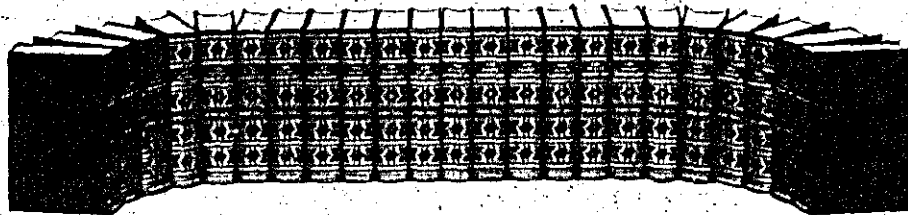


SAVE**\$4.50 on first two volumes****Get two additional books****Free**

with this outstanding offer on



THE PULPIT COMMENTARY

- Scholarly—Comprehensive
- Stimulates Original Thought
- 23 Volumes with Clear, Large Type
- Treats Every Verse of the Bible
- Complete—Unabridged
- 26,516 pages—9,500 Subjects
- 100 Contributors

One of the most complete and useful sources of scriptural exposition and homiletics on the entire Bible. It is vast in scope, inexhaustible in content, and a widely used source of reference for sermon suggestions.

Here you will find an entire library in itself! "Introductions" explains every book of the Bible; "Expositions" provide

full and adequate treatment of every passage; "Principal Homilies and Briefer Homilies" follow immediately after each "Exposition"; an "Index of Homiletic Dissertations" and a separate "General Index" provide easy and ready access to any desired passage being studied.

Practical in every aspect!

Take advantage of this special offer AT ONCE

- Send just \$6.50 and receive Volumes 1 (Genesis-Exodus) and 15 (Matthew). An \$11.00 value with a \$4.50 savings to you!
- For the next twenty (20) months this set will be sent on a Volume-a-Month Plan at \$5.50 each.
- Upon completion, you will receive Volume 23, a 472-page, complete Index regularly selling for \$3.50, PLUS an additional bonus, the 1,257-page book every minister wants in his library—YOUNG'S ANALYTICAL CONCORDANCE (unabridged), regularly selling for \$12.75, ABSOLUTELY FREE. A \$16.25 value at no cost whatsoever to you!
- This offer good through November 1, 1961.

Printed on fine-quality paper and bound in attractive, durable, cloth-board binding

A worthwhile investment meeting the needs of today's minister

ACT NOW!



NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
 Washington at Breeze, Pasadena 7, California
 IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

rs
azine

The Preacher's Magazine

Volume 36

July, 1961

Number 7

CONTENTS

COVER—N. B. Herrell (See page 5).

Doctrine Is Not Deadly, J. Kenneth Grider	1
The Offering and Announcements in Worship (XIX), Editorial	2
The Preaching of N. B. Herrell, James McGraw	5
The Secret of Assurance and Freedom, Arthur Hedley	8
Appreciation, Pauline E. Spray	11
The Sinner's Next Move (III), Earl E. Barrett	13
Sure Way to Succeed in Ministry, E. O. Chalfant	15
The Preacher's Public Prayer, S. L. Morgan, Sr.	16
The Criterion of Salvation, H. Ray Dunning	18
Calling on the Sick, the Aged, and the Bereaved, E. E. Wordsworth	20
Gleanings from the Greek New Testament, Ralph Earle	21
Eleven O'clock Evangelism, Milo Arnold	26
"Queen of the Parsonage," Ruth Vaughn	28
Some Observations, A. S. London	31
Ministers and "The Ethics of Correspondence," R. E. Joyce	32
"Let Me Suggest," Brian L. Farmer	34
Dedication of Hymnbooks, Joseph L. Bright	35
"Unspoken Requests," Flora E. Breck	36
Why the Same Old Story? An Evangelist	37
Sermon Workshop, Nelson G. Mink	38
Sermon Starters	40
Preaching Program	41
Book Briefs	47

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

Hugh C. Benner
V. H. Lewis

General Superintendents, Church of the Nazarene

GUEST EDITORIAL

Doctrine Is Not Deadly

By J. Kenneth Grider*

FROM CALIFORNIA came some news not long ago. From a pastor it came, sent to the editor of America's most widely used magazine for ministers. Seemingly the pastor was down on theology. Plenty down on it. Said he, "My people don't want theology; they want something to live by."

Go tell the man of God something, out in the West there. Become prophet to him. Tell him that he no doubt underestimates his people. Tell him also that beliefs are just what give men something by which to live. Point out to him that the apostolic preaching bubbled with doctrine. Take him at least to the first Christian sermon, that by Peter at Pentecost. Show him that the man who stood up that day filled to the full had something to announce that was incandescent with doctrine, particularly, the doctrine of Christ. Peter the Apostle wanted men to believe on the incarnated, crucified, risen Christ.

That was the approach of the preacher closest to the Christ. With Stephen it was just about the same way. That deacon, first Christian martyr, gave them doctrine, gave them Christ, while they rocked him to his death.

Paul, too. He gave them doctrine. Follow him from synagogue to synagogue, from city to city, from start to finish, with Luke as the guide. Not elongated, human-interest incidents. Not sensational stories. He gave them doctrine, gave them Christ, gave them

Christ crucified and risen. Even at Mars' Hill, that is what he did. The Cross was foolishness to the wise Greeks at Athens, who did not see man's sinfulness. But Paul preached on, preached what had been good for simple people in other places.

It is true, of course, that doctrine can be too deep-down, too difficult. It is that kind perhaps that has given theology a bad name. But doctrine can be made plain, penetrating, pungent. It can be made simple and yet profound, appealing and yet disturbing.

It might be that the gathered congregations are much more interested in it than we think. It might be that they want something solid, something on which they can stretch themselves.

The people called Nazarenes have never been interested in theology as an end in itself. Foremost has been our purpose of holiness evangelism at home and abroad. But to the end of evangelism, to the end of solid evangelism, we have announced the Biblical doctrines, especially as they pivot about the saving, sanctifying Christ.

Tell him, then, that brother in California. Put him on the Biblical path. Explain how the apostles preached—the apostles and Luther and Wesley and Bresee.

Meanwhile, there is that dying charge by the Apostle Paul to Timothy, and to us all. Paul said, "Preach the word; . . . exhort with all long-suffering and doctrine" (II Timothy 4:2).

*Associate Professor of Theology, Nazarene Theological Seminary.

XIX. The Offering and Announcements in Worship

THESE TWO ELEMENTS of worship are placed together, not because they are basically alike, but rather because they are thought to be of lesser importance so far as the service itself is concerned. Frequently, even, they are felt to be nonessentials thrust into the worship service, or "necessary evils" without which the church could not function but which the service itself could well do without. Actually, however, if these elements would be viewed in their proper light, we would find that each in its own way can make a contribution to the service. As essential to the ongoing of the church, they can find their rightful place within the structure of the services of the church. Let us look at each in turn.

THE OFFERING

It is a mistake to start with the premise that the offering is but a crude chunk of the mundane thrust into the heavenly atmosphere of a worship service. While it is true that some may feel that money at the heart of the worship service identifies the church as being mercenary, actually, if the offering is presented in the proper manner, it can be and should be a part of the real act of worship. Here we see the importance of the minister grasping the proper concept of what the offering is as he presents it.

We must help our people see that the giving of their money for the support of the church and for the extension of the kingdom of God is in a real way a part of all that they do as they worship God. Finance is not one thing and prayer another. It is religious to support the work of God. The gathering of the tithes and offerings is just as religious as singing hymns. We must not allow our people or even a fringe group of the chronic complainers to spoil the receiving of the offering as an act of worship. Certainly we must not feel ourselves that this is an intrusion of the secular in the midst of the religious.

We must get across the idea that in bringing our tithes and offerings we are in a real sense bringing ourselves to God in true worship. People need a tangible way to express their love and devotion to God. They are injured if they merely come and sing and pray and listen to a message. There is no possible way that they can substitute the less tangible forms of worship for the tangible offering which they bring. The Old Testament pattern has in it the inherent idea of true worship; these persons could not come to worship God without an offering of some kind. We need to recapture this principle of worship today. The offering is more than a "tax" to support the church

and pay the bills. It is in a real sense the concrete way to say to God, "I love You!"

Wrapped up in the offering is the whole principle of responsibility, and responsibility must ever be a part of our holy religion. Too many of us have found a convenient way to worship without accepting our measure of responsibility. This makes for shallow and superficial worship. The Christian who comes to the house of God with the idea fixed in his mind that he is to share as well as to receive will find that his worship takes on a new meaning. And the bringing of an offering, with foresight and purpose, to present it to God in the worship service will do as much as any other means to give that sense of "I owe something to God." Perhaps we have developed a crowd of superficial worshipers because we have tried too often to divorce giving from the "religious" elements of worship. Certainly the pastor who is successful in getting this idea across will see the worship service strengthened.

To get at this, the offering should be received in an orderly and worshipful manner. The ushers should be ready in the rear of the sanctuary (even if it is a small one) and should come to the front in a dignified and worshipful manner. The prayer for the offering, whether offered before it is received or when it is brought to the altar after it is received, should include the idea that this is an act of worship and not just a "collection" of money. When the money is received, it should be handled reverently. It should be brought to the front and left or taken to a safe place in another part of the church. It should not be deposited with the treasurer or counted within sound of the congregation while the service is going on. While all of these suggestions seem trite and

unimportant, any one of them can destroy the idea of the offering as worship.

THE ANNOUNCEMENTS

Any one of us could go to great lengths in relating accounts of announcements that have all but destroyed worship services in which we have been participants. And most of these would be true. Perhaps at no other point do we need to watch more closely than at this one.

As an answer to ill-fated announcements, many are advocating that we leave them out of the worship service entirely. And there are good arguments why this might be advisable. At least, if we cannot learn to place them in our services so that they attract rather than detract, we had better leave them out. Some have tried, with a measure of success, to give the announcements in a block at the beginning of the service, so that the worship service itself can proceed without interruption. Others have sought to bring the whole force of the announcements to the congregation through the printed bulletin without any (or with very little) attention given to them verbally during the service. Others have pressed merrily on, breaking into the service with every sort of announcement and feeling as he did that he "chopped in two" his worship service.

However, the solution (as much as a solution can be had) lies not as much in the mechanics of the announcements as in our attitude toward them. Here again we need to see, as with the offering, that the work of the church is a knit whole and that every phase of the church's life is important and a part of our service to Christ. The announcements, in the main, relate to the activities of the church which are to take place at some other time than a particular service. To

tell of these activities and to solicit the co-operation of the congregation with them is as much a part of our religious duty as is singing songs or saying prayers. If these activities are not of this sort, certainly they should have no publicity in a service of the church. And there is a real value in helping our people see that their Christian lives cannot be chopped up and that every legitimate activity of their lives fits with every other activity of their lives, including worship.

It is true that care should be taken with respect to the announcements. Every possible means should be used to alert the people of the church as to their responsibilities. Small groups should be notified personally of their meetings. Effort should be made to train our people to remember their meetings without endless reminders. The announcements from the pulpit should be kept short, and those which are the least relevant to the central purpose of the church should receive the least attention. However, after these general principles have been suggested, it is necessary in many instances to call to our people's attention certain items of the program of the church.

Besides getting across the idea that

the weekday activities are the "church at work," it would be good to use this time in the service as a "break" or a "breather." Psychologically it is good not to attempt to take a service from the beginning song to the closing benediction on a constant rise and with no opportunity to break the chain of thought or to break the emotional pitch. The human being is so constructed he cannot sustain a high pitch and serious concentration without leaving him tired and tense. The announcements, if handled right, can be a sort of relaxation which, instead of detracting from the service, will actually contribute to the service. What went before will be more meaningful and what comes after will register more firmly in the minds of the worshipers if they have had this chance to "catch their breath."

The offering and the announcements can be contributing factors to true worship if the minister will give them his careful and prayerful attention. Above all, we must help our people see that worship is made up of many factors. They should not be allowed to think of these important elements of Christian living as "non-religious" or "non-worshipful."

(To be concluded)

EARNESTNESS AND BOOKISHNESS

Speaking on earnestness as essential for the ministry, Joseph Parker says, "Be earnest; be natural; be as unlike a book as possible. That is about all I have to say on the science of homiletics." Speaking of George Whitefield, Dr. Parker said, "What I mean by being as unlike a book as possible, look at George Whitefield—the natural, devout, fervid and impressive preacher. I cannot find what may be termed a bookish sentence in any of his sermons. Everywhere there is the vivacity, the point, the abruptness of free and earnest speech."—Contributed by B. V. Seals.

The Preaching of N. B. Herrell

By James McGraw*

WHEN ISSUES come up, and they will, always take your stand on the side of the Bible, the *Manual*, and the church, and you will come out all right." This was the advice given to a group of young ministers by one who had been a leader of men for nearly half a century, a district superintendent in his church for twenty-four years, and a pastor and evangelist under whose ministry the kingdom of Christ had been advanced everywhere he had served. This was the advice N. B. Herrell gave, and it was the philosophy he lived by. He took his stand on the side of his church, its *Manual*, and on the side of his Christ, and His holy Word. And he always came out all right!

Noah Benjamin Herrell was the son of John Wesley Herrell, and he was born March 8, 1877, in Miami, Indiana. The eight sons and one daughter of this rugged Indiana farmer who had moved there from Virginia learned early in life about God. It was not by accident that Herrell's father had been given the name John Wesley when he was born. The Wesleyan, holiness tradition extended back far into the family history of these people, and the tradition was kept alive and extended further in the vigorous ministry of N. B. Herrell.

He was saved and sanctified under the preaching of Miss Lillian Belle Vandebur in 1901, when he was twenty-five years of age. Almost immediately after the revival in which he found Christ he felt the call to

preach, and began holding services at every opportunity, and two years later he married the young lady who had won him to the Lord. Together they made an effective team for God and the church.

Herrell's first affiliation with the holiness movement was in the Holiness Christian church, which united with the Church of the Nazarene in 1908. In 1910 he was appointed by Dr. P. F. Bresee as the first superintendent of the Pittsburgh District, which at that time took in all territory east of the Mississippi River and north of the Ohio! His salary that first year was \$500.

His work as a district superintendent in his church included a term in northern California, then the Idaho-Oregon District, the Ohio District, and finally the Kansas City District. One sees something of the sincere quality of his character in the fact that he was the sponsor of a resolution to the General Assembly limiting the term of a district superintendent to eight years. At the time he was superintendent of the Kansas City District. To show good faith in the purpose of his resolution he resigned his district office and accepted the pastorate of the Coffeyville, Kansas, church. His son, Paul, recalls that the Coffeyville church had lost their building due to financial difficulties, and were worshiping in a new location which had been a sheepshed. After Herrell's term as pastor, the church was well established numerically, financially, and spiritually, and

*Professor, Nazarene Theological Seminary.

since then has grown steadily under subsequent pastoral leadership.

N. B. Herrell never attended college, but he played a significant part in the history of at least two Nazarene schools of higher learning. He lived in Olivet, Illinois, while serving as district superintendent of the Pittsburgh District, and during this time he was instrumental in helping to bring the Illinois Holiness University into the Church of the Nazarene. It became Olivet Nazarene College, and he became its first field representative, which responsibility he assumed along with his superintendent's duties.

Then it was providential that N. B. Herrell was in Idaho during crucial times of uncertainty and confusion. Dr. H. Orton Wiley gives him a great share of the credit for helping keep Northwest Nazarene College alive when its financial problems seemed insurmountable. He helped give it its present name, raised thousands of dollars to support it, and started many of its graduates in the ministry under his leadership.

C. T. Corbett, in his book, *Our Pioneer Nazarenes*, points to Herrell's loyalty to the educational institutions of his church, suggesting proof in the fact that four sons and a daughter of N. B. Herrell received their college training in Nazarene schools.

But stronger than his influence in the superintendency during the early and critical periods of his church, and more significant than his pastoral ministry or his interest in Christian education or even home missions—he was general Home Missions executive secretary for a time—was the contribution N. B. Herrell made in promoting and preaching Christian stewardship. He believed in stewardship, he preached its truth, he practiced it, and he knew how to lead others into

the practice of it. The two books he wrote, *Christ at the Controls* and *The Way of Christian Prosperity*, are both rich in its truth, and especially the latter is a source book of facts and proofs of the scriptural and practical validity of stewardship.

Herrell would preach an expositional sermon on the Book of Malachi, giving the following points in his outline:

SEVEN INDICTMENTS AGAINST ISRAEL

- I. A break in their love for God (Malachi 1:2).
- II. A break in their devotion to God (1:6).
- III. A break in their service to God (1:7).
- IV. A break in their testimony for God (2:17).
- V. A break in their interest in God (3:7).
- VI. A break in their support of God's cause (3:8-9).
- VII. A break in their desire for God (3:13-15).

In his stewardship emphasis he knew how to make the truth mean more than merely the one facet of financial responsibility to God's kingdom. He preached that we are stewards of Christian faith, stewards in prayer, stewards in personal work, stewards of our talents, stewards of our time, and stewards in Christian marriage relationships. He preached stewardship of example, of purpose, of motives, of mental powers, of social influence, and of moral standards. He could bring the message of stewardship into prominence, focus attention upon its truth, and challenge the Christian to accept his responsibility in a most effective way. The Church of the Nazarene has not seen many like him. In this area of stewardship evangelism, N. B. Herrell and J. C. Henson stand out distinctly. They were both outstanding in stewardship

emphasis, and both performed a service the church needed. Will there be anyone to take the place of these men?

N. B. Herrell preached from a variety of texts and with a variety of homiletical construction. His sermon on "Why the Rich Man Went to Hell" is textual, with this outline:

- I. The location in which he prayed; "... in hell."
- II. The position in which he prayed; "... he lifted up his eyes."
- III. The manner in which he prayed; "... he cried and said."
- IV. The nature of his prayer; "... have mercy on me."

A topical outline, rich in Biblical quotations, is seen in his sermon on "God's Free, Full, and Complete Salvation," from the text in Hebrews 2:3: "How shall we escape, if we neglect so great salvation?" Using "salvation" as his topic, his outline is as follows:

- I. The initial work of salvation (Luke 1:77)
- II. The qualifying work of salvation (II Thessalonians 2:13)
- III. The final work of salvation (I Peter 1:4-5)

There is an element of *didache* in his sermon on Pentecost, a good example of his doctrinal preaching. He saw in Pentecost the climax resulting from Christ's death and resurrection, the "signboard on the summit" pointing to the event of great significance in prophetic history. His outline for this sermon.

- I. The humiliation of Christ at the Feast of the Passover.
- II. The resurrection of Christ at the Feast of the First Fruits.
- III. Pentecost is the revelation of Christ and His work in His humiliation and resurrection.

Paul Herrell recalls that his father spent every morning in his study en-

gaging in the preparation of sermons, the writing of articles and pamphlets, feeding his soul on the Word of God, composing the words to some sixty-one songs he wrote, and otherwise giving time to his creative work. He was a man of study and prayer, as well as action and leadership. Not many people have heard about his large personal library, but it is a fact that he donated more than two thousand volumes to the Northeastern Indiana District to start a collection of books which has been named the Herrell Memorial Library.

Perhaps his best-known song is "The Unveiled Christ," although several others have been sung widely. "Sweeter than Them All," "Jesus Will Stand by Me Then," and "My Ivory Palace Home" are well known and much loved. He wrote "Steal Away with Jesus" during a revival campaign which was "a hard pull," as he called it. He went to the woods to pray, and victory came so definitely that he came back rejoicing and singing the first lines of the song, "Steal away with Jesus and talk a little while." His diary records, "This has been a day of communion with the Father, Son, and Holy Ghost. My soul mounts up." That night there was a victorious altar service and he wrote in his diary, "The Lord is working mightily, my soul says, 'Amen!'"

He used no manuscript in his preaching, and very few notes. He gestured frequently, and moved about on the platform as he preached. He often engaged the congregation in illustrating his messages. On one occasion he selected two laymen to follow him around as angels "Goodness" and "Mercy," giving his own dramatic interpretation of Psalms 23.

He took his stand on the side of the Bible, the *Manual*, the church, and his Christ, and he always "came out all right." He promoted stewardship,

raising money and encouraging the people to honor God with their means. He promoted home missions, organizing scores of churches and helping the small ones survive and prosper. He proclaimed the evangelistic message, and saw thousands kneel at the altar and find pardon or purity. He preached second-blessing holiness, and led many into the experience of

full salvation. With his ministry and with his life he pointed men to Christ as he did in his song:

*Oh, behold the Man of Sorrows!
Oh, behold Him in plain view;
There He stands, the Mighty Conqueror,
Since He rent the veil in two!*

SERMON of the MONTH

The Secret of Assurance and Freedom

By Arthur Hedley*

IF YE ABIDE in my word, then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free" (John 8:31-32, A.R.V.).

When our Lord uttered the above words, He was addressing some who had believed in Him during His discourse and were now willing to become His disciples. He dealt with them very frankly and emphasized the fact that a profession of discipleship is not enough. If they would be His disciples "indeed," and have a deep, inward assurance that they were within His fold, then they must abide in His Word. To abide in Christ's Word is equivalent to abiding in Christ himself, since He is the Incarnate Word (John 1:1, 14). If His word be neglected, forsaken, then the chief connecting link between the Master and the disciple is broken.

The omniscient Christ knew, only too well, that many would discontinue

discipleship when they saw what His teaching involved. In the parable of the sower He spoke of the stony-ground hearers who, having "heard the word, immediately receive it with gladness; and have no root in themselves, and so endure for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark 4:16-17). Some were moved by mercenary motives to profess discipleship, but when our Lord spake things hard to be understood, and it was obvious they would gain no material profit continuing their discipleship, they "went back, and walked no more with him" (John 6:66). There may be discipleship without continuance in Christ's Word, but it is not real, only nominal and temporary. It takes little to sever so feeble a connection with Christ. Many who profess discipleship at a special mission turn back when they come face to face with reality, and the chief cause of their desertion is their failure to "abide" in Christ's Word.

The believer who dwells in the Word, and can say with the Psalmist: "It is my meditation all the day" (Psalms 119:97), enters into a very real and living relationship with Christ. He becomes a disciple "indeed," one in very truth. He is no mere probationer but a full disciple; not one in name only but in reality. As the soul abides in the Word, it is admitted from stage to stage to the society and confidence of Christ, and attains the perfection of discipleship by likeness to the Master. As we abide in Christ's Word, and obey it fully and gladly, "the Spirit beareth witness with our spirit, that we are the children of God" (Romans 8:16). There is an "if" with regard to the condition: "If ye abide"; but there is no "if" with regard to the consequence: "Ye are my disciples indeed." It is a great honor, a glorious privilege to be a full disciple of Christ; to be under His direct and constant tuition; to be within the circle of His guidance, of His light and love. To continue in Christ's Word and to obey it whatever the cost is to give proof of the sincerity of our discipleship, of our love and loyalty to Christ, for He said: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). Abiding in the Word we "abide in the Son, and in the Father" (I John 2:24 A.R.V.). The soul living and continuing in Christ's Word is like a good seed in a good soil, ever growing up in and unto Him. As we abide in His Word, so is our discipleship confirmed, strengthened, and we experience the blessedness of being not merely formal disciples, but disciples "indeed."

Another blessed consequence of our abiding in Christ's Word will be that we shall come to "know the truth" and to experience its liberating power: "And ye shall know the truth, and the truth shall make you free"

(John 8:32). Continuing in His Word, men would come fully to know the truth, to realize in the very depths of their beings the trustworthy character of all that Christ uttered. "The truth" (John 14:6) is one of the distinguishing names which Christ takes to himself. He is Truth Incarnate, being "full of grace and truth" (John 1:14). This knowledge of the Truth, of which our Saviour speaks, is the result of true discipleship. Pilate asked: "What is truth?" (John 18:38) But he received no reply, having no eye to see it, no heart to receive it, no will to desire and follow it. The truth being the element in which the believer lives, there is in his abiding in it a guarantee of fuller knowledge: "In thy light shall we see light" (Psalms 36:9). While others are "ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7) because of moral and spiritual infidelity, the tried and approved disciple receives a fuller knowledge. The Spirit reveals to him greater revelations of the truth in Christ (see John 7:17), and he sees more of the beauty and glory of Christ.

The Lord Jesus, who has revealed to us the character and the attributes of God, the nature of true holiness, the wonder of divine love, the redemptive plan of God, His eternal purposes, the reality of heaven and hell, also gives to those who receive and obey the truth the gift of true freedom: "The truth shall make you free" (John 8:32). The Jews who listened to Christ's words asserted they had no need of freedom. Relying upon their descent from Abraham, and their consequent privileges in connection with the old covenant, the Jews claimed to be free men. They were blind to the fact they were in bondage to Rome and, far worse, were in bondage to an enemy far

*Herne Bay, Kent, England.

more powerful, tyrannical, destructive than any Roman despot. They were enslaved to sin in many forms: to envy, greed, hypocrisy, hate. In their hearts was that spirit of murder which was to come to full fruition in crucifying the Son of God, the King of Israel. The worst cases of bondage are those where there is a pretense of liberty. Freethinkers, free-livers are names given to classes who are utter strangers to real liberty, who are in the most degrading bondage to error and lust.

It is only when we come to know the truth about ourselves, through our knowledge of Christ's Word and the revelation of His love at Calvary, that we realize our own guilt, our bondage and helplessness. To realize our bondage is the first step to freedom. Trusting in Christ and abiding in His Word, we learn the secret of freedom. At the Cross we learn the truth about our sin and guilt, and how Christ by His death atoned for our sins, that we might stand before God with all our sins pardoned, blotted out forever. Resting by faith in this glorious truth, the soul is freed from the burden of sin and guilt.

Abiding in His Word, we learn with increasing knowledge of Christ, of His grace and power, that He holds the secret of liberation from all that enslaves us. He has the mastery of all spiritual forces and can accordingly set free the bound and trammelled soul. He smites the enemy who lords it over his spiritual captives; He

breaks our fetters; He calls us His freemen; He animates us with the Spirit of liberty. To abide in the Word is to know He is the risen, victorious Christ, who is in us, with us, to break every fetter which binds us. His life, His grace flow into us and give freedom from the tyranny of sin, from the lower passions and appetites, from the captivity of self-love and self-seeking; from the fear of man, of the future, and of death. The soul is brought out of the prison house of self to breathe the pure air of spiritual life, love, holiness, and self-sacrifice.

Godet beautifully says that "the empire of sin in a human heart is based upon an illusion, a fascination. Let truth shine, and the spell is broken, the will is disgusted with that which seduced it—the bird escapes from the net of the fowler." Evil has its stronghold in darkness, and the light of truth exposes and destroys it, setting the soul free from the tyranny of Satan. Apart from Him we are impotent (John 15:5), and all our efforts to break the fetters which bind us will be in vain. But when we trust entirely in Christ's atoning sacrifice for our salvation, and daily abide in His Word, then we shall gain the victory over self and sin, and all that enslaves and oppresses us, and we shall understand from blessed experience the meaning of Christ's words when He said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Chemical and Engineering News noted this sign on the speakers' rostrum at National Aviation Trades Association convention, at Phoenix, Arizona: "Caution: Engage Brain Before Starting Mouth."

Appreciation

By Pauline E. Spray*

"THANK YOU" is a simple thing to say, yet have we counted the number of times we have used it recently? It might surprise us to know just how few times we say these two words.

It is an easy thing to overlook the small item of appreciation—of gratefulness, to unintentionally take things and people for granted.

Brooke warned: "If there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude."

Timothy Dexter's words are potent: "An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from."

Once Shakespeare declared: "I hate ingratitude in man more than lying, babbling, drunkenness, or any taint of vice, whose strong corruption inhabits our frail blood."

And again he prayed, "O Lord, who lends me life, lend me a heart replete with thankfulness."

I fear it is an easy matter among those in the ministry to expect our people to give and do for us because we are God's chosen. It is easy to believe we have certain things coming to us. But we must remember we are to be servants, not lords. People do not have to "be nice" to the minister and his family. But when they are, the least we can do is be grateful—and show it.

The church is obligated to pay an agreed salary plus, in most cases, the

utilities. All else that comes into the parsonage is "gravy." And anything that is given should not be overlooked. Whether it is half a hog, or a quart of beans, or a nickel's worth of salt, to every donor of a gift, big or little, thanks should be given.

According to Goethe: "He who wishes to exert a useful influence must be careful to insult nothing."

It is an interesting thing—many times those habitually absent from services receive more attention than those who never miss a service, systematically pay their tithe, and faithfully support every endeavor of the church.

Not only should appreciation be expressed for material gifts and the people themselves, but favors should be gratefully recognized as well. The members of one's church are not obligated to do free baby-sitting or other acts of kindness.

It ought not be a difficult thing to say, "Thank you," yet some have found it so. Why?

"There be three usual causes of ingratitude upon a benefit received—envy, pride, and covetousness; envy, looking more at other's benefits than our own, pride, looking more at ourselves than at the benefit; covetousness, looking more at what we would have than at what we have." So observes Joseph Hall.

Is this holiness? Envy? Pride? Covetousness?

William James said, "The deepest drive in human nature is the desire to be appreciated."

Dale Carnegie taught that one of

*Lansing, Michigan.

the first ways to begin changing people without offending them or arousing resentment is through honest appreciation. And according to another: "Men are won, not by being blamed, as by being encompassed with love." And, one might add, by appreciation.

Tertullus, in presenting his case against Paul before Felix, knew the secret of winning friends and influencing people. In the beginning of his speech, he said, "... Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness."

Cicero called gratitude the "mother of all virtues."

Samuel Leibowitz, famous criminal lawyer, is credited with saving seventy-eight men from death in the electric chair. Yet not one ever sent him a Christmas card.

Andrew Carnegie gave one of his relatives a million dollars. Still he was cursed for leaving 365 million to public charities and only one million to his kin.

It would be easy to say, "Thank you," for a million dollars or escape from the electric chair, one might

conclude; but "he enjoys much who is thankful for little."

Jeremy Taylor cautioned: "From David learn to give thanks for everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving."

Not only does expressing appreciation lift others; it helps one's own soul. And Jesus embodied it in the golden rule, when He taught us to do unto others as we wish to be done by.

