

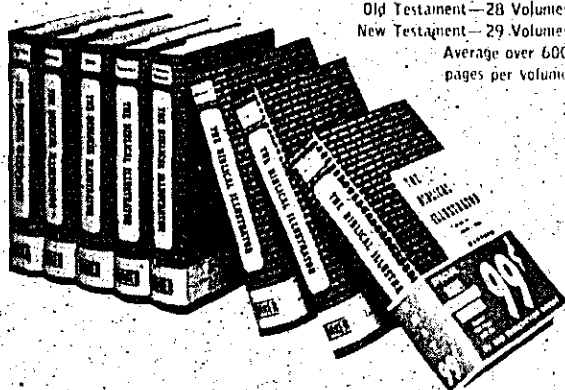
Popular Minister's Study Set **NOW COMPLETE!**

THE BIBLICAL ILLUSTRATOR

with money-saving Volume I offer
STILL being made available.

I have used **THE BIBLICAL ILLUSTRATOR** for many years. I recommend it to all who strive for excellence in Bible preaching!

DR. G. B. WILLIAMSON
General Superintendent Church of the Nazarene



Old Testament—28 Volumes
New Testament—29 Volumes
Average over 600
pages per volume

Fifty-seven volumes
of the world's largest
and finest collection
of sermon material
A systematic treatment
of the entire Bible
A library
for a lifetime!

- COMPLETE SERMONS
- SHORT SERMONS
- SERMON OUTLINES

- QUOTATIONS
- ILLUSTRATIONS
- EXPOSITORY NOTES
- PRACTICAL LESSONS

- ANECDOTES
- INFORMATION
- HISTORICAL FACTS

Choose your plan and order TODAY!

PLAN I—VOLUME-A-MONTH: Simply send us your order. You will receive Volume I, MATTHEW, at once for just 99¢. Every month thereafter, another volume will automatically be mailed at the special subscription rate of \$4.95 each until your 57 volumes are complete.

PLAN II—57 VOLUME PURCHASE: Order the complete set. Enclose \$39.00 as a down payment. All volumes will be shipped immediately; Balance to be paid in five monthly installments of \$39.00. This figure is based on the ministerial courtesy discount.

PLAN III—5 PER CENT CASH DISCOUNT: Order the complete set. Send \$222.30 in CASH and receive the 57-volume set immediately, postage paid. This figure is based on a "complete set" purchase price, the ministerial courtesy discount PLUS 5 per cent extra for cash.

Individual Volumes, \$5.25 each Complete Set, \$260.00

Hailed as the World's Greatest Collection of Homiletic Material!



**NAZARENE
PUBLISHING
HOUSE**

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

THE
**Preaching
Master**
SEPTEMBER
1961

The Preacher's Magazine

Volume 36

September, 1961

Number 9

CONTENTS

COVER—E. E. Martin (See page 4)

The Role of the Relay Runner, <i>Editorial</i>	1
The Preaching of E. E. Martin, <i>James McGraw</i>	4
Christ's Way for Our Day, <i>Lloyd B. Byron</i>	7
The Call to Holiness, <i>Robert L. Rodgers</i>	10
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	14
The Pastor's Service to the Full-Time Evangelist, <i>Gene E. Phillips</i>	17
How to Keep the Prayer Meeting Vital, <i>Vera Clay</i>	21
Invertebrates, <i>Morris Chalfant</i>	26
"Queen of the Parsonage," <i>Ruth Vaughn</i>	28
Odd Moments and How to Use Them, <i>E. E. Wordsworth</i>	31
Not Come to Destroy Men's Lives, but to Save Them, <i>B. V. Seals</i>	32
The Bread-breaking Love Feast, <i>F. A. Brunson</i>	33
The Runaway Sunday School, <i>Everette L. Cattell</i>	35
Sermon Workshop, <i>Nelson G. Mink</i>	37
Book Briefs	47

Norman R. Oke, 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

FROM the EDITOR

The Role of the Relay Runner

THE CRACK OF A GUN; runners hurtling themselves from the starting blocks; drawn faces, straining muscles—all these make races perennially favorite sports. But much as I enjoy all foot races from sack races to fat-man's races, I must admit that relay races hold a special appeal for me. Perhaps the appeal is provided by the extended suspense, and the complexity of several men teaming up to perform one task.

It is this peculiar mingling of artistry in relay racing that prods me to this, my first editorial for the *Preacher's Magazine*: the title—"The Role of the Relay Runner."

There he stands, this relay runner, expectant, tense. His predecessor, with baton firmly in grasp, is rounding the last curve and gliding toward the tape. Here is where the art of relay running comes to its climax. This new member of the relay team must move swiftly in full stride beside his predecessor, must reach out and firmly grasp the baton without either runner losing stride or speed. Then, with the baton in firm possession, the new runner speeds on around his designated course. At this moment of juncture, of transfer, the artistry of the relay runner comes into full play.

As I write this editorial I feel, full weight, the responsibility of the relay runner. Indeed, aren't we all, as ministers, really relay runners? Where

ever we labor, we have predecessors, and will, pray God, have successors; and there is, for each of us, a baton (a torch) to pass along. That makes us all relay runners.

It seems to me that "The Role of the Relay Runner" consists of three arts: the art of *Appreciation*, the art of *Transfer*, and the art of *Progress*.

THE ART OF APPRECIATION

I speak here of appreciation for one's predecessor. This art is not automatic; it is not easy of accomplishment; it is not universal even among Christian ministers. This art of appreciating one's predecessor cannot be achieved by clenched fists and grim determination. It comes only by God's grace plus a strong mixture of common sense.

In the actual relay race, the runner watches as his predecessor strains every muscle coming down the stretch. As his predecessor races toward him, the new runner deep in his heart is saying, "Were it not for his good running I would have a much more difficult lap ahead of me. He may not have run exactly as I would have done, but he's done his best."

As editor of the *Preacher's Magazine*, I see it so clearly. Four men and good have run ahead of me, and the baton has been passed along smoothly. There was first of all James Blaine Chapman, who

launched the magazine in 1926 and was editor for twenty-one years (he really saw it come of age!)—what a pace he set! What a predecessor!

Then there was D. Shelby Corlett. For the last eleven years of Dr. Chapman's editorship Brother Corlett was managing editor; then he assumed full editorship for a year—a worthy predecessor indeed!

Louis A. Reed took the baton in 1949 and for three years gave vigorous editorship. But death tripped him as he came down the stretch.

Here Dr. Corlett seized the baton and with his typical succinct, crystal-clear call to holiness he re-entered the relay run.

In 1954 Lauriston J. Du Bois stepped into the race, smoothly took over the baton, and for seven years (and seven fat years they were) he has ably edited the magazine—always sure-footed, always upward-looking, true to the Wesleyan concept.

These have been the predecessors in this relay. As I stand at the blocks ready to take the baton these men loom bigger, nobler, heartier men than ever. They bared their hearts in this business of editorial commentary, and without that daring honesty there can be no editorial success. Dr. Du Bois has come to the close of his tenure in full stride. I hope I am in full stride with him as I take over—I'm trying hard. I pray that I may ever recall that success in relay running is as much inheritance from predecessors as it is personal achievement.

THE ART OF TRANSFER

The runner is now side by side with his relay teammate. Now comes the moment of mighty meaning: can he take the baton without accident? Or, failing so to do, hazard the entire race?

Oh, the tragic cases where workers in the Kingdom have failed in the art of transfer! Some seem to think when coming into a new charge that, to prove their individuality, they much "get out of step" immediately. Everything their predecessor has done they must undo, and sometimes with a smirk! Unworthy ethics, practical folly! I pray God to keep me both from greedy haste and needless languor that would spoil the transfer.

Now the time comes to reach out and grasp the baton. No place here for timidity; no time for apologetic second tries. A relay runner must transfer the baton fairly and firmly. Here is artistry in Christian leadership—editorship, pastoring, superintending—what have you? The art of transfer—an art indeed!

As I try just now to grasp the *Preacher's Magazine* baton I note how carefully and firmly it was held by L. J. Du Bois. God help me to do as well!

THE ART OF PROGRESS

The starting blocks are now but a memory; the baton is now in firm grasp—the race now lies ahead. At this point a new set of values comes into focus. I must run well to keep my predecessors from embarrassment. I must run well, remembering the next man who, in some future day, will reach out for the baton. But best of all, I must run for the "prize of the high calling of God in Christ Jesus."

Through thirty-five years the *Preacher's Magazine* has served the Church of the Nazarene and the Wesleyan ministry. Through baleful years ahead, through years that will test our souls, we shall press on.

I urge you to seek with me progress and refinement in the arts of appreciation, transfer, and progress. So shall

each of us be worthy of a role as a relay runner.

So, with St. Paul I say, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." I

will try to accept this mandate from the Tarsan.

And by the way, wouldn't St. Paul have made a superb editor for the *Preacher's Magazine*?

Shining Lights on Sunday Nights

SHINING LIGHTS ON SUNDAY NIGHTS" is a fluent phrase. We in the Church of the Nazarene have heard it repeated in letter, poster, and by word of mouth until it is as familiar as our own names. And it is good to have it familiar among us.

I am not speaking here regarding the use of a slogan or the promotion of any program. I am thrilled to add my small word to an idea that merits not only spot attention, but indeed deserves a perennial drive. I speak of the Sunday night service as an institution of evangelical churches.

The Sunday night service is under attack by enemies of evangelism. That particular service has become the watershed of successful week-by-week evangelism among evangelical churches. Small wonder that the devil would be happy to see our church lights go out on Sunday nights. Once let the Sunday night services fail among us and revival campaigns will go by the board, visitation evangelism will have lost its point. There is an awesome "must" about Sunday night evangelism.

Before I became a member of the Church of the Nazarene, I belonged to a large denomination which had

quite largely given up in despair relative to Sunday night services. One of my earliest vivid memories was the first Sunday night service I attended in a Nazarene church. The freshness, the swing of the music, the spontaneity of testimony, the significant contrast with the more sedate morning worship service were a tonic to my soul. I said to myself, This is something! I still feel the same about it. We must plan to keep Sunday night services distinctively in tempo, in atmosphere, in purpose.

Sunday night services are to evangelism the goose that lays the golden egg. We cannot afford to let them die from undernourishment. At this juncture in Wesleyan circles when we are having a general soul-searching relative to our programs of evangelism, let it not be said that any sly enemy or any foolish friend persuaded us to lose this Gibraltar by default or by dilution.

"Shining Lights on Sunday Nights" is more than a nice, euphonic slogan. It may well be the last life buoy which could be thrown to save evangelism from the dangerous breakers in modern church life.

—N. R. O.

The Preaching of E. E. Martin

By James McGraw*

THERE IS AN IDEA in my mind and heart tonight that craves others."

This was a statement made many times during the ministry of E. E. Martin, and it describes his preaching emphasis more eloquently than anything else that could be said. He craved others for Christ. He prayed for them and preached to them; he worked with them and lived with them; he laughed with them and wept with them; and he wooed and won them to his Christ.

Born into a Roman Catholic home in Chippewa Falls, Wisconsin, on December 29, 1887, Edward Everett Martin grew up to be a rough and ready youth who was reckless in his living of life to the full. He was seventh in a family of nine children, and he learned early in life that things would not be handed to him on a silver platter. Anyone who knew him would say at once that he would not have wanted it otherwise. He enjoyed fighting for what he believed was worthwhile, and he was an excellent example of the type of rugged individualism that helped bring the Church of the Nazarene through the lean years of her early history.

Ed Martin joined the army in his teens, and that turned out to be one of the best things he ever did—for it was while he was stationed in Fort Wadsworth at Staten Island, New York, that he met some people who helped him find himself in the work of the Lord. It was Arthur Moseley,

who himself was strong and athletic enough along with his interest in the things of God to appeal to the "he-man" in Ed Martin, who won Ed to Christ through personal work. Moseley took him into the Y.M.C.A. gymnasium and taught him the finer points of boxing and wrestling; and Moseley, in spite of his tender Christian spirit, could take care of himself very well in any contest with the big 6-foot, 210-pound soldier. It was through Moseley's efforts that Ed Martin was converted at the age of twenty-one.

There was another important person in his life whom he might never have met had it not been for those days at Fort Wadsworth. This was an attractive young Methodist deaconess named Arletta Holston, whose friendship with Martin ripened into love, and who became his bride and the mother of his children, two of whom are well-known preachers today in the Church of the Nazarene.

E. E. Martin's career as a preacher is remarkable in many ways. He could be described as a self-made man—self-educated, in the sense that he fought against all the obstacles and got his education the hard way; and self-disciplined in the sense that he worked his way through the hardships and the opposition, and came to the top as a man of power and influence in his church. He was a man of strength. He played football with Jim Thorpe at Carlisle and he kept his rugged physique throughout his life and ministry. He often said that

any day his three sons, singly or as a group, could wrestle him to the ground and sit on him, he would reward them with a prize. They never did claim their reward. As a district superintendent, he challenged his pastors at youth camps to beat him in a foot race. Few could keep up with him; to say nothing of outstripping him.

It took strength of character and spirit as well as strength of body to move his family to Nampa, Idaho, where he could continue his education and provide for theirs. He pastored churches in Mountain Home, Meridian, and Ontario, Idaho, while he finished his college work, and was graduated from Northwest Nazarene College after five years of pastoral ministry in nearby churches. At the age of sixty-two, when many men would have begun to coast and think of retiring, he was graduated from Boston University with the master of arts degree, as he continued his interest in his studies and took such courses as his busy schedule as a pastor, district superintendent, field representative, and college professor would permit.

E. E. Martin was an avid reader, constantly searching for truth and looking for ideas. He was a unique combination of scholar and extrovert; he was rough and rugged but at the same time tender and gracious; he was a fighter and yet a lover of people. His voice was deep and strong, yet at times he spoke in soft tones. He was a holy terror in battle against sin and deceit, but he was harder on himself than he was on anyone else. In his early ministry he once went to his own altar. Late in life, one day he paced the floor in soul searching, wondering if all was well with his own soul. Then suddenly he gave a victorious shout as

he realized the blessed assurance that the Spirit was abiding within and that the blood of Christ cleansed from all sin.

Pastor in Lowell, Massachusetts, for three years, then in Worcester for three years, he made a significant move when he went to Nampa, Idaho, as pastor of First Church in 1928. He served here for six years, and then was elected superintendent of the North Pacific District before it was divided. After its division he was elected superintendent of the Oregon Pacific District. He went back East as field manager for Eastern Nazarene College for two and a half years, and served later as president of Canadian Nazarene College for two years.

As an example of his ruggedness, and his unique "nonconformity" to the usual customs and methods, he once sat on the platform during the assembly and camp meeting at Red Deer with old clothes, unshaven beard, and tousled hair, looking more like a tramp than a college president. At the proper moment, after the curiosity and perplexity of the audience had reached a peak, he strode to the pulpit and declared: "Some of you think I look bad today; have you looked at this campus lately? It looks worse than I do!" Needless to say, his appeal for funds for campus improvement received quite an enthusiastic boost that day.

E. E. Martin was original and unusually creative in his sermon methods. He put his own "twist" to the meaning of the Word, and his interpretations were sound and sane, but certainly fresh and unusual. His son Ted recalls a sermon he once preached on the subject, "These Are the Days of Ed Martin." With this rather odd title, this sermon was his way of answering the many remarks

*Professor, Nazarene Theological Seminary.

he had been hearing about the "good old days" or this or that preacher. He thought it was about time someone called attention to the fact that these were good days too—these days of E. E. Martin and all the others who live here and now!

A study of contrasts, Martin would "storm the fort" with heavy voice, eyebrows lowered, face frowning, and vigorous gestures—then he would soften his tone with the most delicate tenderness and patience as he changed his mood, eyes filled with tears, in the spirit of wooing and patience and forgiveness. He went to the mines and preached to the miners early in his ministry, holding up a lantern while he preached to the men who listened to him, and admired him for his ruggedness. But he was a man who was not only admired by men; he was loved by little children. They saw tenderness in him, they trusted him as their friend, and they enjoyed hearing him preach.

With E. E. Martin, the text was a "springboard" from which to go in whatever direction the Spirit of God moved him rather than a basis on which to build the points of his sermon. He was a topical rather than a textual or expository preacher. His outlines were not obvious when he preached, and the points or divisions of his sermon did not stick in the mind of his hearers—it was the ideas they remembered.

Much of the emphasis in Martin's preaching was on faith and sacrifice. He often wondered if those in his time might have served Christ better by following Wesley's example in sacrifice and taking the vow of poverty. It was not that he preached easy, comfortable living was sinful; but rather that he felt compelled to challenge his listeners to greater devotion and sacrifice for the Saviour.

To E. E. Martin, faith and courage were very closely related. He believed it took courage to trust God, and courage was something he had in abundance. His preaching made one want to dare to trust God.

His son Paul remembers how he prepared his sermons by practicing them over to himself, whispering his sermon as he walked about in his study. His habit of saying words aloud in a whisper helped him remember them better. He often read this way, when he wished to concentrate upon what he read, so that he could remember it better. His lips moving as his eyes scanned the pages always meant that this mind was deep in thought about what he was reading.

Lyman Beecher said many times during his ministry that a good sermon should have one, and only one, "burning point." In the preaching of E. E. Martin, that burning point was the good news that God is able, that He is greater than all our enemies, and that it is good to put your trust in Him, and that He can meet every need. This was the "good news" as Martin saw it and communicated it. He would have agreed with Phillips Brooks, that no sermon is good "which does not do its work." His sermons did their work, and their work was the fulfillment of the commission given by our Lord to Paul: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith."

So he preached, so he prepared, so he lived. May his spirit, which was the spirit of Bresee and Reynolds, not die with him, but may it live and grow in all of us, as it lived and grew in the life and ministry of Edward Everett Martin.

EVANGELISM

-Christ's Way for Our Day

By Lloyd B. Byron*

CHRIST'S WAY was indeed the way of evangelism, evangelism first, because He himself was the great Evangelist. He sought out people, individuals, alone or in the crowds, not only to improve their lot economically and physically and socially but more to meet their soul needs. With Him it was "Evangelism First."

WHAT IS EVANGELISM?

Dr. V. H. Lewis says, "Evangelism is preaching the gospel of Jesus Christ to men everywhere. Evangelism is bringing souls into a conscious knowledge of guilt before God. Evangelism is guiding souls into the act of repentance and the experience of the new birth. Evangelism is leading them into a personal knowledge of the doctrine and experience of entire sanctification as a second work of grace. Evangelism includes receiving Christians into the fold of the church and building them up in the most holy faith. Evangelism is the spearhead of attack against the evil forces in the world."

And Dr. G. B. Williamson wrote: "Evangelism is a labor of love. A labor that only love will inspire. That is why Jesus put Peter through such a searching examination that morning by the seaside, as recorded in John 21:15-17. And love was the

criterion by which Peter's fitness was judged . . . his love for Christ."

Evangelism, then, is a spirit; and Christians seek out the lost because of a love for the lost—driven by love, compelled by love, constrained by love, overpowered by love. How crystal-clear is it seen in Christ! Love thrust Him into hardship and self-denial; love enabled Him to turn a deaf ear to those who savored of lesser things. It was reported that He received sinners; and never was there a truer report. Literally that meant that He lay in wait for sinners. He was out to win men in the crowds and win them one by one. He was bent on trapping sinners at any time, anywhere. His life's energies were absorbed in seeking lost men. Evangelism was His spirit; evangelism is a spirit.

HOW SHALL WE EVANGELIZE?

Evangelism is a method too, and we see method in Christ's way with souls. In His teaching He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And in Luke 10:2 He said, using Phillips' translation, "There is a great harvest, . . . but only a few are working in it—which means you must pray to the Lord of the harvest that he will send out more reapers."**

*District Superintendent, North Carolina District.

**From *The New Testament in Modern English*. © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Christ's plans embraced all men; His method was to engage workers. In Luke 14, He gave the story of the great man who made a banquet to which he invited many. But not enough responded to fill his house; so he sent his servants out with more invitations. They brought in the poor and maimed and many more; and yet there was room. Then he sent his servants out to compel folk to come in—out into the highways and byways to bring them in.

Certainly Christ used method in carrying out His mission to seek and to save. He preached to the masses, more than once to thousands—and that was the method of mass evangelism. He witnessed to individuals—and that was the method of personal evangelism. He visited in the homes of the people: the home of Zacchaeus; the home of Martha, Mary, and Lazarus; the home of Simon—and that was the method of visitation evangelism. He trained lay visitors and sent them out, seventy of them two by two to go from house to house—and that too was visitation evangelism. Christ's way is evangelism.

And that has been the way of the Church of the Nazarene, evangelism; for our church was born in the fires of evangelism. For these fifty years we have been an evangelistic church; and our 1960 General Assembly went on record to keep evangelism at the center of our emphases, "Evangelism First."

LET'S LOOK AT THE EVANGELIST

In giving evangelism a priority for our day, proper recognition should be accorded the God-called evangelist. Since we were born in the fires of evangelism as a church, it is not strange that the evangelist has had a prominent part in our history. To be sure, there are some good men who have turned to evangelism for

but a few months, men who find that they are not cut out for evangelism for life, but that need not prejudice us against the men who are called for life. The work of the evangelist is a specialized ministry, and not every good man is qualified for the long run. But there are those who are specially gifted who feel compelled to give full-time to this work, and we salute them. They are evangelists even though it means separation from family and the loss of normal home life; even though it means living out of a suitcase and keeping on the go; even though it means being dependent on the pastor for the conservation of his ministry; even though apparently he is easily forgotten by those to whom he has been a great blessing; and even though some may think that any preacher can do the work to which he feels divinely compelled, evangelism. "There is a place in God's order for the office of the evangelist," wrote Dr. G. B. Williamson. "The Bible is not uncertain at this point. God gave some evangelists and some pastors and teachers. To fill the office which He has established, God has called many men to be full-time evangelists. In keeping with His call He has particularly endowed them with gifts and graces for the fulfillment of their work."

