From its style we catch the majesty of God; from its teachings we learn of the will of God; from its mood we sense the presence of God. We are poverty-stricken in worship unless we have God's Word in our midst. Only as we make a large place for the Word can we pretend in any real sense that worship is "divine."

The early movement known as Protestantism gave the Bible a place of prominence. It wanted something to give a solidarity to worship beyond what the liturgies drafted in Rome could give. It wanted that which would tie the contemporary Church with the Church of the past. It wanted a message that declared the oracles of God. It wanted an authority which reached beyond the minds of men and an assurance of

eternal truth which human thought could never give. The Word of God did all of these better than any contemporary historic sayings of men could ever do.

And these reasons for using the Bible in worship are as good today as they were five hundred years ago. The Bible should have a place of prominence in our thinking as we set about to construct a worship service and as we lead our people in that worship. Without laboring the reasons why this should be so (they should be rather self-evident), let us look at some of the practical ways that the Scriptures can be used effectively.

TO OPEN THE SERVICE

Many pastors are using the Scriptures as a means of opening a worship service. Some are reading a portion of the Word as the first words heard by the people as they gather together. This is usually a short passage, fulfilling the place of a scriptural "call to worship." This should not be read as a formal ritual but as a meaningful presentation of the Word of God. This could very well, in theme, set the direction that the service and later the message are to take. Or this could very well be a longer passage which would serve as a "background scripture" for the service. For a period of time, laymen could be used to present a scripture reading in the opening moments of the service. Particularly is this method effective during a given "season" of the church year (such as Advent or Lent). Pastors will find

that over a period of time such uses of the Bible will have a significant effect upon the worship services.

THE RESPONSIVE READING

It is necessary for us to do some straight thinking with respect to the use of the responsive reading. Some of the more formal evangelical churches have consistently used the scripture thus in more or less of a ritualistic fashion as a substitute for liturgy. Those on the other extreme of the "free" churches have often shied completely away from this use of the Scriptures, feeling that it savoured too much of the formal and the liturgical. Many in between these extremes have used the responsive reading cautiously, not knowing exactly how it should fit into the informal, free type of worship.

First of all, it should be said that if we are to preserve the Protestant heritage and the spirit which is back of it we must look at this use of the Scriptures, not as a "liturgy" as such, but as the reading by the congregation of the Word of God. There is great value in uniting the voices of the group in reading the Word. There is a force of united faith and a power in the united declaration of God's Word when great passages of scripture are read by a worshiping group which cannot be gained any other way. If this is read as God's Word rather than as an incantation of liturgy, it can have a place even in the least formal type of worship. Such a use of scripture will do for any congregation today what the early-day Protestants hoped it would do. Again we must say, there is no human substitution for the use of the Scriptures in the services of worship.

If viewed properly, then, every church can use this type of scripture reading. Many hymnals have a selection of such readings and these can

be used to value. In addition, every pastor should find a way of expanding this list of readings, by printing selected portions (perhaps more closely related to his message than the hymnal would provide) in the bulletin or by having the congregation read directly from the Bible. For to a pastor, experience with the way or ways that best suit a particular group will be rewarding.

THE SCRIPTURE READING

Apart from the responsive reading as such there is quite frequently in the service special reading of the Scriptures by the pastor. This is thought of as being more directly related to his message and serving as a background to his message. And yet it must be more than a springboard for the sermon. This must be thought of as the message of God brought to the congregation by the minister. Certainly the minister himself must think of it as being far more important than anything that he might say of himself later on. In fact it would surprise most of us the impact, for good that would come if we spent the entire thirty minutes we would ordinarily preach, simply reading the Word.

Here is one of the very finest opportunities that the pastor will have to educate by indirection the worth of the Bible and the relevance of its message. The people should be encouraged to bring their Bibles to church and to follow as this passage is being read. To make allowance for this the reference should be read slowly and should be repeated until all who desire to follow will have time to find the reference. The rustle of the pages of the Bibles of the people is a pleasant sound in any church. The pastor should not hurry too rapidly after announcing his scripture reading. All too many pastors

err at this point. There is great value in having the people follow as the minister reads. For each one to read from the Word is far more impressive than for the pastor to quote a passage from memory or read it so quickly the people have little chance to locate the passage.

Furthermore, the pastor should handle his Bible in the pulpit in such a manner as will create respect and reverence for it. He must not be careless or leave the impression that he does not reverence the Word.

The scripture lesson should be read with meaning. The pastor would do well to practice on this, never going into the pulpit without having the passage well in hand. He should not strive for a full dramatic reading, that which might be appropriate under other circumstances. Yet he should read it with warmth, with definiteness, with feeling. He should strive to give emphasis to those words which carry emphasis within the context of the passage. In the case of passages which are so full of truth that several emphases are inherent in it, he should read it to convey that truth which he is going to lift up in his message. It is well to keep in mind that when the emphasis of a passage is in doubt it is best to give strength to those words which relate to God, or Christ, or the Holy Spirit or action which relates to Deity.

The minister should watch lest he adopt a "ministerial tone" when he reads scripture. While it is true that one should read with reverence and in such a way as to convey the majesty of the Word of God, yet he should keep in mind that in many instances the Bible as we know it was given in the languages of the people. Hence it should be read in such a manner that the average person gets meaning from it. A minister should feel himself complimented when the least trained

person of his congregation remarks that he understood what was read.

THE SCRIPTURE TEXT

Much that has been said about the scripture reading would apply also to the text from which the message is directly taken. Suffice it to say that this should be the smaller portion of the Word of God, which the members of the congregation can take with them. The greatest fault with ministers quoting the text is that they do it too hurriedly, leaving their people little or no chance to find it in their own Bibles, giving them little chance to retain it in their minds and leaving the impression, in all, that the text is not too important anyway and that it must be cleared away as quickly as possible to give the preacher a chance to more important things—namely, his sermon!

Some pastors use the plan of listing in the bulletin or from the pulpit verbally a "text for the day." This in most instances is the text he uses for the morning message or in some cases the text he uses for the evening message, depending upon which he prefers to leave with his people. It would be a stroke of genius if every pastor could find a way to so give his text or texts that they could stick with his people throughout the week.

Of course the use of scripture within the message is a study within itself and cannot be explored here. Suffice it to say that more and more our men are seeing the importance of staying close to the Word of God as they preach. We are learning that men are not moved to God so much by our eloquence, by our cleverness, or by our ability to use moving stories as by the Christian Scriptures. Let each of us find for himself the thrill of being the mouthpiece for God as he effectively uses the Bible.

(To be continued)

The Preacher's Magazine

The Preaching of Haldor Lillenas

By James McGraw*

HIS MUSIC AND SONGS were 'sky-born'—that is, 'Heaven-born,' born of God, born from above." This was the comment of Editor Stephen S. White in the September 30, 1959, *Herald of Holiness* as he wrote his tribute to the memory of a preacher whose outstanding pastoral ministry has been overlooked because of his genius as a song writer. Not many people will remember Haldor Lillenas as a preacher. Millions will sing his hymns and gospel songs and remember him as one of American Protestantism's best-loved song writers. Yet he served for about fifteen years as pastor of several churches, the latter two of which grew under his leadership until within three years they had doubled in size. Haldor Lillenas will be remembered for his music; may he not be forgotten as a preacher of the Word.

Born November 18, 1885, on the Island of Stord, south of Bergen, Norway, his life was a melody in a minor key, punctuated with hardship, disappointment, sorrow, and hard work but balanced with beauty, held firm with faith, and set to music with songs that were "'sky-born,' born of God, born from above."

Haldor was the third son in the family of a farmer who eked out a hard living on a small fifteen-acre farm, much of which was quite rocky. The family moved to a small village near Bergen, and as soon as he could make arrangements, Father Lillenas left his family in Norway and moved

to South Dakota, hoping to send for them before long. Several months passed before the sod house near Colton, South Dakota, was ready for its occupants and the family was reunited in America.

Those early years in America were years of hard work, privation, and struggle, but they were times of thrilling adventure for the small lad who saw beauty in the prairies and heard music in the winds. His interest in life and his zest for living were heightened when the family moved to Astoria, Oregon, where first, cedars, and hemlocks were felled and a home was hewed out by hand. It was in this forest home that Haldor started to school, and it was here that he learned the English language. It was here also that he composed some of his first songs, singing them alone in the woods to his heart's content, but never daring to sing any of them at home for fear his brothers might make fun of him.

The Lillenas family moved to Minnesota when Haldor was fourteen, and he attended high school at Hawich in a Lutheran day school. It was while the family lived here that Mother Lillenas died, and soon after her death the family began planning another move, this time to North Dakota. But Haldor wanted to return to Oregon, where memories were pleasant and life seemed more hopeful. At the age of twenty-one he realized his dream and returned to Astoria, where he became acquainted with an enthusiastic group of Christians from the Peniel Mission, whose

*Professor, Nazarene Theological Seminary.

singing and testimonies brought conviction to his heart. Later that year he was saved, and three weeks later his heart was cleansed. This was a turning point in his life. Soon he was helping in the mission, singing to his heart's content, witnessing with joy to the "wonderful grace of Jesus," and writing songs with increasing skill and in greater volume. It was while he was engaged in such gospel work that he composed "I Shall See Him Face to Face" and "He Set Me Free."

The next year he moved to Portland, continued his association with the Peniel Mission there, and at the age of twenty-two was called to preach. He had been studying chemistry for four years, hoping to make a career in this field, but he accepted the call to leadership in the Portland mission at the time of his call to preach. During the one year he served there he saw so many souls won to Christ he felt more certain than ever that he should devote his life to the Lord's work.

He united with the Church of the Nazarene in 1908, became interested in Deets Bible College (which later became Pasadena College), and as a result of his never-failing optimism and strong faith he "wangled" a part-time job and enrolled there in 1909. Before the year ended he had been called as music director of one of the nearby churches, was writing more and more songs, preaching, and winning souls. That year he met Bertha Mae Wilson, and the next year they were married. As a team they preached, sang, and composed songs. It was along about this time he wrote the words and music to "Where They Need No Sun," after reading the words in Revelation 21:23: "And the city had no need of the sun, neither of the moon, to shine in it, and the Lamb is the light thereof." Who knows

how many happy people have been blessed as they have sung:

*"O'er the fields of endless glory
I shall wander with delight,
For with sadness and with pain I
shall be done;
No more sorrow, nor more sickness
In that home so pure and bright,
In that city where they need no
sun?"¹*

The world will remember that Haldor Lillenas published more than 4,000 songs of which he wrote either the words or music or both. They will sing "I Know a Name," "Jesus Will Walk with Me," "Wonderful Grace of Jesus," "He Shall Reign," "Soldiers of Immanuel," and "How Can I Be Lonely?" as long as time endures. They will remember him for his keen spiritual insight, his sound scriptural doctrine, his warm, contagious devotion, his eloquent language. He honored Christ in his songs and in his preaching, as expressed in such hymns as "The Blood Covers All," "A Wonderful Fountain," and "Under the Atoning Blood." His soul passion and world-wide vision expressed itself in such songs as "Dusky Hands Are Calling from Across the Sea" and "Tell the Blessed Story of the Cross."

His preaching always was in the mood of that which would comfort and encourage, that which John H. Jowett called "the wooing note," as expressed in such songs he wrote as "My Never-failing Friend," "He Giveth Grace," and "Jesus Will Walk with Me." One cannot fail to receive the message of hope and faith in the words:

*Jesus will walk with me when I am
tempted,
Giving me strength as my need
may demand.*

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The Preacher's Magazine

*When in affliction His presence is
near me;
I am upheld by His almighty
hand."²*

Clear in his concept of God's mighty power to set the soul free, not only by forgiveness for acts of sin, but also by cleansing from the condition of inbred sin, he preached and sang the message of heart holiness. His masterpiece is one of the favorites among those devoted to full salvation:

*There's a blessed and triumphant
song:
Holiness forevermore.
It is sung by the mighty, Blood-
washed throng:
Holiness forevermore!*

*We will praise the Lord for victory,
Holiness forevermore;
From the carnal mind we now are
free,
Holiness forevermore!*

*From this standard we will not de-
part,
Holiness forevermore;
'Tis the song of the purified in
heart,
Holiness forevermore!³*

He founded the Lillenas Publishing Company in 1924, in Indianapolis, and six years later sold it to the Nazarene Publishing House and became its manager and music editor. He produced the first Nazarene hymnal, a book of about seven hundred songs and hymns, and eighty-one of these were of his own composition. But one of the best loved is the very best of all of Lillenas' four thousand songs. The music is superb, but even without music the words touch the soul:

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³Copyright 1938 by Haldor Lillenas. Used by permission.

May, 1961

*I have found a deep peace that I
never had known
And a joy this world could not
afford*

*Since I yielded control of my body
and soul
To my wonderful, wonderful
Lord.*

*I desire that my life shall be or-
dered of Thee,
That my will be in perfect accord
With Thine own sovereign will, Thy
desires to fulfill,
My wonderful, wonderful Lord.*

*All the talents I have I have laid at
Thy feet;
Thy approval shall be my reward.
Be my store great or small, I sur-
render it all
To my wonderful, wonderful
Lord.⁴*

To describe the preaching of Haldor Lillenas, one should say simply that he preached as he sang and as he wrote. His voice was clear and musical, pleasant to hear and expressive of the message. His style was eloquent and his language was vivid, descriptive, picturesque. His approach to his listeners was thoughtful, sincere, straightforward. He had been through the hard winters of South Dakota, the struggles of farming and homesteading in pioneer areas, the uncertainties of beginning anew in a new country where he could not speak the native language—and he knew how to love people and understand them in their life adjustments.

His preaching was anointed by the Spirit. It achieved results. The listeners were interested listeners, and they were moved as they listened. In his last two pastorates—Redlands, California; and Indianapolis, Indiana—the

⁴Copyright 1938 by Nazarene Publishing House. Used by permission.

membership grew steadily to more than double the size of these churches when he began preaching there.

In a tribute to Haldor Lillenas on the occasion of his funeral, August 18, 1959, Dr. G. B. Williamson expressed in graphic words what might be the most comprehensive summary of this man's life and ministry. He said:

"Now this life that began in Norway, was strengthened in South Da-

kota, inspired to lofty aspirations as he lived youthful years among the fir trees of Oregon, toughened in the long, cold winters of Minnesota, tested in the fierce burdens, sweetened under all circumstances, reached a climax in the mountains of Colorado, and now is victorious in 'that city where they need no sun.' Peace to his memory . . . and may God give us all inspiration to live as this man of God lived."

SERMON of the MONTH

And the Church Was Born!

Don Nicholas*

TEXT: Acts 2:1-4

Let us pause and think for a while about a birthday. For all of us birthdays are inescapable and for many persons these occasions go by unnoticed. The birthday to which we would turn our attention is, however, not the birthday of some particular person, but rather the birthday of the Church of Jesus Christ.

When was the Church born? Was it when Jesus called the disciples to quit their nets and follow Him? No, as important as that event was, that was not the day, for these few were still disciples "in the rough." Was the Church born when Jesus commissioned the disciples to "go . . . therefore, and teach all nations . . ."? It does not seem likely; for when Jesus as-

cended to the Father He left behind a group of weak, easily discouraged men, hardly the solid nucleus of a militant Church.

Christ had left instructions for the foundation of the Church, a firm foundation which would endure through the ages, which would go forward so that the very "gates of hell" could not stand against it. Remember His parting words to the disciples, ". . . tarry ye in the city of Jerusalem, until ye be endued with power from on high."

So it is that we find the birth date of the Church contained in one short declaration in the Book of the Acts, ". . . when the day of Pentecost was fully come . . ." This was the beginning of the great onslaught of Christianity against the strongholds of sin and paganism. This was the day of days for the disciples; for it made

them an effective, efficient, united, dedicated, Spirit-filled, soul-winning team.

We must realize that it is only when a church has its Day of Pentecost that it really begins to take on life and move and grow and make its influence felt. Our church becomes alive only when the Day of Pentecost has fully come to each of us who make up her membership.

It would be well for us to consider this vital experience which the disciples shared, in order to determine just what was the key which opened the door to Pentecost—yes, and made Pentecost inevitable.

UNITY

When we note the words in our text, "they were all with one accord in one place," we cannot help but be reminded that prevailing among the disciples at this crucial time was decided unity—unity of spirit, unity of purpose, unity of motive. Here was a group of men and women who had already accepted Christ as Saviour, but they needed something more. Had not Jesus Christ, the risen Lord, commanded them to wait in Jerusalem for the "power"? What else was there but to obey? Here was singleness of purpose. Only one motive existed in their hearts, and that was to obey Jesus' words and await the promised Comforter. There was no quarreling, no bickering over the place of honor in Christ's kingdom, no more desire to call down fire upon anyone, no anger or bitterness or envy. There was unity and the Church was born.

Are we any different? Can we expect to see the fruit of Pentecost without paying the price of Pentecost? Can we expect the Spirit to come and fill and cleanse and bless if harmony and unity are missing factors? Is there unity of spirit or

do we find barriers of bitterness, of envy, of criticism, and slander erected in our lives? Is there unity of purpose? Is there unity of motive? Do we come to the place of worship with hearts yearning after God, with a desire to be strengthened and equipped by the Lord, or from force of habit, because the family comes, to influence our children, or to be well thought of in the community? Is there unity in our church? Is there? A house or a church divided against itself cannot stand. The Spirit comes to dwell in the heart or church where there is unity.

FAITH

Think again of the words in the text, ". . . when the day of Pentecost was fully come, they were all with one accord in one place." These men and women had met Christ and they were convinced that, if He said they should wait in an upper room, that is what they should do, for something great was bound to happen. So they came expectantly. Christ had promised. They believed. Their faith was rewarded. The Spirit came. Their lives were transformed. And the Church was born.

Christ had said to the disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you." Christ had started the spark of faith glowing in the hearts of the disciples. Had He not so done, we would have no Pentecost, no gospel, and perhaps no Church.

What about our faith? Have we believed Jesus' words, "Wait for the promise of the Father . . . ye shall be baptized with the Holy Spirit"? Are we failing because we do not really believe that God can work mighty acts through us? Do we believe that

*Pastor, Harmattan, Alberta, Canada.

the Holy Spirit can kindle the embers in our hearts, starting a blaze that will never be extinguished until we have won some souls to Christ, and finally see Him face to face?

The disciples came expectantly. The Holy Spirit came. What a difference it made! The Church was born in a fertile seedbed of conquering faith.

FILLED

The time was right. The conditions were met. The price was paid. And the Spirit came down. Oh, what an experience! With the exception of the odd riot and the occasional insurrection, Jerusalem had been a rather quiet town—that is, until the Day of Pentecost. Then it happened! The Holy Spirit filled the lives of the 120 followers of Christ. They forgot their fear. Left behind was all indifference. People began to stop and take notice. One hundred and twenty hearts could not contain what had just happened, and 120 voices began to shout and testify and praise God. "Just a minute," cried some of the more skeptical onlookers, "these men have only been drinking new wine." Without hesitation Peter stood up with a shine on his face and unashamedly told the crowd of the glow in his heart. "This is what God promised. He said He would pour out His Spirit, and the Spirit has come to abide. We are not drunk, but we have been filled with the Holy Spirit." And their lives proved that they had. At Pentecost the Church was born.

Have we as a church been visited by the Holy Spirit in a mighty outpouring?

WITNESSING

The first congregation of the Church numbered only about one hundred and twenty persons, but the

electrifying experience of Pentecost caused a startling change. They could not but speak of the things they had seen and heard and felt. When the Spirit came and filled their hearts, they went witnessing. Were their efforts effective? Well, we know that in that one day alone, the day we call Pentecost, at least three thousand souls were won to the Lord. The Church grew and the gospel was spread throughout the Roman Empire until the emperor himself despaired at the amazing growth of the group which called themselves Christians.

The Church got its start in the middle of a program of personal evangelism. We must never say that the only way people will be won is through the church. We are the church. We are His witnesses. Personal evangelism is not a new idea, but is as old as the gospel message of redemption. It is the church's only means of growth, and its only chance of survival. The only reason that the Church did not die in infancy was because the Spirit had filled the hearts of a small group of converts and they went witnessing.

What about us? Has God called us to hold the fort and fight for survival? There is a saying in the army that "the best defense is a good offense." God has commissioned us to take the gospel to every creature. The land lies out before us, a land to be possessed.

The Church was born when there was unity among the brethren, and when there was victorious faith. The Church was born on the Day of Pentecost when the Spirit came into the lives of the disciples. The initial strategy of the Church in its fight for survival was an unrelenting attack. The Christians went out witnessing.

God give us such Christianity and so prosper our church!

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 12:3-8

HIGH-MINDED VERSUS RIGHT-MINDED

The third verse has an interesting play on words: *hyperphronein* . . . *phronein* . . . *phronein* . . . *sophronein*—"not to be high-minded above what he ought to be minded, but to be minded unto the being sober-minded."¹ The verb *phroneo* means "think" or "be minded," "have an opinion of one's self" or "think of one's self." Occurring twenty-nine times in the New Testament, it is translated a dozen different ways in the King James Version. The most common, "think," (five times) fits well here, as does also "regard" (four times).

The first compound, *hyperphroneo*, is found only here in the New Testament. It means "think too highly of oneself, be haughty."² It suggests "assuming an air of superiority over others."³ The idea is that of being "overproud, high-minded."⁴

The other compound, *sophroneo*, occurs six times in the New Testament. Twice it is translated "be in right mind" and twice "be sober." One can see the logic of A. T. Robertson's remark: "Self-conceit is here treated as a species of insanity."⁵

OFFICE OR FUNCTION

The last word of verse four is *praxis*. It comes from the verb *prasso*, which means "do, accomplish." Hence it sig-

nifies "acting, activity, function." The last is the translation chosen for it in this passage by Arndt and Gingrich.⁶ It was also adopted by Moffatt, Weymouth, Goodspeed, Williams, and other modern translators. Unquestionably it is preferable to "office."

PROPHECY

The main evidence of New Testament prophecy is not on prediction but on preaching God's message. Apparently the prophets spoke with a strong sense of divine inspiration. They were to prophesy according to the proportion (*anologia*) of faith (v. 6); that is, "according to the strength, clearness, fervour, and other qualities of that faith . . . so that the character and mode of their speaking is conformed to the rules and limits, which are implied in the proportion of their individual degree of faith."⁷

MINISTRY

The word is *diakonia* (v. 7). It occurs three times in Romans and is translated three different ways (cf. 11:13, office; 15:31, service). It is used in Luke 10:40 of preparing a meal. But almost always in the New Testament it refers to service in the Christian Church, whether of a common sort in the local congregation or of the apostolic office and its administration. It is not clear just what type of service is intended here. Vincent comments: "As it is distinguished here from

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¹Vincent, *Word Studies*, III, 154.

²Arndt and Gingrich, *Lexicon*, p. 850.

³VGT, p. 654.

⁴Vine, *Expository Dictionary*, IV, 128.

⁵Word Pictures, IV, 403.

⁶Op. cit., p. 704.

⁷Meyer, *Romans*, p. 473.

prophecy, exhortation, and teaching, it may refer to some more practical, and, possibly, minor form of ministry." ⁸ In the same vein Godet writes: "In our passage this term *ministry*, placed as it is between prophecy and the function of teaching, can only designate an activity of a practical nature, exerted in action, not in word."⁹ Sanday and Headlam think it has to do with "the administration of alms and attendance to bodily wants."¹⁰ It is rendered "practical service" by Moffatt, Goodspeed, and Williams, and in the Berkeley Version. That seems to be its meaning here, rather than the preaching or teaching ministry, which are mentioned separately.

EXHORTATION

The verb "exhorteth" (v. 8) is *parakaleo*. It occurs three other times in Romans (12:1; 15:30; 16:17). In all three of those places it is rendered "beseech." But that does not seem to fit here. It also means "comfort" or "encourage." Thayer writes "It combines the ideas *exhorting* and *comforting* and *encouraging* in Romans XII:8."¹¹ Interestingly, however, he defines the noun here, *paraklesis*, as indicating "powerful hortatory discourse."¹² Williams differs from most other translators in his rendering: "or of one who encourages others, in the field of encouragement." It would appear that "exhortation" is the best translation.

SIMPLICITY OR LIBERALITY?

The word is *haplotes* (v. 8). Its basic meaning is "simplicity, sincerity, uprightness, frankness," but it may also mean "generosity, liberality." Arndt and Gingrich prefer the

latter here.¹³ Godet writes: "According to the etymological meaning, the word signifies: the disposition not to turn back on oneself; and it is obvious that from this first meaning there may follow either that of *generosity*, when a man gives without letting himself be arrested by any selfish calculation, or that of *simplicity*, when he gives without his left hand knowing what his right does . . . This second meaning seems to us preferable here."¹⁴

Moffatt and Goodspeed both prefer "liberality," as do Weymouth and Williams, the Berkeley Version and the Revised Standard Version. It is clear that this is somewhat more acceptable.

RULER OF LEADER?

"He that ruleth" (v. 8) might seem to suggest political or civil office. But the context here clearly has to do with the relations of church members. So something in this frame of reference must be found to render the word here.

The term *proistamenos* literally means "the one standing in front"; in other words, what we today would call the "leader." Weymouth has: "one who presides should be zealous." Williams renders it: "one who leads others." The Berkeley Version calls him simply "the leader." That appears to be the best translation.

HILARITY

The Greek word for "cheerfulness" (v. 8) is *hilarotes*, found only here in the New Testament. It gives us our word "hilarity." It means "cheerfulness, gladness, graciousness."¹⁵ That is the true kind of Christian hilarity.

There are some who would say that hilarity has no place in the life of the

consecrated Christian. But such have a very distorted concept of Christ. It is true that He was "the man of sorrows and acquainted with grief." But He also said that when one fasts he should not "look gloomy" like the Pharisees. That Jesus had a keen sense of humor is shown by His remark about straining out a gnat and swallowing a camel and also about a camel going through the eye of a needle.

Halford Luccock, writing as "Quintus Quiz" in the *Christian Century* (August 27, 1947), made this very wise observation: "Hilarity goes well with true and undefiled religion." But frivolity is something else. Here is his statement worth pondering: "Frivolity in the Christian Church is a denial of religion; hilarity is its sure evidence. Humor in its true use of it springs out of the peace of God."

Spiritual Witch Doctors

By O. L. Ferris*

SCRIPTURE: II Timothy 2:15

Timothy had a task to do. God had called him to preach and he had accepted the call.

Paul was writing to Timothy, to counsel and encourage him in his work. Paul advised him to first of all seek God's approval on his ministry. He was to do this by "rightly dividing the word of truth."

The primary job of the minister is to preach the Word of God. His job is to preach it in such a manner that sinners will be saved, believers sanctified, and the church edified.

This can be done only by preaching clearly and simply the great doctrines of the church as found in the Holy Scriptures.

I was raised in a non-Christan home. When I returned home from World War II, I had never been in Sunday school nor had I ever heard a gospel message.

My first experience in a church that preached the gospel was a rather be-

wildering one. I did not understand the "church language" that is common to me now. When people spoke of such things as "getting blessed" or "the blood of the Lamb" or the "Trinity," I had no idea what they were talking about.

When the preacher preached about sin I became convinced that I was a sinner. I feared the judgment and yearned to lead a Christian life. But try as I may, I could not reform. Although God spoke to my heart through the messages, never once did I hear the way of salvation explained.

In despair I stopped going to that church. I felt that, since I could not live a Christian life by reforming, I was hopelessly lost.

Years later my father, who had lived in deep sin, and my mother were saved in a Church of the Nazarene in Flint, Michigan.

Again I was invited to church and again God spoke to my heart. But this time, praise His name, I heard the way of salvation explained. Two weeks later my wife and I walked

⁸Op. cit., III, 157.
⁹Romans, p. 431.
¹⁰Romans, p. 357.
¹¹Lexicon, p. 483.
¹²Ibid.