Jimmy and Susie are mimics of their parents. Shakespeare observed, "How sharper than a serpent's tooth it is to have a thankless child!" We must teach our children to be grateful for every act of kindness—sincerely appreciative of every individual.

Let ungratefulness not be named among us. One said, "A grateful dog is better than an ungrateful man." And another said, "Ungratefulness is the very poison of manhood."

On the other hand, love begets love; joy begets joy; appreciation begets appreciation.

Never underestimate the worth of Anne Waters' observation: "An ounce of appreciation is worth a pound of pressure."

CHRISTLIKE MINISTER

In one of our great churches there served for a quarter of a century a wonderful minister.

One Sunday at dinner, following the service, the conversation of a family turned on the morning church service and a little boy in the family exclaimed, "Daddy, I smiled at God in church today and he smiled back at me!" To that little boy, God and James Leishman were indistinguishable. So it has ever been. Men transformed by the love of Jesus Christ communicate His presence to others.—EDWARD L. R. ELSON, in "And Still He Speaks," *The Words of the Risen Christ* (Fleming H. Revell Company).

Is the Sinner's Will in Bondage?

III. The Sinner's Next Move

By Earl E. Barrett*

SINNERS, after all, have something to do about their "confrontation" with God. A scriptural "divine-human encounter" is conditioned finally upon man's "drawing nigh." Efforts to ignore the free activity of man under general revelation and prevent grace in the interest of magnifying the grace of God in special revelation end in bifurcating grace and discrediting what God has already done and is doing. The grace has come not only *perpendicularly from above* but also *horizontally from around*. Before He met Paul on the Damascus road, God cut across Paul's path and confronted him in the law, in the homes of persecuted Christians, and in the stoning of Stephen. God spoke to Paul through the Old Testament, the Christians' conduct, Stephen's prayer, and the voices of conscience and the Spirit (Acts 9:5). Paul's conversion experience did not occur in a vacuum; the light that shone did not shine into total darkness; the "lightning" that fell, fell upon plenty of combustible material. There had been a preparation.

As defined by Webster, motivation is both external and internal. We have seen the truth of this in the cases of Adam and Paul, and in the description of St. James. It is evident also in the parable of the prodigal son. This is one of the three stories illustrating the love of God, the parables of the lost sheep and the lost coin emphasizing the seeking love, and the parable of the lost son the receiving

love of the Father. In this last story the purpose of Jesus, obviously, was to answer the criticism that he "receiveth sinners" (Luke 15:2), and of course the receiving of the prodigal by the father suggested the activity of the son in returning home, in response (let it be clear) to the divine exhortations, "Come unto me," and, "Draw nigh to God." To see the parable thus, in its largest context, the Bible the experience of prodigals in general, we must further safeguard interpretation by seeing that God has already cut across the path of the prodigal in giving both revelations (already stressed), and in planting the Cross between every prodigal and his home (John 12:32).

In addition to these external "tugs" of the Father and the Son upon human intellects, hearts, and consciences, there are internal motives arising from memories of home, imaginations of a better life, vague feelings in subconsciousness, unsatisfied longings—all augmented by the Holy Spirit—that incline the soul, hitherto disposed toward the evil and satisfied in the "pigpen," toward home and Father.

Motivated thus, the prodigal in the dignity of his manhood made in the image of God, in the strength of his God-given self-decision (the highest glory of his personality according to Curtis),⁸ conscious of his intrinsic and potential worth in the Father's esti-

*O. Curtis, *The Christian Faith* (New York: Eaton and Mains, 1905), pp. 23-24.

mation (seen in all three of the parables referred to above, and incalculable in the light of creation, redemption, and the judgment), co-operating all the way with the initiating, assisting, and saving grace of the Father, declares, "I will [not 'shall'] arise and go to my father" (Luke 15:18). The whole man—intellect, sensibility, and will—makes the decision, repents, forsakes, confesses, and believes. *All the way* from the first internal movement towards God to the final act of appropriating salvation by faith, the will, through prevenient grace, has been freely co-operating with God.⁹ No matter how much God helps, all the acts of response to the loving drawings of Father, Son, and Spirit are men's free acts (see *ibid.*, pp. 266, 270). If the will is not really free before the instant of believing for salvation, there is no hope for the lost race.

The sinner should not wait for God to cut across his path (II Corinthians 6:2). God has already done that. It is now the sinner's move. For God in His seeking love went all the way to Calvary, and now confronts man in the Word, in the Cross, in the Church, and in the Spirit. In going all the way to the Cross, God has come all the way to man—except one step, the step of faith based upon repentance. For some, as with the prodigal son, this is not a short and easy step. It depends upon the distance traveled in sin, and the number and character of the sins, for every step must be retraced, and every sin confessed and forsaken. The "one step" man takes. For God says, as it were, "I've gone more than halfway; draw near Me and I will draw near you." Man can respond, co-operating freely, without taking credit to himself. Thus, Wesleyan-Wileyan Arminianism can sincerely

say, "It's all of grace," without any tincture of extreme Calvinism or irrational Barthianism. There is no irrational Kierkegaardian either/or paradox between a drawing God (in both general and special revelations) and a responding sinner with an upward surge in his soul, God-implanted desires, which, though slumbering at times, can be aroused by the many and diverse divine calls.

Let us go back a moment to "the teaching grace," the grace that enlightens every man. Contrary to Augustine, grace does not act directly upon the will. Grace presents truths which, when accepted, act upon the will. In contrast to Augustine and the Calvinists, who apply predestination to the influencing of the will, Arminians apply predestination to truth which may convince the mind but not coerce the will. Experience as well as the Bible clearly demonstrates that grace can be resisted; it is persuasive, not coercive. God and Satan alike have to approach the human will via intellect, feelings, and desires.

Extreme Calvinists would deny man the least shred of autonomy. They make God an absolute Monarch. But the God presented in Scripture is a constitutional Monarch, who governs with the consent of the governed. God's sovereignty is limited—self-limited. Thus He remains omnipotent; if He did not have this power of self-limitation, He would not be all-powerful. If history is written by the sovereign God, i.e., without any limitation of any kind, and not in part by the acts of men with free choices, then the unenviable record of war, crime, and all kinds of evil is God's. God is not exalted by being viewed as a dictator. But autonomy (freedom of decision within limits) is prescribed by theonomy (laws of the will of God). The omnipotent Christ is represented in Scripture as standing at

the door of the human heart, knocking and waiting for an invitation to enter (Revelation 3:20).

There is no power in the universe, God, devil, or man, that can force the human will; it is actually free. This is not a conclusion of Humanism; it is not Pelagianism. It is a fact, a fact of Scripture, experience, and immediate consciousness. Man knows by the surest of knowledge, the knowledge of direct acquaintance, that he is free confronting alternative choices. This emphatic statement on the actual freedom of the will cannot be denied without being affirmed, for the denial along with the affirmation proves that the human will is free to choose between the two contradictory positions. If after all that God has done in prescribing a limited autonomy, and

assisting in prevenient grace, the will is still enslaved, then man is not a moral agent, is not responsible, cannot be praised or blamed, cannot be a member of an orderly society, is not on probation, and thus cannot be lost or reclaimed. In a sense then, i.e., ultimately, man is the "captain of his soul," the "master of his fate." Wesley speaks of man having "in himself the casting voice" concerning his salvation, quoting with favor Augustine, "He that made us without ourselves will not save us without ourselves."¹⁰ The Christ who comes aboard as Captain does so by invitation, and He may leave the same way. *The will of man, saint or sinner, is not actually in bondage.*

¹⁰Burtner and Chiles, *op. cit.*, p. 146.

Sure Way to Succeed in Ministry

1. Have a good, settled Christian experience. Being genuinely saved and sanctified wholly outwardly and testify to the same.
2. Keep up a constant, regular prayer life—Reading Bible and praying for benefit of your own soul—Never slack or waver here—Be spiritually minded—Pay price every day regardless of activity.
3. Prepare your sermons and messages well—Never get careless in sermon preparation.
4. Preach for a decision—Always have souls saved and sanctified.
5. Contact people—Visit—Visit—Visit.
6. Be loyal to leadership personally in all relationships—Local—District—General.
7. Never be lazy in any way—Save your soul and your families' souls.

E. O. CHALFANT
Kankakee, Illinois
January 7, 1953

Morris Chalfant, pastor in Seattle, Washington, submitted the preceding, with the following note: "I thought this advice he wrote on the front of my new Bible just a few weeks before he died was very good and am passing it on."

⁹Wiley and Culbertson, *op. cit.*, pp. 263.

The Preacher's Public Prayer

By S. L. Morgan, Sr.*

THE MOST STRIKING concept known to me of the minister's Sunday morning prayer is that given by Karl Barth in his book *The Word of God and the Word of Man*. Sunday morning; the waiting congregation, their presence itself a silent cry for light on the mystery of life; the preacher, God's man, almost their only hope for real help in the service—it is one of life's supreme moments. Life a vast riddle, unsolved, overwhelming; souls hungering for—something. Will they go away, their longing unsatisfied, souls still hungry, not sure even that God is and that He was present? The answer to their cry resting mainly with the preacher! Can he make God seem real? That, and not the sermon, is what matters greatly.

Whether he makes God real depends, not mainly on the sermon, but on the prayer! If so, it will be a sin for him to fumble and bungle the prayer, the people thereby missing the sense of God! Far worse than the failure of the sermon. Let him not forget that!

Those who heard Spurgeon marveled at the eloquence and power of his sermons; but often they went away saying, "We can forget his sermon, but we can't forget his praying!" It seemed to lift one up into the very presence of God; and one went away with a hush in his soul saying, "Surely God was here; I felt him as Spurgeon prayed!"

*Wake Forest, North Carolina.

THE PRAYER CENTRAL

Surely Barth is right; the service is to make God real, and mainly through the prayer. The prayer so viewed is an event momentous, sublime, weighted with destiny! And the preacher its agent! As Barth puts it, "And now before the congregation and for the congregation, he will pray—you note: pray—to God!"

And his exalted privilege is not merely to help individuals; but in the congregation there is a sense of togetherness through which he can lift the congregation into a sense of God as present, the windows of their souls open, themselves washed clean, and no little through their sense of togetherness with other worshipers and God!

What a challenge to make the Sunday morning prayer a supreme event! Alas, if the pastor lets the opportunity slip! And depending on the prayer, rather than on the sermon, will he trifle and bungle it? As Barth puts it, "It is an ultimate event," related to: "the end of history!" That being the prayer, dare any preacher trifle with it? Far better were lax preparation of the sermon than of the prayer!

I testify. I go to church Sunday morning longing for—something. All week I've been burdened, baffled, unsatisfied, frustrated. I pray my pastor's sermon may help me. But I hardly hope his sermon can satisfy me—what sermon could? Likely my pastor will say something to arouse dissent, maybe revolt.

But I'm ready to let go, and to give myself over to him when he prays, even to pray with him in a longing to meet God. I really want him to help me to meet God. All week I've tried at times to pray, but I'm ashamed of my poor, bungling, cold prayers. I long for my pastor Sunday morning to help me to say the words I feel would be worthy of God; and say them with the burning desire I deeply long to feel—but can't! I'd like to follow him as he frames for me a real prayer, in exact, fitting, noble—even beautiful language worthy both of me and of God, and burning with desire.

All that I deeply wish my pastor may do for me—and for a hundred others as needy as I. To do that is his high privilege—and that would be the glory of his ministry Sunday morning, even more than to preach a great sermon. It is a privilege angels would covet. Alas, and, oh, shame, if he offers a poor, listless, limping prayer, when my need is so poignant—and a hundred others with me! We could easily overlook a poor sermon if we can say in deep gratitude, as

Jacob at Bethel, "Surely God was here today; the pastor helped me feel Him!"

I love to recall the prayers of particularly one pastor. Beyond any other, he helped me truly to pray. From his first word he made me feel our praying was a matter of tremendous importance. Every word came clear, strong, earnest beyond question; every sentence exact, chaste; the diction choice, even beautiful. And gladly I trusted myself to him, sure he would not let me down by even one cheap, unworthy sentence. It was the delightful sense of giving myself over to be led in a prayer wholly worthy of myself and worthy of God—and with a dignity and earnestness that made me thankful for his help. Simply how he helped me to pray is my best memory of any pastor—and far more than my memory of all his sermons.

I long for everyone to have a good preacher, but far more for him to have a preacher that will help him truly to pray—if only in the crucial Sunday morning service of worship.

HOW I USE WESLEY'S "WORKS"

IN MY STUDY OF WESLEY'S *Works*, I have eliminated two methods. I decided not to read the fourteen volumes straight through (with the exception of the *Journals* and perhaps some letters which provide a biographical picture of the man). The contents are not arranged in a thematic order necessary to grasping the continuity of his thought on any given subject. Second, I determined not to use Wesley as a source book of "unfamiliar quotations," chosen here and there. This method can too easily distort the man's wholeness.

—Tom W. Boyd
Orange, Texas

The Criterion of Salvation

By H. Ray Dunning*

THE "FIVE POINTS OF CALVINISM" (total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints) constitute the watershed between two great camps of evangelical Christians. These two groups are generally called Calvinists and Arminians, although these labels are too restricted to define all included in each camp. Despite the clearly drawn lines there has also been some overlapping on certain of the five points. For example, a good case can be made that John Wesley was a thoroughgoing Calvinist on his doctrine of total depravity, and one monograph is written on the thesis that Wesley was wholly in the camp of Calvin. Undoubtedly the real Biblical truth lies outside the strictly drawn lines of these historical traditions. Be that as it may, we still have the two great traditions, constantly at variance.

This article is primarily concerned with the final point of "perseverance of the saints." We propose to show that the doctrine is inextricably bound up with the criterion of salvation. The Calvinist point, as popularly stated, is "once in grace, always in grace" or "eternal security"; or as they prefer to state it, "total security."

The Calvinist criticizes the Arminian as conceiving of salvation as something which he receives in the new birth and then "must be held on to until the judgment." In other words, it sees the Arminian position as one of human effort. That this is a mis-

reading is a self-evident fact to those versed in Arminian doctrine.

On the other hand, the Calvinist protests that he is fulfilling the noble purpose of glorifying the sovereignty of God and giving God all the credit for "keeping the man."

There is a glaring blind spot in the Calvinists' position, however, which they can never seem to see—this involves the problem of man's probation. Essentially, they must say that man's probationary period ends with the new birth. But they are not concerned with the laws of logic, especially the law of noncontradiction.

This leads us directly to our subject and its relation to the question of eternal security. Let us approach it this way. The Calvinist says that if a man is ever once saved he is totally secure. The practical outcome of this would be that, no matter what a man does, it will not affect his eternal dwelling place. Even if a man were to die in a drunken stupor or in a harlot's bed, heaven is as certain as the existence of God.

However, very few if any Calvinists will admit this extension of their teaching. They will say that if a man is genuinely saved his life will be in accord with Bible standards, and many do preach a relatively high standard.

Let us suppose, then, that we point to a person who once "lived the Christian life" who is now living in outbroken sin. What do the Calvinists have to say about this? Their position is that this testifies that he was *never genuinely converted*. This position has been set forth in a very ironical verse:

*If you seek it, you can't find it!
If you are elected, you will seek it!
If you get it, you can't lose it!
If you lose it, you didn't have it!*

You will no doubt say that this is begging the question, and I agree that this is the most flagrant example of which I know. Nevertheless it puts us to the heart of our subject.

The Calvinist maintaining the above-stated position would be forced to say that the criterion of salvation is whether or not one endures unto the end. If one does not remain faithful unto the end, his "salvation" is spurious. This is in some sense a pragmatic approach.

What are the implications of this position? First, and probably the most devastating, is that one can never know whether or not he is saved until he comes to the judgment. If he must hold out faithful unto the end in order to be saved, so long as there is life there is uncertainty and the original objective of "eternal security" is destroyed at the root. Hence we see that the Calvinist's criticism of Arminianism is turned in the opposite direction and he is condemned on his own grounds.

Now we all grant a certain amount of uncertainty. But with the Arminian there is the possibility of immediate, conscious acceptance with God. The Calvinist will affirm as much; but if there is a return to sin, and the person concerned was by this token not genuinely converted, the feeling of immediate acceptance with God was only illusory—it could not be otherwise because the person was not ever saved.

While one can readily recognize a good point in this position, there is on the other hand a hesitance which it seems to me can never be removed. This idea surely strikes at the tap-

root of the witness of the Spirit—confidence before God.

Second, the fruit of the Spirit can be adjudged so only tentatively. We are assuming of course that these are in evidence. Since I can never be sure of my salvation until I get to the end of the way, I must beware of speaking of the fruit of the Spirit. It may only be the result of supreme human effort—who knows until the judgment?

It can be seen that the immediacy of religion is sorely crippled, if not rendered totally impossible. While this avenue has not been explored, so far as I know, it is nevertheless the logical outcome of the Calvinist question-begging. And one must be willing to trace his first principles to their logical conclusions. I have found one reference which reassures this position. Dr. Wiley, in commenting on Hebrews 3:12-13 says:

The technical study of these two verses serves to correct two common and hurtful errors: (1) that it is by our own perseverance that we are made partakers of Christ—a salvation sought by works and not by faith; and (2) perhaps a more seductive and subtle error, that those who fail to persevere to the end have never made a true beginning. This denies the witness of the Spirit given to all who are born into the family of God; and further still, renders groundless any need for these warnings.¹

If one is not willing to follow the broad road of antinomianism, he must turn into the restricted path of loss of present certainty. How much better it is to be able to affirm my present salvation and acceptance with God because His Spirit "beareth witness with our spirit, that we are the children of God," and I do not have to wait until later to find out if I have been self-deceived.

In conclusion, we see that the Cal-

¹H. O. Wiley, *The Epistle to the Hebrews*, p. 132.

*Jacksonville, Arkansas.

vinist criterion of salvation must ever be on a quantitative basis, a pragmatic position which adjudges as true only that which proves of an enduring quality. In a word, it ever awaits the verification of the future.

The Arminian view provides for all the Biblical tests as a criterion without the tentativeness. The fruit of a holy life and the inner witness of the Spirit constitute the present assurance that we are accepted with God.

Pulpit and Parish Tips

Calling on the Sick, the Aged and the Bereaved

By E. E. Wordsworth*

A FAITHFUL PASTOR must make shorter, but more frequent, calls upon the sick and the aged of his flock. These people should be given opportunity to present their problems, no matter how minute, to their pastor. The pastor must be a good listener with a sympathetic heart and seek to help where possible. Often such people need divine help and strength to carry their burdens patiently. Saints need a lift and sinners need an evangelistic emphasis to lead them to Christ.

The wise pastor will prayerfully approach each call with the purpose in mind of helping spiritually each person upon whom he calls. Mere social chat will not meet such needs. He will forget himself, his problems, his burdens, in his solicitation of their spiritual welfare. This will call for the heart of a shepherd, the love and compassion of the shepherd for his

sheep, and the tender ministry as of a nursing mother (1 Thessalonians 2:7).

To the bereaved, the pastor should plan a longer calling period. This should be during the first week after the funeral, for that will be the time for adjustment to the absence of the loved one, and the family will have a deep sense of loneliness and grief settling upon them. The clouds will hang low. The pastor must stand by to lift their eyes above the clouds to the Alpine heights of God. What an opportunity for devoted prayer, Christian counseling, and helpful ministry! Lift the bereaved ones into the heavens and leave them there. Such service will pay off in big, divine dividends in pastoral labors of love. And many will call you "blessed." Fletcher so visited his pastoral flock at Madeley that they looked upon him as an angel among men. He was truly seraphic and heavenly-minded and his parishioners loved him with a devoted love.

*Evangelist, Redmond, Washington.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 12:14-21

HARMONIOUS THINKING

The first clause of verse 16 reads: "Be of the same mind one toward another." The literal Greek is: "thinking the same thing toward one another." Arndt and Gingrich say it means "be in agreement, live in harmony."¹ The latter rendering is adopted in the Revised Standard Version. Williams has: "Keep on thinking in harmony with one another." Compare, "In your relations with one another, cultivate a spirit of harmony" (20th Cent.).

LOWLY MEN OR THINGS?

The middle sentence of verse 16 poses a problem frequently encountered in translating and interpreting the New Testament: "High things" is undisputed, for it is clearly the neuter plural accusative. But does the second clause of the sentence refer to lowly things or lowly men? No final answer to that question can ever be given. As Denney says, "Certainty on such points must always be personal rather than scientific."²

The problem arises from the fact that in the genitive and dative cases the forms are exactly alike for the masculine and neuter. Only the context can decide which of the two is preferable. Unfortunately the context in this case does not help us much.

Denney prefers to take the adjective as masculine (as it always is

*Professor, Nazarene Theological Seminary.
¹Lexicon, p. 874.
²EGT, III, 693.

elsewhere in the N.T.) "lowly men."³ So did Luther, but Calvin favored the neuter. Among the early English translations of the Bible, Wyclif's has the neuter sense, Tyndale's and the Geneva Bible the masculine. Sanday and Headlam say: "The neuter seems best to suit the contrast with *ta hypsola* (the high things) and the meaning of the verb."⁴ On the other hand Brown says the masculine sense agrees best with the verb.⁵ Lange agrees.⁶ So does Alford.⁷ Meyer, however, says emphatically that the adjective is neuter. The passage means: "Instead of following the impulse to high things, rather yielding to that which is humble, to the claims and tasks which are presented to you by the humbler relations of life."⁸ Godet interprets "high things" as denoting "distinctions, high relations, ecclesiastical honors," and declares that the reference of "lowly" is to "the most indigent and ignorant, and least influential in the church."⁹ He therefore adopts the masculine sense. So does Olshausen, who draws this parallel: "The Son of God teaches the faithful to consort with publicans and sinners, in order to win them for his kingdom."¹⁰ Bengel favors the neuter.¹¹ So does Vincent.¹²

A glance at a few translations dis-

¹Ibid.
²Romans, p. 364.
³JFF, VI, 267.
⁴Romans, p. 393.
⁵Greek Testament, II, 445.
⁶Romans, p. 479.
⁷Romans, p. 437.
⁸Biblical Commentary on N.T., IV, 147.
⁹Gromon, II, 166.
¹⁰Word Studies, II, 161.

covers similar disagreement: "Associate with humble folk" (Moffat); "Accommodate yourselves to humble ways" (20th Cent.); "Be content with humble things" (Ballantine); "Keep on associating with lowly people" (Williams); "Accept humble tasks" (Goodspeed); "Willingly adjust yourselves to humble situations" (Berkeley); "Falling in with the opinions of common folk" (Knox); "Condescend to the lowly" (Confraternity); "Don't become snobbish but take a real interest in ordinary people" (Phillips); "Condescend to things that are lowly" (A.R.V.); "Associate with the lowly" (R.S.V.); "Go about with humble folk" (New English Bible). It is of interest to note that while the English and American Revised versions took the adjective as neuter, the Revised Standard Version (1946) and the New English Bible (1961) returned to the masculine sense adopted by the King James translators. This was the meaning favored in the Early Church, as especially expressed by Chrysostom: "That is, bring thyself down to their humble condition, ride or walk with them; do not be humbled in mind only, but help them also, and stretch forth thy hand to them."

Is it possible for us to come to any kind of conclusion in the matter? One of the best answers to this question is that offered by C. K. Barrett in his volume on Romans in the "Harper's New Testament Commentaries" series ("Black's in the British Isles). He writes thus: "... it is impossible to feel confident that either translation is correct to the exclusion of the other. It is well to remember that Greek occasionally allows an ambiguity impossible in English; Paul may have been aware, and may have approved, of both ways of taking his words."¹⁸

¹⁸Commentary on the Epistle to the Romans, pp. 241-42.

CONDESCEND TO OR ASSOCIATE WITH?

Part of the problem that has perplexed us is due to difficulty in ascertaining the exact meaning of the verb involved (*synapago*). It is rare in the New Testament, being found elsewhere only in Galatians 2:13 and II Peter 3:17. In the former Paul speaks of Barnabas being "carried away with their dissimulation." In the latter Peter warns against "being led away with the error of the wicked." The meaning in these two passages is clear.

The verb is a double compound. *Syn* means "with"; *apo*, "away from"; and *ago*, "lead." Always passive in the New Testament, it has the meaning "be led or carried away with." So Sanday and Headlam would translate this passage: "Allow yourself to be carried along with, give yourself over to, humble tasks."¹⁴ This agrees with Thayer's understanding of it: "to suffer one's self to be carried away together with. . . , i.e. to yield or submit one's self to lowly things, conditions, employments,—not to evade their power."¹⁵ Vine prefers: "be led along with"¹⁶—its literal meaning. Vincent seeks to bring out the full force of the prepositions. He says the idea is this: "Set not your mind on lofty things, but be borne away (*apo*) from these by the current of your Christian sympathy along with (*syn*) things which are humble."¹⁷

But it seems that the natural meaning of the verb fits better with the masculine sense than the neuter. Having come to this conclusion we would definitely prefer "associate with" rather than "condescend to." An attitude of condescension toward others is something less than Chris-

¹⁴Op. cit., p. 364.

¹⁵Lexicon, p. 601.

¹⁶Expository Dictionary, I, 171.

¹⁷Op. cit., p. 161.

tian. In fact it is the very thing that Paul is speaking strongly against here, as Phillips' translation very well brings out.

Of course it should be recognized that when the King James Version was made the modern connotations of "condescend" were absent. Then it meant "to stoop voluntarily and graciously . . . 'to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiours' . . . to make concessions; to comply, consent, concur, agree."¹⁸ But now it usually means "to bestow courtesies with some air of superiority; to assume a patronizing air; to stoop as a favor or benevolence."¹⁹ Such an attitude is obviously unchristian.

AS MUCH AS LIETH IN YOU?

This phrase in verse 18 has been much misunderstood and abused. It has been offered as an alibi for failing to live at peace with others. "The Bible says, 'as much as lieth in you,' and it doesn't lie in me to live peaceably with that person!"

Most modern versions render the Greek here more accurately. They agree rather closely on this translation: "so far as it depends on you" (Weymouth). That is the correct idea. If there is to be any quarreling, do not let it come from you (*ex*

¹⁸Oxford English Dictionary, II, 783.
¹⁹Webster's New International Dictionary (2nd ed.), p. 556.

VITAL PREACHING

Vital preaching is theology made understandable—so understandable that the ancient miracle of Pentecost shall be repeated.

—EDWIN LEWIS

The Church—Winning Sunday Nights

By ORVILLE W. JENKINS

The book-of-the-year in this great quadrennial program of *Evangelism First*, giving special emphasis to Sunday night evangelism.

From a successful background in his own ministry and with a heart of deep concern, Dr. Jenkins discusses the purpose of the Sunday night service and the serious need of renewing its evangelistic fervor. Its many illustrations and suggestions will be a challenge to your people. 104 pages, paper.

To be used as the Christian Service Training text for the church-wide study course this fall.

\$1.00; special C.S.T. discount on 6 or more, 80c each, plus postage

"Attend Sunday Night" POSTER

Something you'll want to display in every classroom urging Sunday night attendance. Contrasting black, yellow, and white colors makes its message most eye-catching. 11 x 17"

SI-225 50c; 6 for \$1.00

"Sunday Night" CAR STICKER

Let the community know about your Sunday night services. "Go to Church Sunday NIGHT," printed in a yellow "da-glow" against a black background on a newly processed vinyl plastic that may be easily peeled off.

SI-240 25c; 12 for \$1.80; 100 for \$12.50

"Try Christ's Way" CAR STICKER

Another effective way of witnessing. Same vibrant color and material as "Sunday Night" sticker.

U-66 25c; 12 for \$1.80; 100 for \$12.50

"Try Christ's Way" TRACT

A prayerfully prepared, four-page folder in yellow and black. Inside contains appropriate scriptures; and back, a friendly invitation to Sunday night services and space for name of church. Size: 3 x 6".

T-903
WITH IMPRINT (minimum imprint order, 250)
250 for \$3.00; 500 for \$4.50; 1,000 for \$7.00
Allow two weeks for imprinting
WITHOUT IMPRINT:
100 for 75c; 250 for \$1.50;
500 for \$2.50; 1,000 for \$4.00

"Try" PIN

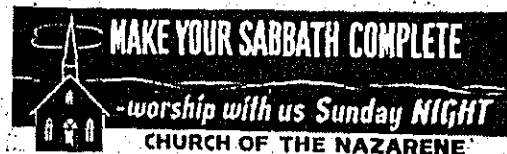
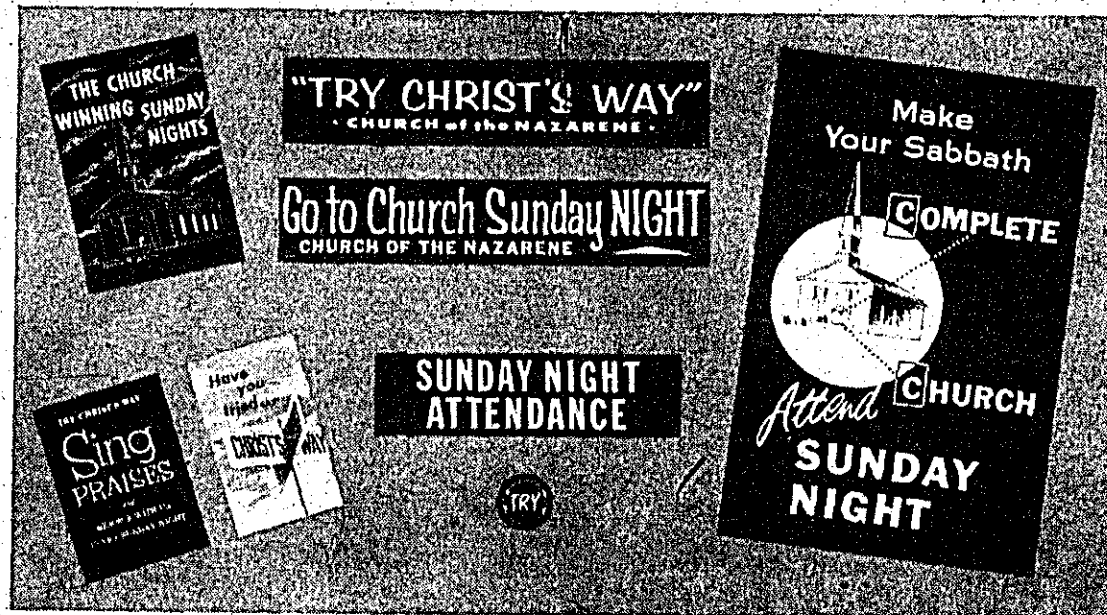
An attention-getting purple and white pin imprinted with "TRY." When people ask what it means, it provides an excellent opportunity to testify. Size 5/8".