It may seem to the evangelist that more and more preachers are intruding in the field to which he has been specially called; that pastors hold meetings that could be held by evangelists; that various church officers are so active in the field that he, the evangelist, is squeezed out of many meetings that otherwise he might be called to hold. It is possible that these churches lose something distinctive when they bypass the ministry of the men gifted by God and commissioned by the church for

full-time evangelism. And it may be possible that some evangelists would be in demand in some of these churches were they more sensitively conscious of the realities of the pastorate, were they to do something to balance the fact that the day is far gone when people come to church just because a new voice may be heard there. Does the evangelist need to study new ways to the hearts of men, ways in which to help the pastor and the church find new people, ways in which to reach the people where they live? Can he afford to leave it to the pastor and people to provide a hearing for his preaching?

I believe I sense a realization of the increasing complexities of our task on the part of many evangelists; for in addition to their sound sermons on salvation some are announcing special messages on communism or prophecy or the next war. Others specialize with chalk artistry or object lessons or musical programs of group appeal and blessing. Some work out plans for recognizing the different groups of the church and build their interest in the revival. Others emphasize the Sunday school or work with the children. Some strive for interest with pictures of their travels in the Holy Land. Others organize programs of lay visitation. Some put on an extensive visiting program to reach the church families and the constituency in the first days of the campaign. And others meet with the different departments in briefing sessions aimed to put upon those workers their responsibility in the revival and the possible avenues of service open to them through their departments. All of this speaks of labors for the evangelist beyond praying for the revival, seeking God's message for each service, keeping the unction of God upon his heart,

and ministering with passion for the lost.

THE PASTOR'S PLACE IN EVANGELISM

Then there is the place of the pastor in making "Evangelism First" throughout his church. His is the personal spiritual care of his entire constituency. His is the burden of responsibility for evangelism in the service of his church. And his is the task of preparing for special evangelistic services, working with the evangelist, carrying out the essential, intensive follow-up. And his is the task of stimulating lay evangelism in his church: lay visitation evangelism, lay personal evangelism.

THE LAYMAN IN EVANGELISM

The burden of our emphasis, however, should center more and more on the layman in this all-church program of "Evangelism First." The evangelist and the pastors may need to sharpen their tools, rethink their objectives, refurnish their hearts, revitalize their passion, reshape their plans, readjust their machinery for the accomplishment of their calling; but our greater need is to bring the laity into their place in evangelism, into visitation and personal evangelism. They have been less than the most powerful working force in these vital areas long enough.

(To be continued)



The Call to Holiness

By Robert L. Rodgers*

TEXTS *For God hath not called us unto uncleanness, but unto holiness* (I Thessalonians 4:7).

Unmistakably clear in the writings of the apostles is the sound of the clarion call of God's Holy Spirit to Christians, exhorting them to seek out the means of a holy life. Paul had only recently departed from the church at Thessalonica, and was conducting gospel meetings in Corinth. While in the midst of his activities there, he thought back upon the group of young converts he had made in Thessalonica. Many things crossed his mind. Had he taken sufficient time with them to found them in the faith? Had he gone from them before they had grasped the meaning of having a vital, holy relationship to God? Was this young church ready to meet the demands of a lost world, to save many from sin?

With his mind bubbling with anxiety for his new converts, with his eyes wet with tears of mingled joy and compassion for those he had recently left rejoicing in a new-found faith but with little gospel knowledge, Paul took scroll and quill and began to write his First Epistle to Thessalonica. From his words in that letter we have probably the most outstanding dissertation on the doctrine of

holiness of heart and life that is extant. In his words of encouragement and instruction to those new converts, we have a masterpiece of doctrinal instruction for all people of all ages who would desire to live the kind of life that is in accordance with God's holy instructions.

Expending several hundred words telling the Thessalonians how precious their faith was to him, and how thrilled and pleased he was to learn from Timothy (3:6) that they were abounding in faith and love, Paul then earnestly began to teach them (4:1) some of the finer principles of doctrine which he had not yet been able to present to them. In short, he presented to them the fact of God's call to holiness of heart and life.

Putting ourselves in the position of the Thessalonians, there is much we can gain from Paul's letter. From it we can gain a thorough knowledge of the scriptural doctrine of holiness, we can gain a knowledge of how to attain it, and we can gain a knowledge of what it will do for us.

In considering this letter we notice that it specifically calls to holiness. In turn, then, we want to consider this call, in its various aspects. Doing so, we notice that it is:

I. Firstly, a call to the converted. Paul leaves no place for speculation concerning the spiritual status of those to whom he is writing.

A. As a matter of fact, Paul attaches a tremendous importance to the reality of the Christian faith of the Thessalonians. As we have previously suggested, he spends over half of the letter in expounding the fact that the people of the church had truly been converted from their sins, and were in actuality followers of Christ (1:6). Further to cement the truth which he was defending, Paul calls attention to the outstanding example which their faith had been to neighboring churches (1:7), which had gained both converts and strength from the witness of the Thessalonians. In addition, reiterating a truth brought out in the introduction, they were then standing firm in the faith of Christ, were abounding in faith and love, and were a source of great joy to the Apostle Paul, who was finding so much apostasy in other churches (2:13; 3:6-7).

B. Furthermore, Paul attaches tremendous implications to the fact that these people were converted. The opening words of chapter four find him beginning the main part of his doctrinal dissertation, wherein he ceases to write of their good faith, and begins to point out to them the fact that there are in the Christian way even better things which they must seek and find, most important of which is the experience of sanctification.

The apostle does not waste his time proffering post-conversion graces to non-Christians. But to these dear children of his he hastily gives the glad news that they are now candidates for a new experience, a new grace, a heart-thrilling experience which it is God's will that they have. "For this is the will of God," he writes, "even your sanctification" (4:3). Then he goes a step further, and—lest there should be some who might think that it is a casual attitude,

"take it or leave it," in which God wills them this grace—pronounces that God hath "called us . . . unto holiness" (4:7).

It is necessary to understand just what is meant by this call—that is, specifically what kind of holiness is meant in the aforementioned two verses. This is brought out very clearly in two ways. First of all, in the Greek New Testament the word used for sanctification in 4:3 and for holiness in 4:7 is *hagiasmos*, and according to Thayer's *Lexicon* has three chief meanings, to wit, "Consecration, purification, the effect of consecration; sanctification of heart and life." Secondly, the very language of the apostle proves that it is moral holiness to which he is referring, rather than a positional holiness, for he speaks of an experience which will enable one to possess right attitudes which will govern right conduct.

II. Secondly, a call to consecration. This is a major point of polemic in our modern theological circles, with many professors insisting that all of consecration is made prior to spiritual conversion. The Wesleyan-Arminian position (and, we believe, the Bible position) is that full consecration of oneself necessarily follows conversion, and precedes a second, definite work of grace which is called *entire sanctification*. The basis for this position is twofold.

A. The first basis is found in the *Holy Scripture*. We have shown that a part of the meaning of the Greek word for holiness is *consecration*, which leads to sanctification of heart and life. This proves that the Thessalonian people had not made their consecration complete at the time Paul wrote them. Other letters of Paul, including those to the church at Corinth, the church at Galatia, and the church at Colosse, find Paul writing

*El Monte, California.

to his own spiritual children who have not as yet fully consecrated. Proof texts such as the following bring this out:

"For it hath been declared unto me of you, my brethren, . . . that there are contentions among you" (I Corinthians 1:11).

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Galatians 1:6).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Colossians 2:20)

Each of these three churches was composed of people who had been converted by Paul, as proved in the letters themselves. Yet Paul's words of counsel to them hardly appear to be those spoken to fully consecrated souls.

B. The second basis is found in *human striving*. Briefly, the experience of the world's greatest Christian men bears out the truth that prior to conversion man is inadequate to evaluate the real meaning of consecration. He is unable to consecrate himself fully to God, because he is woefully engrossed in his own exceeding sinfulness. He stands convicted before God, not of the fact that he is failing to serve God, but that he is guilty of transgression of the laws of God. While the lack of consecration is somewhat involved, the main issue is the fact of sin. He is far too busy with his carnal striving with his own desires, too desperately in need of full pardon when convicted of that striving, to concern himself with the issues of full consecration.

C. The simplest definition of consecration, and descriptive of all that is included in the theory of it is, *heart-felt surrender* to the known and un-

known will of God. It was to this kind of consecration that God, through Paul, was calling the people of Thessalonica (and all people), saying to them, "For this is the will of God . . ." (4:3).

III. Thirdly, a *call to cleansing*. As Paul writes, it is interesting to note some of the contrasts he makes. He speaks of the will of God being that the Thessalonians should be sanctified, and points out that this is for the following reasons: "that ye should abstain from fornication" (4:3); "that every one of you should know how to possess his vessel in sanctification and honour" (4:4); that they should not live "in the lust of concupiscence, even as the Gentiles which know not God" (4:5); "that no man go beyond and defraud his brother in any matter" (4:6). How vividly he contrasts the potential life of a sanctified man with the "Gentiles which know not God"!

Bearing out his thought here, Paul is pointing out the necessity for cleansing of:

A. The *heart*. We have already established that one of the meanings of the word *hagiasmos* is *purification*. It is a simple task to prove that in Paul's theology purification of the heart held a dominating role. When he spoke of sanctification, he was using it as an agent for cleansing of wrong inward motives—motives that led to adulterous thoughts, filthy thoughts, and deceitful thoughts. He certainly remembered the words of Jesus, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

Again, the apostle was not one to belie the witness of the other apostles, and in fact he remembered well his agreement with the testimony of

the Apostle Peter, who gave words of great doctrinal import in telling of the sanctification of the household of Cornelius. Peter thus described the descent of the Holy Spirit upon them, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

B. The *hands* (which are typical of all activity of the body). The spiritual father of the Thessalonians was pleading with them to pursue sanctification not only that they might have clean hearts, but that they might have clean personal lives. Perhaps, since he was writing from Corinth, which has been called the "Sin City of All Times," Paul was writing against things that he watched in the market places, temples, and so forth. But more than that, he was aware of the fact that the sanctified, carnal nature of man could be used of the evil one to bring an unsuspecting Christian to his immortal doom, by luring him into sin. He recognized that clean hearts would manifest themselves in victorious Christian lives.

Beyond that, Paul also knew that the impure lives of the Corinthians were reflecting upon the gospel of redemption through Jesus Christ. It was from such degradation that he wished to spare the Thessalonians. These two reasons form a supreme premise for a belief that Christian holiness is not a positional holiness alone, but a positive moral holiness. The same that was expected of the Thessalonians is expected of Christians today. As a little Scottish boy answered, when asked by his minister the meaning of holiness, "Please, your Reverence, it's to be *clane* inside." And, we might add, that we might be "*clane*" outside!

IV. Fourthly, a *call to cogency*. Perhaps this is a word that is unfamiliar to the mind. However, it is a word that very aptly describes one facet of the work of entire sanctification. Hear its definition: "Constraining, powerful, forcible; having power to compel assent; convincing." Amen! The call to holiness is a call to cogency!

A. The Christian's cogency is in the *Holy Spirit*. Yea, the Christian's Cogency is the Holy Spirit. He is our Power. He is our Strength. He is our Sustenance. He is our Victory. He is our Witness. He is our Purity. Remember the words of Peter, that God gave them (the household of Cornelius) the Holy Ghost when He purified their hearts. It is the reception of this same Spirit of Holiness which Paul is urging upon the Thessalonians. It is with a fond remembrance of the original apostolic power and purity of heart that Paul is urging them to be sanctified. Never—until he has received the Holy Ghost—is a Christian fully cogent, fully capacitated. But the reception of Him does in fact render the Christian able.

Conclusion. Paul was not writing alone to the Thessalonians. While that conceivably may have been the only group he had in mind, the Holy Ghost was using his pen to proffer full salvation to all generations to come of the human race. If you've been converted by God's grace, then you're a candidate for entire sanctification. You are a candidate for full consecration to the will of God. You are a candidate for a clean heart. You are a candidate for a life that is fully controlled and made cogent by the indwelling presence of the Holy Ghost. This experience of which Paul wrote to the church at Thessalonica is for you!

Gleanings from the Greek New Testament

By Ralph Earle

Romans 13:3-7

FEAR OR TERROR?

In verse three Paul says that rulers are not a "terror" to good works. The word is *phobos*. In forty-one of its forty-seven occurrences in the New Testament it is translated "fear" in the King James Version. Three times it is rendered "terror." That seems to be its proper meaning here.

The earliest connotation of the term (in Homer) is "panic flight," then that which caused the flight, "panic fear," and finally the "object or cause of terror."¹ The last is rather clearly the sense in this passage.

WORK OR WORKS?

The King James Version has "good works." Why is this changed to "the good work" (A.R.V.)? The answer is that the earliest Greek manuscripts have the singular. The Berkeley Version renders the passage: "For magistrates are no dread to the person who does right; but to the wrongdoer."² Most recent versions have a similar rendering. Because of the term "work" a rather more exact translation would be: "For rulers are not a terror to good conduct, but to bad" (R.S.V.). *The New English Bible* has: "For government, a terror to crime, has no terrors for good behaviour."³

¹Liddell and Scott (Jones), *Lexicon*, p. 1947.
²Berkeley Version in Modern English. Copyright, Zondervan Publishing House. Quotations used by permission.
³The New English Bible. Copyright, Oxford University Press. Used by permission.

WILL OR WISH?

"Wilt thou then not be afraid of the power?" This translation is not completely clear. Literally the Greek says: "Do you wish not to fear the authority?" The Berkeley Version reads: "You do not want to fear the authority, do you?" That is taking me as indicating that a negative answer is expected. But probably it should attach to the infinitive, as in the literal translation. The main thing to note is that it is not simple futurity that is expressed, but the question of a wish.

MINISTER OR SERVANT?

In verse four the ruler is called a "minister" of God. The word is *diakonos*. In the New Testament it is translated "minister" twenty times, "servant" seven times, and "deacon" three times. It seems to have the technical sense of "deacon" in the three passages where it is thus rendered (Philippians 1:1; I Timothy 3:8, 12).

But the commonest meaning is simply "servant." There are no less than six Greek words translated "servant" in the King James Version. This one suggests a servant in relation to his work. Goodspeed and *The New English Bible* have here "God's agents." The Berkeley Version has "God's agency."

The objection to using "minister" here is that the term has a connotation today in church circles which is foreign to its general use in the New Testament. Except for the three pas-

sages noted above it simply means "servant" and should be so translated. It might be noted that the original meaning of "minister" as being a servant is very significant for those of us who are ministers of the gospel. It is our responsibility to serve the people as well as "minister" in the pulpit.

REVENGER OR AVENGER?

The word is *ekdikos*. In its only other occurrence in the New Testament (I Thessalonians 4:6) it is translated "avenger." That would be better here. "Revenge" has a connotation that does not fit the character of God. *Webster's Unabridged Dictionary* (2nd ed.) says: "In present usage, to AVENGE is to inflict punishment, either in behalf of oneself or of others, for the sake of vindication or just retribution; as to *avenge* an insult, to *avenge* the injuries of the helpless and innocent. . . . To REVENGE is to inflict pain or injury in resentful or malicious retaliation." Obviously the former word applies to God, not the latter.

IMPERATIVE OR INDICATIVE?

In the King James Version the first clause of the sixth verse reads: "For for this cause pay ye tribute also." That sounds like a command. The American Standard Version has: "For for this cause ye pay tribute also." Most, if not all, of the recent translations treat this as a statement rather than a command. The problem arises from the simple fact that in the second person plural of the present tense the indicative and imperative forms are exactly the same. Only the context can suggest which it may be in any given passage. Here the indicative seems to be preferable.

TRIBUTE OR TAXES?

In place of "tribute" (v. 6) all the

recent translations have "taxes," which is the term we would use today. We employ "tribute" more frequently in the sense of a compliment.

The Greek word is *phoros*. It comes from *phero*, which means "bear" or "carry." So literally it would mean something carried. But in both classical Greek and the New Testament it regularly signifies taxes. The word occurs three times in verses six and seven and only twice elsewhere in the New Testament (Luke 20:22; 23:2). It is used primarily of taxes paid by the people of a subject nation.

SERVANTS OR MINISTERS?

The word for "ministers" in verse six is a different one from that in verse four. This one is *leitourgos*, from which comes "liturgy." Contrary to the case in the fourth verse, most of the recent translations use "minister" here.

The reason for this is that *leitourgos* in classical Greek first meant one who served a public office at his own expense. Then it was used more generally for a public servant, one who served the state. A specialized meaning was "one who performed religious service." From this comes our modern idea of a minister.

Of course it is not religious service that is performed by the government for its citizens. But it acts for God in serving the public in various ways, just as a minister of state serves his own government.

CONTINUALLY?

Is it "attending continually" (K.J.V.) or simply "attending" (R.S.V.)? The verb is *proskartareo*. It means "attend constantly, continue steadfastly" (from *karteros*, "strong, steadfast"). So the King James Version is correct here.

RENDER OR PAY?

The verb is *apodidomi*. It means "give up or back, restore, return"; and so "to render what is due, to pay" (Abbott-Smith). Deissmann shows that this word was used regularly in the papyri for a promise to pay back borrowed money. The emphasis is on the payment of a debt.⁴ The New Testament consistently teaches that taxes are a debt which one owes the government, and that paying them is therefore a legal and moral obligation.

CUSTOM OR TOLL?

In verse seven the word for "tribute" is the same as in verse six. We noted there that a better translation would be "taxes." But how about "custom"?

The Greek word is *telos*. The common meaning for this is "end" (so thirty-six out of forty-two times in N.T.). But it was also used in classical Greek, as well as in the New Testament (only here and Matthew 17:25) for "custom." Thayer says it refers to "an indirect tax on goods"⁵ Arndt and Gingrich agree.⁶ For this special meaning Abbott-Smith offers "toll, custom, revenue."⁷

The connection of all this with the root meaning, "end," seems obscure. Vine makes this suggestion: "what is paid for public ends, a toll, tax, custom."⁸

For these two words for taxes in verse seven there is a variety of

translations: "tax" and "toll" (Weymouth, Berkeley, *New English Bible*); "tribute" and "taxes" (Williams, Moffatt, Goodspeed); "taxes" and "revenue" (R.S.V.). Deissmann gives a photo of an ostracoon of A.D. 32-33 which is a tax receipt.⁹ It contains the word *telos* for taxes. Sanday and Headlam distinguish the two words for taxes thus: "*phoros* is the tribute paid by a subject nation, while *telos* represents the customs and dues which would in any case be paid for the support of the civil government."¹⁰

FEAR OR RESPECT?

The word is *phobos*, the most common meaning of which is "fear." But what kind of fear is meant here? Arndt and Gingrich suggest that the word may mean "reverence" toward God, or "respect" toward officials, as here.¹¹ "Respect" is the translation found here in Moffatt, Williams, Weymouth, Goodspeed, the Berkeley Version, and the Revised Standard Version. There can be little doubt that it is best.

An excellent discussion of *phobos* is given by William Barclay in *A New Testament Wordbook* (pp. 92-97). He shows that every time it is used in the Synoptic Gospels and Acts it indicates awe or reverence in the face of divine power. Toward one's fellow man the attitude is respect. Sanday and Headlam say that it is "the respectful awe" felt for one in power.¹²

⁴LAE, p. 331.
⁵Lexicon, p. 620.
⁶Lexicon, p. 819.
⁷Lexicon, p. 443.
⁸Expository Dictionary, I, 263.

⁹Op. cit., p. 111.
¹⁰Romans, p. 368.
¹¹Op. cit., p. 871.
¹²Op. cit., p. 368.

Those who desire God's favor as better than life cannot but dread His wrath as worse than death.

—E. WAYNE STAHL

The Proclaimer's Magazine

We owe a debt to our evangelists. Here are some forthright, practical suggestions for improving—

The Pastor's Service to the Full-time Evangelist

Gene E. Phillips*

THE CHURCH OF THE NAZARENE cannot continue as the church it was ordained and destined to be without the full-time evangelist, for the Church of the Nazarene is a distinct church with many characteristics that have made it different from other churches. Our church came into existence to be unlike others and with a course marked out for it by the Holy Ghost for these perilous times, that makes the message of the evangelist very essential to our growth.

Our church has had a distinct evangelistic message and a distinct evangelistic atmosphere. Our church has had a distinct entity that has marked it as a different movement. It is an evangelistic movement, and the evangelist is just as important as any other minister to the life of our church. To those who are a part of the church, there is a distinct fellowship which becomes their priceless heritage. This does not mean that we have agreed on every point, nor does the fellowship demand such an agreement. There is in this fellowship a fellowship of freedom which has made possible an understanding that is peculiar to our people.

At the center of the hearthrob and drive of our church has been a spirit of evangelism. We owe a debt to our

evangelists for our existence and the growth we have had in these fifty years. This spirit of evangelism has characterized the Church of the Nazarene from its beginning under the anointed ministry of our founder, Dr. P. F. Bresee. The ministry of evangelism marked his ministry in his early work in the Methodist church when mighty revivals broke out in his pastorates, such as is told of his work in Red Oak, Iowa, and which fanned into an even greater flame in Los Angeles in the beginning of the church there.

Since those early days God has laid His hand on many men and set them apart for the work of full-time evangelism: men like Uncle Bud Robinson, C. B. Jernigan, C. W. Ruth, Howard Sweeten, Lum Jones, John and Bona Fleming, H. N. Dickerson, John Moore, Ben Sutton, and others; men with a distinct calling, whom God has honored. These have been the men who have kept the revival fires burning for over half a century in the Church of the Nazarene.