¹³Op. cit., p. 85.
¹⁴Op. cit., p. 433.
¹⁵Arndt and Gingrich, op. cit., p. 376.

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down an aisle to an altar of prayer, and there gave our hearts to the Master. One year later the Lord called me to preach.

Since I've been in the ministry I've often thought of the words of Paul, "rightly dividing the word of truth." I believe this is one of the great secrets of winning men to Christ.

Our modern-day doctors, with their miracle drugs, diagnose one's illness and then prescribe the proper medicine, and by so doing administer a cure.

The witch doctor in Africa probably has access to many of the raw materials from which our modern drugs are derived. But he does not

know about the drugs, and if he did he could not administer them to a patient so as to effect a cure.

Our world's foremost sickness is sin. We have the raw material from which to derive a cure. We have the Holy Bible and therein we find the truth that will cure sin.

If we as ministers rightly divide this Word of Truth, it will bring a cure for the sins of mankind. But if we fail to preach the truth simply and clearly so the common man can understand, we will be like the witch doctor who has the raw material but does not understand how to prescribe a cure for his patients' ills.

May our prayer be, "God, do not let me be a spiritual witch doctor."

Lord Tennyson and the Evangel

By Arthur Hedley*

LORD TENNYSON was blessed with a saintly mother, upon whose "sweet lips . . . perpetually did reign the summer calm of golden charity." She was deeply concerned about the spiritual welfare of her gifted son and longed to see him making a clearer and bolder confession of the Christian faith. As a fervent evangelical she prayed that in his poems he would consistently bear testimony to Christ as Redeemer and Lord. The liberal views on religion of some of his ministerial friends made a strong appeal, and more so because of their practical interest in the social and industrial problems of their day. Of one such friend, Frederick Maurice, he makes the request of a visit that together they might discuss

*How best to help the slender store;
How mend the dwellings of the poor;
How gain in life, as life advances,
Valor and charity more and more.*

But however modern his religious views were, we feel as we read his life and works that there can be little doubt as to his faith in the redemption which is in Christ Jesus. It was after he had written his *Idylls of the King*, which received the praises of Gladstone and Queen Victoria, that his mother wrote to him this letter: "It does indeed give me the purest satisfaction to notice that a spirit of Christianity is perceptible through the whole volume. Oh, dearest Ally, how fervently I have prayed for years that our Merciful Redeemer would intercede with our Heavenly Father to

grant thee His Holy Spirit to urge thee to employ the talents He has given thee in His service by taking every opportunity to impress the precepts of His holy Work on the minds of others. My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art earnestly endeavouring to do so."

Many of us can testify to the inspiration, enlightenment, encouragement received as we have read these immortal *Idylls* again and again. There comes to mind the reply of Gareth to his mother when she tried to tempt him to live a life of ease and self-indulgence, and to join his fellows in the chase. With much spirit Gareth replied:

*Follow the deer? follow the Christ,
the King.
Live pure, speak true, right wrong,
follow the King.
Else, wherefore born?*

We think of the guilty but truly repentant Queen Guinevere listening, with chastened heart, to her little maid as in the distance she sings:

*Late, late, so late! and dark the night
and chill!
Late, late, so late! but we can enter
still.
Too late, too late! ye cannot enter
now.
Have we not heard the bridegroom
is so sweet?
O let us in, tho' late, to kiss his feet!
No, no, too late! ye cannot enter
now.*

But it was not too late to receive the forgiveness of God and of her husband, against whom she had sinned so grievously. Her sin "wrought the ruin of my lord King." When Ira Sankey read these pathetic verses, they made such an appeal that he straightway wrote to the publishers asking permission to use them in his

selection of *Sacred Songs*. Unfortunately they refused, and hearing of his disappointment a friend composed a poem in a similar strain, to which a tune was set by Sankey. This was used of God to the salvation of many.

One day Tennyson received a letter from a complete stranger in which she told of the comfort a verse of his poem, "The May Queen," had given to her niece. Knowing she had no hope of recovery from a dread disease, the niece was in sore distress. Her aunt read some verses from the Bible, and then repeated the familiar lines of the "May Queen," who said of the kind, silver-haired clergyman who led her to Christ, in her last hours:

*He taught me all the mercy, for he
shew'd me all my sin:
Now, tho' my lamp be lighted late,
there's One will let me in:
Nor would I now be well, Mother,
again if that could be,
For my desire is but to pass to Him
that died for me.*

The dying girl stopped her aunt and said: "Read that again." Then she had it copied and memorized it. "From that time," wrote the aunt, "all fear seemed to be taken away."

Tennyson stayed with two old friends, both devout Methodists. When he came in one day he asked: "Any news?" The wife replied: "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men." "And," says the poet, "I said to her, 'That is old news, and good news, and news.'" His reply has been the subject of many an evangelical sermon or tract.

Once when out in the country with his niece he said: "God is walking with us now, on this Down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. To feel

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He is by my side now as much as you are, that is the very joy of my heart." Pointing to a little wild flower, he said: "There is not a flower of this Down that owes so much to the sun as I do to Christ." His biographer says of him that "he grew to feel more and more his poetic gift was given as a great trust to be used to bring men nearer to God. So heavy was this sense of responsibility that it tended to outweigh for him any joy he could feel in the exercise of his gift or any satisfaction at its popular success."

One day when taking a favorite walk he found an aged Methodist preacher lying dead on the road, where he had fallen on the way to preach in the chapel. The sermon which he held in his hand was full of joy, and Tennyson wrote afterwards to one of the old man's relatives thus: "I cannot but look upon his death as a happy one; sudden, painless, and while on the way to his chapel to render thanks and praise

his Maker. Our Liturgy prays against sudden death, but I myself could pray for such a sudden death as Isaac Porter's."

When his own call approached, he had a long talk with his doctor about death. Then the doctor told of a ninety-year-old villager he attended on his deathbed. Pining to see his invalid wife in another room, the doctor had her carried in. Pressing his withered hand on hers, the dying man said: "Come soon!" With a sob in his voice the poet exclaimed: "True faith!" Gathering himself together and looking at his doctor, he said one word, "Death?" and after a slight pause added, "That is well." Who can doubt that the earnest prayers of a devoted evangelical mother were answered and that her famous, gifted son, England's poet laureate, lived and died in her faith, trusting solely and wholly in the atoning sacrifices of Christ for his salvation and hope of eternal life!

KEEPER OF THE VINEYARDS

I am the keeper of the vineyards. My task is a difficult but rewarding one. I dress the vines, water them, prune them when necessary, and gather the luscious fruit. I like my task. I am glad they gave it to me.

I am the keeper of the vineyards—I am the pastor of a church. The life of each member of my congregation is a vineyard. My task is to care for these vineyards, water them, and prune them when necessary. If I take proper care of the vineyards they will bring forth much fruit. I like my task. I am glad my church gave it to me.

Only one thing bothers me. While I have been busy caring for my people's vineyards, I wonder if I have

neglected my own. Have the vines dried up? Have the weeds grown? Is any fruit being produced?

In the final analysis, my own vineyard is my first responsibility. For how can I care for the vineyards of others if my own has been neglected? How can I water theirs if my own is dried up? How can I keep theirs clean if my own is full of weeds? I must face these questions squarely. Their implications are tremendous, for one great "horticulturist" said, "... if any provide not for his own ... he hath denied the faith, and is worse than an infidel."

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The Preacher's Magazine

Is the Sinner's Will Actually in Bondage?

The Question Before Us

Earl E. Barrett*

THE QUESTION, "Is the sinner's will actually in bondage?" is more basic than the question, "Is man free to do either righteous or evil acts?" For if one is not free to choose, then of course he is not free to act morally. To the former question there is no unambiguous answer apart from precise defining and qualifying of terms.

First of all, there is no freedom in the universe apart from law. Even the sovereign God is limited by His eternal laws, His immutable nature, and His gift of moral freedom to man. Strangely, finite man is free in a sense that the Infinite is not, for man on probation has a nature that can be changed for better or worse. Yet his freedom is limited. For even to the refined question, "Can a righteous man do a righteous act, and a sinful man do a sinful act?" no unhesitating "Yes" can be given. Both men may be hindered internally (by inability) and externally (by circumstances or restraint).

Secondly, by freedom is not meant absence of cause or motivation. In man's heredity and environment, unquestionably, are causes that produce effects in man's character and conduct and in turn, there are causes in man's character that produce effects upon his will, and thus upon his conduct. This is well. It means faith and reliability in human relations. When we know one, to a degree we can predict his conduct. Jesus saw this relation between character and conduct: "Even so every

good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:17).

Thirdly, by "free will" is meant the whole person in the valley of decision, particularly moral decision, the capacity of the self (saint or sinner) to reflect, to choose between alternatives, holding in abeyance the "strongest motive," which is shown to be so only by results, and not therefore a determining cause, the decisiveness being in the will; i.e., the person in self-decision. It is not indeterminism, but self-determination.

Fourthly, there is no contradiction between this partial determinism and partial freedom. For according to P. H. Nowell-Smith:

I could not be free to choose what I do unless determinism is correct. . . . For the simplest actions could not be performed in an indeterministic universe. If I decide, say, to eat a piece of fish, I cannot do so if the fish is liable to turn into a stone, or to behave in any other utterly unpredictable manner. . . . A genuinely uncaused action could hardly be said to be an action of the agent at all, for in referring the action to an agent, we are referring it to a cause!

So the self acts within the limits set by its own nature, set not only by heredity and environment, but also by free will, having some freedom from causes past or present, within or without. We have been speaking of freedom in general; now we turn

*Sprague and Taylor, *Knowledge and Value* (New York: Harcourt, Brace, & Co., 1959), pp. 466-67.

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to the moral and spiritual realm, where God and Satan may be viewed as an important part of both heredity and environment, and together with man are causal agents in the production of effects. In answer to the question, "What makes man choose as he does?" we answer that the word "make" here cannot equal "force," and that the answer cannot be found in heredity and environment alone, but also in character, which is largely the product of previous choices. An important factor here is indeterminate—a free will; consequently man is partly an unpredictable creature, and fully a responsible being. For we are going to endeavor to show that the world of the moral and spiritual self, even more so than in the physical world, is not a closed world; that the future, whatever the past, due to present free choices, is open to a large degree; that human nature can be changed for better or for worse; and that whatever the other causes, man himself is finally responsible for these changes or effects in his life, whatever the other so-called causes.

Theoretically a man can be moral, and thus do a moral deed, without being a Christian. Actually, his best, his righteousness, is as "filthy rags" in the sight of God (Isaiah 64:6). Philosophical virtues must be supplemented by Christian virtues, man's limited capacity aided by divine grace. As has been seen, Christ taught that nature is behind conduct, that men are holy before they do holy deeds. He also taught that it is impossible for a good man to bear evil fruit (Matthew 7:18), but this should not be viewed apart from the Biblical record of Adam's sinning. As Aristotle might have put it had he known about the Fall, Adam was actually holy but potentially unholy, i.e., as a free moral agent having a "potentiality" for becoming what he was not.

There is the same paradox in Christ's statement that it is impossible for a bad man to bear good fruit. It is true that a bad man, while he remains bad, cannot do good acts. But it is also true that a bad man through a change can do a good act. Here we are faced with the differences between a man and a tree. In men there are degrees of goodness and badness; also in the physical realm nature determines fruit. Woodworth, a psychologist, defined man as the product of heredity and environment. This is strict and complete determinism, according to which a child with a bad heredity and a bad environment is doomed. For him there is no salvation, even as for the one with good heredity and good environment there is no possibility of a fall. But man's free will, broadly speaking, can counteract heredity and environment, whether good or bad. One can change his environment either by leaving it or by staying and modifying it. And by choosing either God or Satan as his father, one can, in a sense, change his spiritual heredity. That is, whatever heavenly or satanic influences may be acting upon him, as seen in Adam's fall and anybody's restoration, man has the decisive choice. Even after finding himself by his own choice and by the grace of God in the new family and new surroundings, man is still free at any time to return to the old life. Adam's primitively holy nature naturally disposed him toward the good; it did not determine him.

This paradox in Christ's analogy of man and a tree, in which contradictory statements can be made when viewed in two senses, i.e., when viewing man now as a static being (good or bad) and then as a becoming (in transition from bad to good or vice versa), can be resolved by positing a gradual change of attitude that pre-

cedes and prepares for an instantaneous change of character. Let me illustrate!

Adam was blessed by both good heredity and good environment (although the latter included Satan as well as God). In his passively holy, primitive nature there was no "handle" for Satan to grasp for a downward "pull." Nor is there any evidence of coercion, any direct appeal to the will. Satan approached the will via the desires of body, mind, and spirit—perfectly natural, God-given desires for knowledge, wisdom, Godlikeness, the beautiful, the pleasurable, and the life-sustaining. Satan did not call God a liar at first; he simply put a question mark where God had placed a period (Genesis 3:1). That is, there was a gradual "softening up," a change of disposition (moral position) from listening to God to listening to the devil, from leaning toward the good to leaning toward the evil, a transformation of desire for legitimate things to desire for things forbidden. By responding to the external stimuli, doubting God, allowing the degeneration of desire (see middle voice of the Greek word for "drawn away" in James 1:14), Adam himself created the "handle" mentioned above.

St. James indicates that this is the general pattern in all solicitation to evil. For bypassing external tempter and bait, James focuses attention upon internal desire: "Every man is tempted when he is drawn away of his own desire" (James 1:14; *epithumia*, "intense desire"). Only afterward is man "enticed" or "entrapped." James uses a bold figure. There is solicitation, desire is excited, two wills cooperate, conception takes place, and a monster or freak is born (see Greek for "bringeth forth"). Here again is the satanic "softening up," indicated by the responses: looking, listening,

leaning, desiring, drawing, descending—all culminating in an act of will which changed character. Remember Lot as well as Lot's wife: desiring the well-watered plain, he "pitched his tent toward Sodom" (Genesis 13:12), changing his moral position or disposition before he changed his environment and character.

Likewise, before every instantaneous change of human nature for the better, there is a conditioning, a preparatory process. Have you ever noticed the apparent discrepancy between the sinner pictured in the Bible and the one you see in actual life? The composite scriptural representation is of one spiritually diseased, depraved, dead, and in total darkness. But perhaps no single sinner is as bad as the devil, or as the devil wants him to be. All the light flowing in from general and special revelations, all the influences converging upon him from a Christian civilization and a Christian church, all the "pulls" inclining him to "draw nigh to God" in faith in order that God may draw near him in converting grace—all these forces playing upon man may be summed up in two words—"common grace," the grace common to all men; or "prevenient grace," the grace going before salvation and preparing for it. And although we have split up this grace into parts, it is really one, an insight of James Arminius—God's indivisible, undeserving favor.² For "the grace of God . . . hath appeared to all men, teaching us . . ." (Titus 2:11). This teaching or enlightening grace is a continuing grace, beginning at creation (see Romans 1:18-22; 2:14-15), continuing in the manifestation of God's grace in Christ, and culminating in the conversion and final

²J. Nichols and W. Bagnall (trans.), *The Writings of James Arminius* (3 vols.; Grand Rapids: Baker Book House, 1956), I, 253.

salvation and glorification of sinners. It is the continuing light that "lighteth every man" (John 1:9; see Psalms 19:1-2; John 1:5). Thus, no man is in complete darkness. The scriptural picture of the sinner in total moral darkness and inability, left to himself, needs to be brought into harmony

with the many passages clearly showing that God has not left man to himself. This dualism of scripture is seen in the interpretation of Arminius and John Wesley.³

³Ibid., I, 526; II, 288; R. Burtner and R. Chiles (eds.), *A Compendium of Wesley's Theology* (New York: Abingdon Press).

The Importance of Humor

By H. M. von Stein*

TO SAY A MAN lacks a sense of humor is a grave indictment bordering on the question of his sanity. If it became established for a fact, it is doubtful that such a man would be considered for an important position of any kind, even a pastorate.

What is humor and why is it important?

Word derivations being outside the scope of a discussion of this caliber, we can say that humor is what people laugh at, the purpose of such an ambiguous definition being to point out that humor is not joy.

The world today, and especially the United States, is sold out to laughter. Greater popularity and pecuniary reward are available to the jokester than to the President. Editors seek avidly for what will make people laugh—even to sacrilege.

It would be impertinent and futile to say that telling funny stories or saying funny things in an evangelistic service is wrong.

It is the purpose, here, to point out that there is grave danger in following the modern world pattern of believing we can gain the attention of

an audience of eternity-bound people by merely resorting to being funny.

Sacrilege—a tiny drop of it, especially when identified for the sake of a laugh—will permeate the most brilliant offering as the flavor of garlic, say, would permeate pie, and decorates with the bright meringue of hogwash any article or the magazine that prints it.

If it is possible for the devil to invade the pulpit of a true prophet of God, especially the fine, keen young minds of our young preachers, it is probably through the humorous quip.

Damage can be done in one phrase to the frame of reference evoked in the pastor's message in the minds of his listeners so that the sword's point of the Spirit attains only a superficial depth instead of reaching the heart.

It is undoubtedly easier for Satan than for the Holy Spirit to speak through a joke.

If Jesus ever told a funny story, there is no record of it. He knew the people He was talking to, and it would be pretty hard to laugh with those He knew were going to hell. Dead and dying people are not funny.

Someone or something must suffer or appear ridiculous for every laugh that is made.

Who Said, "It's a Mistake"?

James H. Whitworth*

THE MOST MISUSED word in the vocabulary of holiness people is *mistake*. You can't find it in the Bible. In fact, it is almost impossible to find anything in Scriptures that implies exactly what this word indicates.

AMBIGUITY ABOUT INTENTIONS

Mistakes. Generally modern English dictionaries imply that the synonyms *mistake* and *error* are interchangeable. However the first of these words more often suggests a mishap of judgment which is relatively unimportant from an ethical viewpoint, while the word *error* points definitely toward a failure to attain a recognized standard of perfection. Clearer understanding, thus, can be achieved by limiting mistakes to incidents of misconduct that have no moral overtones. Regarding such non-moral incidents, the inspired writers of Scriptures, who were concerned primarily with moral and spiritual values, contributed almost no comment. Certainly the one or two references to human faults give no grounds for indiscriminate use of the word *mistake*. To dump every involuntary word or deed of misconduct into the wastebasket labeled, "Mistakes," is a serious blunder that distorts Bible truth.

Sins. In most cases sin is the English word used to translate two very common words in the original Hebrew and Greek texts of the Bible. While both the original words, *ChaTa'* in Hebrew and *hamartia* in Greek, are

broad and general terms, the English word *sin* tends to imbibe a specific theological slant. Disciples of Wesley insist that sin is a willful violation of known law. Others follow the hint from the Hebrew and Greek words that sin is not necessarily deliberate. For them any missing the mark of perfection is sin.

Errors. The Bible lover who commandeers enough perseverance to examine the original languages is forced to admit that *ChaTa'* and *hamartia* are broad enough to include both errors that are deliberate violations of law and also errors that are the result of human ignorance or infirmity. Furthermore both the volitional and the involuntary aspects of error involve divine disfavor, which is hard to find in the usual usage of the word *mistake*. When the theological idea of willful sin is applied to every occurrence of the original words for error, the scriptural distinction between willful and ignorant errors is obscured.

Sometimes the inspired writers use the general or common words for error in expositions denouncing willful sin. These passages fully support the Wesleyan doctrine, which proscribes sin. Nevertheless the same inspired writers employ the same common words to represent sins of ignorance, or more properly, involuntary errors.

Incidentally, an aversion to the term "sins of ignorance" is proper, for it implies a contradiction that does not occur in the original languages. No act can be both a willful trans-

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*Pastor, Bloomington, Illinois.

gression and an error of ignorance. While the Bible says almost nothing about mistakes in the trivial sense of the word, it does say considerable about errors of ignorance.¹ Holiness folk do violence to the Scriptures when they pass off lightly involuntary errors as inconsequential mistakes.

ATTITUDE OF THE INDIVIDUAL

Prospect of religion. In the first place, the Wesleyan position of holiness is a repudiation of a "sinning religion." There is no reason to quibble over this point. Wesley and his followers were supported by more than cold logic in affirming freedom through grace from all willful sin. Over and over the Scriptures proclaim deliverance from all iniquity.

Perverseness of rebellion. When we substitute the word iniquity for sin, we enhance one of the many words occurring in Scriptures which can mean no other than willful perversion or deliberate transgression. Old Testament Hebrew contains about forty words that emphasize the perverse or rebellious nature of sin. It would seem that the general words for error are seldom used to emphasize in themselves the willfulness of sin. The reason for extensive use of these words for error lies in consciousness of God's intense hatred for every act that frustrates His perfect purpose rather than in any suggestion that man's will is involved in the breach of perfection. Better words are available to emphasize the sinfulness of sin.

Purpose of redemption. Certainly no defense can be found within the Bible for voluntary sin. Hence the Wesleyan doctrine is an impregnable fortress. However some have tended

to limit holiness to good intentions or perfect love. This is good but not adequate. To magnify motives irrespective of deeds is hazardous. If the Bible is correct, redemption goes beyond intentional perfection and love-dominated motives. Christ died to set aside all errors that fall short of God's standard of moral perfection.

ADMISSION OF IMPERFECTION

Worse than profession. No! Man cannot be perfect in this life, but he can do something about improving himself. Holiness people have not been foolish enough to profess freedom from human errors. Nevertheless they open the door to gross hypocrisy whenever they fail to correct involuntary errors. To cover up an offensive error by hiding it under the cover of a mistake leads to self-deception that is bound to involve condemnation if unchecked. Of course, an innocent misunderstanding of common definitions for the ideas of mistakes and sin does not, in itself, constitute transgression; but if persisted in, the use of mistakes as an alibi for misconduct can and does invariably lead to hypocrisy.

Better than profession. Beginning with the broad definition of sin as error, the Keswicks or Victorious Life advocates are forced to admit that they sin every day. However we are unfair to them if we refuse to concede that some Keswicks appear to be more saintly than some holiness professors. While they theoretically deny eradication of sin, those who take seriously the Victorious Life are sometimes more conscientious about human errors than some who claim to be sanctified wholly.

Danger in misunderstanding. The enigma of some holiness people is that they are afraid to ask forgiveness for involuntary errors which offend other people. To admit guilt for an error

appears to imply sin, which no sanctified person can admit without forfeiting the blessing. It is so convenient to pass off the error as a mistake and do nothing about the offense. As a result, accumulated misunderstandings destroy the unity of the body of Christ and make revivals almost impossible. In the individual member of the church, the outgrowth is an inconsistent profession of holiness to which no one is ever attracted. A profession contradicted by harmful conduct is nothing short of hypocrisy.

ATTAINMENT OF THE IDEAL

Restriction of errors. To claim pure intentions and love-filled motives is not enough. The way of Jesus demands the elimination of everything un-Christlike. Not only are acts of willful sin prohibited in His holy way, but every kind of error that offends God or man must be consistently repudiated. Although willful sin ceases in regeneration, human error must be conquered by the believer throughout life.

Redress of offenses. While the offensive error is not a sin in the sense of making one guilty immediately, neither is it a nonmoral mistake; however, an error of ignorance can lead to guilt if correction is not made. One must plead the blood of Christ for all human errors and make amends insofar as possible with man. God's way is a path of confession to God and (unless of a delicate nature) to the offended person. To excuse serious errors as mistakes undercuts the very foundation of true holiness.

Reinforcement of vigilance. Bursting forth in the crisis experience of heart purity, the sanctified soul accelerates his transformation into the spotless image of the perfect son of God. Increased concern in Christlikeness thus compels the saint to be much more careful to avoid human errors and more quick to make amends for the inadvertencies that slip past his vigilant guard. Nothing with moral significance should be tolerated as a mistake.

PREJUDICE

A legend has come out of Germany which is based on the Nazi persecution of the Jews. A pastor, acting on orders from the Gestapo, said to his congregation, "All of you who had Jewish fathers will leave and not return." A few worshipers rose and left the sanctuary. Again he said, "All of you who had Jewish mothers must go and not return." As before, a few worshipers left. As the pastor looked on, he saw the remaining members of the congregation turn pale. The figure on the cross above the altar had loosed itself and left the sanctuary. Jesus cannot abide in a heart, a home, a church, or a community, where prejudices exist.—VIRGINIA ELY in "Devotion," *For Personal and Group Worship* (Fleming H. Revell Company).

¹Leviticus 4:1; 5:18; Numbers 15:22-29; Psalms 19:12; Romans 8:27, 34; Galatians 6:1; Hebrews 7:25; 9:7, 24; 12:1; James 5:16, 19-20; 1 John 1:9; 2:1-2.



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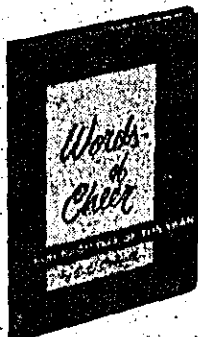


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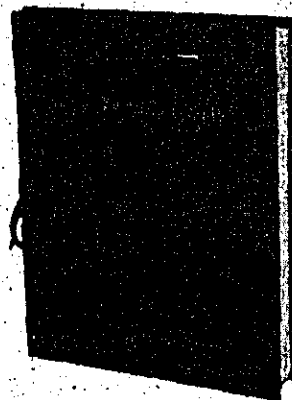
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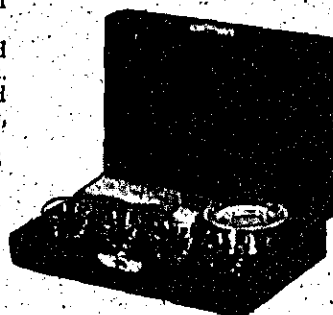


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The Preacher's Magazine

May, 1961

A Plea for and a Defense of the Traditional Nazarene Revival

By Jimmy Dobson*

I HAVE TWO POINTS TO MAKE:

1. The traditional Nazarene revival must never be abandoned.
2. The traditional Nazarene revival must be kept in first place in all our evangelistic efforts.

By way of definition let me say that by traditional Nazarene evangelism I mean the business of promoting revivals in the local church through protracted meetings under the direction of those whom we will call professional evangelists. This is the quadrennium in which we are emphasizing "Evangelism First." Dr. Hardy Powers stated in his General Assembly address, and no one would contest this, that evangelism has been the principal work of the Church of the Nazarene in the past. We could add that it is equally uncontested, as far as the past is concerned, that promoting revivals has been the principal work of evangelism. The great mass of our people have been won to God in revival services. The fact that other agencies have contributed to this end—that is, the personal work, the teaching agencies of the

church, the regular services conducted by the pastor—only points up the truth that these other means have been contributory and the revival has been the clincher.

The Church of the Nazarene is emerging from a sect into a denomination. In making this transition there are certain adjustments which must necessarily be made. The change-over holds increased opportunities as well as inherent dangers. Liston Pope, the sociologist, says that religious bodies making this change have a tendency to go from a high degree of congregational participation in services to the delegation of responsibility to a comparatively small percentage of the membership; that they have a tendency to go from fervor in worship to restraint, from positive action to passive listening, from conversion to religious education. I am sure that our general leadership is endeavoring to forestall such tendencies as these by instituting our great effort in the "Evangelism First" campaign. They want to make us see the pathetic failure of our people to witness for Christ—and to make us aware of the fact that evangelism is

the business of all and to enlist our entire membership in this concern. The point of emphasis here is that there is no choice to be made between the filling in of this vast neglected area and the continuing to carry on our lifeline, the Nazarene revival. There is no need to bend over backward and push the revival out of its historic place of pre-eminence as a Nazarene institution. We must not remove it from first place even by implication.

We must face the fact that there is a wave of pessimism in regard to our revival methods. This pessimism does not stem from disloyalty or compromise necessarily, nor does it indicate bad faith. Sometimes these doubts are expressed by the laity, sometimes by distressed pastors, and sometimes by the evangelists themselves. A little thoughtful inquiry will show that the facts still overwhelmingly support the traditional Nazarene revival. From different quarters I have heard the following and other criticism:

"Most revivals only thrash over old straw."