PI-201 25 for 75c; 50 for \$1.25; 100 for \$2.00

Another forward move in the dynamic program of

SHINING LIGHTS

SUNDAY NIGHTS



"Shining Lights" BANNER

Ideal for placing in front of the church. Silk-screened on high-grade white canvas in a dark blue with yellow and white lettering. 3 x 10 feet. Weather-resistant.

SI-213 \$5.00; 3 for \$10.00
U-400 Wooden frame for mounting 3 x 10' banner, hardware included.

\$3.00 plus postage

PASTOR—For complete information on this special emphasis, consult *Evangelism First on Sunday Night* booklet sent to all pastors by the Department of Evangelism.

Sunday Night Evangelism CAN Help Your Church to Grow

ORDER These Useful Tools TODAY

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri

The Preacher's Magazine

July, 1961

"Shining Lights" Kickoff LETTER

For the busy pastor, here is a pre-typed letter outlining and challenging your members to the important "fourteen Sunday nights of evangelism" program. By adding name at top and your signature, letter has a personal touch. Designed with "Evangelism First" heading.

S-261 25 for \$1.00; 100 for \$2.50;
250 for \$5.00; 500 for \$8.50

"Sunday Night" Attendance SLIDES

Keep interest in attendance up. Add this slide to your Sunday School Register Board. Yellow letters against a black background. Available in three sizes.

E-91 2 7/8" high
E-106 3 1/2" high
E-112 3 3/8" high

Each, 15c

"Try Christ's Way" SONGBOOK (SING PRAISES)

Add new zest to your song service with a specially designed book of 101 evangelistic songs. Durable cardboard binding strikingly printed in black and yellow. Handy 4 1/4 x 6" size.

35c; 12 or more 15c each

"Try Christ's Way" CHORUS

By FLOYD HAWKINS. It's singable, militant, and evangelistic—something that will stir every Nazarene to be a more effective personal witness.

SF-209 25c; 12 for 50c; 100 for \$3.00;
500 for \$10.00

CHRISTIAN WORKER'S GUIDE

Compiled by V. H. Lewis. Here is a soul-winner's aid that can be actually used while witnessing. Uniquely designed with stair-step pages for fingertip reference to answers and scripture for any questions a seeker might ask on salvation and holiness. Pocket-size, 4 x 7". 36 pages, paper.



50c; special C.S.T. discount on 6 or more, 40c each, plus postage.

Eleven O'clock Evangelism

By Milo Arnold*

IN THE INTEREST of an improved program of evangelism I took time to study the records of my pastorates from 1940 until 1960. My purpose was to learn what phases of my work had been most effective in evangelistic outreach. Nearly five hundred new church members, received by confession of faith, provided the basis of my analysis. Each pastor making such a study would come up with an entirely different set of figures due to the personal abilities and methods of the man and the group personality of the churches he serves, but each man needs to find his own most effective areas and use them.

During the twenty-year period we averaged two revival meetings a year, employing the best evangelists with the usual number of seekers. These dedicated evangelists rendered a splendid service and made a great contribution to the total church program. However, in the matter of bringing new people into the church or extending the outreach of the church in the community, the revival meetings have accounted for less than 10 per cent.

The Sunday school has made a fine contribution. In it the children of our church families have been cultured, assimilated, and sometimes converted. On some occasions the Sunday school has been the first point of contact with

new people and has influenced them into the church, where they were converted and became members.

The Sunday evening services have been fruitful and provided an evangelistic opportunity in reaching persons who were reachable by them. They have been a vital part of the total program of the church and are indispensable. Yet as a factor in outreach, the evening service has not been major.

Most of the new people reached by the church made their first appearance in a morning worship service. Later on they appeared in the other services of the church. Without a doubt the revivals and the Sunday school have had a part in their conversion, but at least 75 per cent of the persons who have come into church membership from outside the families of the church have been brought in by means of the eleven o'clock service. They may have been invited by friends, interested through radio contacts, or attracted by advertising, but they came first to the church service.

Many strangers feel more free to come to a church service because of the greater anonymity it provides. They are less likely to be hurried into new acquaintances, less likely to be publicly introduced, and more able to look the church over without becoming personally involved. Also, many people who fear they would not know where to go if they attended Sunday

school feel quite sure of knowing what to do if they go to church. They likewise feel that the church service gives them a chance to find some personal inspiration without being asked to participate. Many other people who would not attend a revival meeting for fear of being put on the spot will feel quite free to attend a regular worship service.

The morning worship service should also be the best produced service of the week. It should have the best music, the smoothest operation, and the strongest preaching ministry of which the church and pastor are capable.

After looking over my records, I am sure I need to improve the effectiveness of my revival programs, my

Sunday school work, and my evening services, but I am convinced that for me the richest field of outreach remains the morning service. I find that my people can more nearly get their friends to come to church with them on Sunday morning than to any other regular service or revival meeting. There is a public acceptance of the eleven o'clock service which makes it attractive to many people.

Many of these people will seek salvation in the morning invitation; others will find God in private consultation; others will find their way into evening evangelistic services or revivals. But the obvious fact remains that in my particular pastoral ministry the most fruitful investment has been in eleven o'clock evangelism.

PASTORS:

Remember 1961 Emphasis "Evangelism on Sunday Night"



"With 'Shining Lights' in our church windows, and the 'Light of Life' in our hearts; let us contact, pray, preach, and believe toward our greatest Sunday night harvest of souls."

DR. HUGH C. BENNER
General Superintendent

"SHINING LIGHTS ON SUNDAY NIGHTS IN '61"

Department of Evangelism

EDWARD LAWLOR, Executive Secretary

*Pastor, Moses Lake, Washington.

"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

When asked to describe Parsonage Queen Mrs. Roscoe Hohn, of Albany, Oregon, one of her closest friends replied promptly and descriptively: "Utter selflessness." She is considerate of others, gracious at all times, poised under every type of circumstance. She is lovely as a person, tremendous with children, and efficient in each area of her life. But when summing up this "member of royalty" in two words, it would be "utter selflessness." What greater description could be given?

It was at Northwest Nazarene College that she met and fell in love with the young man, Roscoe Hohn, who was to lead her directly into the role of a minister's wife. When she came face to face with the proposition of spending the rest of her life in a Nazarene parsonage, she shrank from it. This plunged her into a bitter struggle which lasted for a period of time.

During her high school days she had stayed in several pastors' homes helping with the work and care of the small children and thus had observed closely and at firsthand the demands made upon the pastor and family—and the deprivations that existed in the parsonage. She made a firm resolution within her heart that there was one place in life which she would

never fill: that of a minister's wife living in a Nazarene parsonage!

But one bright day she reached the end of her struggle and said, "Yes," to the call of God and the man she loved. And now, as a veteran "queen of the parsonage," she says, "I have found this life of a minister's wife to be the fullest, the richest, the most wonderful and rewarding that anyone could ever imagine!" She discovered that God's plans are always best and beautiful when we dare to step out and trust Him.

When Mrs. Hohn entered the parsonage, she determined to make each house in which she lived—no matter how awkward, old, or difficult it might be—into a real home. This she has done with the touch of a master. From her well-kept house to the flower-laden yard, one can instantly determine that this is a haven filled with love and warmth. Just to enter its portals, one is given a refreshing sense of well-being, for even the atmosphere of the home she makes of a parsonage is saturated with joyousness, love, and God!

Mrs. Roscoe Hohn has never been crowned with a golden circlet in a ceremony of pomp and glory. She has never had the band play a salute as she rode down the street. She has never been the center of a group of famous, inquiring reporters. You will not find her name among the recipients of the Nobel Prize. But

she has been crowned with a circlet of love in a children's service! Her only child, Alice, has saluted her with a beautiful Christian life of service to her mother's God! She is consistently the center of a group of loving people who know her as their minister's wife! And you will find her name enshrined with the pearls and rubies of loving adoration within the hearts of all who know her!

Truly this a portrait of a queen!

ROYAL COOKBOOK

Phyllis Alexander, "queen of the parsonage" in Leeds, Maine, prepares a most delectable and simple salad. Here is her recipe! It's luscious!!

Wash, scrape, and grate 1 cup carrots with a fine shredder. Slice 2 tart apples with a chopper. Chop ¼ cup nut meats. Mix and blend together with ½ cup mayonnaise. Add twelve large-sized marshmallows which have been quartered with scissors. Blend. Serve very cold on lettuce leaves.

OVER TEACUPS

"Recently I have felt mentally and physically drained. I just feel like I would love to find a desert island where no one could find me but my family—and just make a home! Although expressed in a rather outlandish manner, I must confess, what role, exactly, am I supposed to play as a 'parsonage queen'? There are meetings, socials, programs, showers, committees, and a hundred other things demanding my attention in addition to my housework, my children, my runny nose—and my ironing! I want to be a good minister's wife! I am not complaining—only asking for a definition of my task and an outline of my responsibilities. I feel that I must have my values mixed up—or I would not feel so depleted within myself!"

Mrs. Milo Arnold, "queen of the

parsonage," in Moses Lake, Washington, gives a most thorough and enlightening answer to the above dilemma. We will be featuring Mrs. Arnold's paper in the next few issues. This is especially pertinent and important. Don't miss a single installment! This paper is entitled "The Pastor's Wife as a Homemaker."

"God believes in women. Otherwise He would not have endowed them with so much power nor trusted them with so much responsibility. To women falls most of the responsibility for making of homes; in homes society is born; and from society we are given a way of life, a religious outlook, and a moral code. God endowed men with the ability to build houses but women were left to put the home in the house. The house is actually only the packing box in which the home is protected while it fulfills its lofty purpose.

"When God would send His Son into the world, He asked a young woman to help Him and become the mother of our Lord. When He would have His only begotten Son cared for in a very cruel and unfriendly world, He did not put Him in a fort and surround Him with a garrison of soldiers. He put Him in the home under the care of a young mother who loved Him and ministered to Him.

"Women are trusted with many outside activities and employments but they have no other assignment so great as the making of a home. No matter what other renown may come to a woman, if she fails in the making of a home, she is frustrated and defeated."

BOOKSHELF WITH LACE

A must for the minister's wife is the book *Witnessing to Win*, by Ponder Gilliland. This is designed to help you to be a more effective soul winner. It is not written for campaigns

*Lubbock, Texas.

or organizations, but is written on a personal basis to help you become a daily witness. (N.P.H.—\$1.00.)

HER MAJESTY: A MOTHER
TO MY CHILD

You are so young;
And I, who love you so,
Am held responsible
That you may know
God's love!

You are so small;
And I, myself so weak,
Must lead you to my Christ
Before you seek
Another way!

Your little life
Is in my keeping here;
God grant me wisdom, grace,
And godly fear,
I pray!

—Selected

HEART TALK

Mrs. Roscoe Hohn was possessed, upon entering the parsonage, with a deep desire to be the best minister's wife possible. But she did not feel greatly talented and wondered within her heart how she could best make a contribution to God, the church, and those about her. After years in the parsonage she shares her discoveries concerning this problem.

SPEED

Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. Pascal's profound word is considered mere gibberish: "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquility at home."—JAMES W. CLARKE in "Dynamic Preaching" (Fleming H. Revell Company).

"I believe the greatest gifts we can give to our people are those from our hearts, lighting up the lives of those with whom we come in contact: with a kind word, an expression of sympathy, a note of congratulation, a note of thanks sent through the mail for a lovely dinner enjoyed the night before, a 'God bless you! I'm praying for you,' or maybe just a smile and handclasp. Others! And in helping others, we find a great happiness for ourselves.

"Being is infinitely more important than doing! No greater accomplishment comes than to show forth the beauty of Jesus. I love the making of little gifts, the raising of flowers so that I might always have on hand a remembrance, a bouquet, or a potted violet to give to one who is ill, a discouraged one, a happy one, on anniversaries, etc.

"I believe the greatest joy of being ministers' wives is the joy of seeing our husbands' ministry fruitful—of seeing souls find God in saving and sanctifying power and seeing them grow in grace, becoming established Christians. These joys will fully compensate for anything else we might be called upon to bear. Life in the parsonage is the most wonderfully rewarding life even for those equipped with few 'showy' talents. I thoroughly enjoy being a minister's wife!"

Some Observations

By A. S. London*

I HAVE MADE some observations of pastors and laymen in our travels of three-quarters of a million miles, in twenty different denominations, and touching two thousand local churches.

First, the average pastorate is too short. The average pastorate to be effective must be a settled ministry. It is generally essential to the building of a strong church. There are exceptions.

It is true that the longer the pastorate, the greater influence the church has in a community. This is especially true of a city church. It takes time to build a strong church.

Second, I have observed that pastors become restless. I talked with one today. Things have not been going so well in his church, and he feels the effect of disgruntled people. He is a godly man, a good pastor, but does not do his work as some before him have done. A pastor does not necessarily have to move on because a few people are dissatisfied. It is hard to please all the church membership.

Third, I have observed that it takes from one to three years for a pastor to get his feet down in a city church. Many of the greatest churches of the nation in different denominations keep a pastor from ten to twenty years. There is no need to look around for "greener pastures" if a church does not move right in the beginning of a pastorate.

It takes time to get acquainted, know the problems of the people, and

become one of the beloved citizens. A pastor wrote us a few days ago stating that he never expects to take another pastorate. He is a good man, has wrought well, and has nothing against his character. But he is tired of being shifted from place to place over incidental matters. His family is tired. He is taking secular work, and preaching as open doors cross his pathway.

The fourth observation is that when the church does not move as it should the people go to talking, criticizing, finding fault with the pastor and his family.

The late Dr. J. B. Chapman often said, "Any church can make most any pastor, and most any church can ruin a pastor." I went several times to a large city church, and the Sunday school superintendent would say that he was glad for visiting preachers and workers to come their way, but next Sunday all would be glad to know that the pastor would fill the pulpit. This pastor became one of the great preachers in our denomination, and he built one of our strongest churches.

A leading magazine says that in one western state there are 15,000 idle preachers. The inner urge in too many instances has gone. They heard complaints, criticisms, and faultfinding until their hearts bled and broke. Many are good and strong men out of place. A leading pastor once said, "I am preaching out of my head, for my heart is cut out."

An old writer long ago said, "These are days that test the souls of men."

*Oklahoma City, Oklahoma.

Well, it is certainly a day that tests the souls of pastors!

A prayerful, kindly attitude on the part of the laymen would go a long way in saving many a good man and pastor from giving up the fight in his effort to save men. But even in the face of an improper (as we would feel) attitude on the part of the laymen, we must as preachers find a depth of devotion and an allegiance

to the cause of God such that we can keep our poise and our religion and maintain our usefulness in spite of it all.

The searchlight must be turned on our hearts, with a prayer treatment, honest confession of our own failures. We must do as we would that others would do unto us. Such a spirit would go far to revolutionize lagging churches and help to bring on the revival of religion which we feel we need.

Ministers and "The Ethics of Correspondence"

By R. E. Joyce

A LADY LIVING in another state, some distance from us, had let my wife and myself know that she was much dissatisfied with the growing modernism and worldliness of the church to which she belonged. We learned that she wanted to be in a denomination which stood fully for Bible teaching.

So I wrote a minister living in the general area in which she had her home, asking him to give me the name and address of some spiritual, orthodox preacher in the large city where she resided. It was my purpose to write this second minister, informing him of this lady's desires, and suggesting that he call on her and seek to give her the spiritual help she needed.

Though I enclosed postage for a reply, a number of days went by, and I had no response. I wrote the second time. Still I received no response. Then I tried, after some days, the third time. Very belatedly I had a reply, with the desired name and address. But it was too late! The lady had already found a church which

was less, I am sure, than what she had hoped to find and which she could have found if I had been able to get the information through.

On another occasion I had noted in a religious paper a request from a minister for the gift of a certain helpful book. I had a copy of this book, and though I greatly valued it, I sent it to the requester, happy to supply it to the brother. But herein is a marvelous thing: though the donation was made a considerable time ago, there has not been a word of acknowledgment.

But the most astonishing failure of acknowledgment followed my learning of a striking incident that had taken place in the life of a minister. So unusual and instructive was it that I felt I could write an article about it, which some editor would be glad to accept.

So I wrote this particular preacher, asking for details, telling him of my purpose in gaining the information. To make his reply easy and time-saving I prepared a questionnaire about var-

ious aspects of the happening, with space below each question in which he could reply in just a few words. Again I enclosed postage for his reply. But what was the result? A vast silence! I wrote this brother a second time, but still I had no response.

At last, in my desperation, I made the request a third time. And to show my appreciation in his furnishing the desired data I mailed him a valuable book from my library.

Believe it or not, though all this took place some years ago, I have never had a word from this minister. True, 'tis a pity; and pity 'tis, 'tis true.

Not for a moment would I condemn these three dear brothers through whom I had had the trilogy of disappointments. They are noble, sacrificial, soul-winning men. Perhaps they fully intended to reply, but postponed doing this until the matter slipped from their minds.

If so, they illustrate the saying, "By the street of 'By and By' we arrive at the house of 'Never.'"

These three frustrations are full of instruction for me. They impress upon me, as never before, the scripture "... be courteous" (I Peter 3:8), and strengthen my will highly to resolve that as a letter answerer I will not be belated.

We get that lovely word courtesy from the word "court," a residence of a king. Those who frequented such a place were termed "courtiers." There they acquired a gracious and graceful demeanor, suitable for such a royal residing.

Joy, Mirth

A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.

—HENRY WARD BEECHER

In his wonderful *Idyls of the King*, Tennyson brings out this thought. Knight Geraint, one of the courtiers of regal Arthur, came to the house of Earl Enirol, but did not at once let it be known who he was. But when his host at last learned his identity, he said to the knight:

"When first
I saw you . . .
Felt you were somewhat, yea, and
by your state
And presence might have guessed
you one of those
That eat at Arthur's hall in Camelot."

As a minister dwelling by faith in the courts of the King of glory, as His courtier (and also His courier, Romans 10:15), I ought, even in relatively minor matters, such as faithfulness and promptness in the "ethics of correspondence," to seek to "... adorn the doctrine of God our Saviour . . ." (Titus 2:10), even the doctrine of perfect love. God give me grace so to practice the celestial courtesies that people will take knowledge of me that I have been with the One who is "altogether lovely," that the "beauty of the Lord" may be upon me, the beauty of His holiness in my everyday living.

Thus my life shall be a living epistle known and read to all men, a lovely letter revealing something of the winsomeness of the King in His beauty (Isaiah 33:17; II Corinthians 3:18).

"Let Me Suggest"

By Brian L. Farmer*

IN THE PULPIT, "let me suggest" is a bad phrase but a good policy. The words we should seldom speak, but the method we should always adopt. But why shun the phrase if we embrace the technique? Allow me to suggest an answer.

In popular thinking suggestion is weak; it is of the nature of advice the probable rejection of which is to be expected. "Now this is only a suggestion," spoken half apologetically, is often heard in common conversation. Because preaching must be authoritative, preachers must avoid any phrase which would lead their hearers to think of the message as anything less than the Word of the Lord.

Yet to make a suggestion—a good, compelling, irresistible suggestion under the guidance of God is surely the business of all who preach.

A good argument is not so effective in preaching as a good suggestion, because an argument, by its very nature, arouses in the mind the critical faculties of defense. Even a flawless argument seldom captures the will, whereas a good suggestion nearly always does. The merit of suggestion is immediately seen, therefore, when we think of effective preaching as effective persuasion for God. St. Paul writes: "Knowing therefore the terror of the Lord, we persuade men" (II Corinthians 5:11).

For these reasons, "let me suggest" must be a private prayer rather than

a public phrase. The phrase is easily avoided, but it is only with the help of the Lord that a man can make successful suggestions of the whole counsel of God.

For suggestive power, the message must be feasible, forceful, and faithful to the Word of God. Unless a subject is probable and important it will never carry the weight of valid suggestion. Dr. Gossip disapprovingly observed that there are preachers who spend their time in the pulpit "pirouetting with some pretty bit of a text on the outskirts of things." Further, a forceful presentation of gospel truth is not normally achieved by a learned discussion of a Hebrew point or a Greek particle. Such a study is both interesting and necessary in its place, but it is hardly calculated to be a powerful suggestion of the way of eternal salvation to the masses of men. To secure its chief end the message must be presented clearly and authoritatively, and both clarity and authority are best gained by a simple and reverent preaching of the Bible as the Word of God.

Dr. W. R. Maltby bemoaned one preacher who "spoke of great things and made them small, of holy things and made them common, of God and made Him of no account." This is no way to make a suggestion for the Lord. Our Christ, if He is lifted up confidently with reverence and with love, will draw all men unto Him.

"Let me suggest"—these words a preacher ought constantly to keep on his mind but under his hat!

*Pastor, Calvary Road, Barlanark, Glasgow.

ONE MAN'S METHOD

Dedication of Hymnbooks

By Joseph L. Bright*

RECENTLY we purchased new hymnbooks for our congregation. We were very proud of them. However we wanted to impress our people as much as possible with the value and responsibility of them to keep the new books as nice as possible for as long as possible, so a dedication service was worked out. The plan was as follows:

We had the dedication at the close of Sunday school, when as many as possible would be there and especially the children. The members of the teen-age class assisted in the service. They came upon the platform one at a time, each holding a new book and a card upon which I had typed the message to be read. There were eleven cards, each numbered as follows:

1. I am your hymnbook. I will serve you faithfully for many years, and the more people that use me, the happier I am. I will make your church services happier and more successful because of the messages I convey to you. I am the product of poets, ministers, rulers, peasants, musicians, and politicians, who have written and put to music the beautiful hymns and songs I contain. Consecrated men and women of all walks of life have given birth to these many wonderful messages, and the church has been instrumental in bringing them together into one book for your convenience and service.

*Pastor, Watseka, Illinois.

2. I am your hymnbook. I contain messages of comfort to those who are in sorrow, peace to those in conflict, conviction to those in sin, hope to the hopeless, help to the helpless, a challenge to the church for service to God, prayers for the worshipers, praise and thanksgiving to all people, and confessions to the Heavenly Father for their guilty hearts. "I am made all things to all men, that I might by all means save some."

3. I am your hymnbook. At all times and under all circumstances treat me with reverence. When I am once damaged, I can never be the same again. Please do not use me for a kneeling pad or back rest.

4. I am your hymnbook. When the singing is over, please close me carefully and stand me upright in the bookrack and leave me there until it is time to sing again.

5. I am your hymnbook. I should not be used for a writing desk. If you must write, please use something else to press on.

6. I am your hymnbook. Please do not close me upon any object such as pencils, pens, or sticks. It will weaken and break my binding until I will soon come apart.

7. I am your hymnbook. Please do not bend my pages to mark a place. When even a corner of a page is once bent, it can never be the same again.

8. I am your hymnbook. I like the children and want to get acquainted with them as soon as is practical, but please do not let small children play with me. If I could speak I would

cry out in thunderous tones every time a small child reaches his hands out to take hold of me.

9. I am your hymnbook. Please do not mark me in any way. If each person made only one small mark every time I am used, I would not be presentable to your friends and visitors in a very short time.

10. I am your hymnbook. When you pick me up, please do not lift me by one side of my back or part of my pages. You can easily break my back or tear my binding and render me useless.

11. I am your hymnbook. I have been designed for long service, and if I am treated right I will serve you long and well. You are the stewards of my well-being and you alone can

determine my usefulness. May the Heavenly Father, who has made our relationship possible, make us a blessing for many years to come.

When the teen-agers had finished reading their cards and were seated, the congregation stood and the pastor prayed the dedication prayer. As soon as the people were seated, two teams of young men stepped to the front. The first team as rapidly as possible collected all the old hymnbooks. The second team followed, distributing the new books. Then an appropriate hymn was sung.

There seemed to be a spirit of blessing on the little service, and our people, both old and young, have seemed to have a new appreciation for the books and have been taking better care of them.

"Unspoken Requests"

By Flora E. Breck*

UNSPOKEN REQUESTS" are good, but sometimes it pays for prayers to be specific! Quite often we hear in church and prayer meeting, "Will all pray for so-and-so in such-and-such condition? This is an *unspoken request*." Such prayers often are answered in accordance with the needy person's request; still, when the minister mentions just what the petition is, and whom for, church members are able to comply more intelligently, more effectively.

People just naturally take more interest in praying for the needy if they know something of what the need is. No confidences need be divulged; prayer meeting is sort of a "family affair" anyway, and those who attend

are not likely to gossip unkindly. Somehow, too, Christians feel that there is more power attached to the *definite* prayer.

Yet I know of one church especially which emphasizes considerably the "unspoken request." And to hear the answers from Above would thrill you. Testimonies given later by the persons who had requested the prayers of the church people sometimes greatly please—and amaze those knowing the circumstances. A preacher who often has requested his hearers to pray for definite things and people tells his flock: "Be definite in your praying. Pray for the one who conducts the worship service. Pray for the preacher by name. Remember the choir members and ushers, that their services may be blessed. Also be sure to

pray for the person you brought to the service." "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Effective praying must be definite—and answerable—if an affirmative answer is within God's will. Having read God's Word, it is legitimate and right to feel, I am on praying ground. But we must learn to be submissive; sometimes it is God's will that we should wait. Unfavorable circumstances cannot always be changed at the moment, but it can be that prayer changes people as well as things in such a way that the impossible burden can be borne. God's power may flow

through His children if they are not being a hindrance. Shall we pray "not to be obstructions to His plans for our lives"?

Here again, definiteness in our prayer-petitions pays: not simply, "God bless the shut-ins." Name them. They as well as missionaries feel a special empowerment when Christians pray for them. And speaking of praying, we can live constantly in the atmosphere of prayer. A special prayer room, a special prayer meeting helps, but we are not limited to time and place when there is an impulse to pray. "Pray without ceasing" (I Thessalonians 5:17).

Why the Same Old Story

When It Could Be New?

By an Evangelist

GOD BLESS YOU. We hope you can come back again. We wish your offering were more. Maybe the next place will do better by you." (This is heard over and over again until it's an old, old story.) And so the evangelist goes on his way wondering, dazed, half-sick, how he will meet his obligations.

Why not change the story? It can be changed if the pastor and the church board will consider the high cost for the evangelist to stay in the field. An expensive trip may be involved for the evangelist to reach the church. Also the evangelist has auto payments, house payments, taxes, insurance, fuel, lights, water, and other bills just like everyone else has. However, to cover these expenses and leave the evangelist a fair salary the pastor must get these facts across. It would be so easy to say, "We appreciate our evangelist and his work and

we must remember he has obligations to meet since he too has auto payments, gasoline bills, a home to look after, etc." (And this does not need to be overdone.) But do inform the congregation and give them a chance or opportunity to support the evangelist. So many times pastors merely say, "Will the ushers please come forward and receive the offering?" But if the pastor would only inform the people where the money is going or that it is for the evangelist, they would contribute, and generously, if they saw the need. Evangelistic or revival offering envelopes for the evangelist, passed among the congregation, are a very good way to meet the needs.

Why not have a new story? Inform the people and give them an opportunity to give. Have a goal set and tell the people what is needed to reach it.

*Portland, Oregon.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

CONFESSION

Last night my little boy confessed
Some childish wrong;
And, kneeling at my knee,
He prayed with tears—
"Dear God, make me a man
Like Daddy, wise and strong.
I know You can."
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child
Like my child here—
Pure, guiltless,
Trusting Thee with faith sincere."

—Author Unknown

A BOY'S ANSWER

Asked to tell something about the great philosopher Socrates, a boy gave this answer: "Socrates was a great man, that told the people what they ought to do, and they poisoned him."

DR. V. B. SEALS SAID:

"You can't tell how seaworthy a vessel is in the harbor. You must see it in the storm.

"You don't bless unless your heart bleeds. Only the poured-out life is worth living.

"A winning combination—a man and wife. It is great when two souls get together; so often it is a sole and a heel.

"We live in a day when you have to study well your contracts. They give it to you in the big print on the front, and take it away from you in the little print on the back."

*Pastor, Connell, Washington.

PENTECOST

Pentecost was the emergence from discipleship to apostleship.

A disciple is one who learns something.

An apostle is one who does something.

"I DIDN'T STAY FOR CHURCH!"

Last Sunday I didn't stay for church. I just walked out after Sunday school.

By doing this—

1. I told my church that I did not need it.

2. I walked out on God. It was God's house and God's day.

3. I told the smaller children in Sunday school that I didn't think it necessary to stay for church in order to be the right kind of Christian.

4. I told my family it would be better for us to go home.

5. I told the stranger passing the church, and the first-time visitor coming in; that we did not like our worship program nor our pastor's preaching.

6. I told my unsaved friends that I wasn't interested in them.

7. I told God I had had enough of Him for today.

So, you see, I did not stay for church this morning.

—Bridgeton, N.J., "Midweek Messenger"

CONCERNING TIME!

"Did you ever find time to do anything? No, never! You never find time to do anything. It is not the ones who have the most time, but the ones who organize their time."—MILO ARNOLD.

GATHERING BY THE WAY

"Doing an injury puts you below your enemy; revenging one makes you even with him; forgiving one sets you above him."—BEN FRANKLIN.

"Supermarket: a place where you travel farther than your money."—LAVONNE MATHISON.

Power is what everybody wants, few acquire, and none seem to survive:

"Happiness is like potato salad—share it, and you have a picnic."—SAM HAMPTON.

"The faults of others are like headlights on an automobile. They only seem more glaring than our own."—Defender.

"The future is something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is."—Fori Worth Record-Telegram.

CONGRATULATIONS TO YOU!

If you are an active, hard-working member of the church, and you go along year after year, unhonored, unrecognized, and unsung... may I congratulate you?