I am sure we all recognize we have reached a period in our church's history that, if this type of work is to continue, someone must step forward as a real friend to the evangelists. The pastor stands in a position in the church where he can be either a friend or an enemy of the evangelist. There are at least four particular

*District Superintendent, Iowa District. Paper presented at District Superintendents' Conference, January, 1961.

September, 1961

areas where the pastor may be of service to the evangelist:

I. THE PASTOR MAY GIVE THE EVANGELIST AN OPEN DOOR TO HIS CHURCH

The evangelist must be given a freedom necessary for his type of work. His work is different. We need to share with him his passion for souls and give him freedom in carrying on his work. The evangelist is of necessity different from the pastor. He must come to grips now with the consciences of men. He must hit hard in his preaching and take aim. He must plead for a verdict and his immediate duty is to win men, then and there, for Christ.

It is said of Savonarola in the beginning of his ministry in Florence that his sermons were the formal type which were then popular—polished, learned, and literary—and he attracted no attention. His career as a preacher did not begin until he freed himself from the trammel of his tradition. He discarded all artificiality, became natural, allowed all gifts free play—the effect was immediate and immense. His passion for Christ and for the immediate establishment of Christ's kingdom broke through all the trammel of the pulpit. Some were scandalized, all were startled; but the fact remains that those sermons moved Florence to her depth and even a man like Michelangelo—artist, poet, and scholar as he was—in his extreme old age could not recall and speak of those sermons without tears.

It was Jesus in the Early Church who commissioned twelve full-time evangelists and gave them power and sent them forth and said to them, "Go to the lost sheep . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Then He added, "The workman is worthy of

his meat." There were no strings nor restraints put on them—it was theirs to use this new power given them to do the work of "Evangelism First" in that new Church. This certainly gives us a responsibility to our brother evangelist, and of course, him to us. The pastor should be careful lest he put too much restraint on the evangelist and shackle him and impede the free play of his message. None of us should attempt to put our old, heavy armor on David. He is after the giant of sin. Let him be free to use his own slingshot and his own effective methods, he has gathered along the way. Give him freedom to go after the giant.

II. THE PASTOR MAY HELP TO MAGNIFY THE CALLING OF THE EVANGELIST

The evangelist is called to serve our church just as the pastor—but he cannot possibly make it unless the pastor is his friend. There is a scripture that has been coming to me since I started to think along this line. It is the conversation that took place between God and Cain regarding the whereabouts of Abel. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Let me paraphrase this to apply to us now. "Where is the evangelist, thy brother? I know not: Am I my brother's keeper?" The evangelist is our brother. Jesus said, "Thou shalt love thy neighbour [brother] as thyself."

III. THE PASTOR MAY GIVE ENCOURAGEMENT FOR PROPER FINANCIAL SUPPORT FOR THE FULL-TIME EVANGELIST

I come now to one of the most important parts the pastor can play in helping our full-time evangelist; that is the financial support. There is no man in our church who is called to serve with as little said about finances as the evangelist. Many pas-

tors and I fear some laymen are quick to criticize an evangelist if he dare say one word about his offering, yet that same pastor would not think of moving his family into a parsonage without first finding out in some way about the salary. He need not ask. The minutes of the district will tell him; also, he need not hesitate to ask the district superintendent. But the evangelist, poor man, dare not ask one little question or he is black-listed all across the nation. He must take anything or nothing at all and never complain or make mention of it. It seems there should be a better way. I believe the pastor can help him.

A concrete example of help needed along this line came to my attention recently. A church called one of our top, full-time evangelists and he had traveled possibly six hundred miles one way to get to the meeting. It was for only one week. The church had also called one of our best full-time song evangelists. The meeting began on Monday, closing Sunday night. The pastor was talking to me following the meeting and told me that the church had paid each man \$150 for the meeting; then he said, "Do you think that was enough?" Since he had asked me, I felt it my responsibility to be fair to the evangelists and said, "No, I'm afraid it wasn't." You see, they had the same traveling expenses for one week they would have had for a two weeks' meeting. By the time they paid their expenses both ways and their tithe, they would have had little left.

Finally the pastor told me that the church had a sinking fund they had accumulated before the revival of \$130.00. Then they raised \$280.00 during the meeting and they had used only \$20.00 from the fund. He added that he felt sure more money may

have come in later that had also been pledged for the revival. Another board meeting was called and the board unanimously voted to send the two men each \$70.00 more, for it was found they actually had this amount left in their revival fund. The board had previously planned to pay the advertising out of the regular funds, which they did.

I am wondering if we should have some plan through our district superintendents to educate our pastors and church boards in this important matter. Some of our good men have had to leave the field because of a lack of sufficient support. Surely there must be some way to get to this problem. I believe the district superintendent would be willing to help, if this could be the answer.

Unless more encouragement is given soon to the full-time evangelist, in the not too distant future we will have no problem here at all, for there will be few full-time evangelists left in the field.

IV. THE PASTOR MAY HELP SECURE WORK FOR THE EVANGELIST DURING THE SUMMER MONTHS

One of the big problems facing the evangelist now is work for the summer months and around the Christmas holidays. If his support were adequate throughout the year, the Christmas holidays could take care of a needed vacation for him. But what can be done for him for the three full months—June, July, and August—when there are few revivals because of district activities. To get through the summer has become his major problem. I believe the pastor could help by using full-time evangelists for youth work in his church, vacation Bible school evangelism, and short week-end meetings, Friday over Sunday, as "follow-ups" to our youth and boys' and girls' camps, in helping

establish those who have given their hearts to Christ in the camps.

Some of our larger churches could give smaller churches some financial support and help the small home mission church have a good summer campaign.

It is certain that we cannot sincerely support the quadrennial slogan, "Evangelism First," in our program and leave the evangelist until last in our consideration. We cannot give attention to recognizing all of our workers and leave the evangelist to fight alone for a mere existence in the work of the church. He cannot make it much longer unless we come to his help soon.

We have not neglected the evangelist intentionally, but we have been

busy with so many parts of our rapidly growing church that we have forgotten how important he is to our work.

Our quadrennial slogan has brought our *guiding light* into proper focus and we are seeing—as we haven't seen in recent years—that the evangelist is indeed the *man of the hour*. He is now and always has been in our church the one properly fitted to lead out in our "Evangelism First" program. The pastor must encourage and stand by our evangelist, to enable him to do his most effective work for Christ and the church. We may not wish to assume this responsibility; but whether we want to or not, it still remains, we are our "brother's keeper."

Faith Still Moves Mountains

IT TAKES something more than courage.

Imagine a big housing estate, only half completed. The ground is churned into a mire of mud and the few roads there peter out into a rough track.

It was to such a place, at Milton, Glasgow; that the Rev. John Stewart and his wife went 11 years ago.

There was no kirk, no manse, not even a congregation. Indeed, there were only two names on the roll—his wife's and his own. But, undaunted, Mr. Stewart buckled to.

He found a cottage and turned it into a manse. As there wasn't a church he emptied the furniture out of his front room and put in 40 chairs and a piano. And as there was no congregation he simply went out and knocked on every door he came to!

Soon his room was full to overflowing. So what do you think? He got the use of other front rooms in the homes of his new members until he was taking as many as nine services on a Sunday.

Now, of course, Mr. Stewart has a fine hall-church, and there's a whisper he might be getting a bigger kirk for his parish soon. He has a membership of over a thousand, a thriving Sunday school and Bible class, and as fine a group of elders as you could meet.

Yet, it all began with two people, a little cottage, and a great faith:

—Contributed by HUGH H. GORMAN

An honored veteran suggests some new ideas for the midweek prayer service

How to Keep the Prayer Meeting Vital

By Vera Clay*

THERE SEEMS to be a growing fear among the church constituency that we are losing or are about to lose the midweek prayer meeting. Many so-called reasons have been given for this tragic situation.

Some tell us that life has become so complex that it is no longer possible for the Christians to meet as a group for a weekday prayer service. Others say the prayer service always was mostly a women's group and that now women work as much as men and have as many outside activities as men. Then there are those who assume that the TV and other attractions have proved too strong a rival for the prayer meeting. Excuses are many as to its demise, whether these are reasons or not.

Solutions for the problem which have been advanced are as numerous as the so-called reasons for its decay. One which we have heard advanced in several sections is that the midweek service be turned into a semi-social evening, and that where this is done, it is possible to have a fair attendance. This seems to be the weakest of all solutions. Where the midweek service becomes a social gathering only, it has ceased its mission as a prayer service and we may as well consider the prayer service dead. Then too, if the church folk can attend a social gathering it looks reasonable that with the same urge for the prayer meeting they could at-

tend that. So we shall have to cross off the economic situation as one of the chief factors in causing the death of the prayer meeting.

As pastors, it is for us to see what we can do to keep alive this time-honored institution, which has long been the spiritual thermometer of the church. We may well face certain facts which are pertinent to the present-day setup of the church. It is true there are those who work on night shifts and are not able to attend week-night services. Our constituency is now more scattered than it was twenty-five years ago, as people now often live in areas far removed from their work, church, and even shopping centers. Many of these people can and do make the journey into town for the prayer meeting and many other things. There may be some who cannot. But eliminating these and other legitimate excuses, there is still much remaining to be done to put new life into the prayer meeting.

At the outset let us agree that if this service ceases to function as a prayer group it has failed. May we further agree that if the prayer meeting is conducted in the same manner in which it was twenty-five years ago we may not see it thrive? Let us remember that this service is for men, women, young people, and juniors. It is a prayer service to pray for all departments of our church and all age-levels in our community. It is also a service where the Christian re-

*St. Albans, Vermont.

ceives, or should receive, a special nurture in the things of God. What are some of the ways in which we may conduct this service that it may have a definite interest and appeal to all groups?

We shall seldom conduct it along the pattern that was so familiar in our childhood and was blessed of God; not because of the routine, but because of what the routine produced. Some of us recall the procedure: sing two or three songs; a protracted season of prayer; a brief message by the pastor, testimonies, another song, and the benediction. What are some of the ways in which we may conduct our service and keep it out of a rut, have it spiritual, and make it adapted to the pattern of present-day thinking and interest?

It is in this weekday service that the young Christian should learn to pray in public. One of the good ways to teach this is to break up into prayer cells. We should not do this often, but probably it can be profitably done six times in the year. The units may be formed in different ways at different times. At our last one we had the men in one group, women in another, teen-agers by themselves, and all the younger children by themselves. It was my privilege to head up the group of children. One little boy of four made a prayer. This was his first prayer in public and was good training for him for the later time when he would be called on to pray before a larger group. Before we broke up into prayer cells we had sung a couple songs, had a brief prayer, and read the scripture.

Another way in which we can get participation of everyone in the prayer service is gathering around the altar in the front of the church and all praying vocally at once. I

would not wish to do this very often, but it does have an advantage in that timid folk will often pray this way, being lost in the group. We do it about twice a year. After we pray in this way, and it does not consume as much time as some other methods of prayer, we usually have a testimony service.

Once a year, in January, we have a "question box" midweek service. The box is put out two weeks ahead of the service. This is one of the most useful and most enjoyed services in the year, and I do not think there has ever been a time when we have been able to answer all the questions in the one service. We use two consecutive evenings for this. We allow free discussion on the questions. Not only do the people ask questions which are problems to them and get help, but it gives the pastor opportunity to put in questions by means of which he can convey truth and provoke thought on lines which might be considered personal if presented in any other way. We get unusual attendance at these "question box" sessions. We feel they pay off spiritually.

Once in a while we announce an old-fashioned class meeting and it is just that, conducted along the lines of the leader calling on different ones to testify, or exhort, pray, or do what is on his heart. The pastor responds with a word of Christian counsel where needed. Many of our present generation have not attended a class meeting.

Witnessing night pays off in spiritual growth of the participants and in outside contacts made. This can be carried out in any church, rural or urban, once a year. We gather, sing one song, have a good prayer service, quote a promise from the Word of God, and then go out in

groups and each group makes one or more calls. We have sometimes had it understood that we were to be back to the church in a half hour or less and then give reports of the response we had received. We usually start this reporting as soon as a very few get in, and as others come in they participate.

There are so many forms of conducting the midweek service that we can use few of them over once a year. We must keep our goal in view—nurture of the Christians and prayer—which will move things. One especially helpful service to this end is an old-fashioned experience meeting. Folk are asked to share some experience God has given them which might encourage another. The pastor has frequently been encouraged by these shared experiences. I have heard it lamented that the old-fashioned exhorter is disappearing from our midst. This is one way to regain this lost gift. I have found churches where it was difficult to hold this type of service, for there were some who would take too much time.

Training in specific prayer is something our people need. Some praying is very indefinite and more wordy than thoughtful. It is good frequently to bring specific needs to the group and get united faith and prayer for these things. There may be a pressing financial need. We may have the treasurer and one or two others pray for this need. We sometimes have a Sunday school problem, etc.

This is a suggestive, not an exhaustive, discussion. Of course we have our missionary meeting once a month. Once a year we shall run in a unit of Christian Service Training. We find the latter to be one of the most spiritual and also well-attended meetings of the year. Of course we must make the study interesting. Young folk will not be interested in a lecture by the leader. Have problems, quizzes, buzz sessions, motivated presentation of all kinds.

We may regret it, but we may as well face it. We are living in a time when the span of attention of people is greatly lessened. Radio and other programs have geared people to the fifteen-minute period of concentration. We are not advocating a fifteen-minute prayer meeting, but we shall have to keep our service alive and different. It is doubtful if we ever have the service in the same order on two consecutive weeks. Keep people wondering as to what we shall do. Have choruses some of the time, not always. Have a scripture volley frequently. (Take the watch with a second hand and see how many minutes and seconds as a group we can recite scripture without stopping. The pastor mentally counts five, and if no more is recited, calls time. We record our time and try to gain on ourselves the next time we do it.)

We must keep our midweek service. We must keep it spiritual and not turn it into a social gathering. We must make it of interest to the children, the teen-agers, the "fortish," and "fiftish," and the senior citizens.

SELF

About the smallest package I ever saw is a man all wrapped up in himself.

—HOWARD HILL

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 September.

\$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

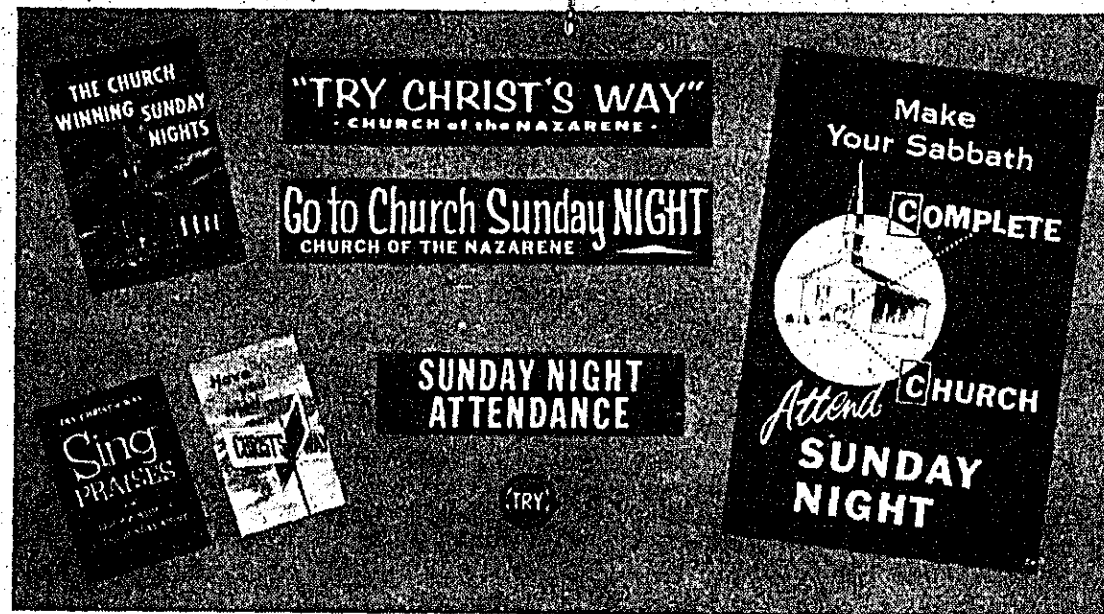
An attention-getting purple and white pin imprinted with "TRY." When people ask what it means, it provides an excellent opportunity to testify. Size 5/8".

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

24 (408)

SHINING LIGHTS

Another forward move in the dynamic program of
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

September, 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

"Attend Sunday Night" Mat

Same attractive design as poster. Repeated each Saturday in local paper with time and place of service should prove effective in reaching outsiders. 2 1/4 x 3 1/2".

U-17 25c

"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 5/8" 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.

(409) 25

A frank look at the modern peril of spinelessness—

Invertebrated

By Morris Chalfant*

IT IS A RECORDED and substantiated fact that there are nearly 1,000,000 kinds of invertebrates, from amoebas to honeybees. It is rather staggering—1,000,000 invertebrates—animals with no backbone!

One truth stands out from the Book of Acts, that the Christian Church was not set in motion by invertebrates. Paul said to the high priest that he was "a whited wall." That wasn't exactly tactful. Peter said, "We ought to obey God rather than men." They did not have much tact, perhaps, but they did have backbone.

Christianity's most cancerous, chilling curse is convenient compromise. The most certain road to decay and death for the Church is compromise. And our beloved Zion would fall into the same grave as other denominations if the leprous hand of compromise slashed the lifeline connecting it to heaven. Ancient history is strewn with the debris of churches about whom the Lord himself would surely say, "Thou hast a name that thou livest, and art dead." Dead Christianity often wears the garb of the living, and all its activities are so much froth and foam. No church of any period can live where the slow moving forces of compromise shut off its flow from heaven's spiritual dynamos.

The Church of the Nazarene is at the crossroads. She has been there before. Opportunity is ours to move

*Pastor, Seattle, Washington.

out and on to greater things or to slip back as many churches do when they are on the brink of unusual spiritual success. We can slip back and become so small in number and witness that we shall not be recognized with microscopic vision. Or we can fill the place God has designed for us. The choice is still ours.

In the fields of world diplomacy, compromise is often very necessary. Give-and-take is the road to harmony in all social relationships. But in the field of religion where fundamental imperatives are at stake there can be no compromise. For the righteous soul to compromise is to surrender the whole field. Satan and his hosts can afford to go halfway but the Christian cannot.

The Church of the Nazarene is a holiness church. Our church is distinctive, definite, and dynamic about holiness. It is our solemn responsibility to see that we do not tame our message down and make ourselves so commonplace and so cool that we tolerate and take in about everything. Beginning in our great headquarters, and our seminary, colleges, districts, local churches, and to our mission fields around the world, we cannot be invertebrates in regard to holiness as a doctrine, experience, and a life to be lived.

We cannot tame down the message of holiness to suit the pride and the weaknesses and the godlessness of this age. We must not tame down the message of holiness in order to have

wider fellowship among those who differ with us doctrinally. In the words of Dr. C. J. Fowler, speaking at First Church of the Nazarene in Chicago in 1913: "A preacher who preaches once in grace always in grace, or eternal security, and who believes that sin can never be eradicated, would not feel at home in a red-hot holiness meeting or holiness college, where they preached and taught eradication. Neither would a man who was a pronounced second-blessing holiness man, and believed that salvation is for everybody and if a man backslides he would go to hell, feel at home among our Calvinistic friends!"

The early founders and the great army of promoters of our beloved Zion were predominantly obsessed and motivated by the spirit of evangelism. The spirit of evangelism still is the best way to promote the Church

of the Nazarene. I would say holiness evangelism—if you please, first-and-second-blessing holiness evangelism, that eradicates the old man. John Wesley said, "When Christian perfection is preached, all the work of God prospers." That is what Dr. P. F. Bresee preached when he organized our first Nazarene church in California in a board tabernacle. It worked 50 years ago; it worked 2,000 years ago on the Day of Pentecost; and it will work in 1961 if we as Nazarenes—teachers, laymen, preachers—will pay the price to make it work.

We have everything to promote the gospel except we do not have enough of the burning, consuming passion of the first Pentecost. Pentecost was the answer to the Early Church's invertebratitus, Pentecost is our only hope. Pentecost produced holy living. Holiness forevermore—let us possess it, live it, and proclaim it!

Spiritual Cardiogram

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (Matthew 26:22)

- I. MASTER, is it I who has failed to live up to my light, and have been governed by the world of men?
- II. MASTER, is it I whose place and position in the church have hindered the progress of Zion?
- III. MASTER, is it I whose spirit and influence have proven a discouragement to others going this way?
- IV. MASTER, is it I who has allowed an unchristian attitude to come between me and someone else in the church?
- V. MASTER, is it I, who refuses to be at the front of the battle, and whose love has worn down until I am no longer moved with a passion and a love for souls?"
- VI. MASTER, is it I in whose life Thou canst no longer see Thine own image?

—NELSON G. MINK

"QUEEN of the PARSONAGE"

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

By Ruth Vaughn*

Portrait of a Queen

THE MORNING sunlight pours in the window like Jersey cream from spilling yellow skies. It flows over a half-made garment lying on a chair, revealing seams of exquisite workmanship. Its radiance sends sparkles scampering through a collection of beautiful colored glassware where it stands in artistic arrangement. Its warmth touches the face of the woman who stands in the early morning light reveling in the beauty of God's world.

The house where the sunlight floods the rooms is the parsonage of the Brookhaven Church of the Nazarene in Atlanta, Georgia. The lovely woman with the silver hair, brown eyes, and sweet smile is the parsonage queen. She is Mrs. Bruce Hall, who has graced Nazarene parsonages for thirty years.