"Revivals are too costly in time and money for the results obtained."

"The people become discouraged from putting out so much and receiving so little in visible returns."

"Revivals are poorly attended, especially on week nights."

"Unwise methods of evangelists drive promising people away."

Let us consider some of these objections. First, "Most revivals only thrash over old straw." Of course this is only a cliché—but we must never write off the power of slogans and clichés. The man who said, "Sticks and stones can break my bones but words can never harm me," could not have been more wrong. "Thrashing old straw" means dealing with people who have been to the altar more

than once or many times. Seriously, this saying shows a deep misunderstanding of the final purpose of the church, and as such we must reject it. The whole job of the church is not to get people converted, nor yet to see them sanctified—rather we are to escort them all the way to and through the gates of pearl.

If the subject falls a thousand times, we are to have a thousand revival campaigns if necessary and get him on his way again. It is not unlikely, however, that his instability is due as much to faulty pastoral teaching as to improper revival methods.

"Revivals cost too much in time and money." This statement takes us out on mighty thin ice. First, we assume that we can see all the results of a revival campaign and evaluate them in dollars and cents. But is this possible? A church that I know put on a revival campaign in 1928 which cost in the neighborhood of \$600—a substantial sum in that day. When the visible results were tabulated, only one convert was chalked up—and he was "old straw," a Sunday school lad and a chronic seeker. In the intervening years, however, this young man went on to dedicate twenty-five years of his life to the church, saw many people converted and sanctified, and put, as all of us do, many thousand dollars in tithes and offerings into the church, and has at the present time more than a score of young men preaching the gospel who were converted under his ministry. Now let me ask you, How wrong was the judgment of those board members who tried to pass a resolution doing away with further revival efforts because of the great "failure" of this campaign and its resulting financial loss?

Secondly, a revival that fails of much in the way of visible results, they say, is a discouragement to the

*Evangelist, Church of the Nazarene.

church. Let's face it—the revival is a true mirror of the real spiritual condition of the church. Sometimes a mirror can be a source of discouragement. This is one very valid reason why we should never abandon the traditional Nazarene revival. There is one thing worse than having a church fall into spiritual decline, the Holy Spirit cease to convict, the services to become cold and lifeless; and that thing is to have this condition prevail while all its people are unaware that anything is wrong. A revival campaign aimed at the true Nazarene goal will spotlight the spiritual apathy in such a clear way that (let's face it) it is discouraging. But do we want to kill the doctor just because his diagnosis is unpleasant? We may be saying, "Many wonderful works"; but God may say through the revival, "Behold, I know you not."

The Nazarene revival is geared in a peculiar way to holiness of heart. For this reason it becomes a humiliation, a thorn in the side of any local church which has begun to stray off down the lane toward modernism. Let's keep it that way!

As to revivals failing, can we measure the preventive effects of revival preaching? Can we number the people who are restrained from backsliding because the revival came at the right time? Are we able to determine the long-delayed reactions to revival efforts: as, for instance, the young

couple who came weeping to the altar to surrender to God, who testified that they had attended one revival service twelve months earlier and had been under deep conviction for one solid year? Other testimonies verify the act that sometimes this delaying interval is much longer—maybe twenty years, as Dr. Jarrette Aycock once related.

Furthermore, this work of intensive preaching of the Word of God to every available audience must go on even if the state of the world were to become such that absolutely no success could be obtained. We are too much committed to the idea that success of an endeavor is proof of its godliness, and the opposite. This position would be very difficult to back up with scripture. This would rule out the Noahs and the Jeremiahs of another day. In some situations success is practically impossible. We must place the emphasis back where God put it—on faithfulness!

Other objectors say that methods of evangelists sometimes drive promising people away. This has probably been true, to a greater or less degree, with all our evangelists. It is highly regrettable and the evangelist should be faced with this fact if it occurs. However, the same thing happens to pastors and usually with more serious consequences because their tenure of office is longer. I have seen churches all over America split by unwise pastoral manipulations. The late Dr. R. T.

Williams once said that the pastor is the cause or the occasion of practically all church quarrels. But I hear no one advocating the discontinuation of the office of the pastor on this account!

Some say the revival is poorly attended, especially on week nights—which is true; but this is not a new situation. That is, the Church of the Nazarene has never made its principal impact because of great popular appeal in this respect. Our genius has been in the intensity of our gospel. Dr. P. F. Bresee was convicted for heart holiness as a result of an expensive campaign in which there were seven professions! Some modern denominations would scoff in derision at a revival with no more results than that! But the contagious passion born in the heart of this man with the coming of the Holy Spirit is continu-

ing in ever-widening circles to this day!

The way of the Nazarene revival is the hard way. It is both our glory and our cross! The glory and the cross that Jesus exhibited that day when He started preaching to 5,000 and ended with 12! In that hour there was no anxiety conference concerning statistics and perhaps a change of method and message. Rather we hear the calm question, "Will ye also go away?" and between the lines, "Here I stand for all eternity and compromise is unthinkable."

In summing up let me say we must never, no, never, abandon the Nazarene revival. We must keep it in front place because it still pays the highest of dividends, conscious all the while that it is not in competition with but is the culmination of all that is best in our evangelistic efforts!

PRAYER

Many a man who would never think of dashing out of a morning without his breakfast, his vitamins and his briefcase, plunges headlong into a perilous day with an unprepared soul. "A little talk with Jesus" readies the body, the mind and the spirit for whatever comes.

After all, everything began with God. How foolish of us to start anything without Him! Whatever this new day may hold for you, make sure of one thing. "In the beginning God . . ."—VANCE HAVNER in "Truth for Each Day" (Fleming H. Revell Company).

PASTORS!

Remember 1961 Emphasis

"Evangelism on Sunday Nights"

"What Jesus Christ has done for us in personal redemption, He can do for others. The nature of the gospel itself demands that we should share it. This light cannot be hid in us without going out."

DR. SAMUEL YOUNG

General Superintendent



SHINING LIGHTS ON SUNDAY NIGHTS IN '61

Department of Evangelism

EDWARD LAWLOR, Executive Secretary

“QUEEN of the PARSONAGE”

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

Contributed by Ruth Vaughn*

Portrait of a Queen

THE VERSE “All things work together for good” was the happy creed of her life. College, finances, each detail of life was running smoothly and beautifully. It was easy to believe this verse of her childhood! But suddenly the sunshine disappeared! The storm clouds came. The sky was darkened black. And in the midnight of despair and frustration she learned the true meaning of trust and faith in God.

The automobile accident which took her job, her health, her financial security brought to her answered prayer, personal miracles—and Charles Rodda! He is now the pastor of the First Church of the Nazarene in Huntington, Indiana. She is his lovely, devoted wife. And now when she quotes Romans 8:28 she knows—with a deep, unshakable knowledge within—the truth of its promise. She didn’t learn it in the sunshine—she found its meaning in the shadows!

Naomi Rodda was born in a parsonage. She understood all of its experiences—both bitter and sweet. She was not resentful of her childhood in a Nazarene parsonage but she privately made up her mind that the entire scope of her life would not be spent in a parsonage. At N.N.C. she fell in love with a ministerial student!

*Lubbock, Texas.

When she made this discovery, she spent some desperate hours alone with God. Finally she told God that she was willing to go with Charles Rodda to a Nazarene parsonage but she didn’t want to go to just endure it. Naomi Rodda wanted to love the life that was the will of God. Again God worked a personal, positive miracle for her. She entered the parsonage, and in spite of the problems that arose, she found it to be a wonderful, thrilling, happy way of life which she would not exchange for the wealth of kings.

Throughout these years in a Nazarene parsonage she has proved again and again the truth of Romans 8:28. She has experienced the unparalleled joy of “living by faith” and having God supply all needs “not a moment too soon nor a moment too late!”

The testimony today of Naomi Rodda is that “all the joys and wonderful things of life have been given as a direct result of a complete surrender to the will of God.” The mother of two wonderful Christian children, she has found the fulfillment of her dreams of motherhood; the wife of “the most wonderful man in the world,” she has enjoyed the enchantment of a living romance; the spiritual leader to a large group of people, she has discovered the enrichment of a selfless life. Through her relationship

with God, Naomi Rodda has been responsible for dozens finding Him. Through the strength of her belief, she has helped weaker ones to discover His reality. Through the beauty of her consecration, she has shown forth to a sin-benighted world the loveliness of Jesus Christ. Truly this is the portrait of a queen!

To Mrs. Charles Rodda, I pay tribute!

ROYAL COOKBOOK

Parsonage Queen Joy Smith of Augusta, Maine, shares with us this scrumptious, quick ‘n easy recipe for molasses squares. Quick on the bake and sooo yummy!

Mix $\frac{1}{2}$ cup shortening, 2 eggs, $\frac{1}{2}$ cup molasses, $\frac{2}{3}$ cup sifted flour, $\frac{1}{2}$ tsp. each of soda, salt, nutmeg, cloves, and cinnamon, 1 cup of chopped nuts, and 1 cup seedless raisins. Place in a greased pan and bake at 375°.

OVER TEACUPS

Mrs. Dell Aycock continues with her helpful advice in the much-needed area of “The Preacher’s Wife as a Counselor.”

“If it is family entanglements, remember that, no matter what they say, there are probably two sides to the issue. Never become involved. Give the scales time to balance before putting too much weight on one side. Again, the best advice you can give along these lines in most cases is to show the stand of the church as found in the Manual. Specific advice must be avoided, for you will be held to blame if anything goes wrong.

“This is startling but certainly true: Most of the people who seek your help will be adolescent in their thinking no matter what their age. That being so, they are also adolescent in judgment and adolescent in reaching right conclusions. Our counseling

must take this into account. At times, however, the load in the lives of some really mature and highly intelligent people, through great sorrow or disappointment or illness, will be more than any human mind can bear and keep sane. These persons need special help and comfort. And again, they do not need your advice nor your personal opinion about what has happened to them.

“If you can help a person to reach his own conclusion, you have helped her more than you ever could by giving advice. When you have helped one to find a deep feeling of security within herself, you have done her a lasting good. And remember always, if she does not know God, it is important to lead to God and to the forgiveness of her sins. The spiritual needs are ever first with Jesus, and more frequently than not underlie other needs.”

BOOKSHELF WITH LACE

Object Sermons, written by Dell Aycock, is meat for wonders with small children. The object lesson is one of the most effective means of teaching as well as of evangelism. This book is simple but intriguing and should help you to really make those youngsters sit up and take notice.

THE KING’S HOUSE

Have you discovered the wonder of “Tupperware” for keeping things preserved and fresh? You can make a whopping big salad on Monday, place it in a sealed “Tupperware” bowl, and it will be on hand for snacks after school or church, unexpected company, and regular meals for the entire week (or as long as it lasts), and will be as crisp and fresh as when you placed it in the icebox. Try it. You’ll discover it is a wonderful timesaver!

HEART TALK

Mrs. Charles Rodda shares with us some of her thoughts and feelings on the tremendous job which faces each of us who live in the parsonage. May we learn one from the other!

"It's hard to say what makes a good minister's wife. There are so many different types and God seems to use all kinds. I feel that one of the greatest contributions the wife of a minister can make to his work is in her relationship to her husband—to be close to him, understanding, a sweetheart, a person he can confide in, making home a wonderful place to be, a refuge from the storm. It seems to me that at times some women are so busy being the wife of the pastor that they forget to be the preacher's wife. I know that it is an asset to have talent and to fit into the many places where it is needed. I know how many duties we are called upon to perform. But I believe that if we let all these pressures crowd out the other, we have lost our chance to make our greatest contribution. I believe that a happy, well-adjusted preacher with a loving family back of him will best stand up to the pressures of the pastorate.

"For these twenty-eight years of marriage we have tried to make home 'a little bit of heaven on earth,' and what satisfaction it has brought! I don't mean the selfish sort of thing that says that the family comes first and other things can wait. We have

tried our best to 'seek . . . first the kingdom' and to give to it our best. But we have tried to work together as a family team, snatching what time we could salvage to be together, loving every minute of it, praying together over every problem. And when I mention prayer together, that really starts a chain of memories, because all my happy memories seem to be connected with prayer. From our first prayer together in the hotel room after the wedding to the present moment, how real God has been in our family circle as we have talked to Him!

"To pray TOGETHER over every need, every problem, every perplexing situation has been our strength. I'll never forget our own private 'dedication ceremony' both times that we brought our babies home from the hospital after birth. As a family of four, we have had wonderful times together and we have prayed about everything!

"I feel very strongly about this matter of family life. Maybe because I've seen so much of the other side: ministers and their wives pulling against each other; ministers failing morally because their emotional needs were not satisfied at home; children who were a hindrance to the work their parents were trying to do. But mostly just because it brings so much happiness and is such a real asset to a minister's life. It is hard to help other people with their problems if you have not solved your own."

—HENRY T. BEYER, JR.

THE REPORT OF CONSCIENCE

A dead conscience is unconscious of evil. A seared conscience is susceptible to evil. A pricked conscience sees evil. A good conscience is sensitive to evil. A quickened conscience abhors evil.

The Preacher's Magazine

The Pastor and His Preaching Ministry

By Ross W. Hayslip*

PERHAPS the high point of all my Christian career was the time that I heard the voice of God calling me to the ministry. To me the call to preach was a definite requirement for my salvation. I did not fully realize all that was entailed in this "call to preach." Doubtless if I had seen the tasks of visitation, promotion, and administration of the modern pastoral office, I would have become fearful of the immensity of the task. All that God showed to me was a pulpit with spiritually hungry folks turning expectant faces toward me. To that, God's call was first and foremost. Sometimes when I find myself losing my way in the maze of things, God draws me back to my purpose with a vision of this pulpit with the needy folks surrounding it. Yes, if God called me to any task twenty-four years ago, it was to preach the Word. Just what is preaching? Phillips Brooks defines it as "communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth."

Our own Dr. G. B. Williamson calls preaching "the mediation of the truth of God to men through human personality."

John Donne refers to preaching as being an "ambassador to God and

destiny." If we sought we could find many more so eloquent and adequate definitions, but I think that you would find in all of them the common factors of God, human personality and the divine Word of truth. How wonderful it is that the God of the universe, who created all things, should choose man as the channel through which He should proclaim the glad news of his wonderful salvation! He could have chosen angels to declare it, or He could have written it across the azure skies in letters of golden fire. The forces of nature might have been harnessed and charged to sound out the wonderful message that Christ died for our sins. It is a grand but fearful responsibility that our God has put upon us!

Our personal attitude toward our preaching task will have a great deal to do with the failure or success of this phase of our ministry. If we look upon the pulpit as a blessing rather than a burden, a challenge rather than a chore, a high moment rather than weekly drudge, then our preaching becomes a vital part of our personalities. For a man's sermons must become a part of him. There should be an eagerness from Sunday to Sunday to mount the steps to the pulpit and proclaim the sermon that God has placed upon the soul. The preacher is a chosen vessel of God to bear the great treasure of God's proclamation of salvation. As D. T. Niles has aptly said in the 1957 Yale Lectures, "The ground of the preacher's task is that God has acted and man must believe."

*Pastor, Whittier, California.

May, 1961

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It is at the peril of our own souls that we lose that fervent thrill that comes when we stand in our pulpits Sunday after Sunday to preach the eternal Word of God. If we feel thusly we shall never fall into the danger cited by Dr. John Watson when he said, "The chief end of preaching is, after all, inspiration, and the man who has been set on fire is the vindication of the pulpit. The chief disaster of preaching is detachment and indifference."

St. Francis DeSales said: "The test of a preacher is that his congregation goes away saying, not 'What a lovely sermon,' but, 'I must do something.'" Our sermons must be preached to meet the needs of our people. Paul drives home to the heart of the preacher's subject matter when in I. Corinthians 1:23 he says, "We preach Christ crucified." Halford Luccock has said that sermons, like rivers, must have their beginning in the sky. That is what George Browne Thomas meant when he wrote in the preface of his book entitled *What Shall I Preach?* "If more than forty years' experience in preaching has taught me anything, it is this: God speaks to the preacher when he shuts himself in with only God and His Word, searching and praying that God Himself shall answer the burning question 'What shall I preach?'"

Through meditation upon the experience of his pastoral work he may already have been guided to the need of his congregation for preaching on a certain subject. He now seeks God's Word upon the subject. Again the answer may come if the preacher is alert to hear the whisper of the Spirit.

The preacher is the craftsman who builds the structure of the sermon, but the materials from which he builds must come from God. These, of course, are obtained through a balance of prayer and study. All prayer

in the preparation of the sermon will result in shallow, emotional repetition. All study will bring a cold, intellectual discourse. The two in proper blend will result in "truth on fire." When our people come out to church on Sunday their hearts are hungry to hear from God. Happy indeed is that minister who can preach with the authority of "Thus saith the Lord." In this amazing day of satellites encircling our earth, the reaching of the moon imminent, with interplanetary travel in the near future, men are awaiting news from God. I am vitally interested in knowing what men like Nels Ferre, Emil Brunner, Karl Barth, and Paul Tillich are thinking and saying. I am interested in existentialism and modern theology. I like to challenge my own feeble thinking faculties by reading after the Niebuhr brothers. But when I phrase my sermons for my people I must remember that their chief interest is, What does God have to say? A great old Scottish preacher rightly said in his advice to young ministers: "We have been assured that the gospel is rightly proclaimed, not by historians speaking from a reconstructed first century, nor by professional theologians speaking from a system of organized knowledge, but by reporters who have been commissioned by Him whose character and activity they announce."

Every God-called man must have his own system of sermon preparation. Men's methods are as diverse as their personalities. To give a rule-of-thumb method of building sermons is presumptuous. Whether the sermon shall have two, three, or no divisions will depend upon the tastes of the man who builds it. How he shall assemble his material and organize it must be his own unique method. It is, however, my firm opinion that my subject matter will be far more meaningful to my hearers if it is based upon the

Word of the Lord. Observers of the ministry of the dynamic young Evangelist Billy Graham say that the force of his message lies in the fact that it is Bible-centered. "The Bible says" is a familiar phrase often repeated in his sermons. The great sermons recorded in the Book of Acts are almost entirely quotations from the Old Testament Scriptures and allusions to the same. I have found that the more Bible I pack into my sermons, the easier becomes my delivery. My excursions into the well-known homiletical brush usually occur when I try sermons that are not too well shot through with the Word of God.

The object of the sermon is far more important than the subject. Forever before me must be the questions, Why am I preaching this sermon? Whom do I wish specifically to help? Of course, souls are our supreme goal, but not all of our sermons demand a decision for Christ. The definition of evangelism that came out of the Amsterdam Conference of the World Council of Churches was "to so present Christ that men would be forced to a decision, either yes or no."

Not all of the pastor's preaching is evangelistic. There must be a feeding of the flock of God, teaching men the way to victorious Christian living through obedience to the Word. It is a thrilling thing to see men moved by a sermon. No greater joy can come to the pastor's heart than from his pulpit to behold tear-stained cheeks, uplifted hands, and lighted eyes. Once when I was preaching, a dear lady in the pew became so eager to obtain the blessing that she did not wait for an altar invitation but opened her heart and accepted the Comforter in His sanctifying capacity while I was yet preaching. She terminated my sermon with a genuine outburst of holy joy. This will always live in my memory as a high point of my preaching

career. The object of my preaching was definitely and gloriously realized. How many times has the minister been overjoyed when a member of his congregation has grasped his hand and looked in his eye, saying, "Pastor, that sermon was just what I needed, you will never know what a help it has been to me!" Words like these make a preacher live.

There comes to every God-called preacher that never-failing feeling of inner awe as he stands up to preach. He is, as Richard Baxter said, "a dying man speaking to dying men." He is the spokesman for the eternal God, an ambassador for Christ. His message that he is about to deliver is from another world. Orators may charm with words, but the preacher has a message to deliver. As he opens his mouth to declare the Word that God has laid upon him, there descends upon him that peculiar enablement that we term unction. It was unction that made the physically weak George Whitefield one of the most powerful men of his day. It was unction that lifted up the humble Welshman Christmas Evans and transformed him into a pulpit giant. It will not always bring about such a transformation in us as average preachers but it will be a powerful dynamic in the great task. Before one lies the sermon plan, but only as God breathes upon it will it take life and become an animated, forceful message. Men will listen to the preacher upon whom this unction rests. It is not a mere happen-so. Prayer, study of the Word, and a godly life are the prerequisites. Whether we see the outward results in a movement on the part of our hearers or the seeming unconcerned indifference, we must not measure the failure or success of sermons by such. Did we feel the unction of God as we spoke? If we did, then we can safely leave the results with God. We

can "ring the bell" with a crowd-pleasing oratorical barrage, but to really preach we must feel the approval of God.

We are never satisfied with our presentation. The preacher who becomes satisfied in his sermon delivery is a dead duck. This wonderful gospel that we proclaim must never become withered by familiarity or dimmed by repetition but be like the sea in that favorite story of ours from the great artist Tintorello, who in trying to paint the sea finally threw down his brushes in despair and cried out, "It keeps growing greater; nobody can paint it." Thus it is in our effort to properly preach the gospel of Christ. The longer we preach it, the greater it becomes and the more we feel our own personal inability. When we feel that we have mastered our task, it is then our ministry loses its romance.

In the earlier years of the nineteenth century the most influential pulpit in the world was that of Holy Trinity Church, Cambridge, where for more than fifty years the great Charles Simeon held forth Sunday after Sunday. Across the desk in that pulpit there is a small slip of paper upon which are written these words, "Sir, we would see Jesus." Our age needs

Jesus. Our folks do not need our scholarship, though if we have any it is a good gift that can be used. It is not flashy personality, even though personality cannot be wholly eliminated from our ministry. Our message must show Jesus. Unless we are lifting Him up, unless people leave our churches on Sunday feeling that they have seen the living Christ—we are not preaching the gospel.

Our duty is to exalt the Christ of whom the great British preacher and essayist Boreham wrote in a private letter: "In Dr. Moffatt's translation of Colossians 3:11, he changes the authorized renderings: Christ is all and in all into Christ is Everything and Everywhere. Christ is ———? What is He? I am the Bread of Life, he says; I am the True Vine; I am the Good Shepherd, and so on. But Paul goes a step further: Christ is everything! so that even if the worst comes to the worst, and you lose everything, you will still have everything, for you still have Christ and Christ is Everything! If the best comes to the best, you will still have everything plus everything for you will have everything plus Christ and Christ is Everything." This, my beloved brethren, is the message that we bring—this is the high mark of the pastor's preaching ministry!

SPARKLING SAYINGS

The missionary spreads the hope of glory of heaven where the shadow of death prevailed.

Don't think that your Bible is a dry Book because it has dust on its covers.

The man who watches the clock generally remains one of the hands.

Many people are like steamboats; they toot loudest when in a fog.

—E. WAYNE STAHL

SERMON WORKSHOP

Supplied by Nelson G. Mink*

RECENT POLL

"Why Teen-agers Get Out of Hand"

1. Parents are not strict enough.
2. Parents do not provide home life.
3. Parents have too many outside interests.
4. Parents are too indulgent—give children too much money.
5. Both parents work, even though the mother is needed at home.

—The Defender

THE WAY UP IS DOWN

Dr. F. B. Meyer once said: "I used to think God's gifts were one above the other, and that the taller we grew in Christian character, the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts."

—Contributed by REV. GLENN EAGLE

GATHERED GEMS

"You can't crusade from a rocking chair."

"Blessed is the person who can bridle his tongue and tie the reins to his wisdom tooth."

"When a person begins to learn the truth about himself, it lessens the desire to reform those around him."

—Selected

DWIGHT BOLTON, pastor of River Oaks Church in Fort Worth, has this in his bulletin: "Hell is for two classes of people: those who will do anything, and those who won't do anything."

*Pastor, Connell, Washington.

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HOW TO RATE WELL AS A MEMBER

I refer to the church as "my church."
I keep up to date with my tithe.
I never repeat malicious gossip.
I attend all Sunday services, and prayer meetings beside.
I hold some position of service in my church.

I notify my pastor when there is illness in my home or church.

I call the church office immediately upon learning of new prospects.

I visit for my church regularly.

I support my church-elected officers.

I speak of the good qualities of my church rather than its shortcomings.

I look for visitors and welcome them when they attend.

I pray daily for my church, fellow members, leaders, and the pastor.

I do not pity myself when I am not called on as often as I would like.

I am willing to carry my share of all church programs and burdens.

I "call" on my pastor at least three times a week: twice on Sunday and once on Wednesday night.

—DAVID KLINE, Houston Central Park Church

WELL!

A Japanese youth, born a Buddhist but converted to Christianity, came to the United States to study. One day he asked friends with whom he was living, "Why don't Christians eat in public places in your country?"

Surprised, his friends asked what led him to believe they didn't.

"I have watched very carefully," the Japanese boy said, "and no one stops to give thanks before eating. So I assumed that they were not Christians."

—MIGRON WORLEY, in Bunola, Pa., "Nazarene"

EVANGELIZE!

The Greek brings out this thought in the first verse of the first chapter of Mark, where we have: "The beginning of the gospel of Jesus Christ . . ." The word "gospel" is translated "good news" and comes from the word *Euaggelion*, which is connected with the word *Euaggelos*, which means "messenger." We get our word evangelist from this word. This idea from the Greek is first brought out in Matthew 4:23, where Jesus "went about preaching the gospel of the kingdom," and ends up in Revelation 14:6, where the angel is preaching the "everlasting gospel." I counted 129 times that this word evangelist or evangelize was used. So at the very heart of the gospel is the idea of getting people to come to grips with it, to believe it and get saved and sanctified.—N. G. M.

"THE WAY OF THE CROSS"

In the city of Praia, in the Cape Verde Islands, we have a church with a cross that is illuminated at night. It is the highest point in the town, and can be seen afar. It has proved a beacon to sailors out at sea. Many of them have made it safely to shore by steering to the light of the cross.

EVANGELIZE

"Evangelism meets the need of every generation.

"This business of holiness evangelism is not departmentalized. It belongs to us all.

"Evangelism can't be put on from the outside—it is built in.

"With moral dislocation, theological uncertainty, nuclear giants, and ethical infants, the situation may seem desperate, but the saints or not.

"The program of the Church is global in its strategy, and authoritative in its message. The Kingdom is built, not by promotion, but by attraction; for Jesus said: "And I, if I be lifted up from the earth will draw all men unto me" (John 12:32).

—DR. HARDY C. POWERS

COLLECTION STORY

A man with a bad heart suddenly inherited one thousand dollars. His wife, afraid it might cause him to have trouble over the excitement, called their pastor and suggested he break the good news as slowly and easily as possible. The pastor made an approach something like this: "Brother Blank, God has been good to you. He has done so many fine things for you. You have much to be thankful for. In fact, God has so highly favored you, that you have just inherited one thousand dollars!" "Good," said the man, "and I'll give five hundred dollars of it to the church." Then the pastor keeled over with a heart attack.

APPROPRIATE SIGN

In England years ago it was popular to have some wording of some kind printed on the front of sweaters worn by men. An elderly man, who had recently found Christ, wanted something printed on his own blazer. He and his wife could neither read nor write. They sought for something to place on the garment. The wife looked out across the street at a sign in a restaurant window, and told her husband she saw something that looked real good, but didn't know just what it meant. She affixed the words, however, and the happy man at the next open-air meeting opened his coat and displayed these words across his chest: "Under new management!"

—REV. JAMES JONES

MOTHERS AND HUMOR

One mother, having finally tucked a small boy into bed after an unusually trying day, said: "Well, I've worked today from 'son-up' to 'son-down'!"

Another mother said: "If you two boys can't agree and be quiet, I shall take your pie away." The younger replied: "But, Mother, we do agree. Bill wants the biggest piece, and so do I."