No higher mark of appreciation could be paid to you than being taken for granted. That just means you are considered a member of that inner circle of faithful, dependable, hard-working folk who in truth really make the church go.

The most genuine, the sincerest mark of deep appreciation is sometimes to be taken for granted. Beware of lavish attention, constant expressions of your value, and overflow thank-yous. They may be genuine. But then again, it may be that people are not quite sure about your staying in line. Or perhaps they know you have a reputation for sensitivity, so the demand for attention is simply being met.

Just being ignored can be an honest tribute in your church. People probably feel that they know you well enough to depend on you. They trust you! So they depend on you and spend their time trying to oil the friction in others, and keep the less stable ones producing.

—Dunbar, West Virginia, bulletin

A LITTLE RETROSPECTION

A look into the contents of the first copy of the *Preacher's Magazine* under the date of January, 1926. Dr. J. B. Chapman, editor. Editorials were "Publisher's Explanation," "Doing the Right Thing the Right Way," "The Importance of Good Preaching," "Why Do People Stay Away from Church?" and "A Sane Interpretation of the Scriptures."

Other articles appeared under the names of F. M. Messenger, H. Orton Wiley, A. M. Hills, R. H. M. Watson, W. D. Sichel, E. E. Wordsworth, and C. E. Cornell.

These sentence sermons appeared: "If you are seeking an office, do not try to push another brother 'out' for you may lose your footing—'getting in.'" "Seeing God has His eye on the sparrow, He will in due time recognize your ability." "Do not cultivate the habit of saying—'He is all right—but.'" "Be positive, be practical, be prayerful, be punctual, be pronounced, be persuading, and be patient." Dr. C. B. Widmeyer gave this suggestion:

A Sermon Should Be:

1. Scriptural
2. Doctrinal
3. Educational
4. Homiletical
5. Spiritual
6. Oratorical
7. Rhetorical
8. Evangelical
9. Devotional
10. Practical
11. Powerful
12. Helpful
13. Logical
14. Truthful
15. Intellectual

In 1926 our foreign missionary work was limited to just ten fields, which of course included China.—N. G. M.

THE WAY YOU LOOK AT IT!

Commenting on the death of the father of a colored boy, the man asked, "What was the cause of the death of your father?" "I don't know," was the reply, "but it wasn't anything serious."

SERMON STARTERS

Isaiah's Vision

SCRIPTURE: Isaiah, chapter 6

- I. HE HAD A VISION OF THE SAVIOUR.
" . . . I saw also the Lord . . . high and lifted up . . ." (v. 1).
- II. HE HAD A VISION OF SIN.
"Then said I, Woe is me! for I am undone . . ." (v. 5).
- III. HE HAD A VISION OF SANCTIFICATION.
" . . . thine iniquity is taken away, and thy sin purged" (v. 7).
- IV. HE HAD A VISION OF SERVICE.
" . . . Here am I; send me" (v. 8).

—WESLEY TRACY
Kansas City, Kansas

The Cords That Bind

TEXT: *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins* (Proverbs 5:22).

The story of Samson (Judges 13-16) is an illustrative picture of how a man is bound by his own disobedience. The cords of sin will bind slowly but surely.

1. Habits of sin bind us.
2. The depraved nature of man is a binding force (Romans 7).
3. Cords of sin can be broken (Romans 6:15-18; Galatians 5:1).

—CLAUDE E. PITTENGER
Chanute, Kansas

A Prayer for Spiritual Victory

Exposition of Paul's prayer in Philippians 1:1-11.

- I. He prays for their spiritual direction. Abounding love, abundant living, abiding Lord.
- II. He prays for their spiritual discernment.
Spiritual relationships, spiritual riches, spiritual rewards.
- III. He prays for their spiritual diffusion. The excellency of their behavior, being, and bestowment.

—N. G. M.

Outline on Acts 1:8

- I. Power for effective personality
- II. Guidance
- III. The Inner Flame

—MILO L. ARNOLD
Moses Lake, Wash.

Thoughts from John 16

"Nevertheless" in v. 7, the big word the Holy Spirit uses to turn us from sorrow to joy.

The Holy Spirit's office work is three-fold here:

1. Reproves of sin.
2. Creates hunger for holiness.
3. Reminds and prepares us for the Judgment, in vv. 8-11.

COMFORTS OF THE COMFORTER

1. Gives sweet ministry of guidance (v. 13).
2. He "glorifies" Christ (v. 14).
3. Turns sorrow into joy (v. 20).
4. Furnishes us with overcoming cheer while in the world (v. 33).

—N. G. M.

Things That Matter Most

TEXT: II Corinthians 5:9-11

- I. A conscience read and known of God
- II. The terror of the Lord
- III. The final judgment
- IV. The matter of being accepted of Him

—N. G. M.

What Simon Should Have Known

TEXT: Luke 7:39

- I. That he was inviting more than an ordinary Guest for dinner.
- II. That Jesus is the Friend of sinners
- III. That this anointing was in divine order
- IV. That a sin-burdened soul finds relief at His feet
- V. That Christ appreciates the least services done for Him.
- VI. That He is never too preoccupied to forgive a sinner.
- VII. That the greater the sinner, the greater the joys of forgiveness.

—N. G. M.

PREACHING PROGRAM

First Things First

SCRIPTURE: Matthew 6:16-34

INTRODUCTION: By use of homiletical hammer, this passage is broken into three portions.

I. WHAT WE ARE NOT TO DO.

A. Don't fast and pray like Pharisees (vv. 16-19).

1. Right and wrong way to advertise spirituality.

2. Don't parade your piety.

B. Don't lay up treasures on earth (vv. 19-22).

1. Moth and rust consume and thieves break in and steal.

2. Lay up treasures in heaven.

C. Don't try to serve two masters (v. 24).

1. Hate one and love the other.

2. Of Arturo Toscanini, the great orchestra conductor, someone has said, "As you heard him conduct a Beethoven symphony, you felt that not only had he mastered Beethoven, but Beethoven had also mastered Toscanini."

D. Don't be anxious about your life (vv. 25-32).

1. Supposed to be concerned, but worry usually magnifies little things out of proportion.

2. Paul learned to be content in all conditions.

II. WHAT WE ARE TO DO.

A. Seek first the kingdom of God (v. 33).

1. Luke 9:60.

2. Matthew 19:21.

3. Matthew 16:24.

4. Luke 14:26.

B. Seek first His righteousness (v. 33).

1. Matthew 13:45.

2. Matthew 5:6.

III. WHAT GOD WILL DO FOR US.

A. God knows what you need (v. 32b).

B. God will add these things to you (v. 33b).

CONCLUSION:

A. Conditions: You do this; God will do thus.

B. People who are really seeking for something aren't sidetracked easily.

First things first!

—BOB E. HARMON
Helena, Montana

The Bible:

The Best Book for a Bad Time

SCRIPTURES: Isaiah 34:16a; Psalms 119:105; Acts 17:11

INTRODUCTION:

- A. A lot of foolish words have been addressed to this faltering world.
- B. Need to be aware of problems to find solutions.

ILLUSTRATION:

In late days of Roman Empire a small landowner could deed his property to a powerful military man to obtain protection and security. This plan was called precarium, from which we get our word precarious.

This precariousness is nothing new, for man in this world has a continual sense of uncertainty.

I. THE BIBLE IS THE ANSWER FOR OUR BIGGEST PROBLEM: SIN (II Timothy 3:15).

- A. Sin is an unchanging problem.
 1. Sin didn't come in the twentieth century.
 2. On the question, Which came first? (like the chicken and the egg)—sin came first; people have acted mysteriously since.
 3. Drinking is a big problem, but it is outgrowth of a bigger or our biggest problem.

B. There is an unchanging answer.

1. Hebrews 13:8.
2. There have been some new ways and theories advocated, but we must all turn to the Good Book for the answer.

II. THE BIBLE IS PROFITABLE FOR TEACHING, REPROOF, CORRECTION, AND INSTRUCTION IN RIGHTEOUSNESS (II Timothy 3:16).

- A. More than a Source Book for salvation.
- B. It is the living Word of the living God for living and dying men today.

ILLUSTRATION:

Story told of young man working on a Model-T Ford. After a long time of no success, a fine automobile stopped beside him. A well-dressed man stepped out and told the young man to make a certain minor adjustment in the timing. Rather reluctantly the young man did so. "Now, said the man, your car will run." The young man turned the crank and, sure enough the car did run. Surprised, he asked, "How is it that you know just what to do to my car to make it run? Who are you?" "I'm Henry Ford," said the man.

C. Maybe your life is out of time.

III. THE BIBLE IS THE SWORD OF THE SPIRIT (Ephesians 6:17).

- A. Isaiah 11:4.
- B. Revelation 1:16.
- C. The Christian is to use the Word of God because in it is the power of the Holy Spirit.

CONCLUSION:

- A. "The Bible is as up-to-date as newsprint wet upon the presses, and as sturdy and old-fashioned as Grandfather's hickory stick."
- B. "Seek ye out of the book of the Lord, and read" (Isaiah 34:16a).

—BOB E. HARMON

The Gospel for Everyone

SCRIPTURE: Acts 10:24-44

INTRODUCTION:

- A. Correcting exclusiveness.
 - 1. Peter's words swept away the racial prejudices of centuries and from all countries.
 - 2. One of our favorite characters of the Old Testament was not a Jew, but Job was a good, perfect, and upright man.
 - 3. Another man who was not a Jew but who repented and found God is Naaman.
 - 4. The city of Nineveh, capital of

the Assyrian Empire, repented and was accepted in the sight of God.

- B. Inclusive invitations.
 - 1. God's (Isaiah 55:1).
 - 2. Jesus' (Matthew 11:28 and John 6:37b).
 - 3. The Spirit's (Revelation 22:17).

C. Peter wanted this straight at the start of his sermon; everyone and every nation who fears God and does what is right is acceptable to Him (vv. 34-35).

D. Peter preached a short gospel message with these points:

- I. THE CHRIST WHO LIVED (v. 38)
- II. THE CHRIST WHO DIED (v. 38b)
- III. THE CHRIST WHO LIVES (v. 40)
- IV. THE CHRIST WHO CAN SAVE FROM SIN NOW (v. 43)

CONCLUSION:

A. The following lines were written by William Hone to describe his own experience:

*The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose to scorn
Thy cause and aid Thy foes
Is quell'd my God, by Thee.
Thy will, and not my will, be done;
Confessing Thee, the mighty Word,
my Saviour Christ, my God, my Lord,*

Thy cross shall be my sign.

B. Yes, rich man, poor man, beggar, thief, doctor, lawyer, merchant, chief—the gospel is for everyone.

—BOB E. HARMON

Victory Through Responsible Living

SCRIPTURE: I Corinthians 15:54-58; I John 5:4

INTRODUCTION:

- A. Victory is the achieving of a goal.
- B. Victories come in many areas of life.
- C. Responsible living is not only accepting blame for faults, but living so little fault can be found.
- D. It is facing facts, accepting reality, and doing something about it.
- E. Our challenge is, with the help of

God, to make our way, earn and prove our true worth.

I. IN THE REALM OF THE TEMPORAL

- A. Learn the changeableness (while spiritual is unchangeable).
- B. Learn that things are not the final goal.
- C. Learn the lessons of change: life not static, time-changing everything, including yourself.

II. IN THE REALM OF MORALS

- A. Parents are responsible to "hold a line" of moral fiber.
- B. Youth must learn to hold the line, especially of moral standards.
- C. Children learn from (1) parents, and (2) church, and the (3) world. It is up to us to make God's standards their very own. Any two of these swing the trend in the child's life.

III. IN THE REALM OF THE SPIRIT

- A. Keeping a personal, up-to-date experience.
- B. Keeping a burden for family (Job daily prayed for his family).
- C. Aggressively making spiritual conquests. Not only praying for children's salvation, but also their calling.

CONCLUSION:

- A. Is your living responsible?
- B. Is your living victorious?
- C. These go together to make all of life a real blessing. Neglect brings frustration and defeat.

—DELMAR STALTER
Churubusco, Indiana

What It Takes to Stay on Top!

SCRIPTURE: I Thessalonians 3:12-13

INTRODUCTION:

- A. Man has many formulas for success.
- B. God has one—surrender and submission.
- I. TO HAVE THAT VICTORY, WE MUST GIVE VICTORIOUSLY.
 - A. Of our time—realizing time given to God is most valuable.
 - B. Of our talents.
 - C. Of our tithes—see that it is God's, not a gift to men.

D. Of our selves.

II. TO HAVE THAT VICTORY, WE MUST WITNESS VICTORIOUSLY.

- A. In the Spirit, our most effective witness.
- B. With spiritual understanding, our best key.
- C. In midst of trials and temptations, our best opportunity.

III. TO HAVE THAT VICTORY, WE MUST PRAY VICTORIOUSLY.

- A. Temptations are overcome in victorious prayer.
- B. Trials become victories through prayer.
- C. Victorious prayer gives us courage to stand for our convictions.
- D. Victorious prayer enables us to stay free of sin.
- E. Victorious prayer leads us to seek His image in our lives.

- 1. This was challenge to apostles at Transfiguration.
- 2. Isaiah's vision caused him to pray to real victory.
- 3. Paul's vision brought real prayer, and revealed Christ.

CONCLUSION: Victorious prayer is the time of meeting Divinity, and rightly meeting Divinity means real victory.

—DELMAR STALTER

Called to Battle

SCRIPTURE: Joshua 1:2

INTRODUCTION: The call to cross Jordan not a call to peace, but to warfare.

I. THIS CALL ONE OF SACRIFICE.

- A. Self-denial.
- B. Separation.
- C. Limitations.

II. THIS CALL WAS TO SUFFERING. Some would give their life for the sake of the group, (they left their easy chairs).

III. THIS CALL WAS TO TRUST AND OBEDIENCE (v. 9).

IV. THIS CALL WAS ONE TO HONOR GOD (Moses, Numbers 20:7-12).

V. THIS CALL WAS ONE TO REAL VICTORY, FOR BOTH ISRAELITE AND CAANANITE.

- A. For enemy it meant change in rulership.
- B. It meant a whole new set of regulations to govern their lives.
- C. It meant a change in the environment, with sin gone.
- D. For the Jew, it meant peace in fulfillment of God's will, the occupation of the place of spiritual victory.

—DELMAR STALTER

Are You a Religious Beatnik?

SCRIPTURE: Matthew 23:1-13

TEXT: Matthew 23:13

INTRODUCTION: Definition of Beatnik: "an offbeat, lazy, aimless, indulgent, selfish individual that indulges in music, poetry, or any whim of fancy, without rhyme or reason." He expresses hostility and suspicion, accepting little from others and certainly giving nothing. He hides behind drink, dope, beards, loony music and verse, ignoring reality and feelings to indulge his own unsatisfactory lusting.

- I. A BEATNIK IS SELFISH (v. 4).
 - A. He is a person who refuses to share his testimony.
 - B. He is a person who refuses to share his money.
 - C. He is a person who refuses to share his time.
 - D. He refuses to share himself.
- II. A BEATNIK IS LAZY.
 - A. He is a person who is unwilling to work, using any excuse.
 - B. He is a person unwilling to take responsibility.
 - C. He is unwilling to disturb his selfish pattern of life.
 - D. He is willing to see a work fail rather than put forth any serious effort himself.
- III. A BEATNIK IS FEARFUL. He is refusing to face life as it is, hiding behind this mask of superiority.
 - A. He is "better" than others.
 - B. The daily life struggle defeats him, for he is not willing to pay the price for real victory.
 - C. He can't stand the normal enthusiasm of people, always depre-

ciating others' work, being cranky, cynical, and narrow-minded, while pretending to be "righteous" and a big thinker.

—DELMAR STALTER

A Crucified Life

SCRIPTURE: John 17:13-26

INTRODUCTION:

A. Jesus' life characterized by a "must."

- 1. As a Youth of twelve.
- 2. As He went through Samaria.

B. The reason for His "must" was that He was already crucified, even though the Cross was yet in the future for Him. In this experience He faced each situation victoriously.

I. NOTE THE MANNER OF FACING HIS ENEMIES (v. 14).

- A. Sought to help them.
- B. Revealed their needs to them.
- C. Never vacillated, faced issues firmly, knew where He stood.

II. NOTE HOW HE FACED HIS TASK (v. 19).

- A. Trouble among disciples; sought to unite them.
- B. Faced hatred with love and patience.
- C. Faced vicious pride with humility.

III. NOTE HOW HE FACED HIS FRIENDS (v. 24).

- A. Sought to lead them in His way.
- B. He knew His way was not easy, yet persistently urged them to follow into fullness of work.
- C. He recognized eternal value, and sought to lead us to enjoy the fullness of the blessing.

IV. NOTE HOW HE FACED HIS FATHER (v. 25).

- A. It was with great rejoicing He could face His Father.
- B. In facing His friends, He could rejoice, for the redemption was full and complete.
- C. It was complete victory.

—DELMAR STALTER

The Preacher's Magazine

THE ALL-SUFFICIENT CHRIST

SCRIPTURE: I Corinthians 1:26-31; James 3:13-18

TEXT: I Corinthians 1:30

INTRODUCTION: Four possible lines of approach to this tremendous text and its titanic context.

A. *National*—Wisdom, the quest of the Greeks; Righteousness, of the Jews; Redemption, of the Romans; Sanctification, of the mystics of every nation—we can see the text as an enlargement of the inscription upon the Cross, Christ, the King, and "desire of all nations."

B. *Summary*—the text as summary of New Testament teaching: Wisdom, of Epistle of James; Righteousness, of Paul's writings; Sanctification, of Hebrews; Redemption, of Peter's. As there are four Gospels of the life of Jesus, so we can see the fourfold glory of salvation through the eyes of James, Paul, Peter, and the unknown author of Hebrews.

C. *Devotional*—interpreted from the context: Wisdom for the "foolish"; Righteousness for the "weak"; Sanctification for the "base"; Redemption for the "are not's" (slaves)—exalt the wisdom and power of God in fact that "salvation suits them all."

D. *Evangelical*—from this angle of approach we gain three stimulating, saving truths:

I. GOD DISPLAYS HIS GLORY IN THE MOST NEEDY SOULS.

- A. Three times the phrase, "God chose . . .," deliberately, the most needy as foundation members of His Church—uneducated, ignoble, unrecognized—so that those He blessed would glory in Him.
- B. A principle of God's choice—Illustration: John 5: Jesus deliberately chose the "worst case," to show that He can plumb the depths of sin and suffering. He "quickeneth whom he will."
- C. In that fact, power to take away hurtful inferiority and depression. At some time all thrashed by devil, and thrash ourselves over lack and limitation; "buffeted," as Paul over weakness, until we recognize inferiority precedes invasion of divine grace.

II. CHRIST IS THE ANSWER TO EVERY SEEKING SOUL.

- A. The Greeks sought after wisdom. This was the first deepest urge of the Grecian soul. The first thing offered by Christ to every human heart is the satisfaction of the strongest, deepest desire.
- B. Initial satisfaction in Christ must not blind us to the further "riches of his grace." The Vatican manuscript reads, ". . . made unto us wisdom, also righteousness, also . . ."

III. CHRIST IS SUFFICIENT FOR EVERY NEED OF A BELIEVER'S EXPERIENCE.

- A. Wisdom has to do with disposition in its fullest sense—coming "from above," the "pure," "peaceable," "gentle," truthful nature of Christ; this in contrast to earthly wisdom, worldly and devilish. Some believers are fractious and crooked because they never asked for wisdom in fervor and faith.
- B. Righteousness has to do with character and conduct. Pharisees sought to be right before God by their own merits, before men by keeping the rule and code; that righteousness exceeded by being made right and living right by imputed and imparted righteousness of Another.
- C. Sanctification has to do with whole personality—body, soul, and spirit. New Testament emphasis upon cleansing aspect of sanctification in Christ, embodying Old Testament emphasis upon separation with view to cleansing; an instantaneous work, which must be progressively perfected in the whole personality.
- D. Redemption has to do with deliverance and destiny. We are the spiritual "are not's," slaves of sin, as so many in the Corinthian church were slaves of Rome (and of sin). In grace Jesus has ransomed our souls; in glorification He will ransom our bodies.

CONCLUSION: The only conclusion, "that no flesh should glory in his presence." We can glory only in the wonder that we, even we, are God's choice! In the wealth of grace inexhaustible in Christ, from initial salvation to perfect holiness!

—ALBERT J. LOWN
Lisburn, N. Ireland

DIVINE TOUCH

TEXT: Matthew 8:3

- I. THE SIMPLICITY OF THEIR PLEA. "LORD."
 - A. The length of their prayer.
 - B. The source of their petition.
- II. THE SINCERITY OF THEIR PRAYER. "IF THOU."
 - A. Their dependence upon Him.
 - B. Their determination in getting assistance.
- III. THE SANS-NESS OF THEIR PETITION. "MAKE ME CLEAN."
 - A. Away from society—sin separates.
 - B. Away from services—sin robs men of responsibilities.
 - C. Away from security—sin, darkness, future, etc.
- IV. THE SAVIOUR OF THEIR PARDON.
 - A. Immediate response.
 - B. Immediate cure.

CONCLUSION: All unsaved people in God's sight are unclean—thus we all need a Saviour. Why not turn in the direction of the One who can give you help just now?

—Author Unknown

BOOK BRIEFS

THE UNFOLDING MESSAGE OF THE BIBLE

G. Campbell Morgan (Revell, 1961, 416 pages, cloth, \$5.50)

It never ceases to amaze us that the veteran, world-renowned Bible scholar, G. Campbell Morgan, should have left so much material, yet unpublished, behind him at his death.

The Unfolding Message of the Bible sets out to show the unity of the Bible. The author states the purpose in this material as follows: "Bible teachers insist upon the fact that the Bible is a library, and that is an important fact to know and to remember. We have sixty-six books, as we find them in our Bible, bound together and written over a period of fifteen hundred years, mostly in Hebrew and Greek, and some small portions in Aramaic. But it is a library, and that must be insisted upon again and again when studying the Bible.

"But while that is perfectly true, these books form a whole in a simple, and yet very remarkable way. This series of studies is intended to show that wholeness: that although we treat the Bible as a library and advise students desiring to begin the study of it to take a book at a time, it is certainly true that we shall far more intelligently study any part of the Bible in proportion as we have some conception of its entirety, a view of the wholeness of it. That unity is what we are attempting to show."

G. Campbell Morgan maintains a steady, conservative approach to the Bible. He is loyal to the best meanings and shies away from liberalism at every point. This book is a good one for ministers to have when they want a quick run-down of any particular book in the Bible as to its basic meaning and message. It will be also of value to laity who like to get a quick preview of any of the books in the Bible before beginning a detailed study of them.

You will note in his study of Romans, and at other spots where he deals with the doctrine of sanctification, his emphasis is basically upon gradualism rather than on crisis. Remembering this, you will find in this one volume a vast amount of warm, appreciative background to make the Bible live.

WHEN WOMEN MEET

Edna V. Rowlingson (Henry E. Walker Ltd., 1959, 108 pages, paper, \$.75)

This is a book of six chapters designed for leaders of Christian women's groups. The first two chapters offer suggestions for conducting and addressing the meetings. The last four chapters give suggestions for talks on various themes such as the Bible and Christian study. Each of these carries Bible readings and suggested hymns.

This would be especially beneficial to the woman who is inexperienced in leading women's groups. These suggested talks would also be helpful in sickrooms. They have beautiful tones and depth of inspiration.—ROXIE ANN WESSELS.

THE DYING AND LIVING LORD

Helmut Gollwitzer (Muhlenburg Press, 1960, 128 pages, paper, \$1.25)

In looking forward to Easter season, 1962, here's a book that will be of distinct merit. Fifteen sermons from the Passion narrative of Luke's Gospel that were preached first in Germany. The minister was warned by Nazi officials not to preach them. This suggests an urgency that you could normally expect to find in such a case, and you will not be disappointed.

These are profound and reverent messages displaying deep spiritual insight. The doctrinal emphasis, while not Wesleyan, would not be found offensive. There is a moving quality to these sermons. The author has an uncanny power of relating gospel history to current spiritual problems.

He who reads this book will find his own soul blessed—not so much because it provides ready-made sermon outlines or easily discovered anecdotes. Here are most certainly depth treatments. They speak to and probe the inner man.—W. E. McCUMBER.

A CHRISTIAN IN EAST GERMANY

Johannes Hamel (Association Press, 1961, 128 pages, cloth, \$3.00)

This is a study of how Christians practice their faith under totalitarian domination in East Germany. The author deals with Marxist students, holds conventions with officials of the government, preaches the Word of God, and faces subversive conditions in homes, schools, factories, and everywhere.

Here are pictured in an enlightening way the actual conditions behind the iron curtain. The book is a vivid recital of living for Christ under adverse conditions. It could well be read by our young people, by laymen and pastors alike. But if you are satisfied as a weakling, then don't read the book.—E. E. WORDSWORTH.

DANGER AHEAD

C. W. Scudder (Broadman Press, 1961, 180 pages, cloth, \$3.25)

Here is a hard-hitting survey of current problems of racial tension, Communist infiltration, delinquency, and crime which imperil our nation. The degrading influences of sex exploitation in advertising, of the liquor and dope traffic, of salacious literature, of movies, dancing, and gambling are clearly portrayed. The antidotes, the author feels, are an awakened, invigorated Christian Church and an alerted attention to home and school.

There is a reference reflectively toward what the author considers "sinless perfection," and at one spot the author seems to endorse "good" movies. This is a minor strain in an otherwise splendid book, worthy of the time and price for ministers and laymen alike.—W. E. McCUMBER.

FAITHFUL WITNESSES

Edward Rochie Hardy (Association Press, 1960, 96 pages, paper, \$1.00)

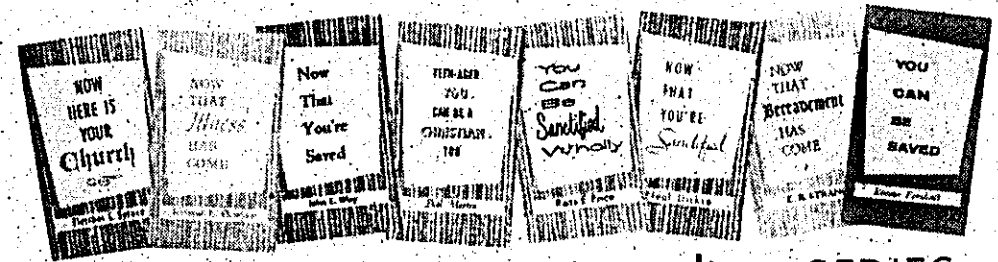
This is a thrilling record of martyrs of the first three centuries of the Christian era. It tells how they sealed their testimony with their blood. In this book the early Christian heroes and heroines speak for themselves. Here is proved again beyond all doubt the famous adage, "The blood of the martyrs is the seed of the Church." I wish every layman, young and old, would read it once.—E. E. WORDSWORTH.

ONE PASTOR ENTHUSIASTICALLY REPORTS

"I sent each of my young people *Teen-ager, You Can Be a Christian Too* on his thirteenth birthday."

ANOTHER ONE TELLS

how his ministry has become more effective since leaving *Now That Illness Has Come* when visiting the sick, and giving *Now That Bereavement Has Come* to those mourning the death of a loved one.



Popular BEACON Counseling SERIES

WHY DON'T YOU TOO set up a systematic plan for distributing these important little books? There's an appropriate one for each of many different occasions. Each subject, written by a well-qualified Nazarene, has been carefully and clearly presented to give sound, practical help true to the teachings of the Bible and the church. Convenient 3 1/2 x 6" size and attractive, colorful, paper-cover design make it inviting to slip into pocket or purse for reading at leisure moments.

Now Here Is Your Church

By FLETCHER C. SPRUCE

Brief but comprehensive facts preparing the reader for church membership. 40 pages.

Now That Bereavement Has Come

By C. B. STRANG

Warm, tactful, and sympathetic words of hope and scriptures of comfort. 21 pages.

Now That Illness Has Come

By ERNEST E. GROSSE

Bits of helpful counsel and inspiration particularly uplifting to the sick. 24 pages.

Now That You're Sanctified

By NEAL DIRKSE

"How to keep sanctified" theme gives a practical emphasis to growth in grace. 40 pages.

Now That You're Saved

By JOHN E. RILEY

Important and realistic truths that every new convert should know. 47 pages.

Teen-ager, You Can Be a Christian Too

By PAUL MARTIN

Teen-age-flavored advice on Christian living in today's demanding world. 32 pages.

You Can Be Sanctified Wholly

By ROSS E. PRICE

A discussion of how a believer may come into the experience of holiness. 24 pages.

You Can Be Saved

By ROSCOE PERSHALL

The step-by-step who, why, how, what, and when of becoming a Christian. 30 pages.

Priced for Quantity Purchase—25c; 12 for \$1.50; 100 for \$12.50

A Counseling Tool That Will Strengthen Your Ministry

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
Washington at Bresler, Pasadena 7, California
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Introducing The NEW BAKER'S Textual and Topical FILING SYSTEM

"The simplicity of the BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM makes it one that will appeal to the average pastor, regardless of his educational background; yet offers an adequacy equal to most of the more complicated and expensive systems."

REV. JAMES MCGRAW, Professor of Preaching and
the Pastoral Ministry, Nazarene Theological Seminary

NO MORE
Marking of Books

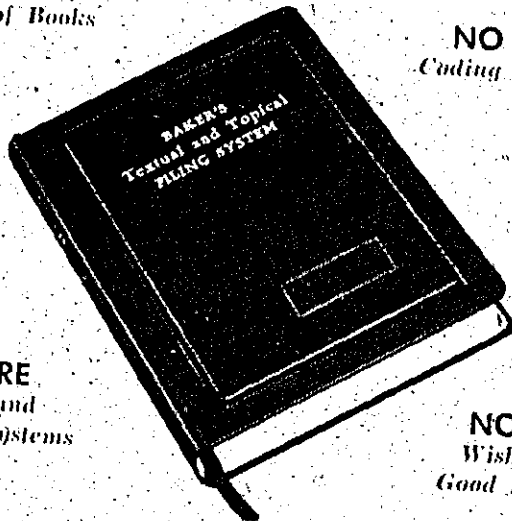
NO MORE
Coding of Articles

NO MORE
Registering Your
Entire Library

NO MORE
"Homemade"
Systems for Filing

NO MORE
Expensive and
Complicated Systems

NO MORE
Wishing for a
Good File System



Now for the first time a minister can have an easy-to-understand, simple-to-operate plan for filing. So much of the work is already done!