She has spent these years loving church members, neighbors, and a little girl named Caroline; supervising Sunday school scholars, Bible school, and the ironing; healing with a glass of iced tea, a huge dose of soda water, and prayer; creating clothing, curtains, and peace; displaying vitality, understanding, and the Spirit of God.

She has always been available for pushing red wagons, quadrennial mission emphasis, and everyone's

spirit; moderating in times of anger, strife, and scratching; illustrating Bible stories, chapters, and divine love; running to clean the church, rescue the baby, and play "Red Rover" with the juniors; presiding over the district N.F.M.S., zone meetings, and youth banquets; making chocolate pies, tucks, ruffles, and serenity; mending socks, songbooks, and shattered dreams; molding clay, gelatin, and young lives; feeding church boards, missionary ladies, and tramps; listening to tragedies, heartaches, and the joyous details of a teen-ager's last date.

Mrs. Bruce Hall has turned each Nazarene parsonage in which she has lived into a haven from the world. Under her loving touch a bleak, bare house would become a home—a place where those four letters became more than a mere word. Home was a special feeling, for there was the breath of love on the walls and an aura of loyalty, joy, and peace pervaded each room.

Hilda Hall wrote of her days in the parsonage: "Like David of old, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' He has let me dwell in His houses (Nazarene parsonages) for thirty years and I have loved it!"

The tapestry of her life glows with her gracious, unselfish, consecrated

spirit; and her close friendship with the Almighty enhances the whole with a radiant splendor. Mrs. Bruce Hall is a member of royalty. Truly this is a portrait of a queen!

ROYAL COOKBOOK

This recipe came from the "royal cookbook" of Her Majesty, Mrs. Calvin Sutterfield. It gives directions for that basic dish of parsonages: the delicious stew.

Place 2 lbs. stew meat, 1 large diced onion, 4-6 medium diced carrots, ¼ tsp. chili powder, garlic salt, celery salt, pepper in salt water and cook 30 to 45 minutes. Then add 4-5 medium diced potatoes and cook for 10-15 minutes. Add one can of mixed vegetables and one can of tomatoes. Let simmer slowly for at least thirty minutes—longer, if possible.

OVER TEACUPS

Mrs. Milo Arnold continues with her very timely and informative paper on the importance and problems of "The Pastor's Wife as a Homemaker."

"As a homemaker, the parsonage queen must create and maintain a home which meets the needs of her husband. While a minister is very human and wears ordinary flesh of clay, yet he is exposed to many discouragements, frustrations, and pressures. His constant exposure to the gritty edge of a community's moral and spiritual decadence makes it very important that he find encouragement at home. If she can provide a refreshing climate of radiance and confidence to which he comes at the close of day and a rich, bracing diet of good will to which he is exposed at mealtimes, he will be made strong for every encounter.

"If, on the other hand, the wife meets him at home with the same climate of irritation and care as he

meets at his work, his nerves, his health, and his spiritual faith will suffer incessant weariness.

"Ministers' wives are married to men who are morally and socially the most lofty group in the world. They are clean in life and lofty in ideal. However, they are human and they are in a unique position in the community social pattern. Every woman in the community recognizes the dignity of the minister's office and meets him with her best manners, dressed in her best clothes, and gives to him her most pleasant smile. How fortunate is that minister who, when he comes to the door of his home, finds the happiest smile of them all, the most eager radiance, and the most charming grace! A minister will be true to his wife, true to his God, true to his vows because he is a Christian man, but his life is more adequately fulfilled if his human romantic yearnings can be joyously fulfilled at home."

BOOKSHELF WITH LACE

Are you familiar with the "Steps Toward Vital Christian Living" series? These are twelve booklets dealing with some of the most important areas of a person's life. There is a booklet with help on these subjects: "Steps Toward—Reality in Prayer, Daily Strength, Getting Along with People, Knowing God's Will for Your Life, Overcoming Temptation, Balanced Living, Personal Faith, Christian Growth, Emotional Maturity, Relaxed Efficiency, Self-confidence, Understanding the Bible." Each of these small booklets contains excellent advice and help for your own life—and they make wonderful gifts for young Christians and new converts. Keep a supply on hand. (15c each, \$1.65 dozen, Nazarene Publishing House)

*Lubbock, Texas.

HER MAJESTY: A MOTHER

In the early morning hours, he came—my little son! And in that moment, the months of waiting, weariness, and pain were, as the Bible says, forgotten. In the circle of my arms, he slept as sweetly as a full-blown flower—his tiny fists curled into a ball. As I studied his small features, I pondered upon his meaning.

My baby is not merely a combination of bone, flesh, and nerve mechanism. My baby is not merely a chemical compound controlled by mechanical force. My baby is not an animal merely conscious of life and environment. My baby is not a plaything nor a small toy. My baby is not simply the fulfillment of the desire for parental attainment. My baby is the masterpiece of God's creation. He is a spirit which must be molded for either right or wrong. My baby is an immortal being whose destiny largely depends upon me to whom he is given. Mine!—this responsibility!

O Lord, the only crown I ask to wear is this: that I may lead my little child aright. I do not ask that I shall ever stand among the worthy, the

wise, or the great—but only this I ask—that safely hand in hand, this little boy and I may enter heaven's portals.

HEART TALK

The world was dark and drab that day as I went about my work in the parsonage. By heart was heavier than the leaden skies. Crisis had come. These were bitter hours. And then in the midst of my darkness and fright—the horizon changed to glowing beauty. The world changed; my heart grew light. For as I dusted the desk, I heard a calm, sweet Voice whisper to me these words: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6). And with those words the knowledge sang its way into my heart that through His grace I could be greater than the problems. Through His power I could be stronger than the pain. Through His promise I could serve Him ably even under tremendous pressure. God was with me—and that was enough!

The most glorious fact of my life is this: God is my Friend!

WE ARE IN ONE OF THREE CLASSES:

1. *Thumbers*. You see them on the highways. We see them on the highways of life. They want to ride and do not want to pay for it.
2. *Tippers*. Occasionally they tip the Lord. We tip people who serve us, because they are underpaid and depend on tips as part of their income.
3. *Tithers*. These are fair with God and their churches. God help us to be honest in this matter.

—The Plainview Nazarene

Pulpit and Parish Tips

Odd Moments and How to Use Them

By E. E. Wordsworth*

THE ABOVE CAPTION was suggested to me while evangelizing in British Columbia recently. Sister Spittal, wife of a Vancouver pastor and former officer in the Salvation Army in London, England, heard an address by an officer on "Odd Moments and How to Use Them." He had three simple points: (1) Find them. (2) Seize them. (3) Use them.

Many valuable moments are frittered away on trifling things, matters of petty importance only. Time is wasted, profitable reading neglected, and prayer excluded. Dr. E. Stanley Jones improves occasional moments of waiting in a car for other occupants to give himself to prayer. Dr. J. B. Chapman read a biography of Daniel Webster through at odd moments at a preachers' meeting, though speaking thrice daily and leisurely taking time to be sociable. Henry Ward Beecher read Froude's *History of England* after courteously answering the calls to meals but waiting the proper moment to say grace. I read Wesley's large eight volumes, *Wesley's Journals*, at spare moments while waiting in my car and in other life situations. I have read hundreds of tracts and pamphlets at odd moments in many places. I usually have a supply in my coat pocket. It is perfectly amazing how much reading one can do in spare moments. Try it and see. Find them, seize them, use them. Remember the Biblical injunction: "Redeeming the time, because the days are evil" (Ephesians 5:16). You

will find these precious minutes very rewarding. Use them for prayer, reading, jotting down sermon notes or illustrations, and in other profitable ways.

Consider why time should be redeemed. (1) It is the most choice and precious thing in the world. (2) When once past, it never returns. (3) It must be accounted for. (4) Life is very short and uncertain. (5) We have a solemn work to do for Christ.

Therefore let us be moderate in our recreations. I have just read that Dr. Paul S. Rees thoroughly enjoys golfing, but his passion for world evangelism is his first and controlling love. Eliminate as far as possible unnecessary visits and shorten them in harmony with proper decorum. Learn how to shorten the length of board meetings. A Nazarene pastor of a large city church restricts board meetings to one hour. Find ways to save moments.

There was once a young shoemaker who became so much interested in politics that his shop was filled with loungers, talking and discussing, and disputing about one thing or another, from morning till night; he often found it necessary to work till midnight to make up for lost time in talking during the day. One night, after his shutters were closed, and he was busy at his bench, a boy passing by put his mouth to the keyhole and in mischief called out, "Shoemaker, shoemaker, work by night, and run

*Redmond, Washington.

about by day." The man said it was like a pistol being fired at him and he vowed then and there it would never happen again. Said he, "From that time on, I turned a new leaf." This shoemaker was Samuel Drew;

who subsequently wrote *Immortality and Immateriality of the Soul*. Time is conquered and the crowd is won. Time is precious, important, fleeting. Let us redeem the time by buying up every opportunity.

From the writings of Joseph Parker

"Not Come to Destroy Men's Lives, but to Save Them"

Contributed by B. V. Seals

For the Son of man is not come to destroy men's lives, but to save them. We must get back to eternal principles. We must live in the sanctuary and not in the vestibule. We must have hold of God and our patience will be like His, inexhaustible, tender, piteous, hopeful. We misrepresent Christ when we persecute men and injure them because of their opinions, when we are violent with men, when we disbelieve in them in consequence of their conscientious convictions. The man who has thrown the devil and all his angels can afford to be at peace with meaner antagonists. When we have fought the fight in secret, when we have settled the controversy on our knees, then what little incidental opposition we meet with cannot disturb the peace which reigns in the triumphant soul.

Christ is still urging His Church to great destinies. Every holy man has his Jerusalem to go to. Every man must steel his face, harden it with

adamant, if he would succeed in the great journey of life. That journey is not to be undertaken by feeble men wanting intensity of will, destitute of holy courage. The kingdom of God can only be taken by warriors whose faces are iron, whose fists are steel. There will still be opposition. The city will not have you, the village will cast you out, the little hamlet will refuse you a bed, the lonely stranger by the roadside will be dumb when you ask him questions. We must be prepared for all this. We must through much tribulation, enter the Kingdom.

We say of the white-clothed ones before the throne, the sun does not smite them with its heat but warms them with all this kindness. These are they that came out of great tribulation. They washed their robes and made them white in the blood of the Lamb. Straight is the gate that opens upon heaven. Narrow is the road—narrow as discipline can make it, that ends in perfectness of character. The

gospel message is that men are to be converted, not destroyed. Enemies are to be subdued, not be smitten with violence.

What do we require then? Patience, forbearance, the very pity of Christ, the very spirit of the Cross. No man can be patient with another without adding another grace to his own character. We are educated by opposition. We are sanctified by antagonism properly treated. We are called to a holy destiny. The way to accomplish-

ment of our destiny is hard, terrible. Lions are upon it and ravenous beasts prowl in the very midst of it. Every man must fight his way to the Jerusalem that is above. We shall do Christ's work best in Christ's spirit. Never let us forget that it is possible to do good in the wrong way. Possible to preach the gospel in a wrong tone, possible to speak the very words of Christ without the music of His love. But our hope in Thee, Thou crucified, triumphant Christ.

How a love feast became a gracious prelude to revival

The Bread-breaking Love Feast

By F. A. Brunson*

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . breaking bread from house to house (Acts 2:42-46).

We are now in revival. God met with us in the very first opening service. How thrilled this pastor's heart, to see sinners stepping out of their own will to seek God at the altar! The evangelist is thrilled. He kept repeating, "God is here." The members of the church were broken up and rejoicing to see the movings of the Spirit and to see sinners praying through to victory.

What had we done? All the "groundwork" possible to clear the way for the Lord to come. Requests were written down and exchanged,

so that all prayer requests would have at least two praying together. Hours had been set by the people as to when they would be able to pray. Singers and songs had been arranged. But on Wednesday night before the revival a bread-breaking love feast was held for the people already in the church—a time of communion and witnessing that is produced only by such a service.

Too often the revival is delayed until the members have restored fellowship. The barriers to clear channels have been removed. This is why I have used our bread-breaking service.

As a young pastor I had read *A Prince in Israel*, the life story of Dr. Bresee, and of his "love feasts"—times when the Holy Spirit came in waves of glory. That was what I wanted. But I didn't know how to

conduct such a service. So I wrote to an older pastor, asking for help, and then bravely announced that within two months we would have such a service. The time slipped by and the date came closer for my announced service, and no letter as to how it was to be done! At last we arranged for the service the way we felt it should be, and God came upon us with great rejoicing and times of weeping among the people.

Taking sliced bread, pieces were cut in strips and the people called to the front to receive their pieces of bread and for prayer. Then they went from one to another breaking off a piece of their neighbor's bread, but only if there was good fellowship. Usually they would say something like, "Is everything all right between us?" If there were differences and broken fellowship, they were to pray together and fix things up before breaking bread. How many revivals have been hindered by broken fellowships, and usually there isn't any opportunity presented for restoring that relationship except by repentance at the altar! Satan is an accuser of the brethren and often it is imagined wrongs that exist.

I must not fail to tell you that the greatest blessing comes when saints break bread with tears and rejoicing and love is mutual. Shouts of joy! Hand lifted in testimony! God comes to bless hearts.

Often there are unsaved people present who do not take any part, so are sitting back in the pews watching, but in their hearts hungering for His love. I remember in one service a man who had been backslidden for years, a former board member. When I went to him saying, "I would like to share my Christ with you and break bread," he broke down in tears and rushed to the altar and was reclaimed.

Dr. H. Orton Wiley writes me: "The love feast in earlier times was served with bread and water, indicating fellowship rather than bread and wine which carried with it the idea of blood. Later it was more common to serve just the bread as indicative of love and fellowship in those already redeemed. It was a common practice in those earlier days of Beulah Park to open the people's meetings as a 'love feast.' It seems that God always blesses at these times. The nature of the celebrating is such that it cannot be served too often. It needs to be given fresh emphasis."

I have had these services in all my pastorates and I have witnessed that it always seems to be the opening of refreshing showers, an opportunity to restore fellowship, and times when God comes to prepare the way for revival. Every pastor desires to do all that he can. I recommend the love feast to you.

Good people are in the minority in this world, and unless one lives separately enough to make of him something of a "speckled bird" he does not live right.

—J. B. CHAPMAN

This article is not meant to represent the official thinking of either the editor of the Preacher's Magazine or the Department of Church Schools of the Church of the Nazarene—but it is mentally provocative.—Norman R. Oke.

The Runaway Sunday School**

By Everett L. Cattell*

MANY A PASTOR complains about the great exodus after Sunday school which leaves his Sunday morning worship service small. At the same time, human nature being what it is, if you ask about the size of the church the answer will be, "We have a wonderful Sunday school—our average is above _____."

That raises a question. What should be the proper balance between the size of a church and its Sunday school? If you can build a Sunday school twice as big as your church, is it something to boast about or to deplore? Is such a Sunday school a horse in harness pulling the church or is it a runaway? The answer to this question has important consequences, even financially; for however large a Sunday school may be, it never pays its own way. Many a small church is now faced with the need of building a big educational unit which may be needed to house the Sunday school but which places an unjustifiable financial burden upon the few church members.

To answer this question we need to get back to very fundamental concepts. Just why do we have Sunday schools anyway? Is the Sunday school an end in itself—a thing apart from the church? Or is it an integral part of the church; and, if so, just what is its function within the church?

*General Superintendent, Ohio Yearly Meeting of Friends.

**The Evangelical Friend (used by permission).

Perhaps more than one answer can be given to this. Some would say that the purpose of the Sunday school is evangelistic—we are trying to get the children of our neighborhood converted. Others would say that the Sunday school is the teaching ministry of the church. Still others emphasize the function of the Sunday school in adding members to the church. A few would point out the promotional value of the Sunday school. Whereas worship services may be drab, the Sunday school can go in for any kind of showmanship, advertising, or enthusiasm which gets the attention of the community, and the church indirectly prospers by it.

If there is truth in all these, it still remains necessary to sort out the priorities and decide what should be central in our thinking.

Probably the best concept of the Sunday school is to view it as the church teaching. Jesus said: "I have commanded you" (Matthew 28:20). The church is ostensibly obeying the Great Commission in all its aspects. To discharge part of its teaching responsibility it sets up Sunday schools. Other values achieved through the Sunday school are incidental. The test question about any Sunday school is: How effectively is this Sunday school discharging the teaching responsibility of the church? All other ques-

tions should be answered in the light of this one.

For instance, we should not put up a costly educational unit just because we are crowded—we should put it up only if it helps the church teach the Word of God. Ideally a Sunday school should be a little larger than the church. As the Sunday school grows, the church should grow with it. If this is not happening, something is wrong. It may be the Sunday school is becoming an end in itself as a thing apart. There are limits to how far we should go in bringing numbers of people into Sunday school who do not get converted and join the church. Why do such come to Sunday school anyway? Is it in response to promotional appeals—or are they Sunday by Sunday truly being confronted by the challenge of the Word of God?

This raises the question of the effectiveness of the teaching in our Sunday schools. I visit many classes in a year. In some there is a good teacher, well prepared, and the class gets a solid bit of Bible knowledge plus the challenge of the Word of God for our lives. But it is appalling in how many classes this is not true. Sometimes the teacher drones on while the class looks around. In others there is discussion which goes far off the lesson. In some there are class members who monopolize the time. In most there are interruptions: giving out the classbook, taking the offering, collecting the book, passing out papers. And why should the "lesson" be confined to such a tiny passage of scripture? How much better it would be if full fifty minutes were available and whole chapters or longer passages were thoroughly "studied"!

In a Christian periodical a writer recently raised the revolutionary

question as to why we have such long opening and closing exercises. If the answer is "for worship," then the reply is, "This can better be done in the morning worship service." If the answer is "for pep and promotion," it raises a serious question as to whether the Sunday school is really trying to do a teaching job. Why not come to church school as to day school, going to classes and having a real period of real study, culminating in the worship of the next service with little or no break between?

Someone might get some new ideas about this from an experiment being made in Norfolk. The Norfolk church is starting a branch at Woodstock. They are meeting on Sunday afternoon in a school building with a combined service on the following plan:

2:00 p.m.—Opening Assembly
Song; choruses
Birthdays
Welcome to visitors
Offering
Lord's Prayer

2:20 p.m.—Worship Period
(Babies and toddlers go to their assembly.)
Hymn
Pastoral prayer
Announcements
Special music
Sermon: by pastor
Hymn

3:00 p.m.—Lesson Discussion Period
Classes retire to their rooms.

3:30 p.m.—Dismissal from Classes.
This is interesting as an example of the church worshiping and teaching rather than church and Sunday school being two separate institutions. Let us not have runaway Sunday schools but keep the church effectively teaching the Word of God.

The Preacher's Magazine

SERMON WORKSHOP

Submitted by Nelson G. Mink

AN OLD, OLD STORY—UP TO DATE

One of Aesop's famous fables is about two men in the woods. The one in front saw a bear coming, quickly seized a bough of a tree, and pulling himself up, hid in the foliage, with little concern for his companion. The other man could not make it, and lay down on the ground, remaining very still. The bear came to his ear and sniffed and sniffed several times, and then walked away. As soon as he was gone, the man coming down from the tree asked, "What did he say to you?" And the reply was, "He said, 'Never trust a friend who deserts you in time of need!'"

HOW FAITH WORKS

Theodore L. Cuyler said: "When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, 'I have faith in that rope so well made and strong.' But when he lays holds of it, and swings down by it into the tremendous chasm, then he is believing on the rope." It is no mere opinion then; it is a fact.

THE SNAIL'S TONGUE

Naturalists tell us that the snail has its teeth on its tongue, and that upon the tongues of some snails as many as thirty thousand teeth have been found. It is able to saw through the toughest leaves with ease. What applications the preacher might take from this fact when we think of the damage to hearts and homes that can be done with unbridled tongues today!

September, 1961

SAVED OR LOST

"Today, men and women try to take a middle-of-the-road position. But when the 'Titanic' went down on its maiden voyage in 1912, there were millionaires on board as well as middle-class and poor people. But in the Cunard Line's office in New York after the disaster, only two lists were posted: the lost and the saved. Nothing else mattered."

—VANCE HAVNER

SAMUEL CHADWICK SAYS, in commenting on the lessons of life:

1. There is no wealth like character.
2. No fun like hard work.
3. No book like the Bible.
4. No people like God's people.
5. No power like prayer.
6. And no blessing like Pentecost.

—Houston Central Park Bulletin

THE COST OF DOING RIGHT

A young man was overheard to make this statement: "I am very particular about paying my fare: I took a ticket home once when I was a very small boy, and showed it to my father, saying the conductor had not taken it, and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat such an offense."

—Selected

SOUL WINNING

Dr. V. H. Lewis says: "It seems to be a rule now, if we do not make an effort to get folk to the altar the second time they are there, we lose them."

WHAT ARE YOU LIVING FOR?

A lady once said: "I have no interest in anything but my house and my garden. My house and garden are my life." But when our interests and affections are not elevated to a higher plane than the house and garden, we are facing the tragic certainty that ultimately we will be banished to a place where we will have neither house nor garden.

—RICHARD S. TAYLOR

What a Layman Expects of His Pastor

At the 1959 preachers' convention of the San Antonio District, a panel discussion by a group of laymen was conducted. Those on the panel were prominent laymen on the district and included business and professional men in widely varied walks of life.

The summary of the panel was as follows:

1. We expect our pastor to be a spiritual leader.
2. Our pastor should set a godly example at all times.
3. He should be a Christian gentleman.
4. His life and ministry should be an inspiration to all.
5. He should be current in his study and reading.

JAMES C. HESTER, District Supt.
Submitted by L. E. Humrich

THOUGHT PROVOKERS

"Prayer is sometimes a device by which we shirk our own duty in telling God His.

"The real measure of our wealth is how much we would be worth if we lost all our money.