—Selected

PREACHING PROGRAM

The Good Samaritan

SCRIPTURE: Luke 10:32

- I. HE WAS COURAGEOUS.
 - A. He stayed in the danger zone.
 - B. He could have suffered personal loss by association.
- II. HE WAS PRACTICAL.
 - A. He went to work with a minimum of philosophizing.
 - B. An ounce of heart interest is worth a ton of superior knowledge, and a crust of bread tastes better than a sermon when you are starving.
- III. HE WAS SACRIFICIAL.
 - A. Lost part of a businessman's workday!
 - B. Loaned his donkey (our precious cars)!
 - C. Gave of his goods.
 - D. Gave all he had and pledged more!

—R. F. METCALF
Atwater, Ohio

Moses, Man of Changing Times

SCRIPTURE: Hebrews 11:24-27

INTRODUCTION: Youth is a time when we see life as a challenge. How did Moses face the challenge of his day?

- I. PHASE ONE—MOSES AGAINST THE WORLD
 - A. Coming face to face with injustice, he struck out himself.
 - B. Failing to handle his world's problems by himself, he was even driven away by his failure.
- II. PHASE TWO—MOSES (AND GOD) AGAINST MOSES HIMSELF
 - A. A period of humility and solitude.
 - B. Nights under the stars as a shepherd made Moses "small."
 - C. We all need to see our inadequacy before God can get to us.
 - D. The burning bush experience.
 1. God's call—personal.
 2. God's challenge—obedience plus faith.

III. PHASE THREE—MOSES, WITH GOD, AGAINST THE WORLD.

- A. A transformed man changed things around Egypt.
- B. But God could not work with Moses until Moses had let God change him.

CONCLUSION: What was it you wanted to change? Perhaps God wants to change you first!

—R. F. METCALF

The Man Who Was Shamed by a Donkey

TEXTS: Balaam also . . . they slew with the sword (Numbers 31:8). . . the way of Balaam . . . who loved the wages of unrighteousness (II Peter 2:15).

INTRODUCTION: This story of Balaam is more than a fable of a talking donkey.

I. THERE IS A DIFFERENCE BETWEEN GREAT GIFTS AND GREAT GRACE.

- A. It is wonderful to have talent—gifts.
- B. It is best to have a Christlike spirit.
- C. Any true pastor would rather have members who love God and each other than have talented but selfish people.
- D. Balaam was a gifted prophet . . . had the reputation.

II. THERE CAN BE A DIFFERENCE BETWEEN A STRAIGHT OUTWARD LIFE AND CLOSE FELLOWSHIP AND COMMUNION WITH GOD.

- A. Balaam never actually went against God's direct commands.
- B. He just looked for loopholes.
- C. There is danger of Phariseism—correct in outward don'ts but lacking love and correct heart attitudes.

III. GOD'S WILL DOES NOT WAVER, THOUGH WE MAY PRAY UNTIL WE THINK SO.

- A. Balaam's first mistake was entertaining the enemy.
- B. We cannot willfully expose ourselves to temptation without severe penalty.
- C. Balaam "teased" God because he desired sin's wages.

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- D. Here is where the donkey spoke . . . but Balaam persisted.
- IV. FINALLY, ALL-IMPORTANT WITH GOD IS THE MATTER OF SOUL RELATIONSHIP.
- A. Balaam's reputation and talent did not defer his execution.
- B. He died with the out-and-out heathen.
- C. Peter preached his funeral sermon years later as a warning to us.
- CONCLUSION: Balaam failed because he was shallow, divided, and persisted against warning.

—R. F. METCALF

Open-Channel Christians

SCRIPTURE: Luke 8:4-18.

TEXT: Matthew 10:8.

INTRODUCTION: The Dead Sea is an example of the need for an outlet of the good things God sends into our lives:

- I. DEAD ENDS OF SELFISHLY RECEIVING OF THE GOSPEL.
- A. Adapting or censor-type hearers
1. They hear only what they like about the gospel.
 2. They like freedom from guilt.
 3. They ignore responsibility, restitution.
- B. Emotional or thrill-seeking hearers
1. They like sensation for sensation sake.
 2. Revival tides bring these folk out, but they never get their feet mixed up with their religion.
 3. They like the cults and fads and all-night sings.
 4. They don't care too much for rugged doctrine.
- C. Sermon tasters or encyclopedia Christians
1. They like knowledge for the sake of knowledge.
 2. They are excellent judges of sermons.
 3. They are never very much stirred in heart.

4. The reputation of the preacher and his education perhaps are more important than his message.

II. CHANNELS THAT WILL OPEN "DEAD SEA" HEARTS

- A. The channel of praise
1. The "attitude of gratitude"—habitual appreciation of God's goodness.
 2. "The praise committee"—praising God right out loud!
 - a. Not always because we feel like it, but because we ought to say, "Amen!"
 - b. After all, we will lose our freedom unless we use it!
- B. The channel of service
1. Money talks—and tight people never hear it say what they want to hear!
 - a. Learn to tithe out of a heart of love.
 - b. Give offerings because you want to—you can't outgive the Lord!
 2. There are always more jobs than there are dedicated workers.
 3. Develop the attitude of looking for a place to help.
- C. The channel of witnessing
1. A determination to witness comes first.
 2. Then we pray for God's help.
 3. And third—we just plunge in and start!

ILLUSTRATION: Dr. Lewis (in his book) tells of a little lady who won her first soul the very night she determined to try to win a soul.

CONCLUSION: To stay fresh and clear in an experience, keep prayed up. Keep the channels open.

—R. F. METCALF

ONE MAN TO ANOTHER

"What shall I preach about?" the younger man asked the older preacher. "Preach about Christ, and about twenty minutes," was the answer.

—N. G. M.

Christian Stewardship

SCRIPTURE: Mark 9:14-29

TEXT: Mark 9:29

INTRODUCTION:

- I. STEWARDSHIP OF PRAYER
- A. Prayers of confession.
 - B. Prayers of intercession.
 - C. Prayers of adoration.
- II. STEWARDSHIP OF TIME
- A. We are responsible for our time.
 - B. Our time is limited (preachers too).
 - C. There is a time for working and a time for judgment.
- III. STEWARDSHIP OF SERVICE
- A. Service to God.
 - B. Service to our fellow man.
 - C. Service to the church.

CONCLUSION:

—WILLIAM C. SUMMERS
Washington, D.C.

Babies

SCRIPTURE: Hebrews 5; TEXT: Verses 12-14

INTRODUCTION: The writer of Hebrews was pulling no punches. Notice:

- I. THESE PEOPLE HAD BEEN DWARFED SPIRITUALLY.
- A. When they should have been teaching, they were in need of being taught.
 - B. They were crawling when they should have been marching.
 - C. Their development had been arrested.
- II. SOME LIKENESSES BETWEEN PHYSICAL AND SPIRITUAL BABIES
- A. Babies like to be amused.
 - B. Babies are easily hurt.
 - C. Babies are very talkative.
- III. REASONS FOR THEIR REMAINING BABIES.
- A. Refusing to eat.
 - B. Refusing to exercise.
 - C. Isolating themselves.

CONCLUSION: The inner man does not necessarily grow when the outer one does. If we are to grow strong spiritual characters we will have to nourish the inner man.

—WILLIAM C. SUMMERS

The Unique Christ

SCRIPTURE: Isaiah 9:6

INTRODUCTION: There is one Character in the Bible that is preached about more than any other; that One is Christ. He is chosen most often because:

- I. HE IS THE INCOMPARABLE CHRIST.
- A. Incomparable in His love.
 - B. Incomparable in His nature.
 - C. Incomparable in His work.
- II. HE IS THE UNCONQUERABLE CHRIST.
- A. He said, "I have overcome the world."
 - B. The angel said, "He is not here; for he is risen."
 - C. He said, "And upon this rock I will build my church; and the gates of hell shall not prevail against it."
 - D. No wonder the inspired writer exclaimed, "O death, where is thy sting? O grave, where is thy victory?"
- III. HE IS THE INDISPENSABLE CHRIST.
- A. "Neither is there salvation in any other: for there is none other name under heaven . . ."
 - B. "He that believeth on him is not condemned . . ."
 - C. Paul proclaimed that by the works of the law no one could be justified. Christ is an absolute necessity.

—WILLIAM C. SUMMERS

The Call of God

SCRIPTURE: Matthew 11:28-30

INTRODUCTION: Humanity is constantly subjected to calls of one kind or another.

1. There are the calls of the community to civic service.
 2. There are calls of a humanitarian nature.
 3. There is the call to war.
 4. Over and above all these come the calls of God to the hearts of men.
- I. WHY IS GOD CALLING?
- A. Man has fallen from righteous state.
 - B. God created man a free moral being and desires voluntary service.

- C. God is not willing that any should perish but that all should come to repentance.
- II. To WHOM IS GOD CALLING?
- A. The call is universal (John 3:16).
- B. The call is also particular (Matthew 11:28-30).
- III. To WHAT IS GOD CALLING?
- A. To repentance and faith unto salvation.
- B. To life eternal—salvation from all sin.
- C. To complete consecration and cleansing.

CONCLUSION: All who hear the call should hasten to heed the call. God's Spirit "shall not always strive with man."

—WILLIAM C. SUMMERS

Three R's of Our Faith

SCRIPTURE: Acts 2:37-47

INTRODUCTION: By the three R's I do not mean "Readin', ritin', and 'rithmetic." The first of these is:

- I. REPENTANCE. This is the need of the masses.
- A. Not many sermons deal with this subject.
- B. Define repentance.
1. Not confession alone.
 2. Not sorrow alone.
 3. Not promising to do better.
- C. Someone has said that repentance is real "when it goes beyond sorrow to surrender, when it passes beyond grief to God, and reaches through failure to faith."
- II. REMISSION OF SINS.
- A. When man repents, God will forgive.
- B. We are justified freely by God's grace.
- C. Simultaneously we are regenerated and adopted into the family of God.
- III. RECEPTION OF THE HOLY SPIRIT.
- A. God knew what He was doing when He put it in this order.
- B. The Holy Spirit is received as

- a result of hungering and thirsting for righteousness.
- C. We must be yielded and obedient to God.
- D. There must be a complete consecration of our all to God.
- E. Then we must exercise faith to accept what God has for us.

CONCLUSION: Repentance, regeneration, and reception of the Holy Spirit fit us for service for God.

—WILLIAM C. SUMMERS

The Nature and Purpose of the Church

SCRIPTURE: I Corinthians 12; John 17:17; Acts 1:8

INTRODUCTION: There are many religions but there is only one Church.

- I. THE NATURE OF THE CHURCH.
- A. Universal
- B. United—Jesus prayed "that they may be one."
- C. Perfect—"that they may be perfect in one."
- D. Glorious (Ephesians 5:27).
- E. Innumerable (Revelation 7:9).
- II. THE PURPOSE OF THE CHURCH.
- A. To witness for Christ (Acts 1:8).
- B. We are saved to save others ("Follow me, and I will make you fishers of men").
- C. To glorify Christ ("That the world may know that thou hast sent me").
- III. THE PURPOSE OF THE CHURCH CAN BE REALIZED ONLY BY THE "ONE CHURCH."
- A. The person that is not made perfect in love cannot hope to be a soul winner.
- B. The charlatan may profess but he cannot produce.
- C. All the trouble in our churches comes from and through professing Christians.
- D. The greatest need of any age is to have the prayer of Christ answered in our own lives, "Sanctify them through thy truth."

—WILLIAM C. SUMMERS

The Preacher's Magazine

Thoughts of the Character of Jesus

SCRIPTURE: Luke 2:25-40

TEXT: Luke 2:40

INTRODUCTION: Christ Jesus came into the world to save sinners. Let us notice that Jesus was:

- I. "STRONG IN SPIRIT."
- Characteristics of a strong spiritual person:
- A. His vision of God towers over and above all other interests.
- B. He can see God in everything that touches his life.
- C. He is in constant touch with God.
- II. "FILLED WITH WISDOM."
- A. A spiritual person needs to be wise ("He that winneth souls is wise").
- B. Wisdom is related to common sense, or "horse sense."
- C. The rich farmer is an example of foolishness.
- III. "THE GRACE OF GOD WAS UPON HIM."
- A. Grace is unmerited favor.
- B. The Early Church was blessed with the grace of God ("Great grace was upon them all").
- C. God said to Paul, "My grace is sufficient for thee."

CONCLUSION: Jesus was and is our Example. We should be like Him, "strong in spirit, filled with wisdom, and the grace of God was upon him."

—WILLIAM C. SUMMERS

God's Call to Zion

SCRIPTURE: Isaiah 52:1-15

INTRODUCTION:

- I. THE CALL TO AWAKE
- A. Be roused from sleep.
- B. "And that, knowing the time, that now it is high time to awake out of sleep" (Romans 13:11).
- C. "Awake to righteousness, and sin not; for some have not the knowledge of God" (I Corinthians 15:34).
- II. THE CALL TO STRENGTH
- "They that wait upon the Lord shall renew their strength" (Isaiah 40:31).

III. THE CALL TO BEAUTY

- A. "Worship the Lord in the beauty of holiness" (I Chronicles 16:29).
- B. Holiness needed for beauty, so call is really to holiness.

IV. THE CALL TO CLEANNESS

- A. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).
- B. "A double minded man is unstable in all his ways" (James 1:8).
- C. "That he might sanctify and cleanse it with the washing of water by the Word" (Ephesians 5:26).
- D. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Corinthians 7:1).

—WILLIAM C. SUMMERS

A Lukewarm Church

SCRIPTURE: Revelation 3:14-22

TEXT: *Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Revelation 3:16).

INTRODUCTION:

A. We come to study the last church of these well-known scriptural churches of Revelation. All have heard the statement made, "They are saving the best until last." Not so in the case of these churches.

B. The worst of all the churches is saved until last it seems. This is one of the saddest letters. Christ has nothing good at all to say about it.

C. Again He says, "I know thy works." This occurs throughout these letters.

D. Note some things concerning the "lukewarm" church.

I. THE CONDITION OF THIS CHURCH

A. Here it is: "Thou art lukewarm, and neither cold nor hot" (v. 16).

1. The word "cold" refers to people who are unsaved, people who have never felt the warm and fiery presence of God in their hearts.

2. The word "hot" refers to people who have found the Lord, people who have "passed from death unto life" in Christ Jesus.

3. But this crowd was neither hot nor cold and they nauseated God. Many in the church claimed that they were not so bad and not so good. Just in between—lukewarm.

B. Christ said, "I would that thou wert cold or hot."

1. When one is lukewarm and professing up-to-date experience with Christ, that one is hurting the work of God.

2. Thank God, we may have a "boiling experience" with God, with Christ in our hearts. We do not have to go in for wildfire, nor be moved about by every wind of doctrine. We can have "fixed hearts" and be settled in His grace. The condition of this church was terrible.

II. THE COMPLAINTS CHRIST HAD AGAINST THE CHURCH

A. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." Beautiful and commodious church property; treasury full, with budgets overpaid; everything needed to make work go forward—but no God!

1. But Christ said, "Thou art poor."

2. We may have all the comforts of life, but unless we are directly in touch with Christ, we are poor in His sight.

B. Christ said, "Thou art blind." No vision. Shortsighted and many perishing because of it.

C. "Thou art naked." Their self-righteousness was as rags in God's sight.

III. THE COUNSEL OF CHRIST

A. "Buy of me gold tried in the fire" (v. 18). In other words, "You have had a flimsy, up-and-down profession for a long time. It is time to get a real, sincere, and genuine experience with Christ. A know-so salvation!"

B. "Buy of me . . . eye salve" (for blindness).

C. "Buy of me . . . white raiment."

D. "Behold, I stand at the door, and

knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

CONCLUSION: Just as the Saviour wanted to enter this church that it might be a blessing, just so He will enter any heart that will open to Him.

—DONALD K. BALLARD
Lannett, Oklahoma

A Pattern Church

SCRIPTURE: Revelation 3:7-13

TEXT: Thou hast . . . kept my word, and hast not denied my name (Revelation 3:8).

INTRODUCTION:

All ministers I am sure are "dreamers." We dream of the day we will pastor the "pattern church."

The church at Philadelphia was not built on dreams however, but it came about as the result of hard work by its membership. They were willing to follow sanctified leadership and progress was evident.

What are some of the characteristics of this pattern church?

I. FIRST A PATTERN CHURCH IS A SOUL-WINNING CHURCH.

A. It is wonderful to be saved and know it, but it is more wonderful to be saved and show it! This church showed it had a burden for a lost and dying, hell-bound world. No complacency here! They were busy "pulling them out of the fire."

B. This crowd realized what it means for a soul to be lost in hell.

ILLUS.: While on duty during the last war on a U.S. Navy mine-sweeping vessel in the South Pacific, I was among the personnel that rescued two young American aviators from days of drifting on a rubber life raft. The enemy had shot them down. How happy I was to participate in the "physical" rescue! Later when I was sanctified and called to preach, a greater happiness has come as I have seen the lost pass "from death unto life" through Jesus Christ.

II. A PATTERN CHURCH IS A SPIRITUAL CHURCH.

A. Christ said this church had not denied His name. A people who will not deny, disgrace, or bring reproach upon the name of the Lord will be a spiritual people.

B. This church kept the "glory down" upon the services. Shouts of victory came from the saints as testimonies were given. The spontaneity of the Holy Spirit was evident. Nothing was "worked up." Rather, blessings were "brought down."

III. A PATTERN CHURCH IS A SOLID CHURCH.

A. It is united. No church can be strong if it is divided. Jesus pointed this out.

B. If any church is to present a solid front to a lost and dying world, the membership must stand together. It takes pastor, people, and God to do the job.

C. The solid church is built on love. God's feelings concerning love will be seen as we prayerfully read I Corinthians 13. If we had visited this church I am sure we would have said, "My, how they love one another!" Not so in many churches today. "My, how they hate one another!" This ought not to be.

IV. A PATTERN CHURCH IS A SANCTIFIED CHURCH.

A. They believed that without holiness no man would see the Lord.

B. They looked for the return of Christ. Paul prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

CONCLUSION:

More than nineteen hundred years ago Jesus Christ said, "Occupy till I come." Will you fill your place and help your church become the pattern church?

—DONALD K. BALLARD

Holding Up the Arms of the Church

SCRIPTURE: Exodus 17:10-12

INTRODUCTION: Here, in the story of Aaron and Hur holding up the arms of Moses, is a classical illustration of how the members of a church must hold up the arms of the church that it may be victorious over the Amalekites of our day. This may be done in various ways and we cite your attention to the following:

I. WE CAN HOLD UP THE ARMS OF THE CHURCH BY MAINTAINING A GOOD PERSONAL EXPERIENCE.

A. By regular Bible reading and prayer.

B. By attending all of the means of grace (services of the church).

II. WE CAN HOLD UP THE ARMS OF THE CHURCH BY PRACTICING FAITHFUL STEWARDSHIP.

A. Paying the tithe and giving offerings.

B. By giving of time, talents, etc.

III. WE CAN HOLD UP THE ARMS OF THE CHURCH BY MAINTAINING A POSITIVE ATTITUDE TOWARD THE CHURCH'S PROGRAM.

A. All can do this.

B. This includes the entire program—Sunday school, worship services, evangelism, revivals, youth, and missions.

IV. WE CAN HOLD UP THE ARMS OF THE CHURCH BY SUPPORTING THE CHURCH WITH A GOOD "FAMILY SPIRIT."

A. Being behind the pastor and the people of the church.

B. By not airing problems.

V. WE CAN HOLD UP THE ARMS OF THE CHURCH BY LIVING BY OUR PERSONAL CONVICTIONS FAITHFULLY.

A. This does not necessarily mean impressing them on others.

B. We can live the world under conviction, and the Church can be victorious in this day if we as church members will hold up the arms of the Church.

—DONALD K. BALLARD

Heart Trouble

SCRIPTURE: Ezekiel 36:24-29

TEXT: *A new heart also will I give you, and a new spirit will I put within you (v. 26).*

INTRODUCTION:

- A. According to the 1960 almanac, heart trouble is the number-one killer in our nation.
1. Causes 875,000 deaths each year; or 54 per cent of deaths in the U.S. are caused by heart trouble.
 2. Rather shocking that this little organ can give us so much trouble.
- B. According to the scripture, the Israelites had another kind of heart trouble that's even more alarming.
1. Such incidents are recorded in Judges 17-21.
 2. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)
 3. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).
- C. Have you wondered how people think up so much wickedness or ways and means to sin? Our big problem is heart trouble, and God's cure is:

I. A NEW HEART

- A. A stony heart.
1. Lot had warned his sons-in-law that God was going to destroy the wicked city of Sodom, but these men's hearts were so hardened that they laughed in his face.
 2. God dealt with and tried to talk to Pharaoh about a dozen times, but his heart was so hard He couldn't.
 3. Jesus looked at the Pharisees in anger and was grieved at their hardness of heart.
 4. Spiritually speaking, our

problem today isn't hardening of arteries but hardening our hearts.

B. A new heart.

1. Only solution: trade in stony heart for new heart.
2. Some say culture, education, training, grooming; but Jesus said, "No man also seweth a piece of new cloth on an old garment" (Mark 2:21).

II. A NEW SPIRIT

- A. Notice the order of scripture,
1. Take them out of the nations and bring them into their own land (v. 24).
 2. Sprinkle clean water and make them clean from all uncleanness and idols (v. 25).
 3. Take out old, stony, rebellious heart and give new heart (v. 26).
 4. Then He will put His Spirit within them and they will walk in His statutes (v. 27).
 5. Then they will dwell in the land which God gave to their fathers and they will be God's people and the true God will be their God (v. 28).
- B. Question: How can we keep our converts from desiring to go back to their old way of worldly living?
- C. Answer: The joy of the Holy Spirit in your heart must surpass all those old, sinful pleasures.

—BOB E. HARMON
Helena, Montana

THE VICTORY OF PRAISE

"I will bless the Lord at all times; his praise shall continually be in my mouth" (Psalms 34:1).

Song is the language of victory.
The soul that sings triumphs.

If earthly wadding were taken from our ears we might enjoy the music of the skies. It may be the morning stars still shout their hallelujahs.

—J. W. MAHOOD

The Preacher's Magazine

BOOK BRIEFS

You will notice that the book briefs this month are all our own publications. We are proud to take this opportunity to acquaint you with some of the splendid books which make up the 1961 book program of the Nazarene Publishing House.

PROBLEMS OF THE SPIRIT-FILLED LIFE

William S. Deal (Beacon Hill Press, 160 pages, cloth, \$2.00)

The title of this book is provocative and at the same time realistic. First, it suggests that there are problems in the Spirit-filled life. Second, it implies that Spirit-filled people should face up to these problems. Third, it extends the strong hope that there are solutions to all those problems that come to Spirit-filled people.

The author has a strong conviction that holiness people can make their testimony more winsome. They can be more appealing if they will work hard at letting God smooth out the wrinkles of their personalities. They can become more Christlike, better examples of the grace of God to which they testify in the experience of entire sanctification. There are four sections: "Doctrine of the Holy Spirit," "Differences of the Spirit-filled Life," "Difficulties of the Spirit-filled Life," and "Dangers of the Spirit-filled Life." The author is a man who has already earned a wide reading public. He is the president of Western Pilgrim College, El Monte, California, and a member of the Wesleyan Methodist church.

THE SECRET IS OUT, A Study of Secret Orders

Charles D. Mosher (Beacon Hill Press, 80 pages, cloth, \$1.50)

The position of the Church of the Nazarene throughout these more than fifty years has been a solid one with reference to secret orders. The position is this: We request our people to refrain from membership in secret orders, and before they unite with the church, we request that they withdraw from such. The experience of the years has proved this position to be wholesome and accurate.

But all the time there has been felt a need for a more clear-cut elaboration which would support our position. No books have come from the pens of our own writers, giving the full vindication, until now. *The Secret Is Out* is that answer.

The author did the research for this book while preparing a bachelor of divinity thesis for the Nazarene Theological Seminary. The format is a careful study of Freemasonry, which the author contends is the pattern for all other secret orders. The author summarizes our position with adequate support, under three general headings: (1) "The lodge does become a man's religious faith; (2) It cannot in any clear sense be classified as Christian; (3) The lodge thus becomes a competitor with the Christian Church.

This book will stand for many years as a standard reference for the Church of the Nazarene or any other denomination which takes a similar position regarding secret orders.

FAR ABOVE RUBIES, Meditations for the Minister's Wife

Audrey J. Williamson (Beacon Hill Press, 128 pages, cloth, \$2.00)

Here is a specific need well met. Mrs. Williamson, wife of General Superintendent G. B. Williamson, is known throughout the Church of the Nazarene as a delightful speaker and an interesting writer. In *Far Above Rubies* she gives to all ministers' wives the boiled-down, warmhearted sharing of long experience. This is not a casual "how-to-do-it book" nor is it written from the high pinnacle of one who seems to say, "Look how I have done it." Rather, here will be found the tearful and prayerful counsel of the mature leader who says, "Let me share with you the triumphs and the battles of the thrilling conflict."

Mrs. Williamson uses as her vehicle the thirty-first chapter of Proverbs, from which she borrows the title of the book. It becomes the frame around which she weaves the warp and woof of her experience. She speaks of the responsibility to her home, to her church, beyond her church, to her husband, and to herself.

While the book is dedicated to the ministers' wives of the Church of the Nazarene, it has a warm outreach and will be appreciated by ministers' wives in any evangelical communion.

WITH CHAPMAN AT CAMP MEETING

J. B. Chapman (Beacon Hill Press, 24 pages, paper, \$.25)

Almost every one of our great preachers is remembered by some particular sermon that somehow thoroughly classified his platform presentation.

In *With Chapman at Camp Meeting* we have two of his best-known camp meeting sermons. "How to Be Sanctified Holy" was known to many thousands as "The Sears-Roebuck Sermon." Many have asked about it. It has not been available in print for many years. It is delightfully and characteristically Chapman. The illustration is homey but apt and becomes the vehicle for carrying the truth directly to the heart of the hearer.

The sermon on divine healing for the body is proof-positive the Church of the Nazarene has always taken a friendly but sane attitude toward divine healing.

Here is a little book that deserves reading by us all.

THIS UNCOMMITTED GENERATION

C. William Fisher (Beacon Hill Press, 64 pages, paper, \$.75)

Evangelist C. William Fisher has built a reputation for being a blunt, forthright, hard-hitting author. *This Uncommitted Generation* is no exception.

Get ready for an arresting experience. You will be stabbed awake mentally and spiritually. There is not a "lullaby line" in the entire book. The author addresses himself to such groups of people as: (1) men and women hopelessly mired down in the mere mechanics of living; (2) young people busily engaged in picking up bits of segmental knowledge; (3) businessmen, scheming, ambitious, clever, with no ultimate goal; (4) preachers on the statistical treadmill, tired, terribly tired; (5) laymen, decent, discreet, but dry-eyed.

You may not agree with everything the author says, but you cannot be indifferent to what he says. This is not for timid souls who are afraid to face reality. It is strong medicine for those who would like to have thorough healing.

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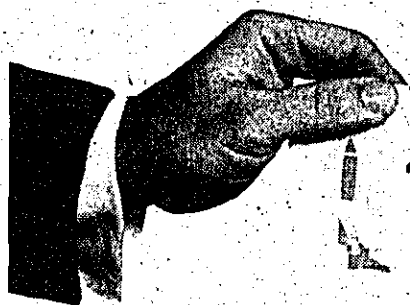
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GUEST EDITORIAL

Motives for Evangelism**

Wilson R. Lanpher*

WHEN THE CHURCH of the Nazarene projects a quadrennium of focused attention on evangelism, it is far more than the effort of an aggressive holiness church to combine intelligent techniques with a revered and changeless commission. It is far more than the effort of a comparatively small religious body to shoulder its share in keeping pace with the population explosion, and at the same time cut into the huge mass of modern pagans and indifferent churchgoers. The truth is, the Christian Church is fighting for its survival, and while this is not a new experience for the Church, the struggle has become global and more intense during our lifetime. As pointed out by one writer, "Not since the seventh century, when the Moors swept across North Africa, and up through Spain and France, has there been such organized, fanatical opposition to the Christian faith as may be witnessed today in China and Russia, where churches are confiscated, congregations proscribed, and clergy persecuted, and even martyred. Where there is no positive opposition in so-called Christian lands, there is an aloofness from the church, and indifference towards it, a materialism which does not respond to its message,

and a secularism which spurns its piety and ideals. Even within the church, there is lethargy, a lukewarmness, a compromising attitude that betrays the Gospel, and repudiates the morality and ethic the church is supposed to uphold." And above it all hangs the ominous shadow of a mushroom cloud that drives some to futile fatalism, or a self-destructing hedonism.