Every TEXT in the Bible and thousands of TOPICS are listed. With each there is space for writing in reference numbers, which in turn refer its users to a special section listing material related to that particular verse or subject. Its cross-reference index prevents duplication. Space also is provided for entering other subjects of your own choosing not included.

As you use the material in your library and filing cabinet it can be recorded under text or topic. At a glance, for example, below "John 3:16" you would have the source of all poems, quotations, songs, pictures, articles, books, and suchlike related to this text; below "Love" you would quickly find references to all the information you have found on this topic since using the system. No scanning is necessary with similar material grouped together.

Beautiful de luxe binding in a durable Fabrikoid with gold stamping and gilt edges. Thumb index for instant reference, silk marker, attractively boxed. Complete with instructions. Expandable for a lifetime of use with additional "Reference Spaces" available in a uniform binding, 8 1/4 x 11 1/4", 2" thick, 768 pages. (BA)

For a further explanation, send for our FREE descriptive folder.

Special Introductory Offer

ONLY \$19.95

AFTER DECEMBER
31, 1961, \$23.95

NAZARENE PUBLISHING HOUSE Pasadena KANSAS CITY Toronto

Well Worth Your Most Serious Consideration

THE
Dread
M
AUGUST
1961

's
Magazine



The Preacher's Magazine

Volume 36

August, 1961

Number 8

CONTENTS

COVER—J. C. HENSON (see page 5)

A Change of Editors, <i>L. J. Du Bois</i>	1
The Sermon in Worship (XX), Editorial	2
The Preaching of J. C. Henson, <i>James McGraw</i>	5
Christ the Power and Wisdom of God, <i>Vernon L. Wilcox</i>	8
"The Salt of the Earth," <i>James W. Tharp</i>	11
Saving Our Children, <i>J. J. Steele</i>	13
Where Lies the Blame for Misconduct? <i>Richard S. Taylor</i>	16
A Pastor's Prayer, <i>Frances B. Erickson</i>	18
Don't Swallow the Stream, <i>Milo L. Arnold</i>	19
The Art of Leadership, <i>Wilferd A. Peterson</i>	20
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	21
Take Heed, Preacher! <i>Joseph Parker</i>	23
New Testament Evangelism, <i>Buford Battin</i>	26
"Queen of the Parsonage," <i>Ruth Vaughn</i>	29
When "Double" Means "Equal," <i>David K. Wachtel</i>	32
Responsibility to Senior Members, <i>Dale L. Tivy</i>	34
Importance of the Pulpit, <i>Kenneth Grider</i>	36
Have Pencil! Will Write! <i>James E. Kratz</i>	37
Homebound Hear Worship Service by Phone, <i>Arthur Evans</i>	38
Sermon Workshop, <i>Nelson G. Mink</i>	39
Sermon Starters	40
Preaching Program	41
Book Briefs	47

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers	Samuel Young	Hugh C. Benner
G. B. Williamson	D. I. Vanderpool	V. H. Lewis

General Superintendents, Church of the Nazarene

A Change of Editors

AS MANY of the readers of *Preacher's Magazine* know, there is to be a change of editors with the September issue. It was necessary for your editor for the past seven years to resign, as he moved from his location at headquarters to re-enter the pastorate, making it inadvisable and impractical to carry on this type of responsibility.

I should like to take this opportunity to speak in the first person to express appreciation for the privilege that has been mine of entering the studies of so many ministers these past eighty-five months and in sharing with them the matters which so closely relate to our work. This has been one of the very delightful experiences of my life and I shall always count it one of the highest honors which has ever come to me.

No one more than I has been aware of the weaknesses of the *Preacher's Magazine* during this time. But I have tried, within the limitations of time and budget, to pass on to you the best from the pens and the typewriters of your fellow ministers in the church. I have appreciated your patience and your understanding when the weaknesses of the periodical have outweighed its points of strength.

I should like, in this my last issue, to commend wholeheartedly to our readers our new editor, Dr. Norman Oke. Dr. Oke needs no introduction

to ministers of the Church of the Nazarene, as he has served so efficiently as the book editor of the Nazarene Publishing House, and prior to that time served well as director of Christian Service Training. He is no novice as a preacher, writer, or student of the needs of the ministry. He has served as pastor and district superintendent and has edited numerous books. He will bring to the *Preacher's Magazine* a freshness and a depth which will command the respect of all of its readers.

Dr. Oke's pen is unique in that it has a scalpel at one end. Just which end he uses, the ink or the blade, depends on his mood and the needs which he feels are the most pressing at the moment. He can carry his readers on broad flights which leave them inspired and blessed or he can perform the delicate operations to cure the malfunctions of the body of the Church with the deftness and skill of a surgeon.

And so we turn the reins of the *Preacher's Magazine* to Dr. Norman Oke with the utmost of confidence. There is no one who is more capable than your new editor of carrying on the traditions which have characterized the *Magazine* through the years or of lifting it to new heights of usefulness.

—L. J. Du Bois

XX. The Sermon in Worship

AT THE HEART of the Protestant tradition with respect to worship is the sermon. At the center of every service of worship, as we as individual ministers set about to plan it and execute it, is the sermon. Whatever else the worship service may accomplish in the hearts and lives of the worshipers, the sermon fills a unique place and contributes its own particular emphasis. We cannot close this study of worship without taking a few lines for this all-important phase of worship.

It is not our thought here to make a detailed study of the sermon as such, what goes into it or how it is to be delivered. Volumes have been written on this; the sermon as such is a special study. However, the sermon is one of the elements of worship and must be thought of as a part of the total service. Let us note several of the more important ways that the sermon will contribute to worship.

THE PLACE OF THE SERMON

In some circles today there is an effort to subordinate the sermon to worship as a whole with the greater emphasis placed upon the total worship experience. Perhaps there is a need in some quarters to strengthen other factors in worship. In fact, this has been the burden of this series of editorials. However, in this writer's opinion we can give greater relevance

to the worship services as a whole without downgrading the sermon. In fact, any attempt to minimize the sermon tends to weaken these services.

The Christian Church began the day that men and women went out of the Upper Room preaching the gospel of the resurrected Lord. In a very unique way, and in a way not always explainable from the standards of men, the preaching of Christ has always characterized the Christian Church when she has been at her best. There is good evidence available which would cause us to believe that every great spiritual movement of the Church has had strong, Spirit-filled preaching at its center. The evidence would further prove that the eras of decadency in the Church were caused by or at least accompanied by a sag in preaching, during which time ceremony and ritual took supremacy over the proclaiming of the evangel by word of mouth over the pulpits of the Church.

Surely the preaching of the gospel was one of the very central issues of the Protestant Reformation. There was here a "revival" of the importance of preaching. And this idea has been central in the Protestant concept from that day to this. In fact, it could be said that a church is more or less Protestant in its basic philosophy to the degree to which it emphasizes preaching as a part of its services.

The sermon is at heart the declaration of the Word of God as it is given in the Bible. To read a scripture, to take a text, to expound the truth contained in it, to call the congregation to act upon the basis of that truth, all under the unction of the Holy Spirit—this is Christian preaching. And so important is this act of preaching to the whole idea of a virile and evangelistic church that to pretend to have worship without it is to betray the very idea of Christian worship.

To give the sermon this place of importance is to believe that the Word of God is central in our holy religion. It is more important, we believe, to hear God's Word and to know God's present revelation of himself than to hear anything that man has said or to do that which man has planned. It means also that we believe the Church to be fundamentally evangelistic; its great task is to convert the unsaved world to the Christian faith. It means, further, that we believe that the greatest benefits can come out of worship as God's people are strengthened through the inspiration and blessing which come through the declaration of the promises of God.

Certainly, in our circles, we have expected that preaching shall be the important part of worship. It is the heart of the service, the portion toward which every other element of worship points.

THE UNITY OF THE SERVICE

To say this, however, is not to believe that the worship service is nothing more nor less than a glorified sermon with little else being done that is relevant. But it does mean that in most instances the sermon is the "hub" of the service and that whatever else is done takes into account what is the theme of the sermon and what the sermon is expected to accomplish. Some who have spent

time studying this matter of worship speak much of the "unity" of the service. This means that the service should be one and not two or three, that there should be a common theme to all that is done, and that there should be a progression from start to finish with this theme as the guiding force.

While this idea of unity can be carried too far, defeating the very purpose of a given service and putting a bind on the service which makes the objective of the whole service subordinate to the methodology used, actually most of us would do well to study the matter of unity more thoroughly.

Usually when the minister selects his sermon subject he has the theme for the entire service. If he feels that it is God's will, for example, for him to preach on the "Cross of Christ," he at once has selected the idea toward which all other elements of the service should contribute. It is poor planning to direct the message to a given theme and then undo much of what it might accomplish by diverting the minds of the worshipers to six or eight other themes. It is well, without being a slave to the idea, to select the hymns and songs which will implement the sermon theme. Usually these will be songs with similar thoughts; sometimes a contrast will give the implementation that one desires. The special song, the invocation, the prayer, the scripture reading—all of these should move in the direction of the sermon, so that when the minister stands to deliver his message he is already halfway on his way to getting the idea of the message across.

In this vein of thought, the sermon is actually the climax to the service and carries the burden of accomplishing the purpose of the given service, even though every element of the

service has had a part. Fortunate is the minister who has discovered that it is better to have the co-operation of these other elements as he sets about to accomplish a certain goal than it is to have to overcome the effect of foreign ideas before he can successfully drive home the truth from God's Word which he has had laid on his heart.

THE PURPOSE OF THE SERMON

We have thrown out the idea quite frequently that each sermon should have a purpose. It is important to see that each service and each sermon does have this sense of direction. When this purpose is visualized, then the composition of the entire service, every part moving toward this purpose, is not so difficult to see. And it is as the sermon does accomplish its purpose that it contributes the most to the entire act of worship. *Worship must be more than a momentary contemplation or blessing; it must project itself into the lives of the people and into the week to come.* Here is the unique part that the sermon plays in worship; it draws together the aspirations of the worshiper and helps him make decisions which will change his life in the days to come.

While every sermon, in one sense, should be evangelistic, in that it should move people toward God, yet there are times when other purposes are brought to the foreground. The purpose of a sermon might be educational; it might be strictly doctrinal with the evangelistic objective out in the future. Another sermon might be inspirational; its objective would be to lift the faith, increase the vision, and strengthen the challenge of the congregation. Another message might be "promotional"; its goal would be to place before the people the needs of the kingdom of God. Another

message might be comforting; not alone in the sense that a funeral sermon would be, but in the sense that all of our people need again and again this kind of help for the common walk of life. By the same token a given message would be evangelistic; its purpose would be to declare the gospel of redemption and call men to accept Christ as their Saviour. Another message would be practical and instructional; its purpose would be to guide the feet of the worshipers in Christian living. And we could go on and on. There are many facets to preaching. There are many purposes for the sermon. The Spirit-anointed heart of the minister alone would know just what that purpose on a given occasion would be.

To find this purpose and to seek to bring it to fruition is the goal of every worship service. Here it is that we begin to see the real value of the total service dedicated to the supreme task of accomplishing what we feel God has intended for the hour.

CONCLUSION

This writer must admit that this series on public worship, running for twenty months, has been one of the most rewarding and challenging endeavors which he has ever attempted. It is his hope that in some measure or another it has inspired a few of the readers to study this matter of worship for themselves.

Ending where we started, there is no area of our church life today where there is a greater need than in this area of worship. We are in far greater peril from faulty worship week after week than we are from faulty doctrine or faulty ethics. May we as ministers of the Cross dedicate ourselves to leading a relevant worship and lifting our people to the very highest experiences in their worship of God.

The Preaching of J. C. Henson

By James McGraw*

I HAVE CONTINUALLY made this statement: 'Everyone that keeps his tithes paid, his prayers said, and starves to death, I will preach his funeral free and pay all burial expenses.' You know, I haven't got any business yet."

This was J. C. Henson speaking. It was his way of emphasizing his strong conviction that God's bountiful mercy and grace would be given to those who dared put their trust in Him. He believed this, he practiced it, and he was gifted in the ability to inspire others to embrace it. He was unique in his ministry, a ministry which came to be more and more a ministry of heart holiness and storehouse tithing as he preached and labored in the Master's vineyard. After his "retirement," he was kept busy because of his memorable messages on Christian stewardship. He will be remembered as one of the foremost champions of tithing in the first half-century of his church's history.

Born in McLennan County, Texas, September 15, 1875, Jacob Cornelius Henson was brought up in the home of a Baptist minister and wife named Jacob Dennis and Moriah Carney Henson. He was converted at twelve years of age and called to preach that same year. He was married at the age of twenty-one to Lucy Plunkett, and later that year was ordained in the United Baptist church. He preached for eleven years with this body, then for one year was a member of the Methodist Protestant

church. He then cast his lot with the New Testament Church of Christ, which later merged with the Holiness Church of Christ, and in 1908 became a part of the Church of the Nazarene.

Since "Pilot Point," J. C. Henson's name has been associated with the pastorate (he served churches in Sweetwater, Abilene, and Cisco, Texas, in this capacity). He was better known as a district superintendent (Hamlin District; Arkansas District, four years; San Antonio District, four years). He is also remembered as a college business manager of five Nazarene colleges. From 1940 until his death, at the age of eighty-three, he served his church as a holiness and stewardship evangelist in every state of the Union.

Although he never went beyond the second grade in his own formal education, he burned kerosene lamps at night to educate himself, and he was enthusiastic in his support of Christian education. Hamlin College elected him as its business manager before its merger with Bethany, and later Bethany had his services in this capacity. Eastern Nazarene College had him two years, Pasadena College for two years, and Northwest Nazarene College for three years as business manager. Five Nazarene colleges, for a total of fourteen years, he served in this important administrative capacity.

Rev. E. G. Theus remembers how J. C. Henson got his start in the ministry while he was farming a half section of land near Roscoe, Texas, near the turn of the century. For

*Professor, Nazarene Theological Seminary

some years he farmed while preaching in nearby schoolhouses and studying his books at night. It is said that during those days there were two years of severe drought in that area, but J. C. Henson's farm got plenty of rain and made bumper crops both years. He always insisted that God had something to do with it, proving to doubters that a man who honored Him with tithes and offerings would be blessed with "open windows" from heaven! At least no one was ever able to prove to Henson that it was not so. One of his neighbors during those days was heard to remark, "If I ever get religion, I want the kind J. C. Henson has."

People enjoyed listening to J. C. Henson preach—that is, unless perhaps they felt uncomfortable because they had been robbing God of His tithe. While he was district superintendent of the San Antonio District, he felt the need of encouraging the people to give liberally of their means, since this was during the days of the great depression of the thirties. One of the delegates to a district assembly was heard to grumble that a change was needed, because "this superintendent visited our church only once during last year, and THEN he preached on tithing!" Henson heard about it, and enjoyed telling it and chuckling about it afterwards.

There was much human interest in his preaching. He had a keen sense of humor; he loved people and enjoyed being with them; and in his sermons there were many illustrations from life. He seemed to enjoy most those humorous incidents in which he was the butt of the joke, as for example the time he was securing pledges for a home mission project and a nonmember, caught up in the spirit and enthusiasm of the hour, gave a contribution. When the goal was not quite reached, this man,

who was unconverted and a gambler, naively and innocently offered to flip a coin with Henson to see whether he doubled his contribution or not. J. C. Henson seemed to enjoy the incident more than this fellow pastor who would "rib" him about it good-naturedly.

An example of his human interest in preaching is seen in his story of a woman in one of his evangelistic tours who asked a question of him. She wanted to know, "If we tithed our chickens, then do we have to pay tithes on the eggs that the other nine-tenths of the chickens lay?" Henson says, "She seemed to have the idea that, after she tithed her chickens, if God wanted any more eggs He could get them from His own chickens. If we would try as hard to pay our tithes as we do to cheat God out of them, we might bring in the millennium."

Henson often used charts and objects in his sermons as visual aids. He would let a chair represent a man to whom he was speaking, or some hymnbooks represent points in his sermon. He would show a chart, pointing to it with a pointer from time to time. In one of his sermons on tithing he arranged ten potatoes, ten eggs, ten ears of corn, onions, apples, pecans, and various other products on a table at the front of the rostrum. He would divide each of these products into two piles, one with nine of each and the other with the tenth one, showing how much we get to keep and how little we actually give to God if we practice giving the tenth of all our increase to Him. By the time he had finished his sermon there was quite an impressive stack of goods on "our side" of the table to dramatize the truth that one-tenth given to God is nothing to feel cheated about, since the nine-tenths kept for

our own use is so much in comparison with God's "share."

J. C. Henson used very few notes when he preached. He had a few skeleton notes, mostly the main points of his sermon and the scripture references to which he would refer, but he seldom looked at them. He spoke with conversational directness, but at times he would be caught up in the spirit of his message with brief flights of oratory. He moved about freely at times, and then at other times he remained relatively still behind the pulpit. He gestured freely, but not as vigorously as some of the "old-timers" did. He was very practical, having been born and reared on a farm and having learned frugality early in life, and having been experienced in the business ventures which demanded careful and conservative spending and sound financial policies. This frame of reference had its effect on his preaching, and his approach to the Scriptures was usually from the practical rather than from a philosophical viewpoint. One of his favorite quotations was, "Not slothful in business, fervent in spirit" (Romans 12:11). He reasoned that this means, "First pay your debts and keep your tithes paid, and then you can shout."

Floyd Rowe, who knew him well, remembers as an outstanding characteristic of his preaching that he quoted many scripture verses in his messages. He believed in backing up everything he said with Bible, and he gave chapter and verse every time. Perhaps this grew out of his early experiences in schoolhouses and tent meetings when it was not unusual for a member of the audience to interrupt the preacher and ask a difficult question. On one occasion someone interrupted Henson with the question: "Where do you find that in the Bible?" Henson's quick reply was, "We find it over there in that same

chapter where you get your 'black-board' you use in your church." But when the questions were asked in good faith, of course the answers were ready in the same spirit.

There are seven paragraphs in the published summary of Henson's sermon on the relationship of holiness and stewardship. One will note no less than eleven scriptural quotations in this message, two from the Old Testament and nine from the New. This is an average of almost two in each paragraph, and demonstrates the use he made of proof texts in his preaching.

Like St. Paul, J. C. Henson was analytical and logical in his thinking. This characterized his preaching. For example, he quoted Matthew 23:23 and commented as follows: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Henson's comment was, "So you see, Christ said these old hypocrites had enough religion to pay their tithes, which is ahead of some Nazarenes. He further told them, though they were hypocrites, they should pay tithes. I really think Christ would expect as much of Nazarenes, as He would a hypocrite. Yea, I believe He would expect more. So we will turn to Matthew, 'For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' How are we Nazarenes going to exceed those hypocrites and their tithing everything and our tithing nothing?"

J. C. Henson's belief seems best expressed in his words, "We may pay our tithes and give offerings without holiness; but it's a question whether

we can have holiness very long, or enjoy it very much, without paying our tithes and making our offerings." He was all for laying up treasures "where moth and rust do not corrupt, and where thieves do not break through and steal." This is where his

treasures were laid, it is where he preached that Christians should place their affections, and it is where he was called at last to enjoy a more personal and intimate fellowship of the Christ he loved and served so faithfully in his own unique way.

SERMON of the MONTH

Christ the Power and Wisdom of God

By Vernon L. Wilcox*

TEXT: I Corinthians 1:24

Paul tried hard to be all things to all men, that he might save some. He went into Jewish synagogues regularly, and proved from their own Scriptures that Jesus was the Christ. In Philippi he took the simplest possible course in the conversion of the untutored jailer. At Athens he disputed with the philosophers in a scholarly manner, quoting from their own literature to make his point. Now he comes to Corinth determined to know nothing but Christ crucified (I Corinthians 2:2).

This is a logical change of pace. Athens was the center of learning and philosophy, not only for Greece, but for the whole civilized world, and in some sense for all time to come. Corinth was a commercial city, a crossroads of the empire, with many currents flowing through it. It was a city of vice and wickedness even more demoralizing than was found in many other cities of that profligate age. At

least it was more open and unashamed. If Athens was the Boston or Nashville of that day, then Corinth was the New York or San Francisco.

Confronted as he was by the surging tide of immorality, materialism, self-seeking, and vice to be seen on every hand, the great apostle forgot for a time to be a philosopher, for which he was well qualified. He forsook learning temporarily—and he had some of the best training of his day. He fell back on the only thing he knew to be stronger than the red tide of evil running in Corinth in the first century (possibly the most unabashed between Nebuchadnezzar's Babylon and revolutionary Paris)—he fell back on "the gospel of Christ."

I. WHAT WAS THIS GOSPEL?

It was the story of a Man who spent only a short time on earth, humbly living as an itinerant Teacher without funds or social position or ecclesiastical prestige, and who died as a "subversive" enemy to the church and state of His day. It was the story of

a Man who His followers claimed was the Son of God, and who admitted this to be true. It was the story of a God-Man who rose up from the tomb and ascended on high, to be seated at the right hand of God, His Heavenly Father, and who sent His Holy Spirit to baptize with cleansing and anoint with power His earthly followers. It was the story of a Person whose sacrificial death and resurrection could atone for the sins of all men, because He was the perfect, ultimate Man and the very incarnation of God on earth in human flesh, and thus could represent all men on the Cross of suffering for sin, and could represent God in the role of the Forgiver of sins.

This gospel was the presentation of an entirely new life to all who would accept Him by faith as their personal Lord and Saviour. It proposed a radical change of life for every convert, immediately and permanently, because it required conversion (the human side—turning about face) and provided regeneration (the divine side—making the heart a new creation, cleansing from the pollution of committed sins, and giving an entirely new purpose and direction to living).

This gospel clearly promised eternal life in and through Christ, that what He begins in our hearts on earth shall not be squandered and thrown away, but preserved and conserved in a higher and more meaningful way—in a personal relationship with Him which will never end. This is a wonderful truth, that when a person gives himself to Christ he is beginning a glorious relationship that will never die—because Christ never dies. Because He lives, we too shall live.

II. THE WORLD'S REACTION TO THIS GOSPEL

To the Jews it was a stumbling block, says Paul. They were traditionalists. They had hard-set molds

into which the Messiah must fit if they were to accept Him. They expected a prince, born in wealth, but He did not come that way. They expected a king to conquer Rome, but that was not His plan. They expected a priest, to justify their religious observances, but He had no use for their shallow hypocrisy. They expected a leader catering to the rich and intellectual, but He came with arms outstretched to the poor and needy. He was a stumbling block to the Jews, as He always is in all ages to those who value their traditions and material possessions above righteousness and truth.

To the Greeks the gospel was foolishness. They prided themselves on their intellect (with some justification, when we think of the great names of ancient Greece, revered as thinkers until this day). They also had a classic religion of gods and goddesses, of demigods and satyrs, so beautiful in its poetic imagery that it is still studied as part of the cultural heritage of the race, while we no longer have any faith in its reality. Now they are presented with a Saviour, of whose life the culmination is a common criminal's death by hanging. And then they are told that through this ignominy they are to be eternally saved, and in no other way. The net result is, "You're crazy if you think I'll believe that!"—"foolishness." So today in our pseudo-intellectual culture, conditioned as it is by television and "quickie" education (learning to play the piano or speak a language in ten easy lessons), to us the gospel seems to be foolishness—that gospel which is simple, yet profound; unassuming, yet all-assuming; requiring nothing but faith, yet demanding all a man has or ever will have—this gospel is foolishness to us modern gentiles and Philistines.

*Portland, Oregon.

III. CHRIST IS THE ANSWER

To those who are called He is the Power and Wisdom of God. In every group, whether traditionalists (those whose minds have been made up by those who have gone before) or intellectuals (who pride themselves on making up their own minds)—in every group are those who sense a deep-down hunger not satisfied by the human rituals, and a sickness not healed by human philosophies. These are the "called" ones, not arbitrarily, but because they sense a need, and have a desire and willingness to surrender themselves to the One who can help them.

So Christ becomes the Wisdom of God to questing souls who are reaching out for truth and are unsatisfied by human gropings after it. He reveals to such souls the truth, the ultimate reality that stands back of the material universe and human life, giving meaning and intelligibility to it all. So that great men of science like Faraday bow down before Him, in simple trust, and great statesmen like

Gladstone and Lincoln take off their hats in His presence, and great thinkers like Milton and Shakespeare draw their inspiration from His deep, inexhaustible fountain of truth.

Thus also He becomes the Power of God to those bound in the habits of legalism, fear, and formalism. He also becomes the Power of God in breaking the fetters of evil habits and carnal living. "He breaks the power of canceled sin and sets the prisoner free." This is the great message of the gospel in all ages: It comes with as great force to us moderns as to those in that far-off day. He can still solve every problem, answer every question, fill every need, conquer every enemy, forgive every sin, cleanse every heart, fill with His Spirit every life, and plant in every soul the promise and hope of eternal life.

"Hallelujah! For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our God; and of His Christ, for ever and ever, for ever and ever. Hallelujah!"

MY BEST FROM JOHN WESLEY

PARTICULAR QUESTIONS RELATING TO THE LOVE OF OUR NEIGHBOR

1. Have I thought anything but my conscience too dear to part with, to please or serve my neighbor?
2. Have I rejoiced or grieved with him?
3. Have I received his infirmities with pity, not with anger?
4. Have I contradicted anyone, either where I had not good end in view, or where there was no probability of convincing?
5. Have I let him, I thought in the wrong (in a trifle), have the last word?

—John Wesley, *Works* (Kansas City: Nazarene Publishing House, 1958), XI, 211-12.

—SUBMITTED BY DONALD V. PEAL
Pineville, Louisiana

"The Salt of the Earth"

By James W. Tharp*

TEXT: Matthew 5:13-16

Seated upon the mountainside Jesus preached His famous sermon to a handful of followers. While He did not ignore the elite nor slight the wealthy, the Master staked the future of His kingdom on common men—men who were to be made holy and dynamic by the coming of the power of the Holy Spirit into their lives.

The charges made in this small portion of the Sermon on the Mount are worthy of our consideration.

THE GRAVE CONDITION OF SOCIETY

The Saviour passed judgment on the world when He told His disciples, "Ye are the salt of the earth. . . . Ye are the light of the world." Christ implies two elements which make up the spiritual dilemma of society—darkness and death.

Former President Herbert Hoover, in an address to the National Council of the United Presbyterian Men in the United States, made this indictment of American society: "We are in the midst of an increasing moral slump as witness the increase of major known crimes. We can hardly believe that integrity and moral steadfastness are increasing when we witness the daily exposure of municipal corruption, the operation of some television and radio programs, and even the operation of meat, fuel oil, and retail shops." Mr. Hoover further states, "There is urgent need for a stir of national conscience. Youngsters arrested in 1958 accounted for about 49 per cent of all arrests for burglary and 64 per cent of auto

*Rushville, Indiana.

August, 1961

thefts. Their crime rolls include repeated murders, assaults, and rapes."

This darkened condition of our world is due to spiritual death which prevails in the unregenerated heart. St. Paul describes this lost estate of man as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:18).

Is there no cure for the terrible condition of society?

THE GREAT COMMISSION OF THE CHURCH

There is only one cure for darkness, and that is light. Jesus said, "I am the light of the world." And later He turned to His small band of followers and said, "Ye are the light of the world."

Social welfare organizations and philanthropic foundations have done a great deal to lighten the burdens of the human race. Yet there is only one power that can light a torch in the benighted and depraved soul of man, and that is the gospel of Jesus Christ! The gospel is the only dynamic that can dispel soul darkness and deliver from sin.

There is only one cure for death, and that is life. Natural man is dead in trespasses and sin. But Christ is not only Light; He is also Life. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Ephesians 2:4-5).

Transformed lives are the salt of our twentieth-century world. The

Church is committed to a supreme cause. "Ye are the salt of the earth the light of the world." This should be our one great, compelling objective. As Christian leaders we must be shot through with one dominant purpose—to make Christ known.

We have no other excuse for our existence. The Apostolic Church set us an example of supreme devotion to the cause of Christ. In one generation they accomplished more in the way of dispelling darkness and diffusing light than has any other generation since. They were given over to spreading the gospel with such passion that the Spirit of God indwelt, impelled, and directed them. They felt that preaching and witnessing were the supreme business!

Were we to examine our motives alongside the simple, rugged purpose of the Early Church, we might be forced to conclude that we are too indirect, too involved, too influenced.

May we not only possess the conviction that "Woe is unto me, if I preach not the gospel!" but may we also teach our laymen that if the Great Commission is properly executed every believer must personally witness to the saving and sanctifying power of Christ.

THE GRIPPING CAUTION AGAINST APOSTASY

"But if the salt have lost his savour, wherewith shall it be salted? it is

thenceforth good for nothing, but to be cast out, and trodden under foot of men." Once the Church loses its distinguishing qualities, it becomes the most meaningless institution in the world.

The Holy Spirit is the Savor of Christian salt. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Christ would not entrust the work of the Kingdom to His disciples until they tarried in the city of Jerusalem for the Holy Spirit to come upon them.

More than once the Apostle Paul warned the Church, "Grieve not the Spirit." He is our Power. Without Him what we suppose to be the kingdom of God becomes only meat and drink. Void of the Spirit, we lose our grip and our message backfires.

Without the fullness of the power of God, the Church must succumb to a religion of form. "Having a form of godliness, but denying the power thereof" (II Timothy 3:5). A religion of force or a religion of form, which?

May each of us enter the sacred doors of the secret closet and pray for a fresh anointing of the Holy Spirit until He comes upon us with a new fervency! This is the secret of our spiritual salt, and may the earth therewith be salted.