"Prayer not only changes. It causes."
—Morgandale, Warren, Ohio, Church

"It's what you learn after you know it all that counts."

LIGHT ON THE TRINITY

The elders of the church were interviewing a young boy who sought admission to the church. The fellow was mentally retarded, and it was thought maybe he should not join; but the answer to the elders, when asked what the Trinity meant, put him inside:

"It is a Three in One,
And a One in Three.
The middle One,
He died for me."

A GLASS TALKS

The glass of beer said: "I am not a mathematician, but I can add to a man's nervous troubles, subtract from his physical energy, multiply his aches and pains, divide his mental powers, and then besides all this, I'll discount his chances of success."

MARITAL BLISS

Thomas Edison said: "When Mrs. Edison insists, I always give in; and when I insist, she always gives in." Someone asked, "But what happens when you both insist?" Edison replied, "We have had the good sense never to insist at the same time."

—Oakland, Maryland, Nazarene Bulletin

Checking out in a supermarket can be a distressing experience as the cash register records all your purchases. How much more distressing will be the Judgment Day, when your life becomes an open book!

—Selected

CROSSING BRIDGES

We are told never to cross a bridge until we come to it, but this world is owned by men who have "crossed bridges" in their imagination far ahead of the crowd.

—Speaker's Library

The Preacher's Magazine

THOUGHTS ON HOLINESS. Discovering carnality: "Let him enter into a close, faithful, prayerful analysis of his passions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him not entirely dead but still alive, and seeking the ascendancy . . . inward response taking side with the outward solicitation, at least in a measure to show that you are not entirely sanctified.

"More than this, do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of actual sins, which cover your heart with condemnation, and give your conscience a sting, and send you to your knees with strong crying and tears?"

(Christian Purity, pp. 107-8.)

Evidence of holiness: "I know not how better to describe it than as a sense of the Divine glory filling the entire soul; so that it finds its complete happiness in God, and neither desires nor consents to anything, but only that which is agreeable, or supposed to be agreeable, to the Divine will.

"Then follows, in some instances, great joy and ecstasy; but this, I think, is not the general experience. Ordinarily the soul at this crisis is filled with peace rather than joy; simple rest, tranquility, a sense of complete satisfaction, attended, in most instances with almost no emotion, in exceptional cases only with great rapture" (Christian Purity, pp. 236-37).

—By BISHOP R. S. FOSTER

FOOD FOR THOUGHT

"Many churches are like an ailing lung with only a few cells doing all the breathing. The real life of the church is in a few faithful people who keep it from becoming an animated corpse.

"They are like the man who told the preacher that he did not want to go to heaven or hell, he simply wanted to live right on in Kansas."

—VANCE HAVNER

Pills or Pardon?

SCRIPTURE: I John 1:9

Everyone has problems. The question is what does he do about them? Some folks hurry about seeking temporary relief for their spiritual and mental pains. Others seek to erase the cause of their problems. In other words, some take pills and others seek pardon.

Some take pills. Numbers of people are forever in search of an aspirin. In fact, if all the aspirin consumed by Americans in one year were placed in one pile, Pike's Peak might have some healthy competition. One reliable writer has reported that North Americans swallow aspirin at the rate of thirty-three pounds a minute. Nonetheless, an aspirin relieves the pain only for the moment. Spiritual aspirins, whether emotional stimulation or intellectual titillation, rate no higher.

Some seek pardon. When it comes to the matter of a conscience that is pricking or guilt's persistent pains, pills are of no value. The crying need of the soul is for pardon! It is then time to turn to the Great Physician. Follow His hands as they open the Medical Book of *The Soul and Sin-sick People* and His finger as it points to the passage: "If we confess our sins, he is faithful and just to forgive us our sins."

SIGN DISPLAYED by a church in Clayton, Indiana: "Visitors Welcome. Members Expected."

EMBARRASSING MOMENT

An enthusiastic Communist, telling about their program, declared that they had "something to offer every man." A listener interrupted impatiently, "Something to offer every man? What about the fellow who has just been run over by a tram car? What do you have for the dying man?"

—Quoted from
Houston Central Park bulletin

SERMON STARTERS

The Struggle of Faith

TEXT: *Who hath believed our report and to whom is the arm of the Lord revealed?* (Isaiah 53:1)

- I. The Whole Bible Is a Report.
- II. The Kind of Report It Is.
- III. Faith's Attitude Towards This Report.

The High Price of a Careless Tongue

TEXT: *Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.* (Proverbs 18:21).

Some time ago it was reported in Albany, New York, that two policemen talked themselves out of their jobs. Failing to turn off their radio transmitter during a private conversation as they sat in the patrol car, they made some critical comments about the police department, not realizing every word was being heard by the dispatcher and all units. They quit before they were discharged. The tongue can either be a blessing or a curse. Justin once observed: "By examining the tongue of a patient, physicians find out the disease of the body, and philosophers the disease of the mind." "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

A careless tongue causes untold damage not only to one's own life but to others.

1. Damages the influence of Christ's Church.
2. Robs people of confidence in one another.
3. Destroys the character and reputation of a sincere person.
4. Discourages Christians and causes some to backslide.
5. Brings judgment on all involved.

Knowing Jesus

TEXT: *And when they were come out of the ship, straightway they knew him* (Mark 6:54).

- I. The Demons Know Him—Knowledge of intuition.
- II. The Multitudes Knew Him—Knowledge of identification.
- III. The Saints Know Him—Knowledge by divine revelation.
- IV. A Deeper Knowledge of Him—Practical understanding of Christ by His own in all the walks of life.

—NELSON G. MINK

Living in the Spirit

TEXT: *... the letter killeth, but the spirit giveth life* (II Corinthians 3:6).

Down in Georgia one winter a radio station had urged people to turn down their thermostats five degrees in order to conserve the natural gas supply. After repeated requests by the radio station, an overcautious man phoned in an unexpected complaint: "I've been turning down the thermostat five degrees every time you asked, and it's now forty degrees in the living room, and I'm tired of it." We agree that if the man had followed the spirit as well as the letter of the request he would have had a warmer time of it. Several suggestions for living in the spirit:

1. Show humility in our relationships (II Corinthians 3:5).
2. Show kindness and love (Proverbs 18:19; I Corinthians 13).
3. Exercise a constant trust in God (II Corinthians 3:5).
4. Live a Spirit-filled life (II Corinthians 3:17; Ephesians 5:18).

The Things of the Spirit

TEXT: *... but they that are after the Spirit the things of the Spirit* (Romans 8:5).

- I. The Law of the Spirit
- II. The Life of the Spirit
- III. The Leadings of the Spirit
- IV. Last Things and the Spirit

—NELSON G. MINK

How Much Is Required?

SCRIPTURE: Luke 12:48

God expects what we can give! He isn't on the lookout for the good, or for the better, but for our best. A careful reading of the Gospels discloses the disdain of Jesus for anything resembling slipshod work. Just for example, His references to the patch on the old garment, the misuse of the "old wineskins," the erections of a house on improper foundations, and the crazy hopefulness of the young women and their half-filled lamps need little or no explanation.

Strolling through a hardware store the other day a young man was heard to comment: "This do-it-yourself stuff sure saves me money even though the workmanship is something less than the best." A make-it-do attitude doesn't go with God. Serving God has never been a do-it-yourself proposition anyway. With the help of the Holy Spirit we can give Him nothing less than our best.

Bargain Basement or Upper Room

SCRIPTURE: Acts 1:13-14

A church contacted a businessman in regard to purchasing some office equipment. While showing his merchandise the businessman stated bluntly: "Just don't ask for any discounts. If I were to come to your church and accept your Christ, I would come expecting no discounts. You would rightly expect me to live up to all the standards of your church. I wouldn't get 10 per cent off in my Christian living."

The later portion of his remarks suggests a thought ripe for sermon development. God's Word is not to be taken as a wholesale catalogue. The church Manual is not the advertisement of a discount house. There is not one page in either book listing under-the-counter prices for a favored few. Those who sit in "the upper room" are "all in one accord," not only in fellowship, but in willingness to walk in all the light shed in their pathway.

The sign on the door to "the upper room" reads, "No room," for those who seek an easy way. Cheap religion is like cheap insurance—it doesn't cost much and it doesn't have much to offer. When a person seeks bargain-basement prices in religion, he has turned his back on the stairway leading to "the upper room."

John Looks at Christ Christ, the Way, the Truth, and the Life

SCRIPTURE: John 14:1-6

TEXT: John 14:6

I. THE WAY

A. The Christian way of life is more than just a crisis experience of being saved. This is just the beginning of a new life with new hopes, new goals, a new trust (not in worldly things but in God), new assurance.

B. Characteristics.

1. Entered through Christ only (v. 6).
2. A way of holiness (Isaiah 35:8-10).
 - a. A command to be holy (I Peter 1:15-16).
 - b. No uncleanness of the flesh (I Corinthians 3:16-17; II Corinthians 7:1).
 - c. No uncleanness of the Spirit.
 1. II Corinthians 7:1.
 2. I Corinthians 6:20.
 3. Ephesians 4:20-32.
3. Ephesians 4:8.

II. THE TRUTH (John 8:32)

- A. Freedom from the guilt and pollution of sin.
- B. Freedom from unnatural desires.
- C. Freedom to walk with God.
- D. Romans 6:16-23.

III. THE LIFE

- A. Life here.
- B. Life eternally.

—ALLAN W. MILLER
Kansas City, Kansas

PREACHING PROGRAM

A Sincere Request, a Direct Answer, A Wholehearted Obedience

TEXT: *Moses cried unto the Lord, saying, What shall I do? . . . The Lord said unto Moses, Go on . . . And Moses did so (Exodus 17:4-6). ?*

INTRODUCTION: Let us notice here a man of God.

- A. A man of like passion as we are.
- B. Here was a man that came to his wits, etc.
- C. This is no good place to get, but sometimes God allows us to get to the end of ourselves.
- D. It was as Solomon made an end of praying that the glory of God filled the Temple.
- E. It was at the end of Elijah's prayer that God sent the fire from heaven.

I. A Sincere Request ("What shall I do?")

- A. Not a long prayer.
- B. Illustration: Man fasting and praying fifteen days.
- C. If it takes that long, keep at the job. But you will have to get to end of self for God to take over.

II. A Direct Answer ("Go on.")

- A. Not a great thrill or chill—but simply what he asked for.
- B. I believe when a prayer is definitely answered we should stand on it as such.
- C. Illustration: Someone said God answered prayer in a round-about way.
- D. Bible says that God sends rain on just and unjust.
- E. This is not in answer to prayer but by natural mercy of God.
- F. Illustration: A backslider told me, "God answers my prayer every day." He certainly has not promised to, and you have no right to pray if you are a backslider, except prayer of repentance.

III. Wholehearted Obedience ("And Moses did so.")

- A. Almost every answered prayer stems from man's obedience to command of God.
- B. Men and cattle were thirsting, etc.
- C. Man sought God's way and He gave directions. Man was obedient—thirsting was quenched.

CONCLUSION: What is our need?

- A. We ought to state it clearly.
- B. We ought to listen to Him speak to us.
- C. It is obedience that will bring God's best.

—THEO CARTER
Valdosta, Georgia

Retaken Ground

TEXT: *And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city (Joshua 8:18).*

I. The Cause of Losing Ground

- A. Loss of feelings often cause a loss of faith.
- B. Lack of an open door of usefulness discourages some.
- C. Material reverses or successes.

II. Encouragement to Retake Your Ground

- A. He helped both Abraham and David to recover possessions the enemy had taken.
- B. He has planned for your success in spiritual warfare.
- C. Joshua and Israel went on to greater conquests than ever. They had thirty-one kings and their cities in a short time.
- D. God said to Joshua, "There shall not any man be able to stand before thee . . . as I was with Moses, so I will be with thee."
- E. The Lord has promised sure victory for you today.

—NELSON G. MINK

The Wall of Fire and the Glory Within

SCRIPTURE: Zechariah 2:1-13

TEXT: Zechariah 2:5

INTRODUCTION: Zechariah given a vision that vouchsafed divine plan for the Jews. Within this vision are three great truths.

I. Divine Protection Couched in Symbol of Wall (v. 5)

- A. Earliest times man felt need of protection from wild animals, hence campfires burned all night.
- B. Need protection from enemies, hence built walls around cities; note walls of Babylon, etc.
- C. In times of faithfulness Jerusalem rejoiced in walled protection of God (Psalms 125:2).
- D. In vision Zechariah saw man with measuring line. Jerusalem to be rebuilt without walls. God will be "wall of fire."
- E. This is for Christians also. Quote stanza three of "The Lily of the Valley."

II. Divine Presence Couched in Symbol of the Shekinah

- A. Note difference between Jewish religion and others.
 1. Jews served Almighty God—others heathen gods.
 2. Heathen offered on barren altars.
 3. Jews offered to One who displayed himself in cloud.
- B. After apostasy, dedication of second Temple was with weeping. One reason no doubt was that there was no Shekinah, no visible presence of Jehovah.
 1. Heavens were brass; no glory, no presence, no power yet.
 2. To Zechariah given promise that glory will again be there. What a note of encouragement for Jews!
 3. What glory was to the Jews, the indwelling presence of Christ is to the Christian.

III. Divine Purpose Couched in Symbol of an Eye (v. 8)

- A. Eye is gateway through which light enters body. Jew was God's gateway to heathen.
- B. Jews failed, but in a coming day they will be God's missionaries to world, when they turn to the Lord (Revelation 7).
- C. Today the Church is the dispenser of the gospel. We have the "keys of the kingdom."
- D. Note the protection afforded the eye: eyelashes, brow, etc.; hand is quick to defend the eye. So God defends His eye—the Christian.

CONCLUSION: God's protection and His presence are contingent and conditioned upon the third point. No protection for backslider, etc. "To them who are the called according to his purpose" (Romans 8:28).

—BERT COLLINS
Copetown, Ontario

Answer to a Troubled Heart

TEXT: John 14:1-3

INTRODUCTION: The disciples were shaken! No longer was there any hope of an earthly kingdom. Impending doom seemed at hand. Denial was to be made by Peter. The earth was crumbling beneath them and shipwreck seemed inevitable. Yet Christ said, "Let not your heart be troubled." How could they? Could you? If they obeyed the Master, answer was sure to come.

I. In Belief Unshaken by the World—"Ye Believe in God."

- This was the same God which hurled this world into space. This was the same God who watched over the Jewish nation in ages past.
- A. Abraham, marched out, not knowing where.
 - B. Jacob.
 - C. Joseph.
 - D. Moses.
 - E. David.

II. Answer Found in Belief in the Christ—"Believe Also in Me."

A. They had to see in the Crucifixion:

1. The precious Blood as a remedy for sin.
2. That upon that Cross the ransom was paid for all.

B. They had to see in the Resurrection:

1. The intercessory power fulfilled.
2. Our constant Companion here on earth.
3. Complete victory over death, hell, and the grave.

III. Belief in the Future—"In My Father's House Are Many Mansions."

A. A great hope in which to find peace.

B. A great reward when fulfilled in heaven.

IV. Belief That Frees from Doubt—"If It Were Not So, I Would Have Told You."

A. Every promise of the Bible is ours, underlined with His blood.

B. No wiles of the devil can take that away from us.

CONCLUSION: The answer of course lies in Christ. There is no troubled heart in Him.

—POWELL WYATT

An Unusual Congregation

TEXT: Acts 10:33

INTRODUCTION: This was a remarkable congregation, unlike many of today. Too many give a sigh of relief when the benediction is given. Let us observe this moving scene for our edification.

I. A Remarkable Congregation. We are "all here present."

- A. All were God-fearing.
- B. All were church-conscious.
- C. All were intensely concerned.

II. A Reverent Congregation. "Before God."

- A. A solemn appointment.
- B. A serious occasion.
- C. A solicitous group.

III. A. Receptive Congregation. "To hear all things."

- A. Stirring pure minds.
- B. Stimulating holy resolves.
- C. Settling all confusion.

IV. A Resigned Congregation. "Com-manded thee of God."

- A. The source (from God).
- B. The substance (truth).
- C. The subject (righteousness).

CONCLUSION: We can also experience such glorious revelations when our lives are in subjection to God's will.

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

Abraham's Great Trial

SCRIPTURE: Genesis 22:1-14

TEXT: God did tempt Abraham (Genesis 22:1).

INTRODUCTION: Here is the trial of Abraham's faith, whether it continued so strong, so vigorous, so victorious, after a long and steadfast walk with God. He had left his country, parents, proving he loved God better than his father. Now it is his son.

- A. He had passed through many trials and hardships.
- B. Perhaps he was beginning to think the storms had all blown over.
- C. We shall never escape trials as long as we keep the harness on. Let us observe this time of testing.

I. The Trial

God appeared and as formerly called him by name (Abraham), and like a good servant the reply, "Here am I."

A. Perhaps Abraham thought God had come to give me more promises.

1. Instead and in short, command, "Abraham, go kill thy son."

2. Even the tone of the language tends to be aggravating.

B. The person to be offered. "Take now thy son."

1. Not thy bullock or thy lambs. How gladly Abraham would have parted with them by the thousands to redeem Isaac!

2. "Thine only son Isaac."

- a. Not an adopted son.
- b. Not Ishmael, who had been recently cast out.
- c. No substitute. Isaac, the son of thy old age.

C. The place was Moriah—three days' journey, that he might have time to think. The act must be deliberately done.

D. The manner, a "burnt offering." He must not only kill his son but offer him a sacrifice, kill him devoutly, kill him by the rule, with all the pomp and ceremony, with all the composure and sedateness of mind.

II. The Difficulties He Broke Through in the Act of Obedience

A. It seemed against an antecedent law of God which says, "Thou shalt not kill."

B. How could it be consistent with the natural affection and love for his son? Not only murder, but of the worst kind—his own flesh and blood.

C. God gave him no reason for it. When Ishmael was cast out, a just cause was given which satisfied Abraham. Not so here.

D. How could this be consistent with the promise, "In Isaac shall thy seed be called"?

E. How could he ever look Sarah in the face again, returning with blood-sprinkled clothing?

F. What would the Egyptians, Canaanites, and Perizzites, his neighbors, think? These and many other objections undoubtedly came to mind.

III. Another Sacrifice to Be Provided in Place of Isaac

- A. The question of Isaac. "Behold the fire and the wood: but where is the lamb for a burnt offering?" (v. 7)

B. The answer was forthcoming. "My son, God will provide himself a lamb for a burnt offering" (v. 8).

1. Came to pass (v. 13). Faith and obedience result in assurance.

IV. The Over-all Purpose (vv. 11-13)

A. It wasn't Isaac that God really wanted.

1. Primarily.
2. Secondly God was to use Isaac.

B. It was Abraham that God wanted.

—RUSSELL J. LONG
Cambridge, Ohio

Why Are You Here?

INTRODUCTION: An imaginative interview with five residents of hell (not a personal interview)

I. Rich Man, Why Are You Here?

- A. Because I received good things in my lifetime and shared them not with the poor (Luke 16:25).
- B. Because I waited to do my praying in hell instead of on earth (v. 27).
- C. Because I failed to witness to my brothers and left it for others to do (v. 28).

II. Pilate, Why Are You Here?

- A. Because I desired Caesar's friendship above Christ's (John 19:12).
- B. Because I attempted to appease the Jewish law rather than my own conscience (19:7; 18:38).
- C. Because I delivered a robber instead of the Saviour to my people (18:40).

III. Judas, Why Are You Here?

- A. Because I craved gold more than the approval of God (Matthew 26:15).
- B. Because I kissed for the blood of betrayal and not for the love of affection (26:49).
- C. Because I hanged myself instead of lifting up Christ (27:5).

IV. Ananias and Sapphira, Why Are You Here?

- A. Because we kept the money for ourselves which belonged to God and the Church (Acts 5:2).
- B. Because we lied to the Holy Ghost, in order to hide our guilt (5:3).
- C. Because we joined together to tempt the Spirit of the Lord, and failed our brothers and sisters in the Church (5:9).

CONCLUSION:

For the rich man it was too late to witness.
For Pilate it was too late to change friends.
For Judas it was too late to determine values.
For Ananias and Sapphira it was too late to pay their tithe.
*Only one life—'twill soon be past.
Only what's done for Christ will last.*

—LEONARD NEWBERT
Millinocket, Maine

"His"

TEXT: . . . *Ye are not your own . . .
For ye are bought with a price
(I Corinthians 6:19-20).*

INTRODUCTION: One of life's greatest thrills came last August when I attended the district N.Y.P.S. convention. What meant most was the huge banner with blazing letters, "HIS," under which our text was inscribed.

The Christian way is certainly not a life of happy-go-lucky selfishness. The world is in essence completely selfish. Every crime and sin of humanity springs from this one root.

The Christian life is diametrically opposed to this concept of living. It is totally selfless. There is no better way of illustrating this than to use the Master's illustration regarding marriage. The ideal marriage stems from this selfless devotion to each other.

I. "Ye Are Not Your Own."

- A. If not your own—whose? God's!
 1. Paul is speaking of something more than lip service.
- B. If we are owned by Him, then
 1. He operates our ideals.
 2. He controls the motivating forces in us.
 3. He controls the use of our time.
 - a. Our work especially for His kingdom.
 - b. And He controls our leisure time too.

II. Why This Unique Relationship? "Ye Are Bought with a Price."

- A. To understand this we must understand man's position regarding God's holiness.
 1. God created.
 2. God filled with Spirit and soul.
 3. Endowed with the ability to love God in return.
 4. But man sinned, lost his estate.
- B. Word "redeemed" means to buy back. That's what God does for us.