Personally, I thank God for the questing and soul searching that we are doing as a church. In quiet groups of pastors you will often catch the significant sentences that point to a sincerity and a hunger: men who are wise enough to reach for new techniques and plans, men who are self-disciplined and zealous enough to lead the way, and men are searching back in their own hearts for a motive that can stand the gaze of a suffering Saviour. Weary of the nominal and ordinary, they are moving into a new dimension of faith and obedience. Unhappy with mediocrity, they are devoting everything—soul strength, time, nerve strength, temptations, dry seasons, victories—all for the terribly compelling privilege of bringing Christ to the sins and the hungers of human beings. The ministry is much more than a slow-moving stream for undedicated opportunists who fondly hope that, once placed in this stream, it will waft them without too much

*Pastor, Washington, D.C.

**Paper read at District Preachers' Convention.

effort to places of privilege and power. It is a place where, if your eyes are open, you can see the corroding acids, of cynicism of your middle-aged people, searching your words, your acts, your very soul, to see if you are real. It is a place where your ears can hear the unformed and wordless questions of your teen-agers, who stand undecided, almost on tiptoe, entering the time when some decisions will be irrevocable, and some attitudes will bless or curse for life and for eternity. It is a place where your spiritual radar will pick up invisible danger warnings; places where your presence, your prayers, your spirit are desperately needed. And into these situations you must take integrity of conduct, a faith tested in your personal furnace, and a set of your soul that communicates without words.

Now need I labor the point that we must go back, and go back, often, to remind ourselves that being God's man inevitably involves suffering, but that if we suffer, we must not suffer as wrongdoers, but as unto the Lord and unto Christ? We are sharing in His affliction, for the gospel's sake. And if we succeed, it is not really a credit to any personal cleverness, wisdom, or energy, given to us by special dispensation. The truth is that other men planted, others watered, and we are entered into their labors; and above all, it is God who has given the increase. Humility is a fragile flower that doesn't survive too much light, especially if our fumbling fingers are adjusting the reflectors.

It is not only the special emphasis on evangelism that makes us go back and take a new look at old promises; evangelism applies to every part of our calling. Or, if you please, there is a sense in which every bit of our work is evangelism. Sometimes we resemble a man who is making copies

of an original, but across the years other little lines and shadows have crept in, and they will continue until he goes away back and keeps just one copy away from the original. As long as we copy copies, it's bound to happen. We need a closer exposure to the original. How can a religion whose Founder was born in a borrowed manger, killed on an ugly Cross, amid jeering, disappointment, and desertion, and buried in a borrowed tomb, get too far away from the fact of suffering? How can we who not only profess His name, but have taken the solemn vows of being leaders and undershepherds of the flock, settle for being anything less than copies of Him who said, "He that findeth his life shall lose it," and, "If any man will come after me, let him deny himself, and take up his cross, and follow me"?

When our denomination was young, many of her effective ministers were comparatively untrained, many of her buildings were poor and inadequate, her position in the community was often one of reproach, and even accounting for the purchasing power of the dollar, her finances were pitiful. But she seemed to be rich in one commodity. She seemed to be rich in dedicated men: men whose depth of consecration had included losing everything anyway, so that anything on the plus side was an unlooked-for blessing; men whose actions said, The difficult we can do right now; the impossible takes a little longer; men who were happier doing the will of God as they understood it than plotting a clever course to insure the best impression. They were men of courage, and if I am able to catch the thrust of their lives, it came from an ungoverned, reckless, even mad, love and devotion to Jesus Christ.

And while it is a fruitless and impossible thing to separate a church

from its times, yet one cannot but be a bit wistful in wondering if it is absolutely necessary to give up that beautiful, attractive, and compelling courage that forms the strong foundation on which we stand today. Yes, we have read history, and we know that almost every church starts out as we did. Heroism, sacrifice, and miracles were common, but we were to be the church that would not become the prisoner of our blessings and strengths. And so we built good and adequate churches, hoping they would not be too nice for tears and "Amen's"; and so we built colleges (primarily to train ministers and missionaries), hoping that the ravages of secular, liberal education would not blight our youth; and so we improved our techniques. We saw the wisdom of system and of records. And as we were doing all of these things, the world around us was always changing. It was moving faster and faster. The time span of the history of our church includes two major world wars, with their accompanying decay. It includes a tremendous impact of political philosophy with emphasis on security. It includes a revival of interest in religion, that somehow has failed to bring our nation to the moral resurgence and leadership the world desperately needs.

And in the midst of all, or part of these forces, we have been calling and training and influencing our ministers. And right about now we usually hear it said that they are a pretty good bunch. Well, of course we are; you can't knock your own family too much. But I can't help but wonder how we would "stack up" without our rose-colored glasses. How would we rate in terms of choosing to be called "men of prayer and piety," rather than to be known as good organizers and propaganda men? Do

we nourish such a deep longing for security that it dictates our service to Christ? How would we rate in terms of raw courage that went into a town to hold a campaign just because we felt it was God's will?

Some have long ago settled for the mediocre and the average, and it is not a menace peculiar to any age. Young preachers, old preachers—it's fight for all. Some have spent their energy in a search for gimmicks and gadgets, as if the work of holy men could be done with some trick. Some have paid homage to figures and numbers, either to show by numbers that they were progressing or to excuse themselves because of them, that they were more rugged and tougher than their brethren—but both of them bowing to numbers. And some have just sort of adjusted to "getting along." Not enough courage or plan or passion to be much good, but at the same time trying not to make anyone too mad. Within our own Zion we must keep evaluating and re-evaluating; or else we will find ourselves more conditioned to the voice of what image we are creating in terms of superficial criteria than we are to the sob of a sin-crazed world. We can create an image of busyness and breathless activity, or we can adopt an insipid aloofness and retreat from reality on the grounds that "I just can't work with people who won't go the old-fashioned way." What do we mean, we can't work with them? Who else has needier hearts? Who else is our special assignment? Who else may be waiting for the sincerity of our motives to shine through accumulated layers of occupational professionalism? The burning question that you and I must face in the secret recesses of our own spirits, and before the outstretched arms of a crucified Saviour, is, "Lovest thou me more than these?"

As a denomination we have left the store fronts, the tent meetings, leaky tents at camp meeting; the impulsive, romantic missionary giving in Hallelujah Marches. Our ministry is better trained; our singers and musicians are equipped to move from Lillenas to Bach. Our seminary men can step into good teaching jobs. Our financial standing is one to be envied. But must it be an inevitable procedure that, as God blesses us, we must be conformed, and pushed into a worldly standard of success? We can go on talking about fire when our hearts are cold. We can go on talking about peace when we are just lazy and don't want to fight. We can measure ourselves with some church that doesn't believe in an all-out surrender to Christ and the infilling of the Holy Spirit and we look pretty good; but I wonder which church fits us best in Revelation—Ephesus or Laodicea? "I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them that say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." Or would Laodicea fit us better? "Because thou sayest, I am rich, and increased with goods; and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou

mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

What are our motives for evangelism? What else can they be but a pure and consuming, kindling love for Jesus Christ? A love that scorns defeat and excuses. A love that is both quick and patient; a love that feeds our own souls as it feeds the hungry to whom we minister. We are fond of saying that this love helped Paul to burn his way through a pagan world. Well, ours is a pagan world for all of its profession. We are apt to say that it carried Peter beyond his cowardice. Well, the opportunities for courage are not limited to the first century. And we like to think that our beloved church was started by holy men whose hearts burned with the message of God's truth. Well, ours is just such a needy day, and God's truth is just the same, and we can be the holy men of love, if we want to be more than anything else.

In the final accounting it will be the quality of our love for Christ that tells the story. Our works of hay and stubble, done with inferior and unworthy motives, will perish. Let us be those vessels of gold and silver, instead of wood and earth. Let our motives stand the searching light of a Lord whose truth echoes in our souls, and whose work is still done by men who care and love enough.

It is not the fact that a man has riches which keeps him from the kingdom of Heaven, but the fact that the riches have him.

FROM the EDITOR

XVIII. Prayer and Worship

IT WOULD SEEM that, of all of the elements of public worship, prayer ought to be the most important. Since public worship at its best is communion and communication between man, the worshiper, and God, and prayer is that unique vehicle which brings man into the presence of God, then it should be a phase of worship that is always at its best. But all too frequently prayer is not at its best, and instead of being one of the strongest parts of the service it is one of the weakest. There have been those who have felt that prayer was too sacred an element of worship to be tinkered with or to give prior attention to. Some, in seeking to stay away from any semblance of "set" or "planned" prayers, have given little or no thought to their prayers. Under such procedure only weakness can result.

SOME GENERAL PRINCIPLES

There are some general principles to keep in mind which relate to most prayers which are prayed in public service. Let us notice first what are a few of the more important ones.

1. *Public prayer is prayer for a group.* Here, perhaps more than in any other part of the service, the minister is a "priest," in that he is representing, not primarily his own need, nor uttering primarily his own petition, but that of the group whom he leads in worship. Hence the minister must not think in personal terms so much as in terms of the group. This means that in his opening phrase he

must call the group to prayer, for all will not be in a mood for prayer. (2) He must phrase his prayer in such a way that any semblance of the personal is omitted; in a real sense his prayer must be addressed, "Our Father." (3) He must keep his own moods from reflecting in his prayer; his voice, his words, his ideas must radiate faith and hope and victory. (4) He must, as nearly as possible, truly represent the varied needs of the group. Some will be joyful; some will be sorrowing; some will be radiating victory; others will be in the slough of despond. (5) He must use language which is understandable by all within the group and which will be vivid enough, beautiful enough, gripping enough to challenge the worshiper to follow with the prayer. The children, the educated, the unlearned—all must find in this prayer the expression of their own hearts.

2. *Public prayer is motivated by the one leading the prayer.* Here of course we find the differences of opinion which have separated religious groups throughout history. Should the prayers within the church be liturgical prayers, made up from the historical utterances of the Church and by the leaders of the Church in a central place, or should they be extemporaneous, formulated and inspired by the local minister, the one who is leading the prayer? This of course was one of the focal points of the Protestant Reformation and particularly as related to the "free"

churches which pulled entirely away from liturgical forms. Needless to say, there were reformers who gave their lives over the principle that the minister should pray an extemporaneous prayer rather than a set, liturgical one. And many of the students of public worship today, even among groups who lean toward a more ritualistic form of worship, will contend that the "poorest extemporaneous prayer" prayed in the Spirit and from the heart is better than the best liturgical prayer ever uttered. Certainly this is our heritage and our concept of public prayer. While there is perhaps a place for short liturgical prayers in the ceremonies—marriage, baptismal, the Lord's Supper—other prayers within the church should be extemporaneous. Let those who would seek to modify this position remember that in so doing they are calling into question their entire philosophy of worship. This is a point to be guarded, if necessary with our lives.

3. *Public prayer should be prayer and not a speech.* It is important for us to see that, if the public prayer is to be all that it ought to be, it must engage the mind and spirit of the one praying and should be, to him as well as to the group, the expression of true prayer. This is one of the reasons we contend that the leader is concerned with reading the written prayer well, or recalling it if he has attempted to memorize it, and he fails to make it a prayer which comes from his own inner heart directed to God. And of course even the extemporaneous prayer can degenerate into being a sermon instead of a prayer. We must be careful lest the words of the prayer be directed toward the people instead of toward God.

4. *Public prayer is of such significance that it warrants some thought ahead of time.* At first glance this

seems contradictory to what our concept of public prayer has been. And it is at this point that many of the "free" traditions have erred. Just because a public prayer is to be extemporaneous and given by (constructed by) the one doing the praying is not to say that it should not be given some thought ahead of time. This will in no way defeat the purpose of the "prayer of the Spirit" but rather make it more significant both to the minister and to the people.

a. This preparation should include an awareness of the needs of the people. While the pastor in every instance might not mention the needs in terms that would isolate those involved, yet he can faithfully represent those needs to God in his prayer.

b. This preparation should include a review of the ideas or thoughts that will be covered by the prayer. If the minister does not do this, he will find himself entangled in needless repetition and a monotony of prayer which will be deadening. Not every prayer should include all of the needs around the world. It is good to outline, at least in the mind, on paper if necessary, the petitions to be voiced.

c. This preparation should include some thoughts as to words and phrases to be used. One successful pastor made it a practice to pray his Sunday morning prayer in his study Friday or Saturday, aloud, just as if he were before his people. This gave him a chance not only to pull to mind the particular needs of the congregation and the needs of the community and the world, but it gave him a chance to think through on words or phrases which would most aptly and vividly portray those petitions. Rather than hurrying his prayer Sunday morning, this preparation brought his prayers alive.

d. This preparation should, of course, include the preparation of his

own heart to make the minister worthy to be the one to thus voice the prayer of his entire congregation. One who has prayed alone during the week will, everything being equal, be the one who can best pray for the people on Sunday. If the concept of "free," extemporaneous prayer is to be all that the church through the years has thought it could be, the minister must be one who is "prayed up" and filled with the spirit of prayer. If one is not willing to pay this price, he had better pray the prayers written by others.

PRAYER IN THE SERVICES

It is not necessary, in the main, to go into great detail to outline the types of prayers which the average minister employs in the services of the church. We shall mention the most common and note a few of the principles which ought to be kept in mind if each of these is to be as relevant as it can be.

1. *The invocation.* Here is the prayer which begins the service. It should be short and should be guarded lest it steal ideas which are to be reserved for the principal prayer. It should in a very real sense be a "call to worship." It should bring the minds of the people "into captivity" for the service and direct their minds toward God. It should not be thought to be a "gimmick" with which to silence whispering or to get the service started, but should be a genuine prayer from the heart. This invocation, while not necessary in every service, can well set the spirit and atmosphere of the service.

2. *The pastoral prayer.* The pastoral prayer, as it is so often called on Sunday mornings, or the "principal" prayer in other services, needs our special attention. This, more than any other, is the prayer of the service. The "general principles" as noted

above apply to this prayer more than to the others. Care should be taken that this prayer is warm and relevant to the needs of the people. The pastor should guard lest it be too informal with language which is personal. It is best to retain the "Thee" and "Thou" of the historic prayers in addressing Deity, and yet it is best to avoid an overemphasized "Oxford accent" or the ministerial tone. Never should the minister be more sincere or less conscious of himself and "how he is doing" than when he is praying. Without doubt here is one of the great ministries of a preacher to his congregation. It is quite customary for the pastor to pray this prayer himself on Sunday morning. There is value in using laymen in other services, at least on occasions.

3. *The offertory prayer.* The offertory prayer should be kept short and to the point. It is not a time to catch up all of the items which were forgotten in the pastoral prayer. It should direct the minds of the people to the privilege of worshiping God with tithes and offerings. It should not always be the type of prayer which "sicks God on the people" or be a stewardship sermonette. The pattern varies as to when the prayer is offered. Some prefer it ahead of the offering; others make it a "dedicatory" prayer after the offering is received. Which procedure one follows is largely a matter of personal preference determined by the plan for the entire service.

4. *Prayers for special needs.* Now and then there is a demand for prayers for special needs. Usually these are included in the pastoral prayer; in emergency situations, taking most of the time of this prayer. At other times it may be wise to call

(Continued on page 28)

The Preaching of M. V. Dillingham

By James McGraw*

I FEEL JUST as good when I don't feel good as I do when I do feel good!" This could be a quotation from Stengelese double talk but it is not. It is M. V. Dillingham's way of saying, in his own unique style, that a preacher can discipline his feelings so that they matter very little. What matters most is that he knows he is in the center of God's will, and doing his best to point people to the Christ who can transform their lives and purify their hearts. This expression was typical of Michael Vance Dillingham, whose preaching ministry was an example of such a philosophy. When he felt good, he prayed and shouted the victory, and exulted in the holy joy of full salvation; but he knew that the trials and burdens of life are to be counted as precious as fine gold, and he accepted with calm joy the hard places and heavy burdens. So he went through life helping thousands to "feel good" even when they didn't feel good.

Born in Gladewater, Texas, on May 20, 1863, M. V. Dillingham had no easy time of it in early childhood and young adulthood. He knew very little about genuine Christianity and nothing about heart holiness, as his early life brought disappointments which he learned to hide by fast living and worldly amusements. He was a carefree, fun-loving young widower in his early thirties when he was converted.

One of his daughters, Mrs. J. C. Dobson, recalls hearing about the brush arbor in the Comanche County community and the devout Christians

who prayed for the instigator of the shindigs and card games, whom they believed would lead others to Christ if they could only reach him. Without realizing he was the object of such fervent intercessory prayers, Michael V. Dillingham attended the revival more for the pastime and amusement of it than anything else. But something happened to him one night, as anyone who has ever experienced a genuine case of Holy Ghost conviction for sin can understand. Dillingham did not remember later how he got there, but he found himself at the handmade mourners' bench, praying for forgiveness. The peace that came to his soul when God gave witness of his sins forgiven brought such a change to him that he instantly loved a brother-in-law that he had hated so much he had promised to kill him on sight.

Five years after his conversion he was sanctified on a hot summer night as he lay on his cot in the yard, looking into the heavens and holding communion with his Lord. It was while he lay there praying that he received an indescribable outpouring from God. His shouts of joy could be heard for miles on that still, clear night. In fact, neighbors hearing it quickly saddled their horses, hitched up wagons and buggies, and came to see what was the matter at Dillingham's house. They found him shouting his praises to God, and his enthusiastic testimony that night brought conviction to them, and several became believers. From the moment of his baptism with the Holy Spirit—which came to him long before he had ever heard it preached or understood its theological explana-

tion—M. V. Dillingham's life and energies were directed toward the goal of spreading the gospel of full salvation.

One of the characteristic methods of the holiness movement in its early days was the calling of a team of evangelistic workers by some layman who felt that he should take the entire responsibility of putting on a revival campaign. Local churches who feel today that revivals are too costly and they cannot afford them may well take notice. These consecrated laymen would call workers, build brush arbors, advertise the meetings, and then fast and pray for the coming of the Lord and the arrival of the preachers.

Such was the case of a certain San Saba County farmer named George McCluskey. The brush arbor he built was about like any other brush arbor, and the team of workers he called for his "campaign" were B. F. Neely and M. V. Dillingham. But the results were just a bit unusual, for both McCluskey and his wife were sanctified, and his two daughters were converted and sanctified, and they both married preachers. One of them became the bride of Roy M. Parks, and the other was ordained at the same time with M. V. Dillingham and a year later became his bride. Together they formed a team for God and holiness; and three years later, at its organization in Pilot Point, for the Church of the Nazarene.

Mrs. Dobson, one of Dillingham's three daughters who married preachers, tells of some of the early pioneering experiences of her preacher parents. "They went into communities to preach the Word often without invitations or a place to stay," she writes. "When churches or school-houses were closed to them, they met in homes, rented vacant buildings, or used brush arbors. Their spirit was

dauntless, although many times they did not know what or when they would eat next. When food was not available, they took it that God wanted them to fast and pray. They did. They carried a flame of holy fire to crossroad communities, backwoods farms, and towns. Overripe fruit and rotten eggs were often hurled at them from darkened shadows. The communities did not claim them, but they claimed the communities for God and holiness. The people did not want them, but they wanted the people for Jesus Christ. They held street meetings, sang songs, pumped squeaky organs, strummed out-of-tune guitars . . . traveling on dusty trains, horseback, buggies, and bumpy wagons." This was the type of ministerial training and early experience which helped to mold M. V. Dillingham into the man of God whose life and ministry touched the lives of so many who heard him preach.

From the time they united with the Church of the Nazarene in 1908 until they ended their pastoral ministry in 1944, M. V. Dillingham and his wife held ten fruitful pastorates, the most outstanding among them being Oklahoma City First Church; Ponca City, Oklahoma; and Shreveport, Louisiana. In Oklahoma City there were scores of professions of faith, and in one year a hundred members were received into the church. This dedicated couple complemented each other in achieving significant effectiveness as pastors. They have been compared with a smooth-running motor—"Sister Dill," as Mrs. Dillingham was affectionately called, with her dynamic drive and push, being likened to the engine's combustion chamber; and Brother Dillingham, to the oil that kept the movements well lubricated and running smoothly. Usually she preached the evangelistic sermon in the Sunday evening service

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and he fed the souls of the members in the Sunday morning worship hour.

M. V. Dillingham's preaching ministry was characterized by some of the same factors which have made other men great. He wanted to preach, and he enjoyed preaching. Moreover, he wanted to preach well. In his early ministry he became interested in an advertisement which read, "Learn how to preach! Send \$1.00." He sent the dollar, expecting a large volume on preaching. To his surprise, his package turned out to be one sheet of paper, on which was written, "Have something to say, say it, and sit down."

M. V. Dillingham had something to say, and what he said was based on the Word of God. His preaching ranged from running commentary to exposition; but whatever else it was, it was Biblical.

One of the outstanding qualities in the preaching of M. V. Dillingham was its warmth in human interest, based on his great and growing love for people. He sensed their needs, he felt their sorrows, he suffered with them in their heartaches, he was concerned with their problems. This they intuitively knew, and the result was warm rapport between preacher and congregation.

Influencing his preaching significantly was his attitude toward prayer as a basic part of his preparation. He prayed often and he prayed fervently. His members looked forward to hearing his pastoral prayers, and they received strength from hearing him pray in their homes. They knew he made a "serious business" of praying for his flock. He kept cards with names and needs listed, and he went before the Lord with his cards every day, naming the people one by one, interceding in their behalf before a God who encourages such prayer

and is gracious to give His answers. In the last few years of his life Brother Dillingham had accumulated an active file of more than a hundred such cards; his good wife held them for him and read the names to him, so that he might continue his ministry of intercession.

There was nothing bombastic about his delivery. His was the conversational style, and his effectiveness was not found in elocutionary skill but in purity of communication. He would have nodded smilingly at John Henry Jowett's description of his sermon at the Water Street Mission in New York. Jowett tells how a man prayed in the beginning of the service that night in which he was to preach, "O Lord, we thank Thee for our brother Jowett. Now blot him out! Reveal Thy glory in such a blazing splendor that he shall be forgotten." This was the case when Jowett preached, and it was no less true of Dillingham's preaching. The glory of God came down, the Spirit's presence was felt, and the preacher was "blotted out."

When M. V. Dillingham died in Shreveport at the age of eighty-one, a long-standing request was carried out at his funeral. Dr. B. F. Neely closed his funeral message with an invitation for anyone with spiritual need to come forward for prayer, and ten hungry souls knelt and found victory. The people who loved him placed a monument at his grave which tells more eloquently than a thousand words how they felt about his preaching. It reads: "To our pastor."

Perhaps the life and ministry of this man who "felt good" even when he didn't feel good teaches us that when the glory of God comes down upon preacher and congregation, when Christ is exalted, when the Holy Ghost is honored, one preaches just as well when he doesn't preach well as he does when he does preach well!

The God We Worship

By Marvin E. Grooms*

TEXTS: Genesis 1:1 and Matthew 6:9

I believe in God the Father Almighty, Maker of heaven and earth (Apostles' Creed).

Man is incurably religious. He is the only one of God's creatures that has the capacity to worship. And from the dawn of creation man has worshiped someone or something. Quite often the object of his worship was a visible thing, such as the sun, the stars, or fire. Others, in their primitiveness, gave obeisance to the spirit world, evil and good. The false worship was the result of man's fall.

When we affirm that God is "the Father Almighty, Maker of heaven and earth," we are not bowing at the shrine of an unknown god, but the God of Abraham, of Jacob, of Joseph, and of Jesus.

THE GOD OF POWER

God is first thought of as almighty. He is the God of power. He "laid the foundation of the earth." We must always realize this fact in connection with any of our problems. Dr. Whitcomb Harding has a unique way of illustrating this truth. He takes the Bible in one hand, representing God's power; and in the other hand another book representing our problems and difficulties. Our security lies in constantly having the Bible, God's power, higher than our problems. Only thus are we able to cope with life.

INFANTILE CONCEPTS OF GOD

It is these who live in the twilight of the Christian faith, or those with a

shallow experience, who have immature and infantile concepts of God. To them He is the local policeman who is always trying to catch them doing something wrong. Or He is conceived of as an old, very old, grandfather who is ancient, out-of-date, and cares little what is going on in the world. We grow up mentally in every area of our thinking except in our ideas of God. Many are still in the kindergarten stage.

Others go to the opposite extreme and consider God in uncouth, familiar terms as the "Man Upstairs" and the "Inseparable Partner" who gives them peace, power, and prosperity on a silver platter. After all, they reason, is He not a "cosmic bellhop" to answer all my prayers, dreams, and aspirations? They address God as "Father" when they really mean "Mamma"! He is supposed to "baby" them, and reassure them that everything will work out well for them. These are the ones who come to church occasionally, perhaps to fool themselves that they are "tipping" God. This is treating God as a means to an end. We are to seek God for himself.

Again, some are immature enough to try to play the part of a god. They accept the falsehood that the serpent in Eden gave to the primitive couple: "Ye shall be as gods." Commenting on this verse, Peter Damiani, the medieval preacher, remarked that the devil was the first grammarian when he taught men to give a plural to the word "God." No wonder the first commandment is: "Thou shalt have no other gods before me." And no

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gods after Me, not even yourself! We must remember that we were made in God's image, not He in ours.

What does it mean when we affirm our faith "in God Almighty, Maker of heaven and earth"? We mean that God is the Cause and Creator of the universe. He is the God that revealed His holiness and power to Abraham, Moses, and Elijah. He solely is our Object of worship. We stand in admiration of His power and holiness, but also in adoration of His love. This is adult faith in God, the Creator.

But if we thought of God only in terms of power and might we would shrink from His presence. We can affirm, as the Early Church fathers affirmed their faith in God, that He is "God the Father Almighty." Not One to fear, but One to follow; not One to run from, but One to run to.

THE FAITHFUL FATHER

God is in the human drama. "For God so loved the world, that he gave . . ." But "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." God in pursuit of the sinner! He is the "Hound of Heaven," who refuses to let anyone be lost.

Remember Jesus' story of the hundred sheep?

*There were ninety and nine that
safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold.*

And the Shepherd? Seeking the one! This is our God!

It is true that there is "a good deal in the Bible about men seeking God, but there is much more about God seeking men, and coming upon them unawares when they were not seeking Him, and even when they were dis-

posed to flee from Him."¹ To know this is true, we have only to look at the lives of Moses, Samuel, Jonah, and Paul. It was this tremendous truth that found expression in the Psalmist's words: "If I ascend up into heaven, thou art there." Oh, the inescapable goodness of God!

We have noticed that God as Father is faithful and "not willing that any should perish, but that all should come to repentance." Let us also notice that God as Father is forgiving.

THE FORGIVING FATHER

Allow me to say here that we should not take the arrogant position of one who said, as he was dying: "God will forgive me; that is His business."² This is pride, and it presumes on the grace of God. God's forgiveness is not sentimental nor trivial. It is costly! God is not represented in the Scriptures as forgiving sin because He cares very little about sin, nor because He is so exclusively the God of love that all other attributes are excluded. He delivers sinful men because He loves them, and loathes sin.