—B. V. SEALS

FOR PREACHERS ONLY

There is the story going around about the missionary who was going through the woods and met a lion. He was so frightened that he knelt down to pray, and when he did, the old lion did too. In surprise he turned to the lion and said, "Well, this is not going to be as bad as I thought." But the lion lifted his head and lashed his side with his tail and growled, "Brother, don't bother me when I am saying grace." So that is the way it is sometimes—we are not sure whether people are praying with us or are about to eat us.

Saving Our Children

By J. J. Steele*

THE FOREMOST God-given responsibility of any Christian father is the salvation of his own child or children. Being a minister of the gospel does not abrogate this obligation to our own.

I Timothy 5:8 makes this plain: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

While this statement, as applied here, is out of context, the principle involved is the same: Every man is morally responsible for the spiritual welfare of his own family.

The Jewish father of old was specifically charged to provide the paschal lamb and make all arrangements for his family to observe the sacramental feast, as well as to see that his children learned well the laws of God.

Dr. V. R. Edman, in *Christian Life*, says, "Some years ago the widow of an evangelist said to Mrs. Billy Graham, 'Stay with your children. I thought my job was to go with my husband. As a result, I lost my boys and they are now in hell!'"

Far too many cases can be cited in which ministers have become so preoccupied with their calling in saving others they have lost their own children to God and the church. It is to be doubted if God ever approves such a pattern of any man.

However, we should also bear in mind, as we consider the whole range

*Evangelist.

August, 1961

of the subject, that the human will is often defiant against God although a child may have had the godliest of parents and the most careful nurturing in the gospel. Also no parent should despair when, regardless of all sincere devotion and prayer, the child continues in rebellion. During the middle and late teens, especially, much patience and continued hope will often bring rich rewards.

On the other hand, many P.K.'s (preachers' kids) are turned away from Christ and the church by inconsistency, un-Christlike home life, and insincerity in the parsonage. Nothing will be more quickly detected by young minds than a double standard: one for the pulpit and another for the preacher's home. Preacher's children have a right to see their father's sermons practiced at home. The timeworn joke about the minister's daughter who asked her father after the morning service, "Father, did you mean what you were saying this morning or were you just preaching?" has an unflattering connotation for all preachers.

Children are also very understanding and forgiving when they detect

Rev. and Mrs. J. J. Steele have a right to be heard in this matter of saving the children of the parsonage to Christ and the church. All of their six children are professing Christians. Three are ministers, three are faithful church workers, and all have married within the church. Twelve grandchildren are being brought up within the church. Here is a subject of vital concern to all ministers.—Editor.

the note of sincerity. And the mom and pop who can raise a family without the necessity of making a Christian apology to their own children for the imperfections of the flesh in order to secure their faith and respect are rare people indeed.

Now it all seems so very simple. There must be no make-believe, no unnecessary demands, no harsh, rigid rules, no forcing our children to live up to the church standards, especially in their late teens. Of course this poses a problem for the pastor, but much gentle persuasion and reasoning as to their obligation to their home, to those who provide the home, and to their own sense of fairness and cooperation will accomplish the most.

Nor do I mean to imply that a sound thrashing is never in order. The last thrashing this father remembers administering was a combination prayer meeting and judgment day. One son, who is now pastoring, had gone to a nearby carnival against my specific command. It was a dreadful hour we spent together that night in my private study, but it wasn't long afterward that he piled into a camp meeting altar, and Dad was the first one at his side to weep and pray and hear his apologies.

On the other hand, I surprised another son one day when I walked in on him at an afternoon movie. I had gone in to see the projector operator on business, and, lo, there was the preacher's son enjoying the matinee! I greeted the surprised, chagrined lad casually, and walked out. Neither of us ever mentioned this again, but the lesson he learned from it was as effective as severe punishment would have brought.

Not long afterward, he too settled things with God. One evening after church we were preparing to retire. He had been under conviction and was acting ugly. A rebuke from Dad

caused him to stomp in anger up to his room. But before his mother and I retired, we heard the same footsteps coming down, this time very slowly and deliberately to our bedroom. There was a gentle knock, and as I opened the door, there he stood with tears streaming as he blurted out, "O Dad, what's the matter with me?" No explanation was needed. The bedroom became a sanctuary, and great was the victory that night! He is now a pastor with a church and children of his own to pray over.

It would be narrow and vain of me, however, to assume all the credit for the fact that our children are in the fold of God and His Church. Aside from the prayers of father and mother, the earnest tears and constant concern for their souls, much of the credit is due to the fine people of the church who have been considerate, and have also prayed for and with our children. I speak not only of the devoted Sunday school and church workers, but also of the many excellent evangelists and ministers who have been in our home; of the associations our children have had at district and general conventions and camp meetings; of youth camps, vacation Bible schools, and other activities. And beside these, the devoted men and women at our college who have had a most powerful influence on their lives! All six of our children have attended our zone college. I can't overemphasize the value of such schooling if we are to save our children to God and the church.

Naturally there is a deep sense of satisfaction to a preacher-father whose children and grandchildren follow the faith and choose the same church in which they are raised, and especially when his sons choose the same calling as their dad. But this is not accidental.

To hold our children to the church

we must cultivate and strengthen their faith in the church and its leaders. All conversation about the church and its leadership in the parsonage must be wholesome and elevating. It has been a standing rule through the years in our home that nothing derogatory or negative about the church, or anyone in it, is to be discussed in the family circle. Church fusses, trouble with members or between members, or the negative votes that Dad has always managed to pick up along the way, were never discussed. The weaknesses and faults of the church that were obvious even to a child were always played down. Parents should be most anxious to have their children think the very best of the church. Many have lost their children from the church and from God through careless criticism and idle talk.

True piety is contagious. Most children will respond to genuinely spiritual and Christian training. But religious effort must be supplemented by solid, satisfying home life. Strong family consciousness and loyalty are not accidental. No pastor should sacrifice evenings at home with his family in order to keep up with all the evening activities of the church. An average of three nights a week for family life and activities should be the minimum. And family life should be planned as carefully as the church program. Doing things together is richly rewarding. Family trips, outings, vacations are a must. Family meals should be arranged as times together as much as possible.

Family worship is not easily maintained in modern life, but there is no substitute for it. Daily family prayer and worship should be as much of the program as daily family meals. As children grow older and find themselves out of sorts with God, the going may be rough at times.

Mel Trotter, the great soul winner of the past generation, was raised by a godly, Methodist minister-father around the old-fashioned Methodist family altar. He says, in his life story, when he and his sister grew up they became worldly-wise. On one of their trips home after an extended absence, they would show their dear old dad that they had outgrown the old-fogy ideas of their home training. Mel proceeded to light up a cigar after dinner. But Dad was still in command, and he proceeded to lead Mel out to the back porch. What took place there cured Mel of smoking at home. When time for family prayer came around, his sister started to leave the family circle to go to her room. Questioned by Dad, she let it be known she no longer believed in such things. But that old pioneer Methodist preacher understood human nature and he, as still the head of the house, proceeded with family prayer. He gave her to understand clearly that, no matter how worldly-wise she became, or what she thought of her raising, as long as she remained at home she would respect the family altar. Needless to say, Mel and his sister were powerfully converted later.

The godly, faithful parents who persevere will reap a harvest of joy when they hear their own children stand in the house of God and witness to personal salvation. And, perchance, though no preacher-father would be wise to let his sons think he wants them to become preachers, he will hear them stand and declare their intentions to become ministers. And he will often wipe tears of joy as he reads their letters of praise and gratitude for a Christian home, and for parents who cared, loved, and prayed. No greater reward can come to any father or mother.

Where Lies the Blame for Misconduct?

Richard S. Taylor*

STRIPPED OF theological jargon the real problem of Romans 7 is: "What makes me act like this?" With his customary inspired insight Paul probes deeply into the springs of human conduct. In the case of the man who knows the law, approves of it, and in his best moments wants to live up to its standards, but who persistently fails, what and where is the fatal flaw?

Paul's conclusion is clear and decisive: "Now then it is no more I that do it, but sin that dwelleth in me." But this way of putting it can be grossly misconstrued. It is one of Paul's sayings which, as Peter suggests, can be wrested to one's destruction. For on the face of it, it seems to be a denial of personal responsibility for one's conduct. "It is no more I that do it" might be read, "I am not to blame." This is an easy way of escape when one does not want to face up to the blameworthiness of one's evil deeds.

Astonishingly enough, this is exactly the approach to human conduct which not only has provided a popular alibi in the past but underlies many modern schools of thought. The ancient Gnostic said that it was his body that sinned, not his spirit—"It is not I that do it." The evasion is again seen in the claim: "I didn't intend to do it but the devil made me." And certainly we are all too familiar with the efforts of modern sociology and psychology to shift the responsibility

from the criminal to his environment, his upbringing, or even his glands. The lawbreakers themselves are quick to seize this convenient way out—"It was not I that did it"—but it was my companions, or liquor, or poverty. Even children who get into a scrape with the law often blame their parents because of some real or fancied failure on their part. A young man afflicted with a homosexual tendency tried to excuse himself by tracing his condition to unhappy and abnormal childhood experiences. "It is not I that do it."

But thoughtful observers realize that while the exact measure of blameworthiness in cases of wrongdoing may be difficult to determine, due to these acknowledged secondary contributing factors, they also know that so to magnify such secondary factors as to leave the agent himself virtually scot-free is very dangerous social philosophy indeed.

The Bible everywhere assumes moral accountability. Man is a moral agent who can justly be held responsible for his behavior. When the most generous allowance possible is made for contributing influences, it is still true that one's personal choices are ultimately decisive in the determination of his character. One's acts are one's own and not another's. Without this elementary axiom there can be no meaningful distinction between good men and evil men.

Therefore in interpreting Paul we must make sure that we do not unwittingly ally him with a pagan moral

philosophy, and align him against the general tenor of Scripture. We must rule that possibility out at once. What then did he mean by his statement?

It is at least perfectly clear that Paul is not shifting responsibility to any factor outside the sinner himself. The sinner need only look within to find the culprit—"the sin that dwelleth in me." There are three things here which must be noted to clear the way for the main thesis of this article. First, the cause for misconduct is not misfortune but sin. Thus the Christian physician was entirely Pauline when he said to the young man with the homosexual weakness, after the patient had sought to soften the situation by face-saving explanations and alibis, "B——, why not call it sin?" (And by the way, it was not until he did that he obtained deliverance.) Secondly, Paul calls it *the* sin, as if the misconduct were caused by a sort of taproot. And thirdly, this taproot is deeply entrenched in the human personality—it "dwelleth in me." While the individual may not be responsible for the original presence of this indwelling sin in his nature, he nevertheless cannot so detach it from the "me" of his being as to escape its contamination, or extricate himself from the strange dual yet indivisible interaction between it and his higher self which attaches some measure of guiltiness to all of his misdeeds.

But still, while Paul was not trying to deny personal responsibility for sin, he was nevertheless seeking consciously and deliberately to emphasize a distinction between the "I" of human personality and "the sin which dwelleth in me." Here then is my thesis: Paul was insisting that the real person must be clearly distinguished from the depravity which distorted and camouflaged the real person. The "I" which Paul refused

to blame was the real person, i.e., the essential person as created by God. The fault, he wants us to see, is not in essential human nature as such. To assume (or to adopt any explanation which implies) that human nature is essentially and originally defective, thus making sin inevitable, and inseparable from human nature *per se*, will by inference not only exonerate man but implicate the Creator in blameworthiness for having created a being thus foredoomed to sin by its own nature. Modern neo-orthodoxy might fall into this trap, but never Paul.

The moral impotence in which man finds himself, as described in Romans 7, cannot therefore be traced to a fault in creation but an event since creation. It is not due to what man originally was or essentially is, but to something that has happened to him. While the "sin that dwelleth in me" may be indivisible from the "I" of personality subjectively, it is clearly divisible objectively. This sin which causes internal malfunctioning is an alien element. In no sense does it properly and essentially belong.

No more crucial distinction did the inspired apostle ever make than this. On the one hand it exonerates God as Creator. It carefully protects Christian theology from any anthropology or hamartiology which makes sin the inevitable consequence of finite creation itself. On the other hand, it opens the door for redemption. For while unconquerable and ineradicable by man himself, or any process of natural evolution, this foreign intruder—simply because it is an accident of human nature rather than an essential element—is not beyond the cleansing processes of divine grace. In other words, while the "I" cannot throw off the yoke, redemption can. While the essential man cries, "O

*Professor Elect, Nazarene Theological Seminary.

wretched man that I am! who shall deliver me from the body of this death?" Paul, who has grasped the heart of the redemptive purpose, answers with a shout, "I thank God through Jesus Christ."

It thus becomes clear that the real object of Calvary and the real essence of redemption are the release of human nature from the Hyksos rule of "the sin which dwelleth in me,"—the emancipation of the "I" from that

tyrannizing perversion which does not truly belong to one as a divinely created and endowed human being. Furthermore, only as and when we find full salvation do we discover our true humanity. Only sanctified Christians who are purified, then molded and directed by the Holy Spirit, have any hope of approximating true normalcy. All others suffer increasingly the frustrations and strictures and abnormalities of a depraved nature.

A Pastor's Prayer

By Frances B. Erickson*

Lord, I would plead Thy special touch today!
So many souls await the words I say—
For understanding, I most humbly pray!

May I not see a congregation small or great,
But individual faces, for Thy sake—
Those sleeping hearts Thy touch alone can wake.

Lord, grant me power that must come from Thee,
And by Thy grace give perfect liberty—
Lord, touch the blind, and cause their eyes to see!

Many are lost to paltry, transient things,
Blind to the joy that consecration brings—
Lord, may Thy truth bring real awakening!

Many are hurt, disheartened in the race;
So may I point the way to boundless grace—
To One who longs each burden to embrace!

This is an hour I must face again—
The judgment shall reveal my love for men;
So grant me Blood-bought victory until then!

*Ocala, Florida.

Don't Swallow the Stream

By Milo L. Arnold*

THERE MIGHT have been three towering peaks on the horizon of history: Elijah, Elisha, and Gehazi. There might have been, but there were only two, for Gehazi came apart in the making. He had been chosen for succession and was well on the way to greatness. The trouble was that he decided to look out for himself a little better than the others had done and to make the office of prophet a little easier than he saw them make it. The result was that he didn't heal lepers—he became one.

There might have been twelve apostles of our Lord instead of only eleven of the original ones. Judas had been chosen and was well on the way, but he decided to look out for himself a little better than Jesus did. He became part of the world's sin problem rather than part of its hope of salvation through Christ.

No fountain is ever contaminated by the persons it washes. Even the vilest persons can wash in the stream without defiling the gushing spring which replenishes it. However if the spring should find itself unsatisfied and begin to swallow the stream, it would immediately become a sinkhole of filth and contamination. It would become an accumulation of all the defilement washed from the feet of those who waded in the stream.

Jesus was never contaminated by the lepers He touched nor perverted by the bigots He met. He went among the worst of men and women unafraid and entirely clean. Where-

ever He went, He cleansed and healed the people. He imparted His purity to them rather than becoming defiled by their plagues and perversions. He was safe, for He kept giving himself away.

Gehazi and Judas did not become defiled because the world was so bad nor because they healed so many vile people. They became defiled when they swallowed the stream. There were not enough lepers in Israel and Syria combined to infect Gehazi if he had kept giving out in genuine unselfishness. There were not enough pieces of silver in the whole world to defile the hand of Judas nor enough conniving sinners in Jerusalem to lead him astray if he had kept giving out as his Lord gave. It was when he began to look out for himself that he was corrupted. He swallowed the stream.

Not all Christian ministers have the towering opportunities of Gehazi and Judas, but each is called to be a successor to Christ in the ministry of hope. We are projected into a world that is very vile and given a ministry to persons who are utterly corrupted. We are charged to be ministers of an unselfish Christ.

So long as our lives are utterly given to flowing forth, we will not be defiled. We can minister to the needs of the vilest of men and come to grips with the leprosy of sin. We can live amid the greedy people and minister to the wealthiest people without any danger of corruption of our own lives so long as we keep the current flowing completely outward. An utterly dedi-

*Pastor, Moses Lake, Washington.

cated life is well protected by its outward flow. However, the moment that we begin to be unsatisfied with constant giving out and begin to swallow the stream, we are doomed.

The moment we begin to serve self, we are exposed to every corrupting influence of all who wade or wash in the stream. Don't swallow the stream!

The Art of Leadership***

By Wilferd A. Peterson*

THE LEADER DESERVES to have followers. He has earned recognition. Authority alone is no longer enough to command respect.

The leader is a great servant. The Master of men expressed the ideal of leadership in a democracy when He said, "And whosoever will be chief among you, let him be your servant." The leader sees things through the eyes of his followers. He puts himself in their shoes and helps them make their dreams come true.

The leader does not say, "Get going!" Instead he says, "Let's go!" and leads the way. He does not walk behind with a whip; he is out in front with a banner.

The leader assumes that his followers are working with him, not for him. He considers them partners in the work and sees to it that they share in the rewards. He glorifies the team spirit.

The leader duplicates himself in others. He is a man builder. He helps those under him to grow big because he realizes that the more big men an organization has, the stronger

it will be. The leader has faith in people. He believes in them, trusts them, thus draws out the best in them. He has found that they rise to his high expectation.

The leader does not hold people down; he lifts them up. He reaches out his hand to help his followers scale the peaks. The leader uses his heart as well as his head. After he has looked at the facts with his head, he lets his heart take a look, too. He is not only a boss—he is also a friend.

The leader is a self-starter. He creates plans and sets them in motion. He is both a man of thought and a man of action—both dreamer and doer.

The leader has a sense of humor. He is not a stuffed-shirt. He can laugh at himself. He has a humble spirit.

The leader can be led. He isn't interested in having his own way, but in finding the best way. He has an open mind.

The leader keeps his eyes on the highest goals. He strives to make the efforts of his followers and himself contribute to the enrichment of personality, the achievement of more abundant living for all, and the improvement of civilization.

*Editor, Director, The Jaqua Co., Grand Rapids, Mich.
***From *The Art of Getting Along*. Used by permission.

Gleanings from the Greek New Testament

By Ralph Earle

Romans 13:1-2

THE FIRST two verses of this chapter illustrate forcefully the inadequacy of the English translations, and especially the King James Version, to bring out the verbal similarities and differences of the Greek. What English reader would guess that "be subject," "ordained," "resist" (first time), and "ordinance" are all from the same root, or that the first "resisteth" in verse two is an entirely different word from the second "resisteth" and the "resist"? Yet such is the case.

BE SUBJECT OR OBEY?

The verb *hypotasso* is a compound of *tasso*. The latter was primarily a military term meaning "draw up in order, arrange." The former was also used in a military sense as "place under" (*hypo*). In the middle, as here, it means "subject oneself, obey." Both translations are equally correct. The New English Bible (1961) has "submit." Goodspeed, Moffatt, Williams, and Phillips have "obey." Weymouth has "be obedient" and the Berkeley Version "render obedience." There is no problem with the dative case following the verb, since "obey" takes the dative in Greek.

POWER OR AUTHORITY?

There are two different Greek words translated as "power" in the King James Version (and sometimes A.R.V.). The first is *dynamis*, from which come "dynamo," "dynamic," "dynamite." This is correctly ren-

dered "power." But the term here is *exousia*. In the King James Version it is translated "power" 69 times, "authority" 29 times (out of a total of 103 times). It comes from the verb *exesti*, which means "it is permitted, it is lawful." So it properly signifies liberty or power to act. Later it came to be used for "right" or "authority."

Practically all recent New Testament translations have "authorities" in this passage. Unquestionably that is the more correct rendering. It means "governing authorities" (Berkeley, Moffatt, R.S.V.), "ruling authorities" (Weymouth), or "civil authorities" (Williams, Phillips). The New English Bible has "supreme authorities." The phrase in each of these cases includes the participial modifier, *hyperechousais*, which means "holding over or above," and so "being superior."

It is true that we do speak of the "Western powers," or "great powers." But these expressions refer to nations. Here the primary emphasis is on the authority of governments to rule. It should not be inferred from this passage that all rulers are chosen by God, but rather that all rule is divinely ordained. Governments are set to enforce law. Since most people will not be ruled by love, they must be ruled by law. That is inevitable in an imperfect world. So God has ordained that there should be ruling authorities to keep law and order. It is probably true, in the last analysis,

that any government is better than no government. Anarchy is the worst state into which human society can come. When and where there is no governmental authority, human life and property are completely unsafe. That is the sorry spectacle that is emerging in some African countries today in the vacuum left by the end of foreign domination. Where there is no strong central authority, the resulting anarchy is chaotic confusion and devastating destruction.

ORDAINED OR APPOINTED?

The King James Version states that the existing authorities have been "ordained" by God. Moffatt, Weymouth, and the Berkeley Version have "constituted." Goodspeed and Williams have "established." The Revised Standard Version and the New English Bible have "instituted." Phillips has "appointed under God." (*Hypo* can mean either "by" or "under.")

The form is the perfect passive participle of *tasso*. As noted above, it was originally a military term meaning "draw up in order, arrange." It also signified "assign, appoint." Perhaps Phillips' rendering here is the simplest and best. Again it should be noted that it is not the party or person in power that is appointed under God, but the fact of government. Carried to an absurd extreme, this passage could be interpreted as saying that Christians should never seek, by vote or otherwise, to change the personnel in our governing institutions. But just how elastic one should be in going in the opposite direction must be decided by conscience.

RESIST OR OPPOSE?

As already noted, two different Greek words in the second verse have both been translated "resist" in the King James Version. The English

and American Revised Versions indicate the distinction, rendering the first "resist" and the second "withstand." It is true that both verbs may be translated "resist." But it would seem that the difference in the Greek should be revealed in English.

The first verb is *antitasso*, another compound of *tasso*. *Anti* means "against." So the verb signifies "set in array against." In the middle (as always in N.T.) it means "oppose, resist, set oneself against." The other verb is *antistemi*. It is composed of *anti* (against) and *histemi* (stand). So it means "withstand, resist, oppose."

In an attempt to use different words in English, the various translators have gone in different directions. Weymouth, the Berkeley Version, and the New English Bible have "rebel" for the first, "resist" for the second. Moffatt and Goodspeed have "resist" for the first, and "oppose" for the second. Williams has for the first "resist," and for the second "sets himself against." Phillips makes no distinction, using "oppose" for both. Strangely—and unwisely, it seems to us—the Revised Standard Version also fails to distinguish between the two verbs, using "resist" for both (same as K.J.V.).

ORDINANCE OR APPOINTMENT?

The word is *diatage*. It comes from *diatasso* (still another compound of *tasso*), which means "charge, give orders to, appoint, arrange, ordain" (Abbott-Smith). The noun carries the strong verbal force. So the phrase has been translated "what God has established" (Williams), "what God has ordained" (Goodspeed), "the divine order" (Moffatt), "a divine institution" (New English Bible), "what God has appointed" (R.S.V.). Perhaps the simplest translation is "God's appointment" (Weymouth, Berkeley).

DAMNATION OR JUDGMENT?

The translators of the King James Version were fond of the word "damnation." They used "damnable" once (II Peter 2:1), "damned" three times, and "damnation" eleven times. This sort of language is common in Shakespeare, who wrote in the same period. But it is doubtful whether it is wise today for Christians to use such a term as "damned," in view of its prevalence in profanity.

Actually, the Greek word here does not mean "damnation." It is *krima*, from *krino*, "I judge." So it simply means "judgment"—no more, no less. In recent translations it is properly rendered "judgment" (A.R.V., Moffatt, Goodspeed, R.S.V.), "sentence"

(Weymouth, Berkeley), "penalty" (Williams), or "punishment" (New English Bible).

Does this mean civil punishment or divine judgment? Denney writes: "The judgment or condemnation which those who offer such resistance shall receive, is of course a Divine one."* But most commentators prefer to think of it as the judicial punishment bestowed by civil government on those who oppose its authority. It would seem that the context favors this interpretation. The word does, of course, frequently carry the idea of condemnation by God. But it is not clear that that is the main emphasis here.

*EGT, II, 696.

Take Heed, Preacher!

From Joseph Parker*

TAKE HEED to yourself, lest you should be void of that saving grace of God which you offer to others and be strangers to the effectual workings of that gospel which you preach, and lest, while you proclaim the necessity of a Saviour to the world, your own heart should neglect Him and you should miss of an interest in Him and His saving benefits.

Take heed to yourselves lest you perish while you call upon others to take heed of perishing, and lest you famish yourself while you prepare the food. Will there be a promise of shining as the stars to those that turn many to righteousness? That is but on supposition that they be first turned to it themselves. Many a man has warned others that they come not to the place of torment, which yet they hasten to themselves. Many a preacher is now in hell that a hundred times called upon his hearers to use the utmost care and diligence to escape it. Can any reasonable man imagine God should save men for offering salvation to others while they refuse it themselves? And for telling others those truths which they themselves neglected and abused? Many a tailor goes in rags to make costly clothes for others. Many a cook scarcely licks his fingers when he has dressed for others the most costly dishes.

Believe it, brethren, God never saved any man by being a preacher—not because he was an able preacher, but because he was justified and a sanctified man and consequently faithful in his Master's work.

*Contributed by B. V. Seals.

**Is your church
making full use
of these important
RECORD SUPPLIES?**

CAREFULLY AND
SPECIFICALLY
PREPARED FOR
NAZARENE CHURCHES

Uniform Church Accounting

A treasurer's record book specifically for Nazarene churches and designed so even those who are not experienced bookkeepers may find it easy to keep accurate church records. Included are instruction page, membership roll for 273 names, cash receipts and disbursements column pages, and summary sheets for monthly and annual reports. Size 9 1/4 x 14". Printed on high-grade ledger paper. Cloth board.
R-150 \$4.50

Monthly Report Blanks

Forms to be used with the Uniform Church Accounting book when giving monthly reports to the pastor and church board. For each department there is a different-colored pad of twenty-five forms and an annual summary sheet.
R-151 Local Church Report
R-152 Sunday School Report
R-154 N.Y.P.S. Report

Each pad, 25c

Church Treasurer's Report

Highly recommended treasurer's record book for the weekly envelope system. It covers every phase a church could want for keeping accurate and up-to-date records of individual giving. Available for both the single- and duplex-pocket envelope system. Descriptive circular sent upon request. Cloth-board binding. (MY)
R-1S (320 names) For single-pocket envelopes \$3.50
R-1D (408 names) For duplex-pocket envelopes \$3.00

Receipt Form

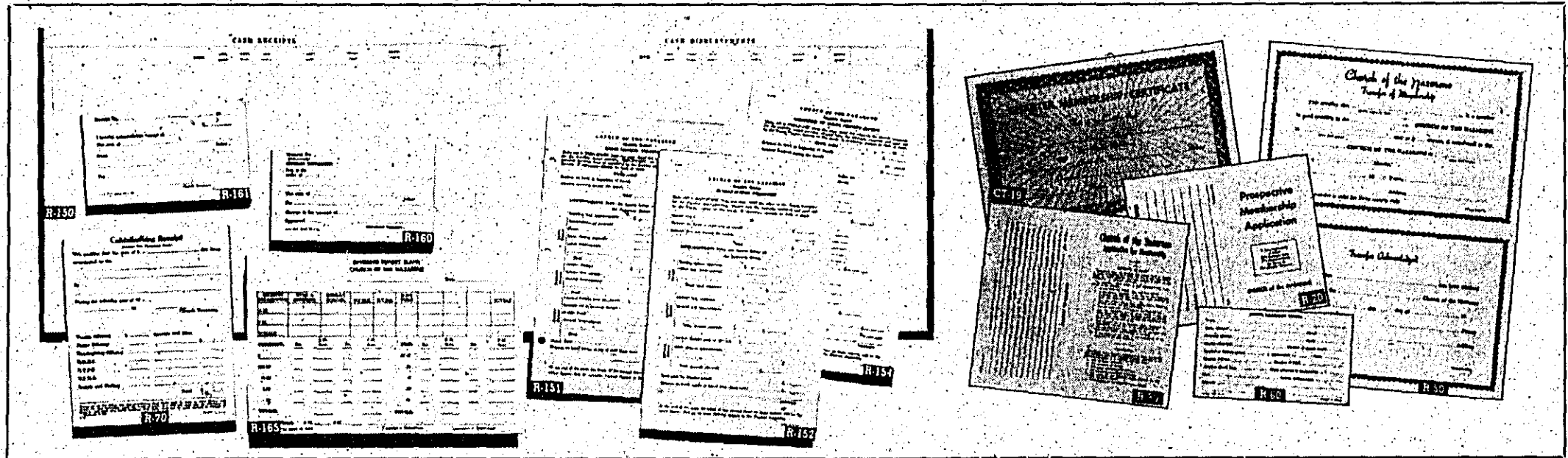
For the church treasurer for acknowledging receipts from the various departments of the church. Comes in pads of 100 sheets.
R-161 Each pad, 25c

Prospective Membership Folder

An index paper folder containing "A Brief Statement of Beliefs and Excerpts from the General Rules" of the church. Page 4 provides a place for the name and address of one wishing the pastor to confer with him regarding church membership. 3 x 5".
R-20 12 for 30c; 50 for \$1.00

Membership Application Folder

In a brief but direct manner, this card folder covers a "Statement of Belief," "General Rules," "Things to Avoid," "Things to Do," and "Admonition." On the back is a form to be completed dealing with the vital points of church membership. 6 x 3 1/2".
R-30 12 for 35c; 50 for \$1.25



For many other related supplies helpful to your ministry see our latest *Master Buying Guide*.

**Check Your Needs
and Order TODAY**

Nazarene Publishing House
2923 Troost, Box 527, Kansas City 41, Mo.
Washington at Bresee, Pasadena 7, Calif.
IN CANADA:
1592 Bloor Street, West, Toronto 9, Ont.