1. Illustration. Story of little Canadian lad who made a little boat. It was a very long and tiresome work of art. He placed it in creek, and rapids carried it away. He located it in a pawnshop. Worked hard to make money to buy the boat he built. "Little boat, you are twice mine: once because I made you, and now because I paid a price for you."
2. God has paid a much greater price for you and me.

III. Being Redeemed by This Price Brings Responsibility as Well as Privileges.

- A. Found the best to be had.
- B. Cannot keep it to ourselves.

—POWELL WYATT
Merigold, Mississippi

The Preacher's Magazine

BOOK BRIEFS

Nazarene Ministers' Book Club Selection
GOD—HERE AND NOW!

George K. Bowers (Warner Press, 1961, 144 pages, cloth, \$2.95)

Your book editor must confess that books strike him in a wide variety of ways. Some have incisive thought content. Others are profound in their basic research. And then there are others that sparkle like sunshine on dew-laden grass.

God—Here and Now! is in the latter class. I read the book and felt like a berry picker in well-laden bushes. Every bough I lifted was fairly heavy with fruit. In this book, scarcely a page but is blessed with some striking, sparkling quotation or illustration. In this one book I was able to discover for myself well over one hundred choice quotes and bits of illustrative material that are fresh and brief.

As I read this book I said to myself, This author must have a card file as long as his arm, of gleanings from a wide background of reading before he ever started to write. My prayer was this: I pray that he will not write another book until he can do it as well as this.

This is basically a series of thirteen brief messages on the reality of God's presence in various aspects of life. The outlines of the messages are good, but hardly superior. The illustrative material makes the book a must for the preacher who is searching for fresh, attractive illustrative material.

MEAT FOR MEN

Leonard Ravenhill (Bethany, 1961, 144 pages, cloth, \$2.00)

This is Leonard Ravenhill's second book. His earlier book, *Why Revival Tarries*, had a tremendous impact upon a wide reading public. Of his earlier book Paul Rees said: "There are many books that shine, there are few that shatter. It is this manner of book we have in *Why Revival Tarries*."

In this second book, *Meat for Men*, the author continues a similar style of probing, searching, scorching. One reviewer of the book said, "*Meat for Men* is exactly what the title implies; only those Christians who are 'men,' or want to be 'men,' will approve of this diet." It is a series of twenty-four very brief discussions of the various aspects of deep spiritual life.

Leonard Havenhill looks at modern-day revivalism with a certain sense of pessimism, which perhaps could be delineated as a dark-hued realism. The reading public which read his earlier book with distinct pleasure will find pleasure in this one. It is perhaps not quite as good throughout, but it is certainly a book worthy of prayerful, careful reading.

DISORDERS OF THE EMOTIONAL AND SPIRITUAL LIFE

W. L. Northridge (Channel, 1961, 128 pages, cloth, \$3.00)

The author is a British pastor who has had wide experience in the area of counseling and is highly respected as a Christian psychiatrist. In this book, which is rather expensive, there is a careful discussion of the disorders that he has discovered in his ministerial life. The thing that is rather astounding is the impression that one gathers that nearly every person he dealt with turned out to be neurotic in one way or another. One inclines to get the gloomy impression that there are very few normal, sane people to be met any more.

I am sure, however, that the author, by picking out the cases of disorder in his ministry, overlooked the vaster number of fine, normal Christian persons who didn't get any mention in his discussion.

This is a careful discussion of the disorders, but it is a strong plea for counseling. To your book editor he seems to lean a bit away from a blunt spiritual approach. It is our personal feeling that Christ can do a lot of things in direct contact with the human heart that can't be done in any counseling chamber. There are some unfortunate references to revivalism and denominationalism. On the whole, we feel that it is a better delineation of the disorders of the emotional and spiritual life than it is a handbook of remedies.

THE SEARCH FOR MEANING

A. J. Ungersma (Westminster, 1961, cloth, 188 pages, \$4.75)

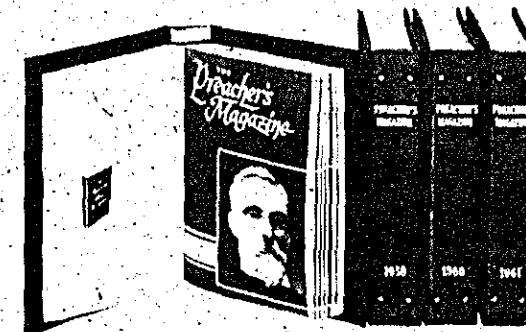
This would be classified as distinctly an advanced book for those interested in such counseling areas as psychotherapy. The book, in fact, says it is dealing with that frontier land of psychotherapy, religion, and the human self wherein extensive explorations are being conducted today. It is addressed to doctors of medicine, psychiatrists, ministers, and students who are concerned with new approaches in psychotherapy.

In Vienna, Viktor Frankl has become an outstanding name in the area of religious psychiatry. This book is a decidedly technical study of this man's theories, and those who would be interested in this volume must certainly first have had a wide training in counseling, or else the book will lead him into a maize. It is decidedly heavy going for the average minister and more money than he would want to expend unless he is prepared for the type of heavy, ponderous thinking which it brings to him.

THE CONTEXT OF DECISION

Gordon Kauffman (Abingdon, 1961, 124 pages, cloth, \$2.50)

This is intended to be a theological study of the basis of Christian ethics. It is a series of lectures known as the Menno Simons Lectures given at Bethel College (Kansas). They are quite specifically related to the Anabaptist-Mennonite history and development. The author is associate professor of theology at Vanderbilt Divinity School in Nashville. His approach to Biblical material is quite liberal. His presentation is heavy and smacks strongly of the academic. The reader who has had a wide background in philosophy would gather some distinct value from it, but for the average reader it would be of dubious value.



Preacher's Magazine BINDER

Number S-201
ONLY \$2.00

KEEP THEM
RIGHT HERE!

where you want them!

when you want them!

Now you can take all those back issues so inconveniently stored away, slip them into neat, dignified binders, and add them to your library shelves—available for quick, handy reference.

Made to specific order with stiff board, covered in a black, Levant-grained, imitation but long-wearing leather. Backbone imprinted "PREACHER'S MAGAZINE," in gold. Easily inserted steel rods firmly hold a year's supply. Size, 6 3/4" x 10"; 1 3/8" thick.

SPECIAL IMPRINT FOR 50¢ PER BINDER. IDENTIFICATION BY YEAR OR VOLUME CAN BE IMPRINTED IN GOLD AT BOTTOM OF BACKBONE. INDICATE IMPRINT DESIRED WITH ORDER.



Other binders you should know about . . .

Handy, colorful, flexible plastic binding attractively designed in keeping with its particular use. Three-ring metal bar has instant thumb-clip release. All promotional material printed and punched to fit. May be cleaned with damp cloth.

SUNDAY SCHOOL PLANS NOTEBOOK

For all Sunday school teachers and officers. Complete with over a dozen informative leaflets. 7 x 10". Takes 6 x 9" inserts.
S-203 \$1.75

VACATION BIBLE SCHOOL PLANS

Important to every V.B.S. worker. A good place for keeping lesson plans, notes, and such like. 7 1/2 x 10". Takes 6 x 9" inserts.
V-175 \$1.75

CHRISTIAN SERVICE TRAINING PLANS

Helpful to directors and those taking C.S.T. courses. Contains Blue Book and other basic materials. 7 x 10". Takes 6 x 9" inserts including Study Guides.
S-210 \$1.75

WORKERS TOGETHER

Something N.Y.P.S. leaders will use often. Includes folders outlining the responsibility of each job. 6 1/2 x 9". Takes 5 1/2 x 8 1/2" inserts.
N-204 \$1.95

NAZARENE FOREIGN MISSIONARY SOCIETY NOTEBOOK

A useful tool for all planning missionary meetings. Council Tidings and other departmental promotion ready to slip right in. 6 1/2 x 9". Takes 5 1/2 x 8 1/2" inserts.
S-202 \$1.50

CHURCH SCHOOL BUILDER BINDER

Finger-tip reference for the S.S. Worker. Black, stiff board, long-wearing leatherette. Backbone imprinted in gold. Steel rods firmly hold year's supply. 8 1/4 x 11 1/2".
S-200 \$2.00

NAZARENE PUBLISHING HOUSE

Posadeng

KANSAS CITY

Toronto

Uncle Bud Preaches Again!

Hear the Voice of the Illiterate Texas Cowboy—Turned Preacher
recount his miraculous

Hospital Experience

12-inch, 33 1/3-RPM RECORD



Hear
his
shouts
of
Glory!

Listen to his homespun philosophy and witty sayings

TO MINISTERS who had the unforgettable privilege of knowing him—
Uncle Bud will LIVE AGAIN

TO MINISTERS who have always wished for the opportunity of hearing him—
Uncle Bud will be a GLORIOUS TREAT

Over forty-five minutes of rewarding listening with an appropriate introduction by
Dr. D. I. Vanderpool. Sleeve strikingly designed in four colors. On back is interesting
background to the record itself including a brief sketch of Uncle Bud's life and his
famous "Sawlog Prayer."

Number L-114—ONLY \$2.98

NEW This Season . . . another Bud Robinson book!

The Moth-eaten Garment

So popular and in such constant demand are the writings of "Uncle
Bud," another collection, long out of print, is now available.

Here you will see a pioneer holiness preacher on a camp meeting
platform delivering his unique sermon "The Moth-eaten Garment";
experience his heart-to-heart chats in nine brief, homey, and unfor-
gettable messages. Back cover carries picture of author. 39pages,
paper. 35c

What more meaningful combination could you have than hearing Uncle Bud speak in
this NEW record and reading his writing in this NEW book?

Order AT ONCE—You'll be most rewarded!

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

OCTOBER
1961

Y'S
Magazine



The Preacher's Magazine

Volume 36

October, 1961

Number 10

CONTENTS

COVER—J. H. Crawford (see page 4)

The Channel Must Be Marked, <i>Editorial</i>	1
The Preaching of J. H. Crawford, <i>James McGraw</i>	4
Evangelism—Christ's Way for Our Day, <i>Lloyd B. Byron</i>	7
Music in the Field of Evangelism, <i>Edward S. Barton</i>	9
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	12
The One Divine Three (I), <i>J. Kenneth Grider</i>	15
The Preacher's Spiritual Life, <i>J. Lewis Ingle</i>	18
Our Four Great Faiths, <i>W. G. Vollmer</i>	20
This Profound Business of Preaching, <i>Delmar Statter</i>	26
Just Be Yourself, <i>Clinton J. Bushey</i>	28
"Queen of the Parsonage," <i>Ruth Vaughn</i>	30
There Is Only One Name, <i>Robert W. Helfrich</i>	33
Charles G. Finney's Advice to Preachers, <i>A. S. London</i>	36
A Sermon or a Message, <i>E. E. Wordsworth</i>	37
Sermon Workshop, <i>Nelson G. Miik</i>	38
Sermon Starters	39
Book Briefs	47

NORMAN R. OKE, 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

Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price \$1.50 a year. Second class postage paid at Kansas City, Missouri. Printed in U.S.A.

FROM the EDITOR

The Channel Must Be Marked

FOR THREE HAPPY YEARS I pastored the Mount Scott Church in Portland Oregon. It was a perennial joy to make the drive along the Columbia River: the Columbia gorge always breath-taking, the river always majestic, ever mysterious.

But the vistas of scenic beauty were not all that caught my eye. At many, many strategic spots along the bank of the river were built large signs. These were of a vast variety of shapes. No wording appeared on any of them; it was apparent that the peculiar shapes conveyed the message each was meant to carry. Anyone driving the highway could tell that these signs meant nothing to him. So they must have been built for the river traffic. I enquired and found this to be the case.

The great Columbia River welcomed boat and barge traffic to its wide, watery bosom. But the unwary could be trapped into devious side currents, sand bars, and hidden rocks. So the main channel must be marked so "all who run may read"; hence the strange-looking markers all along the river bank. They were utterly meaningless to the landlubber, but for boat or barge pilots they spoke a fluent language.

I find myself afloat on a strange editorial sea in these early days of Preacher's Magazine editorship. Where shall I find markers which

will help me stay in the main channel? I know all too well the ease with which we can float unsuspectingly into lazy stagnant pools or dangerous shallows.

So I chose to go back to the original pronouncement of policy for the magazine when Dr. J. B. Chapman launched it in 1926. In that very first editorial I discovered some historic markers which I share with you.

THE "PREACHER'S MAGAZINE" IS NEEDED

In his very first issue Dr. Chapman stated the case in apt words:

We have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their life to the preaching of the Wesleyan doctrine of holiness.

I find myself in total agreement. Those who give themselves to the preaching of Wesleyan holiness have need of what a later editor called "a trade journal." For there are materials Wesleyan ministers alone can use; there are methods Wesleyan ministers find most effective.

I am thrilled at another point. There is a great and a growing field of Wesleyan loyalty. Wesleyanism is on the upsurge. If this field warranted a magazine for its preachers thirty-five

years ago, all the more so today. Calvinism is doing some serious heart-searching regarding its doctrine of final perseverance. But no facet of Wesleyan faith is more solidly anchored today than a generation ago. Wesleyanism is clearly in the mid-current whether you refer to Biblical interpretation, doctrinal statement, or psychological position—Wesleyanism fits. So the field is clearly there and it merits a quality magazine to aid its ministers.

THE "PREACHER'S MAGAZINE" HAS A DISTINCTIVE TASK

Again permit me to quote from Dr. Chapman's first editorial of January, 1926. He speaks of the particular need of "men who stand for doctrines so definite as do the preachers of the holiness movement and who drive so constantly for evangelistic results as they do."

Through the years this has been a holiness distinctive: a crystal-clear, unstuttering, definite trumpet note for second-blessing holiness. There are many others around in other theological camps who mouth a holiness terminology which sounds quite akin to ours. But it is all too often a vague experience which leaves the seeker grasping at foam. In the Wesleyan ministry our distinctive is definite holiness preaching: the kind that can be squared off, measured, and if it is rejected a man knows what he is missing.

So I agree that a *Preacher's Magazine* is still needed to help the holiness minister hone his preaching to a finer edge, make it clearer and more unmistakable. Contributors, please note: When you write doctrinally, this will be the position of the *Preacher's Magazine*—write positively, definitely. Don't brush past

second-blessing holiness lightly; don't point toward it with a crooked finger. I would remind us all of the words of John Wesley, "All our preachers should make it a point of preaching Christian perfection to believers constantly, strongly, and emphatically."

But there is another distinctive among us: we must be urgent. There may be among some that anemic salesmanship which presents the product but never finalizes a decision. It is a sly temptation to many ministers. They can enthuse about holiness, exult about the splendid meanings, talk about the fiery cleansing—then with face aglow make no urgent, clinching appeal. This type of preaching seems to find full satisfaction in a convincing presentation, but asks for no name on the dotted line. From such we must turn away. We holiness ministers of the Wesleyan stripe must never succumb to the subtle snare to be superb preachers but spineless evangelists at the altar call. Urgency is ever our watchword if we would be worthy of our holiness heritage. People must not only know the way to Pentecost; they must strike out as seekers along the way.

I reply to Dr. Chapman's original statement with a hearty amen! We shall strive for evangelistic results. In all the writing for this magazine feel free to burn with evangelistic passion. Call men and women to soul searching; point them to the altar.

THE "PREACHER'S MAGAZINE" IS A PROFESSIONAL JOURNAL

The original policy of limiting subscriptions to ministers only is still sound and we plan no shift at that point. Ideas, methods, illustrations, outlines, resource materials are really "classified information" as far as the laity is concerned. Of course we know

that no layman would be endangered by reading our magazine. But he would subject himself to a stronger temptation to be critical as he listens to his minister preach; and we don't need any more of that!

The publisher rejects every application by any layman who would subscribe to the *Preacher's Magazine*. But if it falls into the hands of a layman, he will be less than a gentleman if he derides his minister for using material from its pages. Any layman who cannot forego that kind of discourtesy had better decide not to permit himself the dubious privilege of reading the *Preacher's Magazine*.

THE "PREACHER'S MAGAZINE" IS NON-SECTARIAN

When we say it is nonsectarian we mean that it is not setting out to urge its readers to join the Church of the Nazarene. It is produced by the Church of the Nazarene. That is no secret and we make no attempt to hide our identity denominationally. There

will be features in it that have a denominational flavor; this cannot be avoided, and we do not apologize about it. We are not interdenominational, and will adopt no such pose.

But we feel that all materials in this magazine can be found helpful to all Wesleyan ministers. If you belong to some other holiness church, insert your church name where the name Church of the Nazarene appears. Adapt the material to your own denominational program. Here is our policy: We shall not needlessly inject our denominational name; neither will we be timid about using it when it strengthens our material.

Well, these are the markers along the river. These were placed solidly and conspicuously by Dr. J. B. Chapman thirty-five years ago. They have guided the editorial navigators along the main channel for three and a half decades. As this novice navigator takes the wheel and strikes out for the main channel, it is his prayer that the Great Pilot will help him keep in the main channel.

Quotes and Notes

Who is not struck by cryptic quotations? They enrich our reading and preaching as well. I am beginning this feature which I entitle "Quotes and Notes." These are gleanings from my reading passed along to you in small capsules.—EDITOR.

Drink

Whiskey has more lovers and fewer friends than anything else on earth.

—INN DIXIE (Dinkler Hotels)

"Drinking is involved in one out of four fatal traffic accidents."

—Alcohol Education Digest

"Two-thirds of today's alcoholics began drinking while of high school age."

—Alcohol Education Digest

The Preaching of J. H. Crawford

By James McGraw*

THEY WILL HOLD you a good meeting in your church. And they are the 'stripe' and 'type' we need all over the district."

These were the words the late Dr. E. O. Chalfant used in recommending a team of evangelists to one of his pastors, Rev. M. K. Millikan of Murphysboro, Illinois, in a letter dated November 13, 1937. The evangelists to whom he referred were Rev. J. H. Crawford and his wife, Maggie. Many who heard them preach in their long and rugged careers as evangelists in the Church of the Nazarene would agree that they were the "stripe" and the "type" needed to press the claims of the Good News upon the lost, and lead churches in revivals.

Certainly it would not be possible to discuss the preaching of James H. Crawford at any length without including some references to the ministry of his helpmeet. One could not do justice in an item of this size to both preachers, however, so our chief concern will be in analyzing the preacher who was the senior member of this unique "team" of pioneer holiness evangelists.

James H. Crawford was born August 30, 1879, near Fallsville, Arkansas, and grew up on the farm of his parents, J. H. and Emily Jane Crawford. In his early environment he learned two things which had a significant effect upon his life and

ministry: he learned the value of hard work and he learned the secret of courageous determination against all opposition. It took long hours of hard work to produce a living from the soil, and there were no easy paths to success in those days. Hard work and courageous determination—there ingredients, along with a generous double-portion of the love of God shed abroad in his heart by the Holy Ghost—made J. H. Crawford's preaching what it was.

Like some of the other early preachers in the holiness movement, Crawford was converted fairly late in life. It was about 1908, when he was twenty-nine years old, that he was saved in Vaughn, New Mexico. It was about this time that his friendship and romance with Maggie began, and it was in 1910 that they were married and entered the ministry.

Their early ministry, according to their son Roy N. Crawford, of Oklahoma City, was confined mostly to the rugged West, in New Mexico, Colorado, Texas, and Oklahoma. Their method was to go into a community—without any invitation—secure a hall or school to use, and start preaching the gospel. "I remember many times," Roy writes, "sleeping behind a curtain on a pallet in a schoolhouse as a boy, and having nothing to eat but cheese and crackers. But Dad and Mother never seemed to get discouraged in their burning desire to spread the gospel."

After eleven years of such pioneer work the Crawfords began a pastoral ministry in Hooker, Oklahoma, where Maggie looked after the flock and James continued to slate frequent evangelistic meetings. Then after some seven years of this, they accepted a call to Guthrie, Oklahoma; four years later went to Delta, Colorado; and then spent the last three years of pastoral ministry in Hot Springs, Arkansas, from 1932 to 1935. It was back into the full-time evangelistic ministry then for the final twenty-three years of their ministry.

J. H. Crawford left something to show for his forty-eight years of labor in the ministry. He organized more than forty churches during this time, all of which are functioning now as a part of the Church of the Nazarene, which he loved. Many of these churches worshiped in buildings he erected with his own hands.

The present-day preachers of our faith would do well to learn valuable lessons from some of the earlier stalwarts, many of whom are not as well known as our prominent leaders, but all of whom had something needed by every preacher. Robert J. McCracken, in his book *The Making of the Sermon*, observes that "none of us should hesitate to pick the brains of older preachers." They had something which made a difference as they presented Christ to their generation. Perhaps it was something like George Whitefield must have had when he prayed over and over again as he neared the end of his Spirit-filled and God-owned ministry: "Lord, give me a warm heart!"

J. H. Crawford preached with a warm heart, but this does not mean that he modified his message to please his hearers. He often preached from the text in Galatians 6:9, "... if we faint not," showing how carnality resembles diseases of the mind and body

which bring about fits and fainting. He showed how such a condition brings about a literal "falling," which is like falling from grace or from a state of victory and blessing. He drew an analogy from the stifled breath and heart failure that sometimes accompany fainting, a resemblance of the spiritual conditions which result from fits of temper and uncontrollable anger. He reminded his listeners that entire sanctification is not a guarantee of immunity from fainting, since lack of nutrition, exhaustion, hurts, and injuries bring fainting in the physical sense and also may bring about similar spiritual conditions. His concluding point in this sermon on "Fainting" presented the cure. Applying "water," the cleansing stream of Calvary, was his first suggestion for the cure. Then he reminded his audience that just as fresh air was needed to overcome fainting, so it is that the Spirit breathes the breath of life upon us and gives us strength. He saw in the posture recommended for a person who has fainted—"head down"—a similarity to the posture of prayer and humility which cures and prevents fainting. He called on Christians everywhere to "give first aid" to the fainting, and to keep themselves strong enough to help others.