While one is reading the Bible, he is amazed that "the most lyrical outbursts of sudden poetry and doxology both in the Old Testament and in the New, are those that celebrate forgiveness."³ Micah shouted: "Who is a God like unto thee?" Not in wonder and in wrath! But "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

God is grieved when we go astray. A small boy once was tempted to do wrong, but he refused. The other youngster asked: "Are you afraid

¹D. M. Baillie, *God Was in Christ* (2nd ed.; London: Faber and Faber Limited, 1955), p. 64.
²Heinrich Helm. Quoted by Dr. J. Kenneth Grider in *The Preacher's Magazine*, April, 1960, p. 17.

³James S. Stewart, *A Faith to Proclaim* (London: Hodder and Stoughton, 1953), p. 49.

your father will hurt you?" "No," replied the small fellow, "I am afraid I would hurt my father." What truth is packed in that incident! We must realize that God is hurt when we sin. He desires that we repent and turn to Him for forgiveness.

We belong to God and He refuses (for which we should be eternally grateful) to let us forget that fact. Dr. Joseph Fort Newton tells a true story of the history of Tennessee. An Indian band had raided a pioneer settlement and carried off some little boys with them into the wilderness. Years passed and in a skirmish with the Indians some of their warriors were taken prisoners, among them a few men with faces almost white. Word went out inviting all who had lost sons in Indian raids to come to the fort. Several mothers made the long

trip to the fort to see if they could find their lost boys. But the mothers looked into the wild faces in vain. Finally an officer asked if they remembered any song they used to sing to their children. One mother started singing a lullaby. Suddenly one of the warriors broke from the line and came cautiously toward her. They looked at one another, she still singing, until the wild man, her son, fell on her shoulders and both cried for joy.

There is always hope for a world like ours as long as we know there is a God walking along the line, bringing love back, and reminding us with a song that we belong to Him! That no matter how far we have journeyed away from Him, He still loves us! Such a God as this "demands my soul, my life, my all."

Is the Sinner's Will Actually in Bondage?

II. The Sinner Choosing a Good Act

By Earl E. Barrett*

THE ISSUE BEFORE US is not freedom in the highest sense, attained only in a second work of grace—freedom from sin; but rather a limited freedom, that of choice within the context of prevenient grace. True, "If the Son therefore shall make you free [from sin; see context of John 8:36], ye shall be free indeed." True, the cleansed leper at Christ's bidding went his way (Matthew 8:4); but he also went his way before, as did another sinner having free will (Matthew 5:24). In fact, all sinners go their "own way" (see Isaiah 53:6).

The cleansed leper went his way, the way he freely chose both before and after deliverance from sin. The only difference was that God's way now became his way by choice. On the human side, presupposing of course the activity of Satan and of God, sin may be regarded as the result of the wrong use of God's gift of free choice; salvation, the result of the right use.

Christ took for granted the power of the sinner's self-decision, and held the sinner responsible for its exercise: "Ye will not come unto me" (John 5:40), not "cannot," nor the future of "come," but the present of the Greek *theleo*. "You are setting your will

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against coming to Me." Again, using the same Greek word and tense, Jesus promised, "If any man will [willeth to] do his will, he shall know of the doctrine . . ." (John 7:17). Is there any slavery of the will here? Can "any man" by any stretch of the imagination be taken to mean the saint alone? Does this lend any support to the unscriptural doctrine that the will of the sinner is in bondage right up to the moment of believing on Christ for salvation (ignoring all other preceding facts of faith used in a broad sense), at which time mysteriously, somehow, it is set free? Jesus had already told some sinners why they had not come to Him. It was not will trouble but an emotional or affectional disorder—"men loved darkness rather than light," and feared exposure, "because their deeds were evil" (John 3:19-20).

To be saved, then, something has to happen to the sinner's emotions, the desires that move or motivate the will. Desire has to be kindled or excited, the sinner won, "not with enticing [persuasive] words of man's wisdom, but in demonstration of the Spirit" (I Corinthians 2:4). Jesus cried, "Let him that thirsts come unto Me" (John 7:37; see Matthew 5:5). In part, this thirst arises under the conditioning of prevenient grace; in part, it is created by God's people, "the salt of the earth" (Matthew 5:13). Following our analogy, the "handle" has been created, in this case, through the co-operation of God and man in the awakening of desire.

Let's follow the example of Christ and be realistic about this matter of the sinner's ability to choose to do a good act. Why the discrepancy between the pictures of the sinner in the Bible and in actual life? What is the answer? Prevenient grace. It has been said that the question is not

whether a man is free, but how free, and that a man is as free as he is intelligent. For instance, a man in the air is as free as his light on flying. This is just as true in the moral realm: "Where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17), and Paul could have added, "and light," for the Holy Spirit is an illuminating Spirit, and Paul was speaking of intellectual or enlightening liberty. Under the checks and incentives of a Christian civilization and the Christian Church, under the guidance of the Spirit, the sinner is free to a limited degree, free to choose and do the good on the moral and spiritual planes, and meet with the approval of man, and in a more restricted, sense of God. Theoretically, the sinner has been stripped of the last and least shred of goodness, and has absolutely nothing in him that could possibly respond to the solicitations of God and good people. Actually, the good desires kindled by the Holy Spirit, and the good disposition created by the sinner's responses in co-operation, furnish the answer to an apparently absurd situation. Both Arminius and Wesley held this, Wesley stating:

And although I have not an absolute power over my own mind, because of the corruption of my own nature; yet through the grace of God assisting me, I have power to choose and do good, as well as evil. I am free to choose whom I will serve.⁴

So then, although totally depraved in the sense that all his powers have been affected by sin—intellect darkened, sensibility deranged, and will weakened—man is not so totally depraved that in him is no knowledge of spiritual realities and no desire for restoration. Apart from prevenient grace, the depravity can be described as "inclined to evil and that con-

tinually," but with divine aid the depravity is "mitigated," as Dr. H. Orton Wiley expresses it. Thus, actually, the sinner may have a desire to respond to the heavenly influences, and the will to choose Christ and a better life. Wesley is more consistent and clear on this than Arminius. Speaking to Christians, Wesley said:

He did not force you; but, being assisted by his grace, you, like Mary, chose the better part. Just so has he assisted five in one house, many thousands in a nation; without depriving any of them of that liberty which is essential to a moral agent.⁵

But Arminius declared that the free will of the sinner "towards the true good" is "destroyed."⁶ But if this be true, could even the Almighty "assist" it, as Arminius thinks He does in prevenient grace? But the "image" in the sense used here, personality, has been damaged but not destroyed. Presupposing the initiation of the process in God (John 4:10), what is now needed is the strengthening of the weak, i.e., the weakened but awakened person in the valley of decision.

Theoretically, the unaided, natural man can do no righteous act. Actually, there is no such creature. "The grace of God hath appeared to all men." John Wesley, rightly then, viewed the sinner as in a state of both nature and grace.⁷ Any sinner is what he is not only by the sin of Adam and his own sin, but by the grace of God. For through the merits of the "Lamb slain from the foundation of the world" (Revelation 13:8), the Holy Spirit lost in the Fall was immediately restored; otherwise the race would have perished instantly. Actually, then,

the race has been only an instant or less without the grace of God. Due to His striving, His calling attention to the attraction of the Christian life and the attractiveness of Christ himself, desires are kindled and elevated, as has been shown. The sinner freely responding and co-operating is "drawn away of his own [desires]" and solicited (in the good sense). The "handle" God uses to lift up the sinner, is thus the product of co-operative effort.

As with sin, so with salvation, the "child" conceived is the product of the union of two wills—now, those of God and of man. It is not a metaphysical union, but an ethical union, like that of the wills of husband and wife who become "one" without any loss of individuality. It is like the union of the vine and the branches, based upon voluntary, loving co-operation (see John 15:1-7 with 14:15-21). Here we are told that "the vine cannot bear fruit of itself." The divine desire and will must be matched and supported by human desire and will in co-operation (II Peter 3:9; John 15:4).

So man, supposedly unable to make a move towards God, unable even to perform the good acts of repentance and faith, can, if he chooses, respond to the stimuli from the heavenly world (even as Adam could respond to the stimuli from the satanic world), with desires elevated by the "softening up" process. Actuated now by higher motives, co-operating with the whole Trinity—Author, Agent, and Administrator of atonement and salvation—man is actually free to repent and believe, i.e., to obey the inspired direction, a persuasive promise and not a compelling threat—"Draw nigh to God," in the confidence that He too "will draw nigh" (James 4:8).

(To be continued)

⁴Op. cit. See Burtner and Chiles, p. 145.
⁵Op. cit. See Arminius, I, 526; II, 287.
⁶See Burtner and Chiles, op. cit., pp. 148-49.
⁷Wiley, O., and Culbertson, P., Intro. to Chr. Theol. (Kansas City: Beacon Hill Press, 1949), p. 262.

¹Ibid., p. 133; see Arminius, J.

Paul, the Intercessor

By R. E. Bebout*

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil. 1:9-11).

WHAT AN IMMENSE PRAYER! And what an invigorating vision it opens to every child of the Father's love! While the apostle is praying we catch something of the vastness, the challenging expansiveness, of the life that is love-redeemed and love-impelled. It is to be a life of ever-abounding love.

Paul was a man of prayer. Because he was a man of prayer, he was a man of power. Prayer is power, transforming power. "The effectual fervent prayer of a righteous man availeth much." Likewise when the church or individuals, guided by the Holy Spirit, pray with passion and energy, it avails much.

Note four things Paul requests in behalf of the Philippians: (1) growth in love: "That your love may abound yet more and more"; (2) discriminating judgment: "in knowledge and in all judgment"; (3) Sincerity and blamelessness: "that ye may be sincere and without offence till the day of Christ"; (4) full fruitfulness: "being filled with the fruits of righteousness."

He wanted these things for them because God willed these things for

them. When Paul prayed, he prayed with the mind of Christ. The Spirit was helping him and making intercession for him. Christ was in the prayer life of the apostle; therefore he prayed according to God's will. His prayers are a revelation of God's will for men.

We too can pray effectually. Our prayers can be guided by the Holy Spirit. We especially need the aid of the Holy Spirit, who helps our infirmities in prayer. He understands and will quicken the flagging soul until it shall mount up as on eagle wings, run without becoming weary, and walk without fainting. Note Paul's burden in prayer:

The first petition is one for growth in love. Abbott-Smith defines the word "abound" as meaning: "to be over and above," "to be in abundance." Another translates the verse as follows: "And it is my prayer that your love may overflow." In other words, love is a virtue of which one cannot have too much.

The love which must overflow, however, is not mere emotional love. It flows abundantly, but within the banks of knowledge and judgment. The knowledge in which love abounds is knowledge gained by experience—personal knowledge. We love the Lord because we know the Lord. "You will love Him when you know Him."

The word "judgment" means "moral perception." Divine love sends us in loving quest for the sinner, but does not blend us to the "sinfulness" of sin. We need the ability to hate sin

without hating the sinner, to love the sinner without whitewashing his sin.

What dulls the edge of our spirituality? We shall find the answer in the second petition, which asks for discriminating judgment. The believer's love is to abound in knowledge and moral perception in order that he may come to approve the things that excel.

The Church's keen edge of victory is dulled today by worldliness. Worldliness has crept into the Christian homes and into the churches until it has dulled and blunted the keen edge of victory that God's people should have. Now some things that are worldly in character may not necessarily be evil. Some worldly pursuits and pleasures might be justified as containing some good. It may be that the greatest harm done by some worldly pursuits is that of occupying one's time and affections to the point of leaving no room for those spiritual exercises without which the spiritual life becomes dried up.

Paul's second petition seeks for us the discrimination to approve things, not merely because they are good, but rather only if they are the most excellent things available to us. We are not to be satisfied with the good, or the better; we are to major on the best. We are not to be content with what is tolerably good; we are to insist on what is superlatively good.

The third request is for sincerity and blamelessness. One translation is as follows: "And be men of transparent character and blameless life." The word rendered "sincere" means, according to many scholars, "judged in sunlight," referring no doubt to the practice of holding things up to the sunlight in order to detect flaws. May our lives show no defects when held up to the sunlight of our Lord's scrutiny.

The life of growing love is marked by blamelessness. We are to be "without offence." The standard is high, but not too high. We do not understand this to mean freedom from fault, but rather freedom from blame. The Holy Spirit through Jude tells us that we are to be "preserved blameless" here. Blameless here; faultless yonder.

Paul urges the Philippian Christians: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings."

When the preacher sees his people victorious in faith, holding forth the Word of life; then he may rejoice that his prayers and tears and labor have not been in vain.

The final petition of the four is for full fruitfulness in righteousness. The tree's purpose is to bear fruit. It is a thing of beauty in the spring when it puts forth its leaves and blossoms, but it is a thing of delight in the summer or autumn when it is laden with fruit. The initial experiences and blessings of the Christian life are wonderful, but its real objective is that of fruit bearing—that is, mature character, loving service, and soul winning.

The fourth lovely plant that God wants to make flourish in the garden of love is one named fruitfulness. We are to be "filled with the fruits of righteousness." God is not content with lives that are negatively good—free from "offence." He wants lives that are positively good—laden with the "fruits of righteousness." With these we are to be filled, filled up, filled full, the whole soul and life occupied with them, ever doing something by which glory is brought to God and good is done to man.

*Pastor, Arlington, Oregon.

The Pastor's Responsibility for Church Planning

By Forrest Woodward*

WHY DOES THE MAN who has recently moved to a new pastorate so often completely change the building plans which have been discussed and carefully planned and approved by the church and its board under the leadership of the former pastor?

The writer, having had many years experience in designing and building churches as a profession before entering the ministry, has been pondering over this question for several years.

Many times, years of planning and expensive architects' services have been recklessly and unwisely discarded because of the pressure applied on the church by the new pastor. Too many times this has proved not only expensive but unwise.

The extent of a pastor's responsibility is limited to his using past experiences as a basis for advice and recommendation. He should realize that it is the people of the church who are to "live with their problem." When the main factors have been considered, such as the seating capacity (allowing for reasonable future expansion and growth), type of construction most suitable for local conditions and needs, available funds, proper financing of the balance, etc., and the planners have all been paid for their services, it is almost a tragedy to see years of planning destroyed in a matter of days because of the insistence of a pastor who doesn't

realize that he is only a temporary "fixture."

In some instances, blunders and unwise planning have been corrected but usually the change has proved tragic and expensive.

Remember, the congregation is at the top of the "responsibility ladder," not the pastor.

Of much importance is the proper consideration and assurance of the possibility of future expansion. The building layout should be such that it would not prove too costly in adding to at a later date. Some churches have within a year outgrown their limited facilities, and because of improper planning, expansion is almost impossible.

Another factor which is of great importance is the construction of the building. After the blueprints have been received showing all vital details of the construction, the contractor or superintendent should be careful to carry out all these points which are so vital to the permanency of the building. It has been noted that in many instances the idea, This is just as good, or, This change will save money, has later proved expensive in early building repairs. The contractor must be reliable. Check on his past experience and qualifications. Look over some of his past work. Talk to some of the pastors involved. A few hours spent in investigation may be a future saving of thousands of dollars in costly repairs later.

Of necessity, of course, is proper

financing before beginning the construction work. Most banks are favorable toward construction loans if the congregation has raised a reasonable amount of money among themselves, and if there has been a loan "commitment" made by a reliable lending agency to pay off when the building is completed. Completion of some churches has been delayed for months, and sometimes years, because of faulty or improper financing. Know where the money is coming from before starting construction.

The pastor who has never been in a building program has much to learn.

He should make sure his inexperience does not prove costly to his congregation. It is better to "admit ignorance than to display it." The pastor can prepare himself for the building program through intelligent reading and research. He should not look over the value of discussing the many problems with others who have had first-hand experience.

Another bit of advice, Keep prayed up—keep sweet," for a unanimous favorable attitude toward the building program seldom exists on the part of the congregation. You may not stay long to enjoy the new building.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 12:9-13

HYPOCRITICAL LOVE

Can there be such a thing? Paul seems to imply the possibility when he writes, "Let you love un hypocritical" (lit. Gk.). The word means "without hypocrisy," and so "genuine" or "sincere." Of course, love that is insincere is not really love at all. In this, as in other attitudes of life, sincerity is the most essential thing. We must be sure that we are genuine. Sanday and Headlam call attention to an interesting fact: "It is significant that the word is not used in profane writers except once in adverbial form, and that by Marcus Aurelius."¹ Sincerity did not receive its full credit in the ancient world.

HATRED OF EVIL

The Greek word for "abhor" is the present participle *apostygunes*, found only here in the New Testament. It is a very strong term meaning "hate" or "abhor." Expressing extreme dislike, it may be translated "loathing," as it is in Moffatt and *The New English Bible*. Weymouth has: "Regard evil with horror." Williams emphasizes, as usual, the force of the tenses (both present). He renders the latter part of the verse thus: "You must always turn in horror from what is wrong, but keep on holding to what is right." Sanday and Headlam say of the term: "The word expresses a strong feeling of horror."² The Re-

*Anthony, Kansas.

*Professor, Nazarene Theological Seminary, *Romans*, p. 350.

¹Ibid.

vised Standard Version renders it "hate."

GLUED TO THE RIGHT

The Greek word for "cleave" is the verb *kollao*, which means "glue." It may be represented in English by either "cleave" or "cling." It suggests that we are to be cemented securely to what is right.

On first sight this verse seems to contain an odd combination of ideas. But there is warning here that is very relevant to modern life. Paul urges his readers to be sure that their love is genuine, that it is not just hypocritically parading as love. Be sure, he says, that you hate evil and hold tightly to the good. Only thus can you escape the temptations that cause many to fall.

FAMILY AFFECTION

"Be kindly affectioned" (v. 10) is an adjective, *philostorgos*, found only here in the New Testament. The first part, *philos*, means "beloved." The second is from the noun *storage*, meaning "family affection." Vincent points out the implication of this when he writes: "The word here represents Christians as bound by a family tie."³ "Brotherly love" is one word in the Greek, *philadelphia*.

These two verses emphasize two important corollary truths. Our love for our fellow Christians (brothers) must be affectionate, but at the same time it must be pure. This cannot be emphasized too strongly.

The exact meaning of the second clause of verse ten has been a matter of dispute. The verb "preferring" (*proegeomai*) literally means "go before as a leader," to show the way.

³Word Studies, III, 159.

The ancient versions (Old Latin, Vulgate, Syriac, Armenian) take this passage as meaning "try to outdo one another in showing respect." That is the sense adopted by the Revised Standard Version: "outdo one another in showing honor." Vincent would render it: "leading the way in showing the honor that is due."⁴ The sense of the King James Version is preferred by Denney,⁵ and also by Sanday and Headlam.⁶

BUSINESS?

The word translated "business" (v. 11) is *spoude*. It means "speed, haste," and so "eagerness, earnestness." The King James Version elsewhere renders it "diligence," "haste," "care," "forwardness," but only here "business." The propriety of doing so is certainly open to question. Probably the best translation is "earnestness" (Williams) or "zeal" (Weymouth, Moffatt, R.S.V.). Denny writes: "It denotes the moral earnestness with which one should give himself to his vocation."⁷

"SLACK" OR "SLOTHFUL"?

The Greek word is *okheros*, which means "shrinking, hesitating, timid"⁸ or "idle, lazy, indolent."⁹ It is used by Jesus for the slothful servant (Matthew 25:26).

The phrase is best rendered, "Let not your zeal slacken" (Weymouth), or, "Never let your zeal flag" (Moffatt), or still more simply, "Never flag in zeal" (R.S.V.). Luther put it: "In regard to zeal be not lazy."

BOILING

The word "fervent" is the present (continuous action or state) participle

⁴Ibid.

⁵EGT, II, 692.

⁶Op. cit., p. 361.

⁷EGT, II, 692.

⁸Abbott-Smith, Lexicon, p. 314.

⁹Arndt and Gingrich, Lexicon, p. 565.

of the verb *zeo*, which means "boil." In the New Testament the word is found only here and Acts 18:25. Goodspeed seeks to bring out the original force of the word in his translation, "on fire with the Spirit." Very similar is "Be aglow with the Spirit" (R.S.V.). Moffatt has, "Maintain the spiritual glow." Weymouth says, "Have your spirits aglow." Williams agrees closely with Goodspeed. He renders it, "always on fire with the Spirit."

It is obvious that one problem is that of translating to *pneumat*. Does it mean "in your spirit" or "with the Spirit"? Sanday and Headlam wisely suggest the combination: "the human spirit instinct with and inspired by the Divine Spirit."¹⁰

PATIENT OR STEADFAST?

The Greek word is *hypomenontes*, present participle. The verb *hypomeno* means literally "remain under." It has the metaphorical meaning "stand one's ground, hold out, endure."¹¹ Sanday and Headlam suggest that the idea here is "endurance in persecution."¹²

It seems surprising that so many have retained "patient" here (e.g., Weymouth, Williams, R.S.V.). The Berkeley Version has "endure," which more correctly conveys the basic meaning of the verb. "Patient" tends to be too passive a term in modern English to represent adequately the Greek. Moffatt has, "Be steadfast in trouble." Goodspeed agrees: "steadfast in time of trouble." That seems better.

INSTANT OR INSISTENT?

The King James Version reads: "continuing instant in prayer." The true idea here, however, is "insistent"

rather than "instant." But the word "insist" was a new term in 1611.¹³

The verb is a very strong one, *proskartereo*. It means "attend constantly, continue steadfastly."¹⁴ The thought is brought out correctly by most modern versions: Goodspeed and the Berkeley Version both have "persistent in prayer." Williams brings out more fully the continuous force of the present participle. He renders it, "ever persistent in prayer." Denny writes: "The strong word suggests not only the constancy with which they are to pray, but the effort that is needed to maintain a habit so much above nature."¹⁵

DISTRIBUTING OR CONTRIBUTING?

The Berkeley Version has the latter in verse 13. The simple Greek is "sharing in the needs of the saints." The verb *koinoneo*, here in the present participle, means "have in common," and so "share." In the case of giving to those who are in need it could well be rendered "contributing." But why not adopt the simplest term, "sharing"? The only objection would be that we share with people in need rather than with their needs. But neither do we contribute or distribute to their needs!

HOSPITALITY

The Greek word *philoxenia* means literally "love of strangers." That is what real hospitality is. The word is used only here and in Hebrews 13:2. There, and elsewhere in the New Testament, it is clear that "hospitality was recognized as one of the most important of Christian duties."¹⁶

"Given to" is literally "pursuing" (*diokontes*). Some of the recent versions say: "Practice hospitality." That is the right idea.

¹³Bridges & Weigle, *The Bible Word Book* (1960), p. 191.

¹⁴Abbott-Smith, op. cit., p. 385.

¹⁵EGT, II, 692.

¹⁶Sanday & Headlam, op. cit., p. 363.

¹⁰Op. cit., p. 361.

¹¹Arndt & Gingrich, op. cit., p. 853.

¹²Op. cit., p. 362.

The Sunday Evening Service

By M. Clarke Garrison*

DARKENED CHURCH buildings on Sunday evening are getting to be commonplace in our day. It is a shame. It is a pity. It ought not so to be. There must be a reason. Most of us agree this should never happen in our beloved Zion.

Tragic as closed church doors may be Sunday evening, there is perhaps another picture about as dark; that of evening congregations being so small and uninterested as many are . . . even in our midst. There must be a reason.

Is it because the pastor is not interested? Is it because some of our people do not care for the evening service any more? Is it because so much emphasis is being placed on the morning services there is little time left for planning the evening service? Is it because there are so many other events bidding for the people's time they do not attend? Many queries such as these could be asked and all, to a degree, could be answered in the affirmative.

Recently this writer had the privilege of preaching in a sister church on a Sunday evening. There was seating room for about 250. By actual count there were 240 present. A surprisingly large number were teen-agers. And this in a denomination which in many places does not even open the

door Sunday night. This number was not an exception. It was regular to a marked degree. There must be a reason.

Was it because the pastor was a great preacher? He was average. Was it because he had "pony rides," "lucky bucks," "hot seats," "grocery barrels," or other spectacular media? No! And the same answer goes for any question referring to a gimmick of one kind or another. He had merely accepted the challenge issued him earlier to place as much emphasis on the Sunday evening service as on the Sunday school and morning worship hour. With enthusiasm he sold his congregation on the idea they should be present for the evening service. With planning he led them in a service that was spiritual and uplifting. To be fair, I must add that it was not very difficult to preach that evening.

A pastor of our own faith challenged himself to have as many present for the evening service as were present in Sunday school that morning. This was a real challenge. After several weeks, with few exceptions, the night crowd equaled or bettered the Sunday school attendance . . . and this over a three-year period. Oh, yes, the Sunday school was above average and increased in attendance each of those years. There must be a reason.

The reason was the accepted challenge. Along with it went prayer, planning, faith, and work . . . much work, to be sure. Advantage was taken of every opportunity to promote the evening service. Advantage was taken, too, of the closed doors of neighboring churches. A number of the year's special events were scheduled for the evening rather than the morning service. As much care in selecting sermon topics, special musical numbers, and songs was used for this service as for the morning.

The people loved their pastor. They believed in him. He was their leader. His enthusiasm was catching. He believed in them. They must not let him down. He must not let them down. Together they succeeded.

You too, pastor, can succeed in building your Sunday evening congregation. Issue a strong challenge to yourself. Make it a real challenge. Sell your people on it. They will follow in most instances. God will help. God will bless you.

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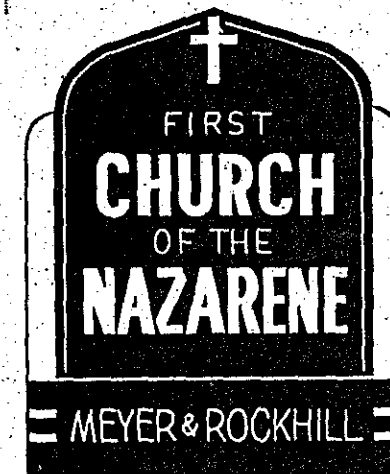
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"QUEEN of the PARSONAGE"

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

Contributed by Ruth Vaughn*

Portrait of a Queen

GERTRUDE, you will find your greatest pay in life will come from what you put into other people's lives. This will be your greatest joy and satisfaction."

The day before he passed on to his reward, Dr. J. B. Chapman uttered these words to his daughter, Mrs. Wilson Lanpher, now parsonage queen of the First Church of the Nazarene, Washington, D.C. And she has found his words to be true in her life . . . joys and satisfaction in the parsonage far above her greatest expectations.

It was in her senior year at E.N.C. that Gertrude Chapman met Wilson Lanpher and accepted his calling to be her calling, his place of service to be hers. They entered the pastorate in North Manchester, Indiana—a new work. Many were the lessons learned!!!

This pastorate began in the middle of the depression. The new pastor and his bride soon learned to differentiate between wants and needs. Winter came and they had no way to heat their tiny parsonage. Heat seemed to be a necessity of life, so they finally managed to get together enough money for a down payment on a used heating stove.

But it just seemed an impossibility

to save the amount of that first monthly payment. The due day came and no money! Up until this purchase the young Lanphers had refused to buy even a loaf of bread on credit for fear they could not pay for it. Now in desperation on the due day they felt they were in a position to disgrace God's work by default on a payment.

Wilson and Gertrude had prayed but no answer had come. Then—there came a knock at the door. A stranger came in, visited awhile, and as he left he put some money into the young pastor's hand. It was equivalent to the due payment!

In the very same manner this man paid for that stove. The Lanphers never told him or anyone else of their need. After the stove was completely paid for, the man never gave them another money gift. God had provided!

This is exemplary of the many times when God's care was evident—not only in financial crisis, but oftentimes in supplying grace (with a little glory) to endure privations, stress, disappointment, frustration, sorrow, humiliations, and personal battles. During one of these testing times the Lord gave to her a promise which has almost become her personal golden text. It is: "The Lord shall fight for you, and ye shall hold your peace" (Exodus 14:14). She has proved His grace sufficient.