Weekly Count and Report Form

Invaluable in counting any offering—church, Sunday school, missionary, young people's; building fund, specials. Space is provided for listing and totaling currency, coins, and checks, which when recorded in the designated place will give the grand total at a glance. An important timesaver to the treasurer of each department. Comes in pads of fifty-five duplicates (white and yellow) with two carbons. Size 8 1/2 x 5 1/2".
R-165 Each pad, \$1.50

Check Requisition Forms

For the department treasurer to present to the church treasurer requesting payments for indicated reason. Comes in pad of 100 sheets.
R-160 Each pad, 25c

Contribution Receipt Form

Handy for distributing at end of the year to regular contributors as a statement for income tax purposes of the amount of money given through the various departments of the church. Comes in pads of fifty duplicates.
R-70 Each pad, 65c; 2 for \$1.00

Charter Membership Certificate

Something special, printed in three colors on a parchment-like sheet. To be completed with name, date, church, district superintendent and pastor's signatures. Suitable for framing. 8 1/4 x 5 1/4".
CT-19 5c; 12 for 40c; 100 for \$2.25

Church Membership Record Card

Filing card, size 3 x 5", providing space for filling in all essential information needed on each church member. Additional place for adding remarks.
R-60 100 for 60c

Transfer of Membership

A form consisting of two parts. The upper section is to be filled out by the pastor of the church from which the member is transferred. The lower is an acknowledgement to be filled out upon receipt by the pastor accepting the member, and returned to the former pastor.
R-50 12 for 35c; 50 for \$1.25; 100 for \$2.00

New Testament Evangelism

By Buford Battin*

THERE WAS A genuine revival in the first century of Christianity. It was brought about by the Holy Spirit working through a small group of Christians dedicated to the task of evangelism. The work was thorough and lasting. Wickedness in high places was dethroned and powers of evil were defeated.

The Christians were few in number. They owned little property. There were no means for rapid transportation of communication. Opposition was strong and persecution severe. In spite of every problem the Christians found a way for success in their task of evangelism. Let us observe the pattern of New Testament evangelism.

These Christians had experienced the new birth. A vital Christian experience had become a reality in their lives. John the Baptist had been a rugged preacher of repentance. Christ likewise emphasized repentance as an essential to salvation and that without being born again one could not see the kingdom of God. The Christians of the Early Church had been born of the Spirit. Their old life had been forsaken and they had become new.

An essential for revival in our day is a people who have been born again. Revival does not come through a congregation made up of unregenerate people. Those who are not saved

from their sins have little concern for the salvation of sinners. They can not be a positive witness to the lost. A backslidden people are a hindrance to a revival. The Lord has not changed since He gave a promise to Solomon, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

The early Christians were Spirit-baptized. On the day of Christ's ascension He commanded His followers to tarry in Jerusalem until the Holy Spirit came upon them. With the command was a promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). There were 120 in an upper room in Jerusalem who were praying and expecting the promised experience. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4).

A sanctified people through whom God can work is an essential in bringing a revival in our day. God works

through a Spirit-filled people to reach the lost. So long as church members are carnal there will be a manifestation of strife, jealousy, bitterness, selfishness, worldliness, and indifference. A sanctified people are fired with a holy zeal and a compassion for souls. Paul went to Ephesus and before attempting to penetrate the paganism of that city he came before the church with this personal question, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

The first Christians prayed and depended on the Holy Spirit. "And when they had prayed, the place was shaken where they were assembled together" (Acts 4:31). There were problems and opposition, but they prayed. Sometimes the disciples were whipped and locked in jail because of their preaching. The people prayed and prison doors were shaken open. They prayed and sinners were shaken and converted. They did not depend on their ability, skill, technique, or talent but they prayed and depended on the Holy Spirit.

An essential for revival is prayer. A sermon has power only as the Holy Spirit uses it to open and convict the sinner's heart. It is the Holy Spirit who moves upon people and makes the gospel powerful. This comes through prayer. Often people go through a series of meetings with little prayer and see little response to the gospel. They may blame the indifference of sinners and the conditions of the day. Defeat comes because of a prayerless people and a powerless church.

The early Christians were in unity with one another. We read of them in Acts 4:32, "The multitude of them that believed were of one heart and of one soul." They enjoyed a wholesome Christian fellowship. They had a common objective. Having come

from various walks of life, there was a contrast in personalities. They may not have always been of one mind concerning methods but they were of one heart and one soul.

This is an essential for revival. When there are people in the same local church who are critical, bitter, or spiteful toward one another, they are consumed one of another. A church divided against itself cannot stand as a power of righteousness against evil. Church groups sometimes consume all their energy battling internal strife. God can use only a church made up of people who love one another, overlook faults, disagree agreeably, and live in a harmonious fellowship of Christian love.

The New Testament indicates that the Christians were fearless in condemning evils of their day. Luke reports in Acts 4:31, "They spake the word of God with boldness." They knew the Ten Commandments and the emphasis Jesus gave to Christian standards. John the Baptist condemned sin. He rebuked the Pharisees as hypocrites and vipers. He preached against illegal divorce and adultery. He was imprisoned and beheaded, but as long as he had a voice he condemned sin. Peter and John were arrested for their preaching. They were told they could go free if they would agree to say nothing more about Jesus Christ and His way of life. These two men could not be bought off. Paul was emphatic in speaking and writing against evils in his day.

Some do not want the preacher to condemn sin lest it be offensive. The people who object to preaching against sin are they who do not want to give up sin. Some may be displeased when a preacher speaks reproof to them for their sins but others will see their need, repent, and be saved. Paul

*Evangelist, Lubbock, Texas.

wrote to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Timothy 4:2). If the Church does not condemn evil, where will there be a voice against evil and corruption of morals in our society? I believe in love and patience with the sinner, but sin must be reprovéd.

The early Christians preached Christ. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). They were not legalists who hammered on law and works. Christ was lifted up. They preached Christ the Son of God; Christ crucified, Christ resurrected, Christ alive evermore, Christ the Redeemer.

The early Christians faced persecution and at times endured bitter suffering. They stood with courage and faith and many of them died as mar-

tyrs. Their blood became the seed of the Church.

The same spirit of courage is essential in our day. There is no merit in being persecuted for inconsistencies, but it is an honor to be persecuted for righteousness' sake. We must be a people who will have courage to stand for Christ and be His faithful witnesses to truth. There is no place for weaklings and cowards in the army of the Lord.

The first Christians were willing to make sacrifices for Christ. They gave houses and lands and they gave themselves. They did all that people could do and God gave them great victories.

The Church must stay with the New Testament plan of evangelism. Customs change and our methods have to be adapted to our day. Christ does not change. Sin does not change. The plan of salvation remains the same. The plan that brought revival in the Early Church will bring revival in our century.

"QUEEN of the PARSONAGE"

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

Contributed by Ruth Vaughn

Portrait of a Queen

IT WAS IN the month of June she met him. There was just something about the N.N.C. campus after that which gave no place to homesickness or discouragement. Everything seemed to go before the surges of pure happiness. And then it came to her in a great surge of recognition that she was in love with a ministerial student! She, Ruth Franck, actually wanted to spend the rest of her life in a Nazarene parsonage—! with Don Peterman!

And her dream was fulfilled, for she married that young preacher, Don Peterman. Their first pastorate was in a small logging community. The salary was rather limited—but many were the lessons that were learned.

There was the day that Don returned from the post office with ten dollars less change from a money order he had mailed than he should have had. It was almost half of the weekly salary. Don and Ruth made their finances a very urgent matter of prayer. After several days they received a letter from another city. It had come from three mothers whom God had impressed to pool their resources and send the money to the pastor in the small logging community. Don and Ruth did not know them—and have never met them since! But God knew their need and used this channel to supply them with

thirteen dollars, which replaced the lost ten—plus interest!

Ruth Peterman, now "parsonage queen" of the Church of the Nazarene in Walla Walla, Washington, is never content to rest and feel that she has "arrived." She is working ceaselessly at the task of being the minister's wife that God wants her to be. She realized early in their ministry that there was a need which only she could fill in the call of her husband—and she has spent all of her time and energies trying to fill that need.

She possesses a rare and wonderful sense of humor, which has alleviated the most distressing circumstances. With this gift she has managed to be contented and happy in the most bewildering parsonages, with the most skimpy finances; and with the most exasperating church members.

She is the mother of three children: Linda, twelve; Randy, nine; Ricky, eight. It is to this job that she gives her highest skills and finest talents. These three lively youngsters have found in their mother one who can face the storms with them with her head high and with boundless courage. She gives them warm sympathy for all of their heartaches and problems, and ever holds the light of truth high before them.

Ruth Peterman gives to her husband, her children, her parishioners kindness and cheer, praise and encourage-

PASTORS—Remember 1961 Emphasis

"EVANGELISM ON SUNDAY NIGHT"



"REVIVAL! EVANGELISM! SOUL WINNING! This is our program. These fifty-three Sunday nights present a wonderful opportunity to reap a vast harvest of souls as we 'Evangelize First' in 1961."

DR. V. H. LEWIS
General Superintendent

"SHINING LIGHTS ON SUNDAY NIGHTS IN '61"

Department of Evangelism

EDWARD LAWLOR, Executive Secretary

ment, warmth and tenderness. Her work is sown in faith and watered with unselfishness. In the midst of many pressing duties, her life is one of unexcelled beauty—for there is found, in multicolored splendor, the reflection of God!

Truly here is a portrait of a queen!

ROYAL COOKBOOK

This is the time of year for ice cream. You can make all kinds of novelty attractions for your children or for a social gathering with this favorite refreshment.

- (1) You can fill a custard cup with chocolate ice cream for the "ground." Put a candy "flower" on its stick in the center. Green gumdrops make leaves on each side of the flower. Add a bow to the cup—and what could be cuter?
- (2) You can cut a small square of ice cream. Insert in its center a plastic or wooden ice cream stick. Roll in toasted coconut and freeze. It's yummy!
- (3) Place a rectangle of ice cream between two graham crackers and write the names of your children or guests on the top cracker with a cake decorator. Nice for place cards!

OVER TEACUPS

We continue with the paper "The Pastor's Wife as a Homemaker," written by Mrs. Milo Arnold. This answers very efficiently the question of the placement of the home in the line of a minister's wife's duties and obligations.

"Pastors' wives are women. They are physically, emotionally, and spiritually just like other women. They have not been peculiarly called of God nor ordained by the church. They are normal women who, by choice, chance, or divine design, have

been married to ministers of the gospel. They are thus placed in an unusual situation while not being unusually constituted as persons. For this reason they must be prepared to make some unusual adjustments and prepare themselves for responsibilities not altogether shared by the women about them. Their prime duty is that of making a home but that home is expected to be made better than the average home in order that it may serve a loftier purpose as a community inspiration and example.

"The pastor's wife needs always to remember that the work she does is basically the same daily grind as that of the other women of the community. The other members of her family are very ordinary human beings. Her husband is just a man, though called of God and ordained by the church to the ministry. She must build a human home for human beings and deal with all the weakness native to persons wearing human flesh."

BOOKSHELF WITH LACE

Are you familiar with the lovely little book *I Can Tell God Things*, written by Robbie Trent. This is filled with devotional readings for young children. This assists the parents in teaching the children that even the smallest things have a place in their communication with God. This is an excellent book for children. Your own should not be without it! (N.P.H., \$1.50)

HER MAJESTY, A MOTHER

On a worn, fragile, yellowed page of her diary, my "parsonage queen" mother penned these words when I was a very little girl. I would like to share them with you.

"The sculptor spends hours in shaping the features of the face; the painter labors to give expression to the eyes, or color to the hair. Their

work is not to stand for a day—but to be looked upon, it may be, for ages to come. But I—I, as a mother to this little girl in the red-checked pinafore who swings so gaily in the tree outside, am shaping a substance more imperishable than canvas or marble. I can afford to be patient and wait long for the results . . . for I will have all of eternity in which to watch developments!"

HEART TALK

Recently I have become more and more aware that I, as a preacher's wife, have a peculiar and important place in life. I married a man with a divine calling. Because of this I must be sensitive to his needs, understanding of his burdens, and have a consecration deep enough to comprehend the selflessness which is required of him in his call, realizing that it takes an equal commitment of selflessness on my part. Were he devoting the energies of all of his waking hours and many hours when he should be sleeping to the business of selling shoes, perhaps then I might find cause for complaint. But when his hours and energies are channeled into a divine calling, I must seek to forget my selfish longings and realize that his call involves my life too.

Frequently when he has gone without a stop, answering the needs of others, I feel I should urge him to

rest. But before I get to it, I see the determined gaze of his blue eyes and from them read the words of the Boy in the Temple: "Wist ye not that I must be about my Father's business?" It is then that I pray that I shall ever have before me the vision of a man set apart . . . a man called of God. It is then I see anew that God has given me the responsibility of providing a haven of love and understanding to this man who gives those things to others all day, forgetful of his own needs. If I fail in this responsibility, then he will suffer and his ministry will suffer, and there may be those who will never find Christ because I could not understand the difference between marrying a man and marrying a man called of God.

I, as his wife, may inject fear into him as he faces the battle or the hard places. I may inject bitterness into him when it appears he has been mistreated. I, as his wife, may give to him courage for each battle, sweetness for the hard places, confidence in the bewildering times of life. I am closer to this man than any other. My opinions, prejudices, and attitudes mean much in his ministry. Such an awesome task! Not one to be taken lightly, but one to handle with fear and trembling and a daily prayer for grace, strength, and wisdom. Mine is this great task. Mine because I married a minister!

Alcohol the Problem

"There is no question that the drunk is the major problem of our city police courts. In Virginia last year, over 40 per cent of all commitments to the city and county jails were for being drunk and disorderly. . . . It has been stated that about 77 per cent of the time of the police in Washington, D.C., is devoted to dealing with drunks. . . . More than half of all arrests reported to the F.B.I. in 1955 were related to drinking."

—Alcohol Education Digest

When "Double" Means "Equal"

By David K. Wachtel*

FOR SOME TIME now a number of our church leaders as well as evangelists have been suggesting the principle of "Double the pastor's salary" as a formula for arriving at a proper remuneration for our evangelists. All too frequently, in discussing the matter I have encountered the question, "Why double?"

My interest is not personal, just as the interest of the men who suggested the principle is not personal. I make no demands of the churches I serve. I am, however, interested in the perpetuation of an evangelistic ministry in our church. And I am interested in the welfare of families of men who are called to evangelize but who have not been able to solve their financial needs.

I believe the question (sometimes uttered in a voice of dismay), "Why double?" is usually a sincere query from people who are not informed as to the expenses of the evangelist. It comes sometimes from pastors (or their wives) who can get away for a revival, receive an offering which is an "extra" over and above the weekly salary they receive during the same time. As an "extra" the offering seems completely adequate. It means an extra bill paid, and extra purchase for the home, an extra comfort for the family. When they give their next evangelist the same amount, they have a feeling of "well done."

They do not see that the evangelist has no weekly salary, no parsonage, no utilities paid, no one to remember him with gifts at Christmas, birthday,

anniversary, no one to pay his salary (and raise an extra offering for the hospital bill) when he or his family is sick, no income when vacation time comes, no income when he attends district or general church gatherings. His offering is not an "extra"—it is all there is!!!

The idea behind the principle, "Double the pastor's salary," is simply to allow the evangelist's family to live on the same level as the average of the pastors with whom he labors. Few, if any, evangelists want any more. None should have less. The welfare of pastors' families is important (I have met with scores of boards on this problem), but the welfare of evangelists' families is also important. Unless the problem is solved we cannot have *Evangelism First*. The voice of the evangelist will be stilled, starved out. And EVANGELISM WITHOUT EVANGELISTS IS A MOCKERY!!!

A bit of careful study gives the answer to the question, "Why double?" That answer becomes obvious to all except those who will not see. For ease in figuring we move a comparison of a \$100 per week pastor's salary plus parsonage and utilities with an evangelist's offering averaging \$400 per two-Sunday meeting throughout the year. Here is what we find.

The pastor will receive a sure \$5,200, parsonage, utilities, at least one-half of his social security (in many cases all), expenses paid to district and general gatherings, gifts at Christmas, birthday, anniversaries, etc., plus extra income from weddings, funerals, convention tours, or revivals, plus special offerings for hospital and

medical expenses in the event of sickness.

The evangelist will hold about twenty-two meetings (with average lost time for summer, Christmas, vacation, cancellations too late to fill, sickness, time attending district and general gatherings). A very few hold more—many, many hold less. He will receive (at \$400 per meeting) an uncertain \$8,800, minus parsonage and utilities (\$1,800.00 per year to have equal to parsonage of the \$100.00 per week pastor), minus travel and "on the road" expenses (MINIMUM \$50.00 per meeting or \$1,100.00), minus social security (seldom paid by churches, and then only on the sub-normal offerings), minus another \$150.00 expenses to district and general gatherings (in addition to losing the time to attend). There will be no gifts from the church at Christmas, birthday, anniversaries. There will be no extra income from "extra" speaking engagements, weddings, funerals. There will be no special offerings for hospital and medical expenses when he or his family is sick (and no salary either).

If you use figures on all the plus and minus items you will find the "Double the pastor's salary PER SUNDAY" formula accomplishes as near an exact balance of net income as is possible. This is true without considering the matter of the security a pastor knows in times of sickness. This is a "built in" advantage for the pastor which the evangelist can never know. And it does not pay him "overseas" pay for a lonely life on the road with all of the extra expense such living involves.

We grant that the best we can do is figure on situations which apply on an "average" basis. Occasionally there will be an evangelist who does not lose any time. Now and then there will be a pastor who is never

used as a special speaker and seldom benefits by other gifts. We also acknowledge that the comparison pertains to the evangelist. In the case of single people, couples without family who travel together, family groups receiving entertainment for all their members, the picture is admittedly different and can be adjusted accordingly.

Actually where smaller pastors' salaries are involved, the evangelist's percentage needs to be raised, since basic travel, etc. are the same. Where larger salaries are involved, the evangelist may have a slight advantage—perhaps enough to make up for some place where the conscience of the church is not too sensitive. The "pastor's salary" figure must include all allowances such as car, etc., and where a pastor also works at another job, his combined salaries from both job and church must be the base if his evangelist is to fare as well as he does.

The question will be raised regarding pastor's car expense spent out of his total salary. Where an evangelist has a family at home there is a car to buy, keep up, operate, which cancels out this item.

To say, "We cannot reach this standard," is to say, "Too much of our church income goes for pastors' salaries." Few of our pastors do more than barely make ends meet—the evangelists should be allowed the same privilege to "barely make ends meet."

The tremendous percentage of families lost to the Kingdom, the long list of men whose hearts burn to evangelize but who cannot and at the same time be honest with their families, the very, very small percentage of men from our seminary and colleges entering the field (even when they do not yet have families to support) cry out for a solution to the problem. At

*Evangelist.

the same time we should overcome the other inequality of the pastor receiving a secure salary while the evangelist is expected to accept a "tip" of unknown amount when the meeting is finished—a "tip" which may be made small because a meeting was difficult as a result of poor pastoral preparation and promotion.

The problem can never be solved completely. There will always be an occasional man in the field who becomes ill and is at the mercy of the world. But we can head in the right direction, and we have been given guidance as to how to do so.

This is one time "DOUBLE" SIMPLY

MEANS "EQUAL." Who would want to do less??? We are brethren; let us share and share alike. Next time you call an evangelist write him in advance, "As your brother in the Lord, I want your family to know at least the comforts my family knows. My salary is \$—— per week plus parsonage and utilities. Your offering will be double my weekly salary to allow us to share and share alike." Try it, and see how good you feel!!!

P.S. With a little of what the business world calls "administrative courage" you can get this principle sold to your board, and they will feel good too!!!

Responsibility to Senior Members

By Dale L. Tiry*

CHURCHES TODAY have problems which were unknown to the churches of one hundred years ago. Medicine and medical research have contributed to the problem. One of these is the increasing number of older people in the church.

Our senior members need special attention. There are many reasons for this that all of us would recognize but, for lack of space, only a few will be mentioned. We know that older people constitute a large portion of our total population in the nation. In 1940 the people above sixty-five years of age averaged about one in ten. At the present time those in this age-group average about one in seven. By 1970 at the present rate of increase it is estimated that one out of five of our total population will be over sixty-five. This means that close to

20 per cent of our population will be on forced retirement. This also means that the median age of the total population is getting higher.

Because of forced retirement and many other psychological factors, aging is a fear of the older people of our society. The pastor must keep this in mind. The aged may be saints of God; but they are still human. They have hidden desires, drives, goals, and feelings as do the younger members of the congregation. Added to these they have the frustrations and complexes which being "laid on the shelf" bring about. They want to feel wanted. The unwritten motto of the young people is to "use us or lose us." But it is also the motto of the older people. The pastor who will recognize this fact can have untold help in many areas of his ministry.

Little attention has been given to this field in the past but now pastors,

psychologists, sociologists, and others in parallel professions are awaking to the fact that something must be done for the senior citizen. These persons are faced with the dual problem of inactivity which forces them off the scene of active life and the fact that they are in a sense waiting for the "grim reaper" to claim them. They realize that death is more than just a "social error." They face all of the complications of ill-health, senility, and problems of fitting in with the families of their children. The pastor who is true to his people will do his best to help these persons adjust to their role in life and to live out their last years joyfully and victoriously.

Modern medicine is keeping the senior members on the scene longer than ever before. The expected life span is now twenty years longer than it was one hundred years ago. Our economy is feeling this also, as can be seen in the increasing load for social security benefits and like assistance for the aged.

One big question in the minds of the older people is this: How are these extra twenty years going to be lived? Also, what will we be doing? Are we to be useful to society, to our families, and to the Church, or will we be dragging our feet? The Church must partially answer these questions. Each pastor should take inventory of the power available in his church to put these people to work.

People never get too old to learn. The older members need a chance to be productive. If life has seemed to pass them by, they need a chance to catch up. We must all remember that they are still the children of God, not mere machines that have outlived their usefulness. These people may not have the fresh beauty of youth but they should be given a place of service. Loving the unlovely is the way of Christ. If we are to follow

His leadings we will find a way to help the older people help themselves.

The question is asked, "What can I as their pastor do?" The most important thing is to know your constituency. This can come about by a planned visitation. When you really know people as individuals you get to know their burdens and their problems. Do not show favorites. Visit all at some time, as frequently as is possible. Along with this have and use an adequate system of records so you can know where your people are at any given time. When an address is changed, be sure to get the new one immediately. See that these senior citizens receive every newsletter and other mailing of the church. Have a functioning Home Department.

Set priorities on time and talents. Use strategy. See that the greatest need gets the first service. Use every opportunity to get the aid of the older members in every phase of the church's program. Help them see that they can pray if they can do nothing else. Be very positive in your approach. Keep your own troubles, as troubles, to yourself. Solicit their concern in the problems of the church only as a point of prayer. Find a way to challenge these people with some tasks in the church. Some of them may do some visitation themselves on others who are shut-ins. Many can be "prayer partners" with children's and young people's Sunday school classes. Some may be able to sponsor cottage prayer meetings. Enlist as many as you can in your "emergency prayer group." Some of these may have skills which can be put to work in the church in one way or another. Encourage your younger leaders to go to the older ones for advice and prayer in their active fields of endeavor. These are but suggestions. The wide-awake pastor

*Bethany, Oklahoma.

can and should keep these people tied into the church life.

The pastor should feed his sheep. To do this for the older members, it is necessary to help them face up their own situation. This can be done by personal work and counseling. They must have the ministry of comfort. They want someone who will listen to their problem. If the pastor is not genuinely interested in them, it will be difficult to make them think he is. Above all, be sincere. Let God lead you in your attempt to counsel with these older members. You are to be a spiritual counselor, not a dictator. You may suggest but you cannot command. The senior members will have wills of their own and will for the most part use them.

The pastor should not seek to "play doctor" with one who is having mental trouble. When these problems arise, the pastor should practice the ministry of referral. It is both unwise and unlawful to seek to treat these problems yourself. Do not acquire the reputation of being a "quack

doctor" but instead be a good pastor. Refer all psychotic cases to a competent medical doctor of psychiatry.

The minister is to be an expert only in his own field. This field includes the interpretation of ultimate values and their meanings by way of the Christian faith. The medical profession should not try to prescribe in this area, and by a similar token the ministry should not try to give advice in the medical field. The pastor must mediate the grace of God to men in such a way that the Word again becomes flesh, so that they (old and young alike) may see the truth and be guided by it.

PROFITABLE BOOKS TO READ

- BONNELL, JOHN SUTHERLAND. *Psychology for Pastor and People* (New York: Harper & Brothers, Publishers, 1948), chapter seven.
- HILGARD, EARNEST R. *Introduction to Psychology* (New York: Brace and Co., 1953), chapter ten.
- LIERMAN, JOSHUA LOUIS (ed.). *Psychiatry and Religion* (Boston: The Beacon Press, 1948), chapters two and ten.
- MAVES, PAUL B., and CEDARLEAF, J. LENNARY. *Older People and the Church* (New York: Abingdon-Cokesbury Press, 1949).
- SCHNEIDERS, ALEXANDER A. *Introductory Psychology* (New York: Rinehart & Co., Inc., 1956), chapters 14-16.
- SPANN, J. RICHARD (ed.). *Pastoral Care* (New York: Abingdon-Cokesbury Press, n.d.), chapter ten.

Importance of the Pulpit

By J. Kenneth Grider*

PREACHERS DO NOT need to be told that there is an importance to the noblest calling on earth. Transformed, commissioned lives point that up, all the time. But the fact was made a little more articulate, recently, by a few things said in the chapel of Nazarene Theological Seminary by Dr. Ivy, vice-president of the University of Illinois and head of a forty-member alcohol research team. Dr. Ivy stated that "the slave trade was abolished through evangelistic preachers," and that "slavery in America was abolished through the influence of preachers." He also stated that in a democracy, 80 to 85 per cent of the populace must believe the breaking of a given law to be morally wrong, for the law to be enforced. Thus the place, the importance of the preacher who enters into God's privy council chambers and goes forth as the Lord's spokesman to announce Heaven's proposals for the people.

*Nazarene Theological Seminary

Have Pencil! Will Write!

By James E. Kratz*

IF SUGGESTIONS were in order for an addition to the Seven Wonders of the World, perhaps a most amazing phenomenon should be considered. This "wonder" is the alarming fact that preachers, teachers, and other professional folk by the thousands attend myriads of conferences and conventions every year, and few ever take a note.

Untold millions are spent annually in the United States on conferences and conventions for the purpose of developing inspiration and dispensing information. Authoritative speakers from around the world are booked and billeted at considerable expense to impart knowledge and to demonstrate skills, only to find audiences all but apathetic, letting much of the information go "in one ear and out the other."

The fact that so few people have failed to develop the habit of taking notes is particularly strange and startling in view of the scientifically proved 98 per cent memory fade-out of ideas within a four-week period. This discovery was originally made by Dr. Woodward and has been corroborated by the psychology departments of nine leading universities.

The question naturally presents itself: Why do not more folk take notes on sermons, lectures, etc? The basic cause for such indifference is the lack of an adequate retention method for the material noted. How can one save and have at immediate call the ideas captured from various mediums? It is estimated that there is some two thousand times more usable

*Missionary, Brazil.

material available today than was on hand in Spurgeon's day. Is there a way to stop the ever-enlarging gap between that which is available and our capacity to capture these ideas?

Whatever means one may use to capture ideas, it is of paramount importance that one take notes. Never miss an opportunity to "cash in" on ideas that are given to us. Practice carrying a notebook or 3-by-5 index cards. Take notes on striking introductions, illustrations, points, facts, and even make a notation of the speaker's delivery if it is particularly outstanding.

Once the habit of taking notes is firmly fixed, one will find that he has a valuable "commentary" at his finger tips. After all, speakers worthy of their messages have spent hours of research for the development of their themes. Noted preachers most generally have gleaned from the best commentaries and have drawn heavily upon their own experiences and observations. The listener has the rare privilege of "licking the cream" from the message, indexing the notes, and having at his finger tips the best information on any subject to which he has listened.

It would surprise us how taking notes in itself helps to fix ideas in the mind. One's interests will broaden, his proficiency will increase, and the blessings he has received in the assembly or convention will return to bless him and his congregation at a later time.

If it is worth hearing or reading, it is worth noting. Why not adopt the theme and develop the habit: "Have Pencil! Will Write!"

Homebound Hear Worship Service by Phone

By Arthur L. Evans*

THE CONGREGATION of the Fairmount Church of the Nazarene, at Fairmount Avenue and Spruce Street, has made sure its ailing members can hear worship services, although not able to be in church.

The church members are having the Illinois Bell Telephone Company hook up special wiring and equipment near Rev. Arthur Evans' pulpit so that a local conference operator can plug in sick or disabled absentees. The operation will come off the first time tonight at worship services and at least one member, a heart patient who is confined to his trailer home, will be listening in.

"It's the first time, to my knowledge, that the idea has been tried by any church in the area," said Ted

*Pastor, Kankakee, Illinois.

Wilken, sales representative of the telephone company.

Wilken said, however, that schools had used the plan for absentee students who didn't want to miss classes.

The plan works like this: Rev. Arthur Evans will inform the telephone company as to which members he will want called. Then before services begin, an operator will call them and connect them with the church. Once services are under way, it would be impossible to call the church, since only a busy signal would result.

The congregation, which averages about one hundred per Sunday, is paying for the service as a whole, according to the pastor. He anticipates that about an average of two or three homebound members will be taking advantage of the special connection per Sunday.

Test for Church Members

- I am willing to carry my share of responsibility _____
- I refer to the church as my church _____
- I keep my tithe up-to-date _____
- I never repeat gossip _____
- I attend morning worship _____
- I attend prayer meeting _____
- I attend the evening service _____
- I hold some position of service in my church _____
- When I visit the sick I notify the minister rather than saying, "Do you mean the pastor hasn't been to see you?" _____
- I notify the pastor immediately about prospects for the church _____
- I visit for my church regularly _____
- I support my church-elected officers _____
- I pray daily for my church _____

Score five points for each question answered yes.
60-65 excellent, 50-60 good, 40-50 fair, below 40 poor.

SERMON WORKSHOP

Submitted by Nelson G. Mink

PREACHER'S POSITION

If a lawyer finds a flaw in a title to property, and does not warn about it, he has not done his duty.

If a sanitary engineer discovers conditions affecting health, and fails to report them, he has failed his job!

If a doctor learns of a dangerous condition in our bodies, and does not properly diagnose it, we think he is a quack!

If a bank examiner knows of discrepancies in the accounts at the bank, and does not report them, he loses his position!