Few preachers were able to get as much out of a passage of scripture as James H. Crawford. This he did by the use of a "sanctified imagination," as Andrew Blackwood would describe it. He used inferences in making the scriptures vivid and practical. He made the Bible live, and he brought it "down to earth" so that it had meaning for those living in his times. Before Sockman or Fosdick ever thought of "contemporary preaching," this holiness evangelist was doing it, and he did it with a heart that was warm with a love for

*Professor, Nazarene Theological Seminary.

God, love for souls, and love for the Word of the Lord.

In analyzing the content of Crawford's preaching, one comes to the conclusion that at least 50 per cent of all the sermons he preached were on some phase of heart holiness. He used all the "blue ribbon" holiness texts, and he did not stop when he had used them. He saw holiness in the Old Testament as well as in the New Testament. He preached it where the text clearly showed its meaning, and he preached it where the text merely suggested its truth. He used his texts with a great degree of "freedom," yet in any accommodation of the scriptures he was always sure to document his assertions with proof texts from other portions of the Bible.

One of his favorite quotations was Bishop Foster's eloquent soliloquy on holiness. It declares:

"Holiness! It breathes in the prophecy, thunders in the law, murmurs in the narratives, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns with the spirit of the scheme, from the Alpha to its Omega.

"Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment . . ."

The late James B. Chapman once set forth the task of preaching as being a threefold task, which he said was "(1) to lead the lost to Christ for salvation, (2) to inform and indoctrinate those who become children of God; and (3) to inspire and direct the church in faith, unity, and good works." It seems that J. H. Crawford, in his own way, was always striving for aims and goals which included these three which Dr. Chapman saw as essential in preaching. Much of

Crawford's preaching was evangelistic. He was never satisfied long outside the field of evangelism. He loved the lost, and he received his greatest thrills in life when he saw them saved and sanctified.

Crawford was not one-sided in his preaching, in spite of his strong emphasis upon holiness evangelism. He loved to indoctrinate Christians in the "things of God." He was just as happy when he was helping weak, ineffective church members grow stronger in the faith as he was when he was persuading a sinner to seek salvation through repentance and faith. He loved to see the church strengthened, the Christians encouraged, and the work of the Kingdom advanced all along the line. He always left a church stronger after he had ministered to it in revival meetings. What better word could be said of anyone's preaching than this?

He died like he lived. His wife, who preceded him in death, concluded a sermon she had preached on Easter morning in 1956 in Hot Springs, Arkansas, asked the congregation to bow their heads in prayer, then slumped to the floor with a heart attack. Crawford died two years later after a two-month illness, and the last hours of his life were spent in a semiconscious state quoting scripture, raising his index finger as he so often did when he preached.

Like others who were faithful at their posts of duty, J. H. Crawford and his wife, Maggie, were not so well known in the Church of the Nazarene as were some. But they take their places along with those who fasted and prayed, sang and shouted, preached and called sinners to repentance and restitution, and insisted on clean hearts and sanctified lives among those early Nazarenes who heard their message and were never the same again.

EVANGELISM

Continued from September Issue

Evangelism—Christ's Way for Our Day

By Lloyd B. Byron*

THERE WAS A DAY when the church was the center of community life. There was little to do in the leisure time but go to church. A revival meeting was attended, not only because some people desired spiritual things, but because it gave the whole community "something to do," "someplace to go." But today is not such a day. Now the church competes for attention; the school activities, the community doings, commercialized recreational centers, cultural groups, clubs, lodges, service clubs, the beaches, the mountains—all are inviting the people, soliciting the people, attracting the people, so that there is plenty to do, there are plenty of places to go, plenty of reasons for going everywhere but to church. To recapture the people, the church must get back to evangelism, personal and visitation.

Personal evangelism has always been an effective means of winning men to Christ. It was used extensively by the Lord himself as the normal way of reaching souls. It is the spontaneous act of the Christian who is alert to seek the lost. Opportunities come constantly, opportunities we should grasp and use. We recall that Christ, though "wearied with his journey," eagerly accepted the opportunity to talk with the woman of Samaria. Such was His consuming zeal in

laboring for the lost that He was indifferent to the weariness of His body and the claims of hunger. And that must be the heart of the laymen if they are to be winners of souls.

But basic for the soul winner is a satisfactory heart relationship with God. No one is going to be a personal evangelist unless his own Christian experience is meeting his own life needs and proving adequate for his life situations. Then as one testified of another, "He is like a man who has met Jesus for the first time and cannot wait to share his great joy with others."

Many of our people who love God sincerely have not been gripped with the realization that God would use them in winning souls. Others, yes; but them, no. But it is true, if only they will open themselves to the full tides of His purpose. How can we convince them that God not only has taken peasants and fishermen, miners and tinkers, liars and libertines and made them mighty in witnessing, but that the same God can do as much for them? How can we assure them that, though they may be ordinary, unglamorous, unexciting, God wants to use them in soul winning?

Our present witnessing emphasis, "Try Christ's Way," is made to order for just such folk. To put a "Try" pin on a common person, to place a tract in his hand, to go tell him to combine

*District Superintendent, North Carolina District.

his simple testimony, "I have tried Christ's way," with some form of the follow-up question, "Have you tried Christ's way?"—this makes the mechanics appear easy and natural enough that any of our people can witness with comparative ease. Most of our laymen want to do more than receive the grace of God for themselves. They want to be givers too. They want to be fruitful. They want to win souls. They want to witness effectively outside the circles of the church services. Hence "Try Christ's Way" comes to them as the very tool to fit their hands.

Many of our folk want to witness in personal soul winning, but they do not know how to begin, how to start the ball rolling. They start talking, hoping that somewhere an opening will show up. But most of the sinners have an uncanny sense of what the Christian has in mind; hence they turn aside every approach, open or subtle, or they monopolize the conversation, or they cut it short and hurry away. How naturally, though, and how arrestingly can the Christian finger his "Try" pin and express his gratitude for what God has done for him since he began trying Christ's way!

I read of one Christian worker, Uncle John Vassar, of a previous generation, who seldom made a circuitous approach to anyone. His first question, after the ordinary greeting, was generally the vital question, "My friend, will you kindly permit me to ask, Have you been born again?" That was indeed direct, where many favor a more gradual approach; but this very directness became one of the reasons for his success in personal evangelism. There are many books that will be helpful in suggesting ways of approach; and the wise pastor will circulate them, he will refer to pas-

sages in them, he will use them in ministering to his people. He will emphasize soul winning in his sermons and prayer meeting talks; he will encourage his people to practice winning souls; he will ask for testimonies from those who have had some success; he will make public mention of those who come to the altar as seekers and those who join the church as a result of personal evangelism. Somehow he will make personal evangelism more than the unusual, the exception; he will make it the normal climate of his church.

This does not mean any lessening of interest in mass evangelism, for the two go together, hand in hand. As Dr. Lewis says, "Mass and personal evangelism are not enemies. They are both essential to each other. Neither method alone is successful. Personal evangelistic efforts are not always able to bring to full harvest the seed sown without a Holy Spirit-anointed pulpit. Likewise mass evangelism begs for harvest material without the effective work of personal witnessing and soul winning. Both are vital and mighty when used together. Both were used by Christ."

It is evident that God blesses the people who evangelize, whether unto the uttermost part of the earth or right at home in Jerusalem—rather, when they are busy at both. And wherever there are souls to be won, there the Church of the Nazarene must seek those souls through her people who witness, who visit, who lie in wait, for souls. Christ's way for our day is evangelism: through the preacher called and gifted for this special ministry; through the pastor who preaches and promotes, organizes and inspires, directs and administers; through the laity who seek out the lost with hearts aflame with love for God and love for souls.

If we would avoid the sad dilemma of many liturgical groups we must give attention to—

Music in the Field of Evangelism

By Edward S. Barton*

MARTIN LUTHER said, "I am strongly persuaded that, after theology, there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart . . . I wish to see all arts, principally music, in the service of Him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forego my humble share of music. Singers are never sorrowful, but are merry, and smile through their troubles in song. Music makes people kinder, gentler, more staid and reasonable . . . The devil flees before the sound of music almost as much as before the Word of God."

Aside from the acknowledged power of the Word of God to move men to seek God, perhaps no greater force has ever been found than that of music, particularly vocal music sung by either an individual or a group, expressing a deep feeling of sincerity and personal experience.

Music as a tool in the field of evangelism is a medium which has accompanied and in most cases accounted for the attraction of multiplied thousands to hear the gospel. Its magnetic power has accounted for untold tens of thousands attending revivals or services where, hearing the gospel, they have sought and found the Christ. Let no one underestimate the power of music to woo and win men to Christ.

*Springfield, Ohio.

Occupying probably about one-third of the time given for evangelistic services, and for that matter all our religious services, already proved to be the most effective tool other than the "preaching ministry" to move men to God, what better way could we use our time today than to use such a tool more effectively in reaching a lost world and bring men to God?

Music is used to express one's own emotion; however, it is also a powerful instrument to incite emotion in the hearts of those who hear. A song can stir emotion to its very depths. It can elevate, inspire, encourage, enrapture, or it can debase and degrade. Any emotion—love, hate, desire, anger, courage, hope, trust, fear—that is in the human heart can be musically expressed. As well, these same emotions can be stirred in the hearts of hearers.

Phil Kerr in his book *Music in Evangelism* states, "All music, whether vocal or instrumental, can be classified into three groups—music which expresses emotion, music which incites emotion, and music which describes."

The power of music is demonstrated in every walk of life, in the homes of rich and poor, in industry and science, in war and peace, in church and in the school, from the cradle to the grave. A person never gets away from the influence of music. During infancy he is lulled to sleep by a lullaby. In childhood his playtime is enliv-

ened with merry children's songs. In youth he employs songs to express his fealty to his alma mater, and he uses music to express his undying love to the feminine object of his affections. When he goes into the armed forces or to war, a military band follows him about. When he seeks entertainment it generally has music attached. When he goes to church, music will occupy one-third to one-half of the service. And when he dies the mourners sing "Nearer, My God, to Thee."

The same dynamic power of music has been utilized to great advantage in the cause of Christ and could be exploited to even greater untold advantage. Books could be filled with the accounts of the multitudes of persons throughout the centuries who have been led to Christ through Spirit-inspired music—of weak Christians that have been strengthened—of discouraged Christians that have been quickened—of hardened sinners whose hearts have been softened—for music, when used in the cause of Christ, not only carried its own natural power but also carried the endowed power of the Holy Spirit!

Music has always had a predominant part in the Christian religion. A Christian who has definite knowledge of sins forgiven cannot help but express a triumphant song of victory and courage and praise unto God.

To a blighted world that had lost its song, Christ came. On Calvary's cross he struck up a song that will never die—a song that involuntarily comes from the heart of all who find Him as their Saviour and Lord.

In the shadow of the Cross, Christ and His apostles sang (Mark 14:26). In a loathsome Philippian jail, Paul and Silas sang a duet of praise, and when God joined with them, He shook loose the prison doors (Acts 16:25). Who would dare deny the song of

praise coming from the lips of those he had tortured a few hours before was the avenue by which the Holy Spirit reached the Philippian jailer's heart to cause him to cry out a few moments later, "What must I do to be saved?"

The gospel singers in the Philippian jail possessed a weapon supercharged with dynamic power of the Spirit of God, and it was certain that they sang with the utmost spiritual anointing!

Evangelistic endeavor is lifeless and powerless unless drenched in prayer and inspired of the Holy Spirit. Of the various evangelistic weapons available—the sermon, the testimony, the personal example, the printed page, and gospel music—it is to be regretted that too few preachers and evangelists and Christian workers realize the potential evangelistic power of inspired and Spirit-anointed music. It is as though a soldier, facing tremendous opposition, deliberately ignored a high-powered machine gun which was ready for his use, and chose instead to fight with less effective weapons.

In our religious services of the present day we shall discuss two phases or mediums through which music can be a force for evangelism, namely, the evangelistic song service and, second, the use of "special music."

The evangelistic song service is not a "time filler," to occupy the people's time or give something to do until the "crowd gets here." As much prayer should be behind the song service as behind the sermon. The musical portion of the service should be rendered just as wholeheartedly as the sermon. The musical portion of an evangelistic service is tremendously important.

An evangelistic song service serves several important purposes:

1. It provides an opportunity for congregational testimony.

2. It helps to center the attention of the audience on spiritual things.
3. It provides the opportunity for the unsaved to receive a definite spiritual message and become convicted of sin.
4. It can be a definite means of attraction, providing a magnetism to draw the lost to an opportunity to hear of the unsearchable riches of Christ and their need of His saving grace.

Every Christian should participate in every song which is sung. Care should be exercised in the selection of congregational songs. A great share of the responsibility rests upon the song leader. The song leader should have a definite plan for each meeting. It is wise to begin the song service with an easily sung gospel song, well known to all. The wise use of joyful, enthusiastic choruses along with gospel hymns is profitable. A prayer chorus or song is desirable preceding the prayer—which, by the way, should be short.

Following prayer other gospel songs or choruses can be sung preceding the special musical numbers. It is very important that the song leader select congregational songs which are well known to the entire audience. Care should be exercised in the matter of tempo with which congregational songs are directed. It is always better to sing too few songs than too many songs. It is unwise if not disastrous for the leader to exhort between each song. Proper instrumental accompaniment plays an important part in the successful evangelistic song service.

An evangelistic choir is a great asset, provided the congregation does not allow the choir to carry the burden of the singing. The choir is to stimulate the audience to participate

in the singing. There should be order and direction in the process of the various components of the service, it being evident to all that advance planning was made under the guidance and influence of the Holy Spirit. The evangelistic song leader should welcome and earnestly desire the intervention of the Holy Spirit in divine manifestation; however, he should be careful that he definitely knows the divine voice.

The gospel singer (or singers) should realize the serious importance of his mission. Those who sing special music have as important a commission as the gospel preacher. With divine anointing resting upon the singer and upon the song, souls may be drawn to the Lord—souls that may never possibly be won another time or in any other way. And if these souls are not reached because of a powerless song, when they might have been reached through a powerful song, the responsibility for their eternal doom rests upon the singer who performs his task so lightly and carelessly.

As the preacher must have the power of the Holy Spirit upon his preaching, else his efforts be in vain, similarly the gospel singer should be entirely consecrated and should make an intensive spiritual preparation before he sings. The gospel singer who attempts to sing a gospel song without spiritual preparation should not face a congregation.

Special numbers in song should be selected with care. As with congregational singing, few stanzas are desired as against too many. The necessity for rehearsal cannot be too strongly emphasized. Preparation properly done, can be blessed of God and used under the anointing of the Holy Spirit to reach the lost and bring them to the feet of a loving and forgiving Saviour.

The altar service was over and the last seeker had prayed through and a member of the congregation by her late forties approached the evangelist and said, "Would you be so kind to sing a special request of my doing so my unsaved husband would attend the services?" He promised that he would come the Friday night if you would sing a song for him," she explained. The evangelist and special singers prayerfully rehearsed and included the song in the services for the night the woman's husband planned to attend. On the night specified she came and in a timid backward manner accompanying her was a stalwart, six foot

two, big-boned, calloused-handed coal miner. The service progressed, and as the trio proceeded to answer the request that prompted the unsaved husband of the woman to attend, hardly had the first stanza of the song been sung when a big, bony, calloused hand reached for a handkerchief, to wipe away the free-flowing tears. God had used the message of a song to grip powerfully the heart of a wicked coal miner and he was to make his way to the altar that night to be wonderfully saved by the power of the gospel song. May God help us to see and to use the vast potential of music in the field of evangelism.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 13:8-14

LOVE

PAUL DECLARES (v. 8) that the only thing we should owe our fellow men is love. He thereby implies that this debt will never be discharged.

Sunday and Headlam have an excellent note on "The History of the word *agape*" (pp. 374-76). We can only summarize the main points.

There are three Greek verbs for "love." The first, *eros*, means "strong passionate affection." Because of its frequent connection with sensual passions this word is not used at all in the New Testament.

The second word is *phileo*. It signifies "warm domestic affection." The third verb is *agapao*.

The difference between these last

*Professor, Nazarene Theological Seminary.

two is that *phileo* expresses "greater affection," *agapao* "greater esteem." The latter was much preferred by Biblical writers and translators. In the Septuagint *agapao* occurs 268 times, *phileo* only 12 times. The New Testament uses *agapao* 138 times, *phileo* (for "love") 22 times. The noun *agape*, not found in classical writers, appears only occasionally in the Septuagint but is frequent in the New Testament (116 times).

COMPREHENDED OR SUMMED UP?

In the ninth verse Paul says that all the obligations of man to man are "comprehended" in the one great commandment to love one's neighbor as oneself. The Greek verb is *anakephalaioo*. It comes from *ana*, "up," and *kephale*, "head." It means "to sum up, gather up." Elsewhere in the

New Testament it is found only in Ephesians 1:10, where it is rendered "Gather together" (KJV). But in this passage almost all recent translations (e.g., Weymouth, Williams, Moffatt, Goodspeed, A.R.V., R.S.V., N.E.B.) have "summed up." The Berkeley Version has "heads up." Lightfoot suggests "comprise." The best translation is "summed up."

TIME OR SEASON?

In the New Testament there are two words for time. The first is *chronos*, from which comes "chronology." It means "time in the sense of duration."² The second is *kairos* (used here, v. 11). It first meant "due measure, fitness, proportion," and so "time in the sense of a fixed and definite period."³ Thayer says that when *ho kairos* is used alone (as here) it signifies "the time when things are brought to a crisis, the decisive epoch waited for."⁴ As compared with *chronos*, *kairos* means "a definitely limited portion of time, with the added notion of suitableness."⁵ It is interesting to note that in modern Greek *kairos* means "weather," while *chronos* means "year." Cremer says that here *kairos* suggests "a time in some way limited or defined."⁶ Lightfoot suggests that it means "the right moment."⁷ Vine defines it as "a fixed or definite period, a season."⁸ Arndt and Gingrich say that here it means "the present [time]."⁹ Denney writes: "Ho Kairos is not 'the time' abstractly, but the time they lived in with its moral import, its critical place in the working out of God's designs."¹⁰

¹Notes on the Epistles of St. Paul, p. 322.
²Abbott-Smith, *Lexicon*, p. 226.
³Ibid.
⁴*Lexicon*, p. 318.
⁵Ibid., p. 319.
⁶*Lexicon*, p. 324.
⁷Notes, p. 70.
⁸Expository Dictionary, IV, 138.
⁹*Lexicon*, p. 395.
¹⁰EGT, II, 699.

It is in keeping with the emphasis that the New English Bible translates this passage: "Remember how critical the moment is." The Revised Standard Version has: "You know what hour it is." Williams says: "You know the present crisis." Similarly, Moffatt has, "You know what this Crisis means"; Goodspeed, "You know this critical time."

In this passage Paul is emphasizing the need for keeping alert and awake in view of the significance of passing time. Cullmann comments: "Every passing minute brings us nearer to the end point, and from the viewpoint of redemptive history every passing minute, when seen from the center [the Christ-event], is important in the Church."¹¹

The King James Version fails to bring out the difference between *chronos* and *kairos*. The former it renders "time" thirty-three times and "season" four times; the latter "time" sixty-three times and "season" thirteen times. It is significant of the New Testament emphasis that *kairos* occurs more frequently (eighty-six times) than *chronos* (fifty-three times). In the Scriptures time is thought of in its redemptive and often eschatological significance.

All the recent translations seek to bring out the Biblical emphasis of the term *kairos*. The Revised Version (English, 1881) changed "time" to "season" in some twenty places. More recent versions go even farther. The failure to make such distinctions is one of the greatest faults of the King James Version.

SALVATION

The apostle declares that "now is our salvation nearer than when we

¹¹Christ and Time, p. 148.

believed." Perhaps a better translation would be, "Now is salvation nearer to us" (A.R.V., cf. R.S.V.). Vincent thinks the order of the Greek words favors this.¹²

What is meant here by salvation? Were we not saved "when we believed"? Denney gives the meaning here as follows: "He *soteria* has here the transcendent eschatological sense."¹³ That is, it refers to our final salvation in heaven.

WALK OR LIVE?

The Greek word (v. 13) is *peripateo*, which means "walk," or literally "walk around." But in the New Testament it is used very frequently in the metaphorical sense of "live." This usage is especially prominent in Paul's Epistles (thirty-three times). Elsewhere in the New Testament it occurs sixteen times. Here the verb may be translated "behave" (Weymouth, Berkeley, New English Bible), "live" (Moffatt, Goodspeed, Williams, Phillips), or "conduct ourselves" (R.S.V.).

HONESTLY OR BECOMINGLY?

The Greek adverb is *euschemonos*. It comes from *eu*, "well," and *schema*, "fashion." So it means "decorously" or "becomingly." The latter is a common rendering in the recent translations (so Weymouth, Williams; R.S.V.). Moffatt has "decorously" and Goodspeed "honorably."

One might wonder about the reason for "honestly" in the King James Version. The answer is that "honest" originally meant "honorable." The first meaning given in the *Oxford English Dictionary* is "held in honour; holding an honorable position; respectable."¹⁴

¹²Word Studies, III, 165.
¹³EGT, II, 699.
¹⁴OED, V, 361.

RIOTING OR REVELRY?

The term "rioting" is apt to have political overtones today. A riot is a disturbance of the public peace by an unlawful assembly of people. The Greek word *komos* does not suggest that. Originally it was used for "a festal procession in honor of Dionysius, then a joyous meal or banquet."¹⁵ In the New Testament it always has the bad sense of carousing or revelry. Recent translations have "carousing" (Williams, Berkeley, Goodspeed), "revelry" (Weymouth, Moffatt), "revelling" (A.R.V., R.S.V., N.E.B.).