Gertrude Lanpher is endowed with a keen sense of humor. Thus she has been able to find the humorous side to many otherwise distressing situations . . . and so she has found life to be fun! She is wondrously able to see the ridiculous in the commonplace, the humor in the pathetic.

Deeply consecrated, with the "beauty of Jesus" radiating from her countenance, her conversation, her daily impact upon the world is for good. Through her life she illustrates the matchless splendor of complete surrender to the will of God, the unsurpassed wonder of living a lifetime guided by His hand. To her husband, her two daughters, her parishioners, everyone whom she meets, she gives a glimpse of the glory of God. Truly this is a portrait of a queen!

ROYAL COOKBOOK

This month we conclude the very excellent answer Mrs. Dell Aycock has given to the question concerning "The Preacher's Wife as a Counselor." We are deeply grateful to Mrs. Aycock for this splendid advice.

"Often people come asking for advice when really what they want is your sanction on something they have already done or something they plan to do. You can get 'little old you' in a heap of trouble unless you exercise great care. Even though you say nothing, they will feel you give assent if you act as though you agree with them either by a smile, a nod, or a look. We all know people who have gotten into difficulty and came back on another, saying, 'I thought she agreed,' or, 'I thought it was all right by the way she acted.' I am not suspicious of everybody but I have lived a lot of years and met a lot of people and learned a lot of things about some of these people. So never try to 'walk a tight rope.' It is a hard thing to do; even the best tight-rope walkers

sometimes fall—and not into the net either. Be woman enough to take your stand when you need to take it.

"Be on your guard for that special type who comes, not really seeking personal help, but to pry, to find out something or to tell you something and perhaps get you involved in a situation involving other people. Remember, the less a person confesses to you, the better off both of you will be. And do not be guilty of prying yourself. If you do, you may live to regret it.

"In all, seek to be God's woman in every dealing you have with your people."

BOOKSHELF WITH LACE

For those spontaneous parties you are called upon to direct, the tiny *Ideas for Young People's Parties* is a wonderful book to fall back on. It is also filled with excellent ideas for planned parties. Ken Anderson and Morry Carlson have compiled a great little book filled with games which are not only fun but also educational. (May be purchased at your Publishing House for seventy-five cents.)

HER MAJESTY: A MOTHER

During the next few issues we will be featuring a new division dealing with the problems and blessings of motherhood in the parsonage. We all want our children to be good and successful in life—but many times in the busy whirl of parish demands we fail to give to this, our greatest task, our very best. Dr. G. B. Williamson, in his book *Overseers of the Flock*, said: "Preachers' children are not naturally good or automatically successful. They take time, patience, discipline, love, and prayer the same as any others. Probably parsonage children have been lost more for lack of attention than because they were inherently bad. While preachers are saving others, they may lose their

*Lubbock, Texas.

own. It is doubtful if God ever required any man (or woman) to do God's work to the ruin of his family. Regularity at mealtime, faithfulness to a family altar, fairness in all decisions, firmness always with love, and with discipline when needed, are parental duties not to be superseded by any routine demands of a day." Let us check up carefully on our lives in this important area, that we will not fail the precious children whom God entrusted to us.

HEART TALK

Our "queen," Mrs. Wilson Lanpher, gives us some of her views concerning the career of the "parsonage queen."

"I believe that any wife, and especially a minister's wife, has a big and full-time career in being wife, mother, and helpmeet. My career has always been my husband—trying to make everything dovetail to help his sacred calling. In a sense I am custodian of a man of God, aside from his being my

husband. His very call gives me a special part in making him available to the demands made upon him, so that his professional duties will not be unnecessarily complicated by home problems or a lazy, indifferent, complaining, or selfish wife and family. Our children are my responsibility at home, church, and social activities. He belongs to the people in a unique way. I must make our home a haven from discord and ugliness, something of beauty upon which he can depend at all times.

"In the years of our daughters' childhood, we have done without many things in order to pay for baby sitters, so that I would be free to go when my husband felt my presence was needed. This even helped protect our girls from some things against which they needed protection. In their presence, church difficulties and problem members were never mentioned. Yes, I know I have my rights, but I try to let the Lord protect them. I've been more than repaid."

Prayer and Worship

(Continued from page 7)

a special time of prayer into the service for the special need. The prayers of the midweek service are often thought of as being this type, with special requests being pointed up in a given prayer session. The prayer for physical healing, either in the service or apart from it, would come in this heading. Here the prayer is concentrated on the specific need. There is value in pulling the interest and faith of the people to a single purpose.

5. *Benediction.* The closing prayer of the service is just what its name implies; it is the prayer of blessing

upon the people as they leave the place of worship. Historically, ministers have used any one of a dozen or more of the scriptural benedictions. These can be effective if used with a personal touch. Others have combined what would be a "closing prayer" to the sermon with the benediction. In other cases this is a simple dismissal. Care should be taken not to make it too long or make it a recapitulating of the sermon.

Prayer and worship go hand in hand. The minister could well give all of the prayers of the services of the church a careful scrutiny. The chances are he will find a way to improve some or all of them.

The Pastor's Spiritual Responsibility to Himself**

By J. Melton Thomas*

WE DO NOT GET very far in any week until we begin to think in terms of responsibility. We do not get far from the phrases of the oft-sung song

*A charge to keep I have
A God to glorify.*

It is this personal plane that arrests us when we think of the responsibility we have to our own spiritual lives.

*A never-dying soul to save,
And fit it for the sky.*

In its ultimate probing this finger has a climactic reminder,

*Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray
I shall forever die.*

This is the staggering declaration of Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:26-27). This is the reasoned determination of John Wesley as he says: "To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of the day, passing through life as an arrow through the air. I am a spirit come from God. And returning to God: Just hovering over the great gulf till, a few moments hence, I am no more seen: I drop into

an unchangeable eternity! I want to know one thing—the way to heaven: How to land safe on that happy shore. God Himself has condescended to teach the Way: for this end He came from heaven." Says Paul, "... lest ... when I have preached to others, I myself should be a castaway." Says Wesley: "I want to know one thing—the way to heaven: How to land safe on that happy shore." This is the ultimate personal responsibility of every man—and not less, nay, even more, the man of God.

But there are constituent parts of this responsibility, and it is of these that we want more especially to speak. I have a responsibility, here and now, not only to say, but also to be; not only to profess, but also to possess; not only to proclaim, but also to partake of the benefits.

To this end, then, let us view four facets of this personal responsibility.

We have responsibility, to the confidences of Christian life. In other words, we must know faith ourselves; we must have a personal confidence in God. This will be a confidence that begins with a heart-changing rendezvous with the Spirit of God. A man can never be a man of God until he first realizes with Isaiah, "... Woe is me! for I am undone" (Isaiah 6:5). For him there will be no flying angel, no burning coal; there will be no fire to cleanse, no flame to challenge; there will be no sense of mighty commission and moving commitment, unless he has had this heart-humblng,

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**Paper read at Northwest District Preachers' Convention.

life-altering conviction pierce his inmost being, "... I am undone."

How well I remember when it came to me! "... Woe is me! ..." I remember that, but I remember more. I remember that the fire was real; that the flame, too, was there; for when I drew near, my hands felt the warmth; my mind sensed the fire; my heart caught the glow. God not only convicts; He just as surely converts, just as completely cleanses, and just as certainly empowers. To every committed life the promise eventuates in fulfillment, "... ye shall receive power, after that the Holy Ghost is come upon you." It is true that these experiences will be manifest to various individuals in various ways. But to everyone the reality is the same.

And no man dare stand to say to others that God can do, unless for him these things have been done. The gifts of God vary, but the grace of God is uniform. Every pastor will offer to a congregation a ministry that is peculiarly his, but no pastor has anything to offer who does not have a personal testimony. The man of God must first be that, the man of God! He may offer brilliance; he may offer cleverness; he may offer scholarship (and none of these are to be despised)—but he must first offer himself. Dr. R. T. Williams used to tell us that a crowd not only sees and hears a preacher, but also feels him. He referred to this outgoing of the person, which cannot go unless the preacher himself is. We dare not, my brethren, bespeak that which we ourselves do not experience. Our first responsibility is to settle confidently the initial experiences of the Christian life. And this must be a progressing relationship, becoming richer, more satisfying with passing days.

The pastor has a second personal spiritual responsibility and that is to the convictions of Christian longing.

This is to say the pastor has a responsibility to face up to, and must find a satisfactory answer for the great issues of life. In this area there may not be the ultimate satisfactions one can have in initial experience; for there is no place for static dogmatism as relates to Christian revelation. Nonetheless, the preacher has a responsibility, both to himself and to those he serves, to settle his beliefs and to begin proclaiming them. It will be true that God will ever and again give new insights. It will be true that one will discover new approaches to truth. It will be true that fresh interpretations of old revelations will keep the mind keen. The preacher, however, must have some cardinal beliefs that know no altering; else he shall be unsettled every time he reads a dissenting opinion. A good place to begin is with the statement of beliefs of the church as given in the *Manual*.

These things the preacher must lay hold on. With some of them he will warn; by some of them he will inspire; with all of them he will proclaim. He has a responsibility to let them grip his heart until they are his, personally his.

In like manner the general and special rules of the church must become a part of the individual preacher. If he is uncertain as to what those rules are, or uncertain as to what they mean, or uncertain as to how binding they are, he will produce weak and unstable members. Let these ethical interpretations never become insignificant in his thinking.

The third area of personal spiritual responsibility is in the consecrations of Christian loyalty. Laymen have a right to expect dedicated ministers. They have a right to expect their preacher to put in just as many hours, to give just as faithful service, to exploit all possibilities in the ministry, as does the layman in his job. It goes

without saying that a congregation will do no more than does its leadership. If the preacher shows a lack of faith and commitment when the offerings are being received, he will never tap the financial possibilities of his people. If, as he approaches his boards and committees, he shows no imagination, he cannot expect his leaders to come up with any dazzling ideas for advancement. If he has a bored and lazy outlook on his own phases of work—calling, leading, administering—he cannot expect the laymen to get excited about their work. If he shows in the pulpit that he has no sense of the glow and glory of spiritual truth, he cannot expect his teachers and workers to be spiritual.

The preacher must be dedicated. He owes it to his own ministry. He owes it to his own potential in service. He owes it to what may be accomplished by his surrendered and dedicated self. Only as he is dedicated will he have the sense of satisfaction and accomplishment which must be his as he builds the Church of Jesus Christ. His hobbies and his avocations must be secondary. His services to the organizations and clubs and schools of his community must be given a subordinate place. His task is to build the church. He is responsible to put in a day's work, to earn his pay check, to show by his results in parish and pulpit that he gets up mornings, and works through the heat of the day, and until the setting of the sun.

And last he has responsibility to the constraints of Christian love. What an inspiration is the ministry of the Apostle Paul! You cannot read the Epistles without sensing that his was a great heart. He was dedicated. When his friends would have restrained him, he replied, "What mean ye to weep and to break mine heart?"

for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). He was an intrepid missionary; he was an organizer of infant churches; he was a great scholar; he was a powerful preacher; he was a patient organizer; he was a faithful shepherd. All of these things are revealed in Paul's writings—which in themselves are the depository message of Jesus, accepted by the entire Christian Church.

Now why? What was the source of this cascading energy that drove the restless apostle on? There were incidental phases to his ministry to be true. But the great secret of his mighty life is not found in these lesser things. Rather it is found in these words: "... I am ready ... for the name of the Lord Jesus." He was doing it for Jesus; he was in love with Jesus; he felt the pulsating love of Jesus; so he exclaimed, "For the love of Christ constraineth us" (II Corinthians 5:14).

And this is the greatest responsibility the preacher has—to fall in love and stay in love with Jesus. Only this will ultimately cause him to carry through. People will fail him. He will feel that his work has not been properly evaluated and appreciated. He will be tired, and weary, and worn. Of making many sermons there will be no end. The jangling telephone will rob him of peace of his mind; the good, jangling gossipers will rob the peace of his life. There will be committees and boards and sessions to meet. There will be projects to promote, money to raise, campaigns to carry out. And it all will bring a weariness of the flesh and spirit unless he is constrained by love.

The preacher has a responsibility to love himself—that is, to believe in his own dignity and worth, to feel that

he is God's man. He has a responsibility to love his people—to accept as reality their religion and their allegiance. He has a responsibility to love his work—to let it thrill and

excite and stimulate him, or else to get out of it! But finally he has responsibility to love Christ, who first loved us and "gave himself for our sins."

The Marvelous Minister

THE MARVELOUS MINISTER . . . no, I'm not thinking of the world-wide evangelist, with hour-long television programs from coast to coast, with daily radio broadcasts, large audiences, and many volumes to his credit. No, I'm thinking of you—the marvelous minister, pastor of a little "first church."

Ministers receive public recognition, sure! They aren't unsung heroes. It may happen even twice a year at your church (Christmas and recall time of course). But we really don't begin to appreciate you. Who else sits outside a hospital door while life begins or ends, marries the living, buries the dead, corrects his youngsters, and mows the lawn—all in the same day?

But the marvelous thing—think of it—is preparing 150 messages a year! No other public speaker must do this. Lawyers and politicians have their speeches prepared for them by writers and secretaries, but not the minister.

Anyone can be creative, original, and unique . . . once in a while, but not three times a week! Texts and themes come, at times, by inspiration, but messages come by hard work . . . and they must be homiletically correct, theologically sound, and interesting. Look how fatigued the layman is who just completed a thirty-minute N.Y.P.S. program.

With a message long enough to get the gospel across, short enough to please the board, unique enough to interest the crowd, and simple enough to be understood, you enter the pulpit to preach to what looks like a replica of the stone faces at Mount Rushmore, intermixed with crying babies and fidgety children—and you do it three times a week.

How? The laymen will never know, and all of this for the pay of a common laborer.

We marvel at you . . . the marvelous minister!

—GORDON W. NICHOLS

"I Am So Glad You Were Here"

By H. C. Little*

FRANK HAD BEEN very sick for several months. Every time I called I could see he was failing. It seemed clear that he could not live long, except by a miracle of healing. He and his wife had been Christians, and members of the church, for many years.

One night after a busy day of calling and other "work of the ministry," as midnight neared, the phone rang. The message, taken by my wife, was, "This is sister S—. Tell Brother Little that Frank is worse. There is nothing the pastor can do, but I just wanted him to know." I said, "That means Frank is near the end. There is one thing I can do. I can go and be with them in this hour of anxiety."

In a short time I was in Frank's home. When his wife saw me she said, "O Pastor, I did not expect you to come at this hour of the night. I just wanted you to know." I replied, "I understand, but I wanted to come." Entering the sickroom, I saw that Frank was in a coma. Since it would be useless to try to talk with him, I suggested that we pray. And I was glad that I could say confidently, "Into Thy hands, O Father, we commend the spirit of our brother." Within an hour Frank slipped away to meet the Master, who many years before had transformed his life by His "amazing grace."

Thinking of that most trying moment when sister S—'s loved one would be taken from the home, I tar-

ried until the undertaker came and removed the body. Again I waited until the extreme grief of that moment would somewhat subside. Knowing that some of the neighbors would remain with sister S—, it seemed unnecessary that I stay longer. Even so, I still lingered, being loath to leave the house of sorrow. Finally, however, I said, "Sister —, I will be going now. But we will be praying for you, and I will see you tomorrow." Then, from the depths of her sorrowing soul, she said, "O Pastor, I am so glad you were here."

As I drove down the deserted street in that hour before the dawn, the weeping words of the woman, now a widow, kept ringing in my mind and heart, "I am so glad you were here." Before I reached home I seemed to hear the "still small voice" of another saying, with surpassing sweetness, "I too am so glad you were there, walking with My sheep through the valley of the shadow of death."

O my brother minister, let us do our best to be always ready, day or night, to hasten to the home or the hospital when one is going through life's supreme sorrow. Perhaps you will say but little, for words are never weighty when weeping weighs us down. But your presence will speak loudly in that hour. The people may forget what you say, but they will never forget that you were there. And when you meet them again, in the city of God, will they not say once more, "I am so glad you were there"?

*Evangelist, Columbus, Ohio.

Malachi, a Preacher with His Eye on Money

By Ira E. Fowler*

A LOT OF MODERN-DAY congregations would not give a preacher like Brother Malachi a call. They would not want a man like him to be their pastor. I do not think too many would even bother giving him a call as an evangelist. Their attitude would be: A good man, I am sure, but a bit radical along the line of money. He talks too much about tithing and spends too much of his sermon on offerings."

Malachi preached a lot about money. Every sermon he delivered to his congregation struck them where it hurt the most—their pocketbooks! Some accused him of not having any other sermons to preach, but Malachi kept right on preaching about money anyway. It is right certain that some whispered behind his back that all he was interested in was a bigger salary and a larger offering, that the poor old man was money-mad and desirous of "feathering" his bed.

Well, this did not seem to bother Brother Malachi too much, for he had his message from God; and when a preacher has God's message, God will stand by his side while he preaches it! Malachi took God's word as a burden on his heart, and when a preacher gets up to preach with a burden, something is going to happen.

Yes, sir, Malachi was a preacher with his eye on money. He kept a close track on the tithes and offerings that his congregation gave. He knew

that people who really love God will gladly give. He knew they would give the best they had. Malachi also knew that when his congregation began to get "tight" with God, and to offer the Lord less than their best, they would soon be backslidden and lost.

That is why he preached like he did. That is why he kept his eye on the money. Malachi had learned the hard truth about money. He had watched his congregation. He saw them start holding back on God. Offering God sick sheep and blind cattle for a sacrifice! He saw them argue with the devil and lose the argument. He saw them put the love of money and material things ahead of their love and devotion to the Lord God, and then watched their spiritual fervor dwindle.

Timid and dignified folks feel that a preacher should never get excited, especially about money, but Brother Malachi got excited anyway! Recall Sunday might be just around the corner, but Malachi put God's message first, and the searing truth thundered out to the money-loving crowd.

What a man! What a burning message! What blazing truth comes from the lips of this great prophet of the Old Testament! "Ye have robbed God. Ye have robbed God of his rightful tithes and offerings. They belong to God and ye have robbed Him. Ye are thieves and robbers. Ye are cursed with a curse for your sin. Even this whole congregation

has robbed God and is cursed with a fearful curse.

"Bring in all the tithes—not a part of them—no, but all the tithes into the storehouse. No more using God's tithe for a new chariot payment and the rent. No more sending it off to sick Grandma and little Hosea, who is away at school in Jerusalem. No, bring them to the storehouse of God. Bring your offerings after you have

given your tithes, and watch God turn the curse into a blessing—so great that you cannot contain it. God will bless you till there is not room enough to receive it."

Malachi was not a popular preacher. He did not have a popular message. But he was God's preacher. He kept his eye on the money, for he knew that God Almighty kept His eye on the money too.

Journey Through the Junk Yard

MY FRIEND was looking for a certain thing that was not on the market, so his search finally took him to the junk yard. And I was right at his heels, for I was curious. What do they have at such places? Where do they get it? Why would anyone buy junk, or even collect it free? What does he do with it? And how does the owner make a living with such a very unimpressive hobby?

My questions were soon answered. The owner makes a living buying and selling junk. It is not a hobby but a full-time, profitable business. But I hardly believed it. Old rags were piled up in bales. Old bottles were put into stacks and piled everywhere. And there seemed to be no end to the mountain ranges of scrap iron: car motors, wheelbarrows, cultivators, sewing machines, and on and on the list goes. They were all broken and rusty and twisted and worthless, I thought. But the junk man knew better. The rags would be made into slick white paper for expensive books and beautiful pictures. The broken bottles would be cut glass or mirrors. The rusty, twisted iron would be transformed into expensive watches and automobiles.

Then I thought of the human wreckage all about us. I too am in business: the dignified business of reclaiming broken mankind, bringing precious souls to the foot of the Cross, where they are turned from darkness to light, from the power of sin unto God. Others often fail to see the value of the wrecked souls I work with. But I know "the power of God unto salvation." Jesus saves!

—FLETCHER SPRUCE

*Pastor, Parkersburg, West Virginia.

"No Man Can Serve Two Masters"

By Harry Childers*

THE WORDS OF this title are the Master's words in His Sermon on the Mount. He was declaring to men of His time and of all ages that there were no sinner Christians nor Christian sinners but, without exception, men would be one or the other.

I should like to borrow this phrase and lift it out of its context to express a truth which needs to be aired.

Being better acquainted with my own experience than with those of others, I shall begin with my own.

I sat in my study on Saturday morning. By my right hand was my open Bible; by my left (my writing hand) was my note pad. Arranged across the back of my desk were several open books.

Somewhere here amid this jumble was the sermon which, when touched by the Holy Spirit, should set at rest tired minds and heavy hearts. They had faced the cares of life, the discouraging effects of an unconcerned world about them, and the onslaughts of Satan. I, their pastor, to whom they looked for much of their food and strength, had little to offer them. Through my mind raced masonry, concrete, roof beams, labor, and many other details of the building program which was in progress.

The job had not been imposed upon me—I assumed it willingly. Having been born and reared in the building business; it was natural for me to do it; and, due to the particular financial circumstances, it was a matter of assuming the job or not building. A new building was essential to the continued existence of that church, so

there was seemingly no choice. Thus, they had a builder but no pastor in any real sense of the word. The vital work of the pastor was either barely touched or ignored completely, for I could not serve two masters.

Tired in mind and body, I doggedly worked and prayed, finally delivering that sermon. I am sure that God was faithful to His children at that and many other like services; I am equally as sure that some of them went away feeling that He could have helped them as much at home.

I am not unaware of the circumstances which make contractors of pastors, yet I ask the question: Can any church afford the loss of their pastor for that amount of time? To a considerable extent, that is what happens, for Jesus said "No man can serve two masters."

The church building program is by no means the only master which sometimes gains unrightful control of the pastor's time. A pastor of whom I know resigned an important and influential civic chairmanship. The position was in many ways an asset to his work as minister in the community; but he confided that the work, as important and beneficial as it was, consumed so much of his time that he was neglecting much of his pastoral work—his first responsibility.

I think that these examples suffice to make my point clear. Any matter that becomes master of so much of the pastor's time as to hinder him in his all-important work of gathering in lost sheep and feeding the flock is an illegitimate master, for "no man can serve two masters."

*Nampa, Idaho.

SERMON WORKSHOP

Submitted by Nelson G. Mink

Yes, I Tithe

And what a difference it has made in my enjoyment of my religion and my church!

I don't have a guilty feeling when the offering plate is passed. I have a satisfaction that I am doing my part.

I don't feel a resentment toward my pastor any longer when he preaches faithfully the Bible doctrine of tithing. I know now that he wasn't preaching for my money, but for me, because giving is a spiritual experience.

I don't feel like it is "their" church but "our" church; for when I pay my tithe into the church, I am putting in part of my life, spent in earning that money. My heart is where my treasure is, so I find my heart in the church as never before.

Now I know that I believe the Bible from cover to cover. I am done with explaining away its obvious commandments and promises.

—MR. NEW TITHER

I AM THE CHURCH!

The great Creator drew the plans for me within His heart of love;

The great, eternal God gave His dearest Possession that I might be erected;

My only and one Foundation is His Son, whose body was nailed to a tree;

My Chief Cornerstone—the Stone which the builders rejected;

My walls—placed without hammer's sound—are built by the martyrs of the centuries;

My steeple points ever toward that Great Architect—Builder throughout eternity;

My door swings open to all of every age—bidding them welcome.

June, 1961

A REAL HOME

Because of the housing shortage near the military base where he was stationed, a young doctor and his wife and three children had to live in cramped quarters in a hotel. A friend said to the doctor's six-year-old daughter, "Isn't it too bad that you don't have a home?" To which the philosophic young one replied, "Oh, we have a home, we just don't have a house to put it in."

ON BEING CONSISTENT

"What funny names those Korean towns have!" remarked a man from Schenectady, as he read a Poughkeepsie newspaper while on his way to Hackensack.

"We all make footprints on the sands of time. Some leave the imprint of a great soul—others just the mark of a heel."

SENTENCE SERMONS

"Every Christian occupies some kind of pulpit and preaches some kind of sermon every day.

"Discontent is the penalty we must pay for being ungrateful for what we have.

"When you talk, you only repeat what you already know—listen, you may learn something.

"If someone were to pay you ten cents for every kind word you spoke about people, and collect five cents for every unkind word, would you be rich or poor?"

"To teach something you don't know is like coming back from where you haven't been."

—Gathered by the way

SERMON STARTERS

Trusted with the Gospel

TEXT: I Thessalonians 2:4

- I. TRUSTED TO SPEAK
 - A. Not pleasing man, but God (v. 4).
 - B. Not flattery (v. 5).
 - C. Not self-glory (v. 6).
- II. TRUSTED TO LABOR
 - A. Not be chargeable to anyone.
 - B. Night and day (v. 9).
 - C. Unblamable in conduct (vv. 10, 12).
- III. TRUSTED TO WIN
 - A. "For what is our hope?"
 - B. "Ye are our glory and joy" (v. 20).

—M. D. CLINE
Cayce, S.C.

Acting Under Orders

TEXT: Acts 8:26, 40

- I. GOD'S COMMAND GIVEN

"The angel of the Lord spake . . . saying, Arise, and go" (v. 26).
- II. GOD'S COMMAND OBEYED

"And he arose and went" (v. 27).
- III. GOD'S MESSAGE DELIVERED

Philip preached Jesus (v. 35).
- IV. GOD'S OBJECTIVE REACHED (v. 39)

—M. D. CLINE

Evangelism First

TEXT: Acts 8:4-6

- I. PREACH WITH A PURPOSE. Where people are found (v. 4).
- II. PREACH TO, NOT AT, PEOPLE. He "preached Christ unto them" (v. 5).
- III. PREACH CHRIST, NOT ABOUT HIM. He "preached Christ unto them" (v. 5).
- IV. PREACH EXPECTANTLY. "The people with one accord gave heed" (v. 6).

—M. D. CLINE

Power Unlimited

TEXT: II Timothy 1:7

- I. GOD GIVES US POWER OF LOVE AND SOUND MIND (v. 7).
- II. GOD GIVES US POWER TO WITNESS (v. 8).
- III. GOD GIVES US POWER TO BE UNASHAMED (v. 12).
- IV. GOD GIVES US POWER TO BELIEVE (v. 12).
- V. GOD GIVES US POWER TO SUFFER

—M. D. CLINE

There Is Joy in Losing

TEXT: Philippians 3:8-10

- I. LOSING ONESELF IN HIM (Christ)

Count all things loss to gain Christ (v. 8).
- II. LOSING MY RIGHTEOUSNESS AND FINDING HIS (v. 9)

"Not having mine own righteousness" (v. 9).
- III. LOSING MY WILL RECEIVING HIS

"That I may know him" (v. 10).

—M. D. CLINE

Awakening to Realities

TEXT: I Corinthians 8:6

- I. "THERE IS BUT ONE GOD."

All must meet Him (Philippians 2:10-11; Romans 14:11).
- II. HE IS GOD OF ALL THINGS. Without Him there is nothing.
 - A. Creator (Psalms 24:1)
 - B. Sustainer (Psalms 23:1, 4)
 - C. Leader and Guide (Psalms 25:5)
- III. HE IS GOD TO ALL. (John 6:37; Isaiah 55:7).

—M. D. CLINE

PREACHING PROGRAM

Divine Urgency

TEXT: Romans 1:14-16.