But if the preacher sees a flaw in our title to a home in heaven, and warns about it; if he discovers conditions dangerous to our spiritual welfare, and reports it; if he finds a diseased condition in our spiritual body, and tells of his diagnosis; if he finds a discrepancy in our spiritual account, and reports on it, many think he is just meddling and trying to find fault."

FOSTER L. RAMSEY, in
Gospel Advocate

WHICH DENOMINATION

Several farmers idling away a rainy day at the crossroads filling station got to arguing the merits of various church denominations. All expressed opinions except one old, graybeard who sat quietly listening. Finally someone asked, "what do you think, Grandpa?"

"I'm thinkin'," replied the old man, "that there are three ways from here to the cotton gin. But when you get there, the ginner ain't goin' to ask you which way you took. He's goin' to ask, 'How good is your cotton?'"

--CONTRIBUTED

GEMS

"Those who live on the mountaintop have a longer day than those who live in the valley."

"Life may 'begin at forty' but it is usually more difficult to keep your chin up then—it is likely doubled at this time."

"Fish and visitors usually spoil after three days."

—Selected

ABSENTEE CHECK

A pastor in Florida had a good idea. In a recent bulletin he ran a check list. Across the top were these words: "I did not attend church services because:" and then, underneath, he wrote, "Please check." The following excuses were offered:

1. Too busy _____
2. Pleasure trip _____
3. Company _____
4. Disinterest _____
5. Fishing _____
6. Watching TV _____
7. Needed rest _____
8. Others _____

And then there is this, instruction across the bottom: "Please fill out and mail to God."

SENTENCE SERMONS

"When we all co-operate, it makes it easy to operate."

"The nicest thing about the future is that it comes one day at a time."

"The secret of patience is to do something else in the meantime."

"Courage is Fear that has said its prayers."

"If you are in the wrong place, the right place is empty."

—Gathered by the way

SERMON STARTERS

A RIGHTEOUS MAN'S REWARD

TEXT: Revelation 22:14

- I. Faithfulness of the righteous. "That do his commandments."
- II. Privilege of the righteous. "Have right to the tree of life."
- III. Final preservation of the righteous. "Enter . . . gates into the city."

HENRY T. BEYER, JR.
Baton Rouge, La.

God's Aim

TEXT: Ephesians 4:13

1. It reveals a certainty that men are called to preach this faith.
2. It displays a certainty that men are inspired to press towards this faith.
3. It discloses a certainty that men are to practice this faith.

—HENRY T. BEYER

Jesus Comes Again

E. WAYNE STAHL*

It is nearing, it is nearing
Jesus' own enrapt appearing,
When He comes "the second time
Without sin unto salvation"
Unto them whose expectation
Is for that event sublime.¹

Keep us, Lord, from worldly slumber;
Make us of that noble number
Who watch at the morn and even
sky and noon;
For the signs are multiplying,
In these days of lust and lying;
That Thy coming must be nigh.²

Precious souls may we be winning;
Kept by grace from every sinning,
Thy true servants may we be,
Holy love our hearts inflaming,
And that love to all proclaiming,
Then what bliss Thy face to see!

*Lowell, Massachusetts.
¹Hebrews 9:28b.
²II Timothy 3:1-5.

Practical Christian Living

SCRIPTURE: James 5

- I. THE CHRISTIAN AND HIS MONEY (vv. 1-6).
- II. THE CHRISTIAN AND PATIENCE (vv. 7-11).
- III. THE CHRISTIAN AND OATHS (v. 12).
- IV. THE CHRISTIAN AND HEALTH (vv. 13-18).
- V. THE CHRISTIAN AND PERSONAL EVANGELISM (vv. 19-20).

These could be used as a series of messages or as a single expositional message from this passage.

—ROSS CRIBBIS
Brantford, Ontario

Three Things to Make

- I. STRAIGHT PATHS FOR OUR FEET (Hebrews 12:13).
- II. OUR CALLING AND ELECTION SURE (II Peter 1:10).
- III. FULL PROOF OF OUR MINISTRY (II Timothy 4:5).

—BUDD ATTICK

Subjects to "Stop the Summer Slump"

By L. Elward Green*

1. Reading, Riding, and Religion (Acts 8:37)
2. The Magnetism of Treasures (Matthew 6:19-21)
3. The Need of the Hour (Hebrews 13:12-13)
4. Practicing What We Preach (Ephesians 4:24)
5. The Glory of the Cross (Galatians 6:14)
6. Is This Your Freedom? (John 8:31-59)
7. God's Call to a Sleepy Zion (Isaiah 51:1-16)
8. God's Way Out (Exodus 13:17-22)
9. Where Is Your Mind? (Romans 8:6)
10. Overcoming Your Handicaps (Luke 19:4)
11. The Bible Speaks (II Timothy 3:16-17)
12. When Strong Men Cry (Zephaniah 1:14)

*Missionary, Guatemala.

PREACHING PROGRAM

Three Things That Keep Us from God

TEXT: Proverbs 8:13

- I. PRIDE
 - A. Bible says pride goes before a fall.
 - B. The pride of our material gains.
 - C. The pride of our moral lines.
 - D. We can see what pride has done for men and nations.
 - E. Pride is the essence of the carnal mind.
 - II. PASSION
 - A. Passion for the things of the world.
 - B. Passion to fulfill the desires of our lives.
 - C. Passion uncontrolled is another indication of the carnal mind.
 - III. IGNORANCE
 - A. Ignorance of what is going on in the world.
 - B. Ignorance of God's Word and what it commands.
 - C. Ignorance of our soul's need for God and the atonement of Christ.
- JAMES A. WALKER
Tatum, New Mexico

Why Repent?

- I. JOHN THE BAPTIST PREACHED REPENTANCE.
 - A. Matthew 3:2
 - B. Mark 1:4
 - C. Luke 3:3
- II. JESUS PREACHED REPENTANCE.
 - A. Matthew 4:17
 - B. Mark 1:5
 - C. Luke 24:45-47
 - D. Luke 13:3, 5
- III. PETER PREACHED REPENTANCE.
 - A. Acts 2:38
 - B. Acts 3:19
 - C. II Peter 3:9
 - D. Acts 8:22
- IV. PAUL PREACHED REPENTANCE.
 - A. Acts 20:20-21
 - B. Acts 26:19-20
 - C. II Timothy 2:25
 - D. Acts 17:30-31

—AUTHOR UNKNOWN

The Amazing Christ

SCRIPTURE: John 2:11-25

- I. HIS MIRACLES AMAZED MEN (John 2:11; Mark 2:12).
- II. HIS WRATH AMAZED MEN (John 2:13-17).
- III. HIS DETERMINATION TO GO TO JERUSALEM AMAZED MEN (John 2:19).
- IV. HIS PERFECT KNOWLEDGE AMAZED MEN (John 2:25).

—LEONARD J. DEAKINS
Terra Bella, California

Sin's Curse and Sin's Covering

SCRIPTURE: Genesis 2:16-17; 3:1-24

- INTRODUCTION: The greatest wonder is that God made man.
- A. A creature of choice.
 - B. Capable of wrecking himself and others.
 - C. Eventually to crucify the Son of God.
- I. THE CAUSE OF SIN
 - A. The solicitation of the tempter.
 - B. The succumbing of the tempter.
 - II. THE COURSE THAT LEADS TO SIN
 - A. Questioning the Word of God (3:2).
 - B. Doubting God's penalty against sin (3:4).
 - C. Denying the integrity of God (3:5).
 - III. THE CONSEQUENCES OF SIN
 - A. The distress in relation to themselves—nakedness, shame, and guilt.
 - B. The distress in relation to God—running away, hiding, and afraid.
 - IV. THE CURSE OF SIN
 - A. Upon the serpent.
 - B. Upon the earth.
 - C. Upon the man.
 - D. Upon the woman.
 - V. THE COVERING FOR SIN
 - A. Provided by God.
 - B. Provided by sacrifice.
 - C. The final covering provided at Calvary.

CONCLUSION: Accept the provision of "The Old Rugged Cross."

—MURRAY J. PALLET
Billings, Montana

The Glorious Privileges of the Sons of God

TEXT: I John 3:2

- I. GOD'S CHILDREN HAVE AMAZING EXULTATION (I John 3:1).
- II. GOD'S CHILDREN HAVE CHRISTLIKENESS (I John 3:2).
- III. GOD'S CHILDREN ABOUND IN HOPE (I John 3:3).
- IV. GOD'S CHILDREN HAVE A VICTORIOUS SALVATION (I John 3:4-10).
- V. GOD'S CHILDREN HAVE FULL ASSURANCE (I John 3:2, 5, 14, 19, 24).

—NELSON MINK
Connell, Wash.

The Bigness of Little Things

(An Object Sermon for Children)

TEXT: For who hath despised the day of small things? (Zechariah 4:10)

OBJECTS: A milk bottle and a penny

INTRODUCTION:

Two young navy men visited their minister just before leaving for overseas duty. They gave him a milk-bottle filled with pennies, saying, "We want this to go for missions." It contained \$26.35. Their saving of "small" pennies amounted to a great deal.

- I. DO NOT UNDERESTIMATE THE POWER OF LITTLE THINGS FOR GOOD.
 - A. Your money. Pennies and dimes put into the church will unite with others to build churches, pay pastors, send out missionaries.
 - B. Your lips. Lips can testify for Jesus and the right.
 - C. Your heart. Jesus declared that the soul is worth more than the whole world. Men with loving hearts have changed the courses of lives and nations. (Examples: David Livingstone or A. Lincoln.)
- II. DO NOT UNDERESTIMATE THE POWER OF LITTLE THINGS FOR BAD.
 - A. Your money. Money not dedicated to God can cause one to lose his soul. A penny held close enough to the eye can blot out all else.

B. Your lips. Your lips can speak evil of the very things you ought to love. James tells us the tongue is like a wild beast.

C. Your heart. A selfish heart wrecks itself and others around it. A little girl gave a tea party for herself. This is how she felt: *I had a little tea party this afternoon at three.*

Oh, 'twas very small, three guests in all;

Just I, Myself, and Me.

Myself ate all the sandwiches, while I drank all the tea;

'Twas I that ate up all the pie, and passed the cake to Me.

CONCLUSION:

Do not underestimate the power of little things—you can do much for Jesus.

—NEIL E. HIGHTOWER
College Park, Maryland

A Picture of God

(A Sermon for Children)

TEXT: He that hath seen me hath seen the Father (John 14:9)

INTRODUCTION:

- A. Everybody loves to look at pictures. That is why the world is so full of pictures.
- B. But there are more pictures than what we see with the eyes.
 1. We can close our eyes and see pictures too—thinking. (One boy defined drawing as "thinking, and then marking around the think with a pencil.")
 2. The mind is a vast "picture gallery."
 3. In that "picture gallery" there ought to be one picture more familiar than all others—God.
 4. We know that God looks like seeing Jesus, and we can see Jesus in the New Testament.
 5. Here we see:

I. GOD IS A FRIEND.

- A. A Friend who helps. The story of the Good Samaritan
- B. A Friend who cares. Jesus helping a lame man up from his mat

C. A Friend who loves. Jesus laying down His life for the world

II. GOD IS THE MASTER OF LITTLE THINGS.

A. Story of the five loaves and three fish.

B. The grain of mustard seed.

III. GOD IS THE "STORM PILOT."

A. The disciples on the storm-tossed boat.

B. He conquers the "storm of sin." Jesus said to the guilty woman, "Go, and sin no more."

IV. GOD IS THE KIND SHEPHERD.

A. Who leads His sheep in green pastures.

B. Who provides cool, sparkling water.

C. Who rubs oil on the scratches and bruises.

D. Who provides a strong shelter, His house, forever.

CONCLUSION:

A. "He that hath seen me hath seen the Father"—Jesus.

B. God wants us to look at this picture every day.

C. The wonderful thing about this picture is that it tells us that we ought to continually mold our lives by its beauty.

—NEIL E. HIGHTOWER

When a Baby Cried

(A Missionary Sermon for Children)

TEXT: Have we not all one father? hath not one God created us? (Malachi 2:10)

INTRODUCTION:

A. An American was showing a Japanese the "wonders" of New York City. In a subway he pointed to a woman with a baby in her arms and said, "Are not even our babies different?" At that moment the baby started to cry and the visitor said, "Same language."

B. The whole world is like the cry of the baby, the same language everywhere.

I. THE HEATHEN HAVE THE SAME NEEDS AS WE.

A. They need a good government.

B. They need good jobs to provide for their families.

C. They need the gospel of divine love.

D. They need Jesus Christ as Saviour.

II. THE HEATHEN HAVE THE SAME PROBLEMS AS WE.

A. Crime and delinquency. They have prisons; they must spank their children too.

B. Education.

C. Health.

D. Sin. There is no difference between an American sinner and an African sinner. Sin can be done away with only through the blood of Jesus.

III. THE HEATHEN HAVE THE SAME ETERNAL FATHER AS WE.

A. Therefore we ought to send missionaries to win them back to our Father, for they are lost.

B. Therefore we ought to love them.

1. *Jesus loves the little children, All the children of the world.*

2. "Love is the medicine of all moral evil."—H. W. BEECHER.

C. Therefore we ought to understand them.

CONCLUSION:

"Beyond all race and color, there is a same language."

—NEIL E. HIGHTOWER

The World's Greatest Hero

(A Sermon for Children)

TEXT: Greater love hath no man than this, that a man lay down his life for his friends (John 15:13)

A. Jesus Christ is the world's greatest Hero because He gave His life that the whole world might be saved.

B. The Roman emperor, Julius Caesar, had a slogan for his armies: "Veni, vidi, vici"; "I came, I saw, I conquered."

C. In a far greater measure than with Caesar this can be said of Jesus, the Divine Conqueror.

I. JESUS CAME INTO A WORLD OF ROBBERS.

- A. The Jewish leaders were robbing the people.
- B. The Roman government was robbing the people.
- C. The great heathen cults were robbing the people.
- D. Jesus, the Good Shepherd, proposed to give the people something eternal (John 10:11).

II. JESUS SAW THE WORLD'S TERRIBLE BONDAGE—SIN.

- A. He saw the binding effects of sin.
- B. He saw the blinding effects of sin.
- C. He saw the grinding effects of sin.
- D. Jesus proposed to break the chains of sin (Romans 8:2).

III. JESUS, CONQUERED THE WORLD'S GREATEST ENEMY—SATAN.

- A. He conquered the dominion (or kingdom) of Satan (John 16:33).
- B. He conquered the throne room of Satan (Revelation 1:18).
- C. He conquered the power of Satan—temptation (Luke 4:8; Hebrews 4:15).

CONCLUSION:

Will you take this Hero into your heart and pledge your allegiance to Him?

—NEIL E. HIGHTOWER

The Messages of the Flowers

(A Sermon for Children)

TEXT: Consider the lilies of the field (Matthew 6:28).

INTRODUCTION:

- A. Sam Jones said: "The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls."
- B. "The flowers are God's thoughts in bloom." Flowers have a way of speaking to us; and they speak the thoughts of God for the world. This is the message of the flowers.

I. BE SWEET.

- A. A legend tells of a stalk of corn and a lily growing side by side. The corn chided the lily that it was of little use. But then Jesus walked by and said, "Children, the life is more than meat. Consider the lilies, how they grow."
- B. A sweet spirit produces happiness.

1. "A soft answer turneth away wrath."
2. "Those who bring sunshine to the lives of others cannot keep it from themselves" (James M. Barrie).
3. "A laugh is worth one hundred groans in any market" (Charles Lamb).

- C. A sweet spirit produces a radiant testimony for God.

1. We do not please God more by eating bitter herbs than by eating honey.
2. A flower's fragrance cannot be disguised; so with your testimony.
3. The testimony of Stephen's sweet spirit won Paul (Acts 7:54-60).

II. BE BEAUTIFUL.

- A. The beauty of a flower comes from within.

1. Personal beauty depends on your inward spirit.
2. "The king's daughter is all glorious within" (Psalms 45:13).

- B. The beauty of a flower depends on what it feeds upon.

1. Scientists can change the texture and color of a bloom by chemical additions to or subtractions from the soil.
2. The presence or lack of eternal values in your life determines the beauty of your person.

III. BE WORKERS.

- A. The flowers must work diligently to obtain the things necessary for life.

- B. Flowers waste no labor. A woman had a rare rosebush. No

matter how well she tended it she would get no roses. But she saw one day a shoot going through a wall, and there on the other side the bush was growing beautiful roses. There will be flowers to life where there is effort, even though we may not always see them.

- C. However, the labor of the flower is not of the fruitless and frustrating kind that the world knows. "They toil not, neither do they spin" (Matthew 6:28).

IV. BE TRUSTFUL.

- A. The lily grows by trust in God's providence (Matthew 6:27-30).

- B. The flower depends on the labors of others to help its growth. Bees and hummingbirds help pollinate the flowers.

- C. We all must be trustful—of others and of God.

—NEIL E. HIGHTOWER

Lessons from Lot's Mistakes

SCRIPTURE: Genesis 13:1-13

I. GOING DOWN INTO EGYPT

- A. Egypt got into Lot's blood; he assimilated the values of Egypt.

- B. Lesson: Do not trifle with the world; it will communicate to you its disease, spirit, values.

II. SEPARATING FROM ABRAHAM

- A. From the day Lot separated from Abraham he began to move toward Sodom.

- B. Lesson: Stay close to God's people; you will need their strength and influence.

III. CHOOSING THE PLAINS OF JORDAN

- A. Showed the influence of Egypt on Lot.

- B. Lesson: Make your choices on the basis of principle, not on apparent advantages or selfish interests.

IV. JOURNEYING EAST

- A. Lot gradually lost interest in the Land of Promise.

- B. Lesson: Spiritual declension is a gradual thing; no one becomes a backslider overnight.

V. PITCHING HIS TENT NEAR SODOM

- A. Lot depended more and more on Sodom although he gave the appearance of being a stranger.

- B. Lesson: Never underestimate the drawing power of sin; do not pitch your "tent" near Sodom.

VI. DWELLING IN SODOM

- A. Lot never intended to go that far.
- B. Lesson: Do not manipulate or tamper with conscience.

VII. VEXING HIS RIGHTEOUS SOUL (II Peter 2:7-8)

- A. Lot lost his influence, his family, everything worthwhile.

- B. Lesson: Lot's life illustrates the miserable end of the worldly Christian (II Corinthians 6:17-18).

—LEONARD J. DEAKINS
Terra Bella, California

Life Is Too Short

TEXT: Ecclesiastes 12:1

INTRODUCTION:

Life is too short—

- I. TO SPEND IT IN RECKLESS AND UNRESTRAINING LIVING

Illustration of the prodigal son. Point out the devil's lies.

- II. TO SPEND IT SELFISHLY

Story of the unforgiving servant compared with that of the Good Samaritan.

- III. TO SPEND IT PULLING DOWN OUR BARN AND BUILDING GREATER

Illustration of the rich farmer, Luke 12:16.

- IV. TO SPEND IT SLEEPING.

Parable of the foolish virgins, Matthew 25:1ff.

- V. TO SPEND IT WORRYING.

Matthew 6:30; Psalms 37:1-3

- VI. TO HIDE OUR LIGHT UNDER A PECK MEASURE

Matthew 5:14-16

- VII. TO MAKE LIFE'S FATAL MISTAKE

That is, to reject Jesus Christ. This is the primary appeal of the text above.

—LEONARD J. DEAKINS

Communion

SCRIPTURE: Matthew 26:20-30

TEXT: I Corinthians 11:25

I. AT THE TABLE SIN IS EXPOSED (Matthew 26:21).

The secret sins of selfishness, jealousy, and wrong attitude of Judas Iscariot are exposed and revealed. Sin had affixed itself to him slowly, slyly, but surely!

II. AT THE TABLE SIN IS DEPOSED (Matthew 26:24).

The sop set Judas Iscariot aside as the betrayer. The penetrating Spirit of Christ had struck the death knell for Judas and for sin. Sin for Judas resulted in sorrow, shame, sadness, suicide!

III. AT THE TABLE THE NEW COVENANT IS PROPOSED (Matthew 26:28).

The cure for the world is found in this new covenant or new testament which Jesus announced. In it the pardon for sin is provided. The bonds, chains, fetters, and shackles of sin are broken, and emancipated souls are living proof of this new covenant.

IV. THE SACRAMENT IS SERVED.

—W. M. LYNCH
Duncan, Oklahoma

When Tragedy Comes—What?

(Funeral Message)

SCRIPTURE: Psalms 22:1-5

TEXTS: Luke 4:18; Psalms 22:1

INTRODUCTION: Life in many ways is beautiful and good. But it is not all sunshine and smiles. "Into each life some rain must fall." There are hours when all of the lights go out. This is one of those unexplainable times of tragedy. We are forced to ask the question, "After tragedy—what?" In seeking to answer this question let us see that:

I. TRAGEDY TENDS TO WEAN US FROM THIS WORLD.

If it were not for sorrows, suffering, trials, hard days and nights, we would all want to take out a lease to live on earth for a few thousand years. God will not destroy a beautiful sunset, yet He sprinkles into our lives those clouds, heartaches, and disappointments to wean us from the earthly and to turn our eyes

to the heavenly (II Corinthians 4:18). We must never permit ourselves to be tied too strongly to this world.

II. TRAGEDY TURNS US TO GOD.

There are three possible answers that are given to tragedy:

A. Tragedies are natural and have no meaning, good or bad.

B. Tragedies are caused by the devil. The Bible points out that such is the case at times.

C. Tragedies are permitted by God. We must see that this is true. God allows these to happen to make us better. We must never question God, only trust Him (Romans 8:28). May our questionings melt upon the promises of God.

III. TRAGEDY TRANSFORMS OUR HEARTS TO DEEPER SYMPATHETIC UNDERSTANDING.

Great saints come from deep suffering. God drives us into the fire of affliction but He watches the flame that it will not consume us. How can we sympathize with the poor when we have money in the bank? How can we sympathize with the sick when we never have been ill? So in death, we may send flowers to the bereaved of another home but we cannot truly sympathize unless our hearts, too, have been broken. Wheat must be crushed to make bread. The flower bloom gives off its sweetest fragrance only after it is crushed.

IV. TRAGEDY THROWS US COMPLETELY UPON GOD.

Blessed are those experiences in life when we are at wit's end. So then we throw our whole weight upon God. In times like these we need a Heavenly Father's care. Security in material things is fine, but there is a time when this fails us. May God give us all His security, for the uncut pages in the book of life of each of us must be cut day by day by God's grace. The future is dark, dreadful, dreary, dismal, discouraging, and desolate. But God is able. Hand Him the reins of your life.

(Message preached on the death of a church member killed in a tragic auto accident)

—DWIGHT BOICE
Jackson, Ohio

The Preacher's Magazine

BOOK BRIEFS

PARENTS CAN BE PROBLEMS

Milo L. Arnold (Beacon Hill, 1961, 112 pages, paper, \$1.50)

Parents Can Be Problems has as a subtitle "A study in the art of godly parenthood." We have heard repeated many, many times that, when you trace the problems of delinquency and moral laxity to their final source, they nearly all can be blamed upon faulty parenthood. This being the case, no book could come on the scene at the present time and be more pertinent than a book such as this.

Parents Can Be Problems is a blunt, kindly suggestion that some of the blame which is being attached to juvenile delinquency could well be traced to the doorsteps of parents. The book is full of sound, practical guidance. One is amazed as he reads it how one pastor, with all of the many cares that rest upon him, could have gleaned so much helpful, practical, spiritual advice and pack that advice into one compact book such as this. Let me just note some of the chapter heads: "This Isn't a Snowman"; "Who's Being Spoiled?" "Are You 90 Per Cent Irritating?" "Whose Home Is It?" "A Parent Is a Person."

A few who have read the book in its earliest circulation acclaim it as the outstanding book in the area of parental counseling that has come on the scene in quite some time.

THE PASTORAL CALLING

Paul Rowntree Clifford (Channel Press, 1961, cloth, 144 pages, \$3.00)

The subtitle of this book is "A clear-eyed look at the Christian ministry today. Its greatest dangers and shortcomings. How the pastor can best meet and cope with them."

The author has done some of the clearest thinking at the point of the ministry that I have read for some time. He deals with a number of areas that the average book has not included. He states that the three basic problems with which he copes as he writes this book are these: the climate of anticlericalism, which is far more widespread than people imagine; the confusion that prevails concerning the priorities of the ministerial calling; and the failure to raise serious theological questions because of preoccupation with practical techniques. So you have in store for you a serious study of the climate of present ministerial work and a carefully woven presentation of the priorities of the ministry.

The book is decidedly provocative. It gives little encouragement to Sunday night evangelistic meetings. The author even suggests Sunday night services may be outdated. At that point we would agree that he has a serious flaw in his thinking. This is written as a British minister giving a careful look at the British climate of the present day of church work. He has some splendid things to say regarding the counseling contacts with the parish. It is best to say that the book is worthy of thoughtful consideration, and while being provocative, it will stir you toward wrath at some spots and deep admiration at others.

August, 1961

TWENTY-FOUR MESSAGES FOR MEN

J. Vernon Jacobs (Standard, 1961, paper, 128 pages, \$1.50)

A very splendid little book for ministers who are called upon from time to time to address groups of men. Each message is brief, has a warm spiritual note to it, and the material is well organized. The book is divided into two sections. The first half is "Talks for Church Board Meetings." The second half is "Talks for Men's Gatherings." In the section dealing with church board meetings there are some very splendid messages that a pastor could well give to a church board meeting, and it might be an added value to the meeting to have more on the agenda than merely items of business. Here are brief, inspirational, pointed messages. This is a specialized item in the field that has been neglected too long.

A PSYCHOLOGY FOR PREACHING

Edgar N. Jackson (Channel Press, 1961, 192 pages, cloth, \$3.50)

In the preface to this book we are told that it is an attempt to harmonize a sermonic dilemma: "On one side is the old tradition of authoritative preaching, on the other are the new techniques of intimate personal counseling, with all the insights that modern psychology has contributed." These two approaches can be contradictory and, if so, preaching can be sadly deflected in either direction. It is the author's contention that in between these two extremes there is the place for the use of psychology for the counseling program. And yet there can be avoided the extreme which denies to the preacher the authority of "Thus saith the Lord."

The subtitle of the book, "A new approach to the concept of meaningful communication between the man in the pulpit and the congregation," lets you know pretty well the direction the author is going. The author, quite unfortunately, seems to assume the position of evolution. At one place he would even seem to suggest that there is a spiritual value in such a dubious pastime as the dance. There is also very little help that would make the preacher want to become more evangelistic in his preaching. So do not look for that type of encouragement in this book.

But for a penetrating study of the art of preaching to reach the minds and hearts of people, this is one of the better books that has come to our attention. It is the feeling of this author that the clergyman is still the one person to whom men can go who want to have healing for both mind, body, and spirit. He decries the present trend of directing people to a psychiatrist or physician, when basically their deep need is spiritual. At this point we will stoutly agree.

LOVE SO AMAZING

D. Reginald Thomas (Revell, 1961, 128 pages, cloth, \$2.50)

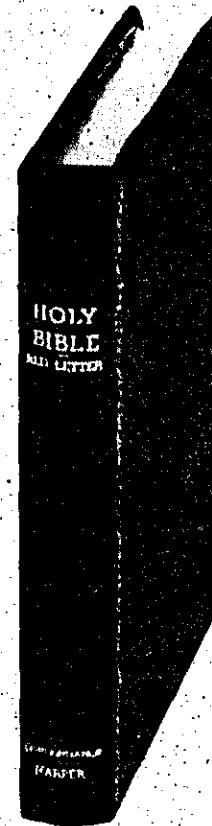
Here is a stimulating group of sermons, with more than usual loyalty to the life-changing grace and power of Christ. Of outstanding merit are the messages "Retire, Resist, Reclaim," "Come Out, Come In."

A couple of references might seem to suggest that the author approved of the theater business; but on the whole the insights, the Welsh eloquence, and the stubborn loyalty to the power of Christ make this a very worthwhile book.—WILSON LANPHER.

It was back in 1936 we proudly announced

AT LAST! A SMALL BIBLE WITH BIG TYPE

HARPER CLEARBLACK TYPE



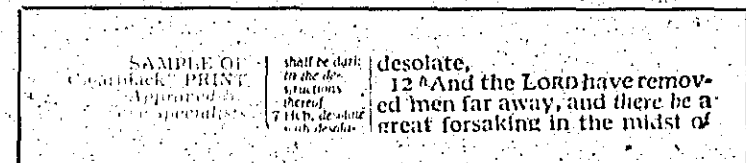
TODAY—after twenty-five rewarding years we can still unreservedly recommend

(based on continuous customer satisfaction)

This SAME Outstanding Bible

Improved only by the most up-to-date methods of printing, binding, and paper manufacturing

Still at an amazing value!



KING JAMES VERSION

Everything about it has been thoughtfully planned to give you a Bible you'll thoroughly enjoy using for years to come

Semi-overlapping, genuine-leather covers . . . gilt edges . . . India paper . . . pronunciation helps . . . center-column references . . . 160-page concordance . . . 64 pages of vital study helps . . . 12 full-color maps with index . . . silk ribbon marker. 1,625 pages. Size 4 11/16 x 7". Only 7/16" thick. Boxed. (HA)

Now available in this wide variety of bindings:

B-2400X	Genuine morocco, leather-lined	\$10.95
B-2400XR	Same as B-2400X—RED binding	\$10.95
B-2400XB	Same as B-2400X—BLUE binding	\$10.95
B-950X	Persian Morocco, Fabrikoid-lined	\$ 9.50
B-700X	Genuine leather, paper-lined	\$ 7.95

REC-LETTER EDITION (All words of Christ printed in red letters)

B-2400XRL	Genuine morocco, leather-lined	\$11.95
B-700XRL	Genuine leather, paper-lined	\$ 8.95

Make Your Selection and Order TODAY!

The Bible that has proved itself "first choice" for the family, the teen-ager, older folk, Bible students, Sunday school teachers, and scores of PASTORS!

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527
Kansas City 41, Missouri

Washington at Breese
Pasadena 7, California

IN CANADA: 1592 Bloor Street
West, Toronto 9, Ontario