INTRODUCTION: Everyone of us desires to make some sort of progress in this life. In business, we like to see that it is moving forward. In school we apply ourselves to the task of making good grades, and this is as it should be. For there is a sense of urgency in about everything we undertake to do in this life. However, there is a sad lack of this enthusiasm in proclaiming this glorious gospel to the ends of the earth. May God enable us to see the glorious opportunities afforded every one of us in this coming quadrennium to advance the gospel to the uttermost parts of the earth as fast as we can in order to reap a great harvest of souls. Consider the text:

- I. WE MUST ACKNOWLEDGE OUR DEBT.
 - A. For experience we are enjoying.
 - B. For enabling grace that is ours.
- II. WE MUST ACCEPT OUR TASK.
 - A. To present a universal gospel.
 - B. To prepare for challenge.
 - C. To say: "I am ready." For any task. To speak boldly.
- III. WE MUST AUGMENT OUR COMMITMENT.
 - A. No service can be acceptable unless self is. "So, as much as in me is."
 - B. We must intensify our efforts in these next four years.
 - C. Let us be faithful to those who are less fortunate. "I have kept nothing back that was profitable to you." "So, as much as in me is"—of the love of Christ that constrains, the grace that inspires—"I am ready."

CONCLUSION: Let us assume these personal responsibilities and launch an offensive against the forces of evil in these days of uncertainty, and assure ourselves that we can do the job that we are challenged to do this quadrennium.

—HENRY T. BEYER, JR.
Baton Rouge, La.

The Two Brothers

TEXT: Genesis 4:1-15

INTRODUCTION: There is no difference between the brothers. They were both corrupt branches of decayed tree. But a great difference between their sacrifices. The words "by faith" in Hebrews teach that God had revealed a way of approach to Him (Romans 10:17).

- I. ABEL ACCEPTS THE WAY THAT GOD HAD APPARENTLY REVEALED.
 - A. God is approached only through atoning sacrifices. Christ is our Mediator (I Timothy 2:5).
 - B. God is glorified by a life of faith. "He pleased God" (Hebrews 11:5).
 - C. He validated his profession of faith with works of righteousness (I John 3:12), and, in James, faith and works are coupled together.
- II. CAIN REJECTS THE WAY OF SACRIFICE. Notice how it affected his life.
 - A. He was angry at his brother. How easy it is to be bitter against those who are better than we are! Anger manages everything badly.
 - B. The New Testament speaks of "the way of Cain" (Jude 11).
 1. "The way of Cain" is the way of selfishness. Christ sends none away empty but those who are full of themselves.
 2. "The way of Cain" is the way of hatred as opposed to love.
 - C. Strange thing, but in the third chapter, Adam sins against God, and in the fourth chapter, Cain sins against man. Every form of sin is mentioned in these two chapters. Cain's way was too refined to slay a lamb, but not too cultured to murder his brother.

CONCLUSION: These altars exist today. Few are gathered at the altar of Christ, while many go "the way of Cain."

—MARVIN E. GROOMS
Grand Island, Nebraska

A Desire to See Jesus

TEXT: John 12:12

INTRODUCTION: Since man is instinctively a religious and rational being, he desires to worship and adore someone higher in power and authority. Jerusalem was crowded with worshipers. Among them were certain Greeks who inquiringly asked to see Jesus. Consider the ways we can see Jesus.

- I. JESUS SEEN THROUGH HIS WORD
 - A. The Scriptures speak of Him (John 1:1, 4).
 - B. The testimony of himself (John 16:28).
- II. JESUS SEEN THROUGH HIS HUMANITY
 - A. While on earth (Philippians 2:7-8; Hebrews 2:9).
 - B. Touched with man's infirmities.
- III. JESUS SEEN THROUGH HIS SAVIOURHOOD
 - A. As promised Saviour (Matthew 1:21).
 - B. As powerful Emancipator.
- IV. JESUS SEEN THROUGH PERSONAL EXPERIENCE
 - A. Through the new birth (John 3:3).
 - B. Through the newness of life (Romans 6:22).

CONCLUSION: As we have personally experienced Jesus, let us not fail to point Him out to others, so that they too will get a glimpse of Jesus.

—HENRY T. BEYER, JR.

Self-omitted Fool

TEXT: I Samuel 26:21

INTRODUCTION: Saul was once a chosen vessel of the Lord. The people desired him for a king. He had all of the qualifications of a great leader. Success blinded his eyes. His way up the political ladder was ultimately his mighty downfall. Consider how the capable leader played the fool.

- I. BY REJECTING THE OVERTURES OF MERCY
 - A. Through the means of a faithful mediator (Samuel)

- B. Through the measures of merciful providence
- II. BY RESISTING THE OVERWHELMING INFLUENCE OF THE SPIRIT OF GOD
 - A. By the avenue of sweet music (David's harp)
 - B. By the aim of satisfying missions
- III. BY REFUSING THE OVERALL WORKING OF DIVINE PROVIDENCE
 - A. In the cave of Adullam (I Samuel 22:1)
 - B. In the wilderness of Ziph (I Samuel 26:2)
- IV. BY RENOUNCING GOD'S OFFER OF RECONCILIATION
 - A. A chance to be restored when so undeserving
 - B. A challenge to accept all of God's grace

CONCLUSION: A man may admit himself to be a fool and never do anything about it. We must blame self for our backslidings and not others, but we must ourselves be willing to fall at the feet of a merciful God and acknowledge our wrongs.

—HENRY T. BEYER, JR.

The Test and Triumph of Man

SCRIPTURE: Revelation 3:10-11

INTRODUCTION: These verses of scripture given by divine inspiration, give the people of God sufficient warning so as to avoid the many pitfalls devised by the devil. Faith in God and His promises makes us less vulnerable to Satan's attacks. Let us ponder these words of warning for our eternal good.

- I. THE WORDS OF GOD'S PATIENCE KEPT
 - A. Christians are the patterns of Christ's patience.
 - B. Christians are patterns of conduct and accomplishment.
- II. THE WONDERS OF GOD'S PROTECTION PROMISED
 - A. Christians kept during fierce testings and fiery trials.
 - B. Examples of this protection throughout the Bible.
- III. THE WILES OF SATAN'S POSITION SHOWN
 - A. Trying to destroy saints.

- B. Trying to refute God's Word.

IV. THE WISDOM OF GOD'S PROPHECY REVEALED

- A. Confirming all that Christ and the prophets had spoken.
- B. Declaring that Satan's kingdom will be destroyed.

V. THE WILL OF GOD'S PROMISE PREVAILING

- A. Fulfilling His covenant promise.
- B. Furnishing crowns for the overcomers.

CONCLUSION: May these words of truth give us the needed comfort and strength in these days of test and uncertainty. God will prove himself a Strong Tower for His people.

—HENRY T. BEYER, JR.

Man—a Victim or Victor of Sin?

TEXT: Genesis 3:15

INTRODUCTION: Is man conquered or conqueror? The Bible reveals the story to us.

I. MAN CANNOT IGNORE THE REALITY OF SIN.

- A. We may deny the story of Eden, but the trail of the serpent is in evidence.
- B. What is sin? The center of sin is self-centeredness. Sin creates chaos.

II. MAN WAS MADE TO TRANSCEND SIN.

- A. Sin is not a necessary part of man, although "all have sinned."
- B. Paul informs us: "Sin shall not have dominion over you."
- C. Man is to be a son of God and not a slave to sin.

III. MAN CAN TRIUMPH ONLY BECAUSE OF CHRIST.

- A. The sufferings of Christ are our success (Isaiah 53:5).
- B. His grace grants us forgiveness (Ephesians 1:7; Romans 3:24).
- C. His "grace is sufficient" (II Corinthians 12:9). "All that I need is Jesus," because all that I need is in Jesus.
- D. "Greater is he that is in you, than he that is in the world" (I John 4:4).

CONCLUSION: Truly all of us can be glad of the verse: "Where sin abounded, grace did much more abound" (Romans 5:20). Man is victor because of the victorious Christ.

—MARVIN E. GROOMS

The Forgiveness of Sin

TEXT: But where is the lamb for a burnt offering? . . . God will provide . . . (Genesis 22:7-8).

INTRODUCTION: From primitive times have offered sacrifices for their sins. Notice the outstanding sacrifices for sin in the Bible. (Outline thought from George Williams, *The Student's Commentary on the Holy Scriptures*, p. 74.)

I. ABEL'S SACRIFICE FOR HIMSELF (Genesis 4)

- A. It was a blood sacrifice of the first fruit.
- B. It was offered "by faith" (Hebrews 11:4).

II. THE PASCAL LAMB FOR A FAMILY (Exodus 12)

- A. To be placed on the "side posts and on the upper door post of the houses" (Exodus 12:7).
- B. This was for the protection of the first-born.

III. THE DAY OF ATONEMENT FOR A NATION (Leviticus 16:30)

- A. The priest was to offer a sacrifice for himself.
- B. Then the priest offered a sacrifice for the sins of the people.

IV. THE LAMB OF GOD FOR THE SINS OF THE WORLD (I John 2:2)

- A. He is God's Sacrifice for sin (Romans 5:8).
- B. Propitiation (God's means of dealing with sin) for sin (Romans 3:25).
- C. Pardon promised through Christ (Matthew 26:28; Hebrews 9:22).

CONCLUSION: The Old Testament sacrifices were not sufficient to permanently redeem men. True forgiveness, which the human soul needs, is only through the sacrifice of Christ.

—MARVIN E. GROOMS

A Prompting to Be Filled with the Spirit

TEXT: Ephesians 5:16-18

INTRODUCTION: God urges us to be "filled with the Spirit." There is a great deal of truth contained in these verses of scripture for our edification.

- I. WE MUST KNOW THE DIFFERENCE.
"Be not drunk with wine."
A. By spiritual discernment.
B. By serious disquisition.

- II. WE MUST DESIRE THE BEST. "Be filled with the Spirit."

- A. Since it is God's will.
1. More to be desired than silver and gold.
2. We must thirst after it.
B. Since the Spirit came for this purpose.
1. There is no limit to the blessing.
2. There will be the endowment of power.

- III. WE MUST ACCEPT THE BEST.

- A. By a thorough consecration.
B. By a complete trust and willingness.

CONCLUSION: May God enable us to see what He has in store for those that love Him and seek His will. Amen.

—HENRY T. BEYER, JR.

The Soul

TEXT: Genesis 2:7

INTRODUCTION: Man does not possess a soul. He is a soul! A living and eternal soul! And the Scriptures reveal three amazing facts about the soul.

- I. THE SOUL FORMED BY GOD (Genesis 2:7)

- A. God created the soul. He communicated to him life.
B. Man is a self-conscious and self-determining being.
C. Life is a divine bestowment.

- II. THE SOUL DEFORMED BY SIN (Genesis 3)

- A. The temptation (vv. 1-5).
B. The transgression (vv. 6-13).

- C. The tragedy of the Fall (vv. 14-24). Especially verse 24 shows the expulsive power of evil. "So he drove out the man..."

III. THE SOUL TRANSFORMED BY CHRIST

- A. The need.

1. Born in sin (Psalms 51:5).
2. Acts of sin. "All have sinned..." (Romans 3:23).
3. Material does not profit. "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26) The soul is of paramount importance.

- B. The nature of this transformation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become NEW" (II Corinthians 5:17).

CONCLUSION: The Psalmist's question, "What is man?" can be answered only as one looks at the Cross. It was there Christ died to save your soul.

—MARVIN E. GROOMS

A Walk with God

TEXT: Genesis 5:2

INTRODUCTION: This is the last glowing account of a man who experienced a walk with God before he was taken to heaven. This gives us ample proof of the possibility of walking with God in this life.

- I. A WALK WITH GOD IN LIFE

- A. Among friends and foes
B. Amidst trials and tests

- II. A WALK WITH GOD IN TRUTH

- A. A testimony that bore witness
B. A task that brings wholesome rewards

- III. A WALK WITH GOD IN FAITH

- A. When the devil assails
B. When darkness abides

- IV. A WALK WITH GOD IN HOLINESS

- A. By sublime consecration
B. By solitary obedience

CONCLUSION: If we are to enjoy God's presence, we too must walk before Him in holiness. This is an experience to be enjoyed by all.

—HENRY T. BEYER, JR.

Getting a Bad Start in Life

(Lot)

SCRIPTURE: Genesis 13:1-13

TEXT: "... and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom (Genesis 13:12).

INTRODUCTION: If Shakespeare had written about Lot's life, it would have been classified a tragedy. And it was! Notice the downfall of Lot:

- I. POSSESSIONS PRODUCED STRIFE.

- A. This is the first instance of riches in the Bible.

- B. Possessions became the major item of Lot's life. Great abundance of riches, cannot by any means be both gathered and kept without sin.

- C. Wealth brought strife. How should the child of God handle his wealth?

- II. STRIFE PRODUCED SEPARATION.

- A. Abraham makes a generous proposal in vv. 8-9, "We be brethren." Let this word "brethren" rule your life of dealing with others.

- B. Lot makes a selfish choice. Someone has said, "Lot lifts up his eyes in self-will and obtains a few acres; Abraham lifts up his eyes in self-renunciation and is given the whole land."

- C. Lot was as materialistic as Abraham was magnanimous.

- III. SEPARATION FROM GOOD THEN BRINGS ITS INEVITABLE RESULTS (c. 19).

- A. Lot "pitched his tent toward Sodom" (v. 12). Dr. T. Cuyler points out, "And soon Lot moved into Sodom and before long Sodom moved into him."

- B. When destruction was about to fall, he could not influence his sons-in-law to flee from the city. Don't lose your testimony!

- C. Lasciviousness follows when Lot's two daughters give birth to children of their father.

CONCLUSION: Lot got a bad start in life when he chose Sodom. It is choice, not chance, that determines your character and destiny.

—MARVIN E. GROOMS

Divine Providence

TEXT: Genesis 50:20

INTRODUCTION: An unforgettable line from a familiar hymn reminds us that...
God moves in a mysterious way
His wonders to perform.
Certainly this is applicable to Joseph's life!

- I. WHEN GOD USES MEN'S AGENCY, IT IS COMMON FOR HIM TO MEAN ONE THING AND THEN ANOTHER.

- A. Man proposes—"they conspired against him to slay him."

- B. God disposes—"But God was with him... and he made him governor over Egypt and all his house" (Acts 7:9-10).

- II. AGAIN, WE SEE IN THIS STORY THAT GOD OFTEN BRINGS GOOD OUT OF EVIL.

- A. God prepared the man. Two things are seen in Joseph:

1. That God is good, even in bad times.
2. That disappointments may be His appointments.

- B. God prepared the man for the task and brought good out of the bad incident.

- III. THE FINAL TRUTH WE LEARN FROM THIS VERSE IS THAT THE PROVIDENCE OF GOD WORKS THROUGH THE INDIVIDUAL TO BLESS OTHERS "TO SAVE MUCH PEOPLE ALIVE."

- A. The blessings and providence of God should be a means to an end and not an end in itself. Pass your blessings on!

- B. God prepared the man, and now Joseph prepares the people. One thing is crystal-clear: things won't right themselves. They never have and never will! God uses individuals to do His work.

CONCLUSION: God is working in every life. He desires to make and mold you so that you can be vessel "meet for the master's use."

—MARVIN E. GROOMS

An Acceptable Sacrifice

SCRIPTURE: II Samuel 24:18-25

INTRODUCTION:

Every one of us should express his indebtedness to Christ, the Church, and Christians. For this reason we ought to exalt these influences to a high level before a God-denying, Christ-rejecting world. There are many Christians who sacrifice unstintingly of their goods to keep the Word of God progressing, and their actions have been honored by God. Consider the worth of these scriptures:

I. A COSTLY SACRIFICE

- A. An expressive desire to give
- B. An extreme delight in giving
- C. An extensive distribution of gifts

II. A CONSCIENTIOUS SERVICE

- A. Depth of sincerity
- B. Disregarding own security
- C. Demonstrative in service

III. A COMPLETE SANCTION

- A. Confirmation of sacrifice
- B. Conscious of task
 1. Plague was stayed.
 2. Position regained.

CONCLUSION: We must consider that no sacrifice is acceptable unless it costs us something. We must be willing to sacrifice all for the good of the Kingdom and the salvation of the lost.

—HENRY T. BEYER, JR.

A Glimpse of the Invisible

TEXT: Hebrews 11:24

INTRODUCTION: Christians will be tried in one way or another, and when we are going through such experiences, we must cleave to God and truth, even though it may involve suffering and misunderstanding. For with the eye of faith we see "him who is invisible." Consider the text by observing how:

I. MOSES PROTESTED THE INJUSTICES.

- A. Unafraid when faced with decisions (v. 23).
- B. Unexcelled when threatened with dissension (v. 24).
- C. Unchallenged when told of deliverer (v. 40).

II. MOSES PROTECTED THE INHERITANCE.

- A. Refusing worldly popularity (v. 25).
- B. Renouncing ungodly pagans (v. 24).
- C. Resisting evil practices (v. 25).

III. MOSES PLANNED THE INSURRECTION.

- A. Purposed this when in palace (v. 24).
- B. Perceived this when in prayer (v. 26).
- C. Planned this when a partisan (v. 23).

CONCLUSION: Your faith in God will be tested. When the world, the flesh, and the devil are arrayed against you, planning your destruction, a glimpse of Him who is invisible will give you the assurance of a peaceful haven beyond this life.

—HENRY T. BEYER, JR.

The Man I'm Most Disappointed in (Esau)

TEXT: *Esau was a cunning hunter, a man of the field, and . . . sold his birth-right unto Jacob* (Genesis 25:27, 33).

INTRODUCTION: Here's a man I wish had succeeded! He could have! In my opinion he's a boy's idol—a sportsman and an athlete. But he failed. Why?

I. BECAUSE HE FAILED IN A TEST—THE TEST OF THE TRIVIAL

- A. We are tested more by trifles than by great crises.
- B. We must stand the test of faithfulness in little things. "He that is faithful in that which is least is faithful also in much" (Luke 16:10).
- C. Someone wrote: "No one has any more religion than he can command in an emergency."

II. BECAUSE HE FAILED IN A FIGHT—THE FIGHT OF FAITH

- A. He lived for the flesh. No place for the spirit. The little girl's explanation of St. Paul "keeping under his body" was not far wrong: "by keeping his soul on top." (Griffith Thomas, *Devotional Commentary on Genesis*.)

- B. He lived for the moment. He was a minute man. By this I mean he had no consideration for the future.
- C. He later regreted his blunder, for Hebrews 12:17 tells how he failed, even with tears, to persuade his father to change his mind.
- D. The scripture terms him "profane"—no appreciation or respect, and even no place for the sacred and holy things.

CONCLUSION: Esau failed to see that the soul needs food as well as the body. Many do today! Are you guilty?

—MARVIN E. GROOMS

A Son of Belial

TEXT: Mark 5:1-10

INTRODUCTION:

Jesus made only one visit to Gadara. It was there Jesus demonstrated His power in ousting the devil from this demon-possessed, raving maniac. When it seemed as if all hope was gone for this son of Belial, Jesus came to Gadara. His presence makes the difference. May His coming to church today make a noticeable difference. May we examine this case for our own good.

I. HIS ABODE. "Dwelling among tombs."

- A. Association undesirable (Ephesians 2:1).
- B. Assigned to place by Satan.
- C. Assaulted those who passed by.

II. HIS ALLEGIANCE (to Satan).

- A. He was unmanageable.
 1. None could help or advise him.
 2. He abused his body. "Cutting himself with stones."
 3. Many are doing the same thing today.

III. HIS ANGER: "He cried out."

- A. His aggravation. "What have I to do with thee?"
- B. His argument. "Torment me not."
- C. He was addressed by Jesus. "Come out of the man."

IV. HIS APPEAL. "I adjure thee by God."

- A. An innate desire to be free.
- B. An intrusion that payed off. "He was made whole."
 1. Christ is approachable.
 2. Cry out to Him.

CONCLUSION: Regardless of how far a man may have departed from God, or how deep in sin he may have gone, or how greatly possessed he is by the devil, Christ can set the captive free.

—HENRY T. BEYER, JR.

Trust God's Providences

SCRIPTURE: Esther 4

TEXT: . . . and who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:14)

INTRODUCTION:

A. Notice the contrast between the books of Ruth and Esther.

1. Ruth is idyllic, pastoral; Esther is a historical book.
2. Ruth describes lowly persons; Esther tells of the king and queens and courtly affairs.
3. Ruth is a story of a family circle; Esther is the story of a nation.

B. Esther is a distinctively religious book.

1. God's name is never mentioned within it.
 - a. Yet could not be written by an unbeliever.
 - b. Reading it is a source of strengthening faith in the providences of God.
2. The book describes the event that gave rise to a highly honored feast among the Jews (Feast of Purim).
- C. Consider these teachings from the book:

I. THE JEWS OF THE DISPERSION WERE AS MUCH UNDER THE DIVINE CARE AS PALESTINIAN JEWS.

- A. Judah had thought of God's protection as belonging to their nation. Here God cares for them as individuals among a foreign people.

- B. Christian, you are safe anywhere, except outside the will of God.
1. In life's extremities, we are kept.
 2. In the midst of trials, we are kept.
 3. (Read the first stanza of "He Will Carry You Through," No. 211, in *Praise and Worship*.)

II. GOD WORKS THROUGH HIS PROVIDENCES, EVEN IN THE LIVES OF THE UNGODLY, TO BRING ABOUT THE GOOD HE DESIRES FOR HIS OWN PEOPLE.
Three cases in point:

- A. Esther comes to the throne (cc. 1-2).
1. Tell the story of the feast and events leading to Esther's being made queen.
 2. Don't blame God for the drunken party, the sensual king, but it was He who raised Esther to be queen.
 3. God can do the impossible for His own.
- B. God's people are saved (cc. 3-9).
1. Tell the story of Haman's plot, Esther's faithfulness, Haman's end, and the Jews' victory over their enemies.
 2. Qualities Esther needed were: courage, loyalty, and faith in God.
 3. The assistance she received was: the fastings and prayers of God's people, parental encouragement (Mordecai might be considered her foster father), and the power of her own prayers.
 4. Christian, when we line up with God's will, we are safe.
- C. Mordecai is exalted (cc. 6, 10).
1. A sleeping king and the sleepless providences of God work together.
 2. The Jews are protected; Mordecai is exalted.
 3. Christian, be faithful at the gate and you may have an opportunity to be faithful on the throne.

CONCLUSION:

- A. God's providential care is real!
- B. The triumph of right over wrong is certain!
- C. Steadfastness in the life of a Christian is needed!
- D. Romans 8:28 is our promise!
- E. Be encouraged; press on, beloved of God.

—ROSS R. CRIBBIS
Brantford, Ontario, Canada

Warnings Given

TEXT: Philippians 3:2.

INTRODUCTION:

Paul lovingly warned his people of the dangers of false prophets and false teachers, etc., who were trying to imbue the people with damnable heresies and making merchandise of them. Because of these vicious leaders many were led away from the simplicity of the gospel of Jesus Christ. As we view this remarkable text, let us pray that we may gain strength from it.

- I. AN INDICATION OF DANGER. "Beware of dogs."
 - A. Deceiving demagogues and destroying demons.
 - B. Dangerous doctrines and delusive dedication.
- II. AN INTRUSION OF DECEIVERS. "Beware of evil workers."
 - A. Principles that were ungodly.
 - B. Practices that were unstable.
- III. AN INCENTIVE TO DISCIPLINE. "Beware of the concision."
 - A. Avoid such circumscribed will-worship.
 - B. Acquire such creeds as relate to Christ's teachings.

CONCLUSION: May Christ give us wisdom and grace to avoid the influences of these damaging doctrines, and by so doing enable us to keep free from any other such entanglements.

—HENRY T. BEYER, JR.

The Preacher's Magazine

BOOK BRIEFS

THE NEW ENGLISH BIBLE

(Oxford-Cambridge, 1961, 447 pages, cloth, \$4.95)

To put it in just a statement, this is the British answer to the Revised Standard Version. In 1946, when the New Testament of the R.S.V. came from the press, the same year the General Assembly of the Church of Scotland set in motion the development of a translation of the Bible by British scholars. There were representatives from most all of the church groups of the British Isles, except the smaller Wesleyan groups, and that is a distinctive lack which reveals itself in the translation.

The publishers insist this is not a version but a translation. By that they mean it is not the revision of recent versions, but the scholars, they insist, went back to early manuscripts and are giving us an actual translation.

The committee of British scholars has been under the direction of Dr. C. H. Dodd, himself an eminent Biblical scholar, who in retirement, has given vigorous leadership to this very substantial project.

It has a distinctly British tone and flavor; many words that are not commonly in use in American conversation could be found throughout. It is perhaps a better literary style than is the Revised Standard Version, but certainly considerably below the actual literary beauty of the King James.

At the spots in the New Testament where Wesleyan theology crops out, the New English Bible will not be found any more kindly or friendly to the holiness position than was the original version of the R.S.V. The use of "consecrate" for "sanctify" is a confusing factor in this Bible.

Perhaps it would be well to sum it all up by saying we have not yet found, even in this, a fully worthy successor to the King James Version. Much that the New English Bible gains in the way of more recent scholarship it loses by awkward expressions, and a failure to have taken into careful consideration the holiness scholarship of the British Isles. It is another translation worthy of its place on the minister's shelf for sermon preparation. We are yet waiting, and may wait throughout our lifetime, for a successor to the King James for public reading in the pulpit.

MAN TO MAN

Richard C. Halverson (Cowan, 1961, 258 pages, cloth, \$3.95)

Here is a list of one hundred sermonic guinea pigs. Each one is more than a text and less than a sermon. The author sets out to speak to men in man's language, forcefully, directly, avoiding platitudes of piety.

I think he has quite well succeeded in stating his case in understandable language, but I will have to admit he hasn't made a very strong case. The author does not have truth well organized or well enough arranged to provide a reference book for you if you were being asked to speak to a group of men at any place.

June, 1961

MESSAGES FOR MEN

H. C. Brown, Jr. (Zondervan, 1960, 150 pages, cloth, \$2.50)

This book sets out to answer two significant questions: (1) "What do discerning laymen think of the layman's role in the church?" (2) "How do they regard the pulpit ministry of the pastor?" Seventeen outstanding laymen have been chosen; each one gives two contributions in an attempt to answer these two pressing questions. The men selected are outstanding men—and there are some fine messages. There is no doctrinal emphasis. These are inspirational and rather pointed messages. You will especially appreciate the way the laymen state flatly their high expectation of the pulpit ministry and their desire that the minister disentangle himself sufficiently from the routine that he may, when he climbs the pulpit steps, be vigorous and anointed.

MATTHEW HENRY'S COMMENTARY on the Whole Bible

Matthew Henry (Zondervan, 784 pages, cloth, \$9.95)

We are all acquainted with the set of commentaries by Matthew Henry, which has been a stand-by in evangelical circles for many years. Dr. Wesley F. Church has edited this entire series by abridging and condensing it into this one large volume.

The text of the Bible is not included, merely the commentary. There are nearly eight hundred pages. There have been retained the actual words of Matthew Henry. There are times when a Sunday school teacher would like to buy a commentary with less than the amount of money required for an entire set, and this is something that is conservative and evangelical. It could not be classified as a holiness commentary, but our long use with the Matthew Henry set reminds us that it does not militate against the Wesleyan position to make it objectionable.

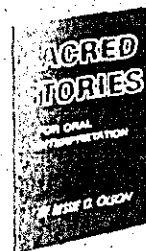
ALL THE KINGS AND QUEENS OF THE BIBLE

Herbert Lockyer (Zondervan, 1961, 253 pages, cloth, \$3.95)

It has become a successful format to develop encyclopedic books covering certain types of persons in the Bible. This author has had previous volumes on "The Men of the Bible," "The Prayers of the Bible," "The Miracles of the Bible," "The Parables of the Bible," and "The Promises of the Bible."

Here is a volume now on the kings and queens of the Bible, with the subtitle "Tragedies and Triumphs of Royalty in Past Ages." It is non-doctrinal of course, and does provide a wealth of research for a sermon series on some such theme as "The Royal Road to Kingliness."

The author gives us more than merely a restatement of the facts from the Biblical account. He incorporates also a lot of valuable historical material from secular history to make this a worthy successor to the previous volumes covering facets of Bible personality.



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