CHAMBERING OR DEBAUCHERY?

The latter is the translation of Moffatt, the Revised Standard Version and the New English Bible (A.R.V. has "chambering and wantonness," as K.J.V.). Weymouth has "lust," Williams "sexual immorality," Goodspeed "immorality," and the Berkeley Version "prostitution." These strong renderings are justified by the Greek word *koite*. First it meant "bed," then the marriage-bed, then illicit relations. It is debauchery at its worst.

WANTONNESS OR LICENTIOUSNESS?

The Greek word here is *aselgeia*. It is translated "sensuality" (Moffatt), "lust" (Weymouth), "indecency" (Goodspeed), "vice" (N.E.B.), and "licentiousness" (Williams; R.S.V.). The last seems best today.

ENVYING OR JEALOUSY?

In the New Testament *zelos* has both the good meaning "zeal" and the bad connotation "jealousy." Here it is obviously the latter. Almost all recent translations have "jealousy" (so Weymouth, Williams, Moffatt, Goodspeed, A.R.V., R.S.V.). This is undoubtedly the correct rendering.

¹⁵Arndt and Gingrich, *op. cit.*, p. 462.

Beginning with this issue we are happy to present two splendid articles on the Trinity under the title "The One Divine Three." This theme deserves clarification and simplification always. Dr. Grider is well able to help us in such a task.

I commend to your reading this two-installment series.

The Editor

The One Divine Three

I. Some Thoughts on the Trinity

By J. Kenneth Grider*

HOW AUDACIOUS an affirmation is the Christian doctrine of the Trinity! It is a high doctrine, a high mystery. We cannot attain to it of ourselves by rational processes. Our minds are "shrouded in clay," and we cannot unaided approach to the light in which God dwells.

But Christians have never lived by reason alone. We have lived chiefly by every revelation that has proceeded out of the heart of our speaking God. We have exulted, in rapt adoration, to the revelation of God as a tri-personal organism.

Some have thought of the tri-unity as simply an interesting, fabricated riddle. Some have supposed that Christians conjured up an ultimate irrationality at this point and asked reasonable people to believe in it without any bases whatever. Thomas Jefferson, deistic political leader of young America, wrote a letter in which he talks of "the incomprehensible jargon of the trinitarian arithmetic." He did not see that Christians were talking about a unity rather like

that found in organisms, instead of the kind found in arithmetic.

But although it has been belittled as an interesting riddle, or an ultimate irrationality, or as an "incomprehensible jargon," it has been a glorious confidence of Christians from very early times. When considered in its wide connectedness, so as to include redemption, it is the "central doctrine of our faith."^{**}

Early, it was understood that *Christ* was divine. Soon Christians of New Testament times also saw that the Holy Spirit is divine. Still later, formulation of the doctrine in its intricacies was accomplished in church councils and by the detailed delineations of theologians.

A REVEALED TRUTH

One of my own thoughts on the doctrine is that we should be content that it be a revealed truth. On this area of Christian teaching we have heard some things in the Holy Scriptures which we ourselves could not

^{**}G. A. F. Knight, *A Biblical Approach to the Doctrine of the Trinity*.

*Teacher, Nazarene Theological Seminary.

have told (II Corinthians 12:2-4). In the Bible we have seen

*The immortals of the eternal ring,
The Utter, the Uttered, Uttering.*

We do notice that the only Biblical passage in which the Three are referred to singly and said to be one, I John 5:7, is only in the King James Version, of all the versions and translations commonly known in Protestantism. We might go to Adam Clarke's commentary and find that Clarke was quite sure that that passage was not in any Greek New Testament manuscript prior to the twelfth century. We might do further study and find that Erasmus in the early sixteenth century omitted it from his printed Greek New Testament, but that he was pressured by the Roman Catholic church to include it in a later edition of his work. Thus it got included in the King James Version a century later.

But whether or not I John 5:7 is thought of as inspired in New Testament times, there is a whole array of Biblical support for both the unity of God and the triple personality.

The unity of God is scored repeatedly in the Scriptures. Deuteronomy 6:4 teaches it as a most basic belief. Israel was to hear it taught from generation to generation that there is but one God. Many Gods so-called among the heathen, but only one for the Jews—only one *living* and true God for the whole world. In order to dramatize this, God's dwelling place was thought of for centuries as the ark of the covenant, which under David was taken to the Tabernacle in Jerusalem (Psalms 24), later to be placed in the Temple. Moreover the Hebrews were the only ancient people who did not think of any sexual distinction in the Deity. There was no male and female, as in all other early faiths. The Hebrew language does not even have in it the word "goddess." The Lord God was

one Lord, certainly, in the Old Testament, and in the New Testament as well.

But the one God is tri-personal. This is taught only in an embryonic way in the Old Testament. The very frequent name for God as a being of great power, Elohim, is plural in form. Interestingly, that word even appears in Deuteronomy 6:4, the main Old Testament "unity" passage—"The Lord our God [Elohim] is one, Lord." Pronouns for God such as "us" in Genesis 1:26 and 11:5 also suggest at least plurality. Such a plural pronoun appears in Isaiah 6:8—after God has been designated in threeness as "Holy, holy, holy," five verses earlier.

The baptismal formula at the end of Matthew, the benediction in II Corinthians 13:14, the description of Jesus' baptism, and many other passages teach the Trinity in the New Testament, not systematically, but in a strung-out way.

Evidently, from what we have on the subject in the Holy Scriptures, God is both one and three—one in being, three in personhood. Of such a tri-unity—threeness in oneness—we have no actual analogies in our human experience. Because there are no analogies of it, we cannot reason from what is observable in the natural sphere to the triunity of God. It is a revealed truth, and surely we should be content that it be a truth of that type.

A CREEDAL TEACHING

We should have a considerable regard for the explication of the doctrine of the Trinity found in the great creeds of the Western Church. It might well be that the Holy Spirit was with the creed makers as much as with the Church's revivalists. Even though the apostles did not compose the Apostle's Creed, who is to say that the Spirit who had inspired the apostles did not verily guide in the

very earliest form of the Apostles' Creed, developed at perhaps around A.D. 150? Who is to say that the Spirit did not win out in A.D. 325 at Nicea when Christ was agreed to be of the same substance with the Father, or at Constantinople in A.D. 381 when the Holy Spirit was conceived of in a similar way? Since Eastern Christianity believed that the Spirit proceeds from the Father only, with the Western Church teaching that He proceeds from both the Father and the Son, one might be at least a little less certain that the Spirit talked of is on his side. And yet those of us who are predisposed to share in the Church's living tradition find no special tendency to bolt from the Western position even at this more debatable point. There are certainly suggestions in John 14—17 of the double procession agreed upon by the Synod of Toledo in A.D. 589 and consequently added to the Nicene Creed as it is used today by Protestants and Roman Catholics.

A commendable spirit of respect for the Church's living past, was shown in the eighth century by John of Damascus, who accepted the creedal statement that the Son is generated and that the Spirit proceeds, but did not know the distinction between the two terms. He said, "The Holy Spirit is from the Father, not by generation, but by procession; that there is a difference between the two we have been taught, but wherein they differ we know not."* The terms are used in the creeds because they are the terms used in Scripture. And those

*Cited in Charles Lowry, *The Trinity and Christian Devotion*.

theologians are probably right who say that the Son is generated eternally by the Father's intellect, and that the Holy Spirit eternally proceeds from the love of the Father and the Son—binding the Father and Son together something as a child binds together its parents.

Of the three main ancient creeds, the Apostles', the Nicene, and the Athanasian, the last mentioned contains the most carefully elucidated doctrine of the One Divine Three. One important passage in that creed reads, "And in this Trinity none is above, or after another. But the whole three Persons are co-eternal and co-equal." Similar elucidation was agreed upon by the Fourth Lateran Council. In its statement we read, ". . . the Father from no one, the Son from the Father alone, the Holy Ghost equally from both: without beginning, everlasting and without end: the Father generating, the Son being born, the Holy Ghost proceeding: co-substantial and co-equal and co-omnipotent and co-eternal."

Other thoughts on the Trinity are planned for next month's issue of the *Preacher's Magazine*. At that time further attempt will be made to articulate this "impenetrable and yet not unilluminated mysteriousness."* Meanwhile, in this connection, it is well for both the writer and the reader to keep in mind that highly devotional thought of Thomas a Kempis, who wrote, "What will it avail thee to argue profoundly of the Trinity, if thou be void of humility and art thereby displeasing to the Trinity?"**

**Thomas a Kempis, *Imitation of Christ*.

The Preacher's Spiritual Life**

By J. Lewis Ingle*

DR. J. B. CHAPMAN, writing in the *Preacher's Magazine* (Vol. III, p. 34), said: "The preacher is a leader of the people's devotions, and as such he must himself be truly devout. The preacher is a prophet of righteousness, and as such he must be truthful and honest and pure to the very core of his being. The preacher is the criterion of his people's zeal for saving souls, and as such he must carry a burden for the lost which is both heavy and constant. Superficiality and want of reality anywhere in him will, even though he thinks these things covered, make his personality weak and his influence correspondingly impotent. Of all men the preacher must be truest and most sincere to succeed in his calling."

Why should the preacher give such emphasis to the cultivation of his own spiritual life? First, for the sake of his own soul's welfare, the deepening of his own love for God, the implementing of his own usefulness as a saved individual in the work of the kingdom of God, he must care for his own soul. Second, for the sake of the influence of his personal life on his family he must give intense care of his spiritual life. Third, for the sake of the influence of his personal life on the people of his church, he must give attention to the cultivation of his spiritual life. Fourth, for the sake of the effectiveness of his preaching min-

istry and of his person-to-person ministry in counseling and calling he must give attention to his own soul.

The pastor's own inner spiritual life is reflected in the spiritual life and character of his church. Hosea the prophet wrote, "Like people like priest" (Hosea 4:9). If the preacher is not a deeply spiritual man, his church will reflect his shallowness, and the whole community will suffer. The spiritual life of the preacher should be his own greatest concern, not his education, nor his leadership qualifications, nor his personality development, nor his native endowments, nor his administrative abilities. There is no substitute for deep inward devotion to God and intense dedication to His will.

Carlyle's philosophy of history led him to say that an institution is "the lengthened shadow of an individual." One may say that the great Church Invisible is the lengthened shadow of the incarnate Son of God. In a lesser sense the church as a local congregation is the lengthened shadow of its human leadership with special reference to the pastor. The strengths and weaknesses of the pulpit will be reflected in the pew. This is a sobering thought for every pastor. Given a praying leader, the church will be a praying church. Let the pastor be aflame to bring people into the experience of holiness, and the laity's cry will be, "Holiness unto the Lord!" Let the preacher be filled with a passion for the lost; then the church will

move forward with evangelistic ardor to reach the unevangelized. Let the minister be on fire over getting the gospel to the heathen; then the church will be possessed of the missionary vision and will pour out its prayers and its monies in a grand display of unselfish love for the heathen lost. But remember! A visionless, passionless, prayerless, burdenless, unloving, and unlovable preacher will leave his stamp indelibly on his people too! A certain church board in asking a district superintendent for a pastor is reported to have said, "We don't care if you send us a 'big preacher' or not, but we do want him to be big enough to touch heaven when he gets on his knees."

Preachers deal in such problems of men as make constant demands on inner resources. They hear many stories of despair, discouragement, and depression. If they pursue their work conscientiously (and most of them do), they are constantly giving out to others from their inner resources. They are busy, busy, busy, and their time belongs to their people. If they are to continue to help others, their own inner resources must be replenished. Even our Lord himself felt this need. Too many among the ministerial ranks are like the check that came back from the bank marked, "Insufficient funds." If one draws out of the bank of heaven, he must also put something back in by the cultivation of his own spiritual life.

Lack of proper attention to spiritual culture is the greatest single reason for the ineffectiveness of many preachers. One may not be able to overcome his lack of native ability. The possibility of overcoming his lack of educational advantages may be in a measure limited by his other responsibilities and lack of opportunity. But

nothing can limit the minister in his own spiritual power but his own lack of vision, his own laziness and lack of determination and dedication to achievement in this matter. God will pour out through each preacher just as much of His power as that preacher will permit by his own faith and obedience.

Most preachers feel a *must* when it comes to preparing and preaching strong sermons; there is a *must* about doing a good job of promotion and a *must* of good church administration. But when it comes to spiritual cultivation, too many seem just to relax and think that this matter will take care of itself, and all they need to do is just to lose themselves in service to others. They fail to remember that, after all, to try to do these other things without careful attention to spiritual resources is to labor with increasingly dull tools and lessening personal strength. Spiritual culture requires personal attention, strong determination, effort, planning, and time. If one does not give such attention to this work, there is a very grave danger of shaping his life after the pattern of the crazy quilts the old-time mothers used to quilt with no particular design or pattern, just a sort of hit-and-miss affair, an easy following of the lines of least resistance. Spiritually speaking, this, like the stream, always leads downward.

Preachers are men, and like other men they must be born of the Spirit, quickened and raised from spiritual death and unbelief to a new life in Christ, a life of faith. They ought then to be baptized with the Holy Spirit and thereby cleansed from carnal dross and weakness and endowed with the power of the Spirit's indwelling. Whatever will help any man to conserve and increase his spiritual resources will be good for the preacher.

*Marshall, Texas.
**Excerpt from a paper presented at the Dallas District Preachers' Meeting.

In a day when communism strides across the world stamping out freedom and threatening faith it is well to consider again—

Our Four Great Faiths

By W. G. Vollmer*

WE LIVE IN A land of plenty . . . in a land of mechanical miracles and great scientific achievements.

We are the best fed, the best clothed, and the best housed people in the world.

Our vast material blessings have no equal in the long, turbulent history of civilization.

The productive capacity of our farms, our factories, our mines is the envy and the hope of a free world.

Yet at the peak of our prosperity and power, we find ourselves beset by fears, by doubts, and by uncertainties.

The situation is a frightening one. The seeds of this critical situation in which we find ourselves today were planted many years ago by a German named Karl Marx.

The teachings of this man long lay dormant. But some years ago they came to life in such forms of governments as fascism, Nazism, socialism, and communism.

This Marx-bred philosophy is an anti-God concept of life.

It denounces and smears the God-given rights and liberties of man.

It denounces the basic faiths and rights contained in the Bible, the Declaration of Independence, and our Constitution.

*President, Texas and Pacific Railway Company.

Under the Marxist idea, man has only one right . . . the right to follow blindly and unquestioningly the dictates of the state, and to slave and die uncomplainingly for it.

This theory of the all-powerful state is now locked in a death struggle with the concept of freedom, justice, and the dignity of man.

It is a global struggle with a philosophy which seeks constantly and craftily to destroy everything we hold dear.

It is a conflict between human dignity and godless tyranny, between freedom and slavery, between God-given rights and state-granted privileges.

Thus today we stand at a crossroads in the history of our great nation.

The time has come when we must act, not procrastinate . . . when we must lead not follow . . . when we must speak, not listen . . . when we must unite, not divide.

In this crisis we have at our command the strength, the courage, and the inspiration which lay in the four great faiths of our founding fathers.

Faith in God, Faith in Ourselves, Faith in Our Fellow Men, Faith in Freedom. Our nation was founded upon these faiths. The men who signed the Constitution, the men and

the women who braved the prairie and the mountain to pioneer our land lived and died by those faiths.

But what about us . . . and our faiths?

FAITH IN GOD

In searching our minds and hearts for the answer to this question, let us remember that down through the ages faith in God has been an all-powerful force in the lives of men . . . that it has been a never-failing source of strength in time of trouble.

Let us remember, too, that all of the great and lasting movements of civilization have been dedicated to, and founded upon faith in a Supreme Power.

When our Pilgrim fathers waded onto the shores of New England, there was no government ready to give them aid or comfort or support.

All they had to sustain them was a deep and abiding faith. But it was sufficient.

In those early days the voices of the nation's builders resounded through the hills with the great songs of faith.

In times of distress, of danger, of Thanksgiving, these ancestors always relied upon faith in God, which they fortified with faith in themselves, faith in their fellow men, faith in freedom. Upon these faiths rests the foundation and the strength and the security of our nation today.

Most of the world's two billion people have a firm faith in the existence of a Supreme Power.

Throughout civilization that faith has persisted. It has survived the efforts of tyrants and dictators to stamp it out.

This faith is woven into the foundation and uprights of our nation. It has given us strength when we faltered, courage when we were afraid, united us when we were divided.

Recognition of a Supreme Power and dependence upon that Power for guidance are contained in the Declaration of Independence and in our national and state constitutions.

So strong was their faith in God that our forebears caused to be stamped on our coins the words, "In God We Trust."

To these founding fathers, to these men who signed the Declaration of Independence and the Constitution, these men who pioneered our land, this phrase had real meaning.

But what about us? Do these words, "In God We Trust," guide us . . . inspire us . . . strengthen us?

If our country's future is uncertain, if we are worried about tomorrow, then we should do as our forefathers did! We should turn again to the faiths which made our nation great.

Our country's leaders down through the years shared a sure belief in God. In crisis and in peace, they placed their faith in God's wisdom, in their own ability to work out their problems, in the great justice of a free people.

Between the America of yesterday and the America of tomorrow stands our generation. To us has fallen the duty to preserve the faith, the honor, the strength, and the glory that are in America.

So guided, we will serve best America's destiny . . . and the world's.

By looking to God, by dedicating ourselves to His teachings, we and our children can be filled with renewed and strengthened faith.

FAITH IN OURSELVES

The Scriptures remind us that as a man "thinketh in his heart, so is he."

This Biblical admonition tells us that we cannot think in terms of failure, and then succeed . . . in terms of weakness, and then be strong . . . in

terms of fear, and then be courageous . . . in terms of doubt, and then have faith.

Our material well-being is ample proof that we have had faith in ourselves.

It is proof, too, that the "Lord helps those who help themselves."

Each of us can help revive the spirit which built our country by renewing and revitalizing this faith in ourselves.

We know that it has paid off in richer, in happier, in fuller lives.

We know that it has brought us the greatest outpouring of goods and services the world has ever known.

We know, too, that it can bring us peace and security.

The history of our country is the history of people with faith in themselves.

But in recent years we have lost some of this faith.

We have started leaning upon the government for aid and assistance; we have started looking to the government for the solution of personal and community problems.

If we persist in this dependency upon government, we shall surely destroy one of the basic faiths that helped to make our country free, prosperous, and strong.

As dependence upon the government's ability to solve personal and community problems increases, faith in ourselves is gradually weakened . . . and eventually destroyed.

Faith in our own ingenuity, resourcefulness, and ability to take care of the basic needs of life is essential to the preservation of human rights and personal liberties.

This kind of faith in ourselves is what our forefathers handed down to us. It is our responsibility to preserve it untarnished . . . undiminished.

FAITH IN OUR FELLOW MEN

It follows naturally that faith in

God and in ourselves leads directly to faith in our fellow men.

Our forefathers possessed this faith too. They lived by it, fought for it, and died to foster it.

They wrote it, too, in the Declaration of Independence . . . that all who followed in their footsteps never would forget these words: "With a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our lives, our Fortunes, and Sacred Honor." These are the words shaped by men who faced the future with a firm faith in their fellow men.

Today no less than long years ago we must seek the strength such faith in our fellow men yields.

We too should pledge to each other "our Lives, our Fortunes, and our Sacred Honor" in working to revive the spirit of brotherhood upon which the foundation of our great nation rests.

We must renew our faith in each other, and in the inalienable rights of each other "to life, liberty, and the pursuit of happiness."

The preservation of this basic faith, this foundation of brotherly love, is our duty and our privilege.

FAITH IN FREEDOM

The fourth and last of our four great faiths is faith in freedom.

Personal freedom is the natural fruit of faith in God, in ourselves, and in our fellow men.

Our forefathers believed this. They believed that freedom was more than an abstract dream.

They believed it was a God-given right, not a state-granted privilege . . . and they believed it so deeply that they made freedom an accomplished fact.

That is why we have freedom.

That is why we, more than any people in the world, have been blessed

so richly with so many of the good things of life.

Our nation truly has become a land of plenty . . . in a world beset by poverty, hunger, and suffering.

Freedom made this possible by releasing the fetters from our minds.

Down through the years we have been free to dream, to explore, to invent.

We have been free to work, to achieve, to accumulate.

We have been free to venture . . . and if we failed, to venture again and again.

We have been free to spend our money or to save it.

We have been free to climb from lowly beginnings to positions of power, honor, and trust.

We have been free to rise from rags to riches.

We have been free to enjoy the fruits of our labors.

But as we enjoy these blessings, we should remember always that freedom can be lost . . . and that it will be lost if we take it for granted.

Freedom is a sacred trust, one which we must protect and pass on inviolate, unblemished.

It is our children's birthright, ours to hand on to them and to their children.

To do this, we must do as those before us have done . . . we must have faith in God, who answers prayers; faith in ourselves and our work; faith in our fellow men, their courage and honesty; faith in freedom, its strength and its comfort.

But it is not enough merely to de-

clare our faiths. We must give them life and meaning . . . by our words, by our works, in our daily lives. . .

The dynamic Joshua, rugged warrior and man of God who was chosen to lead the children of Israel into the land of Canaan, provides an example of what we can do to give meaning to our faith.

At a critical period in the history of his people, old Joshua told them: "Choose you this day whom you will serve . . . but as for me and my house, we will serve the Lord."

Another stirring example that points the way was given us by the great patriot Patrick Henry, when he said: "I know not what course others may choose, but as for me, give me liberty or give me death."

The faith of our pioneering ancestors was a living, vital force. It was what sustained and guided them as they toiled and fought to lay the foundation and carve the uprights of our nation. To these men and women, faith was a daily, hourly substance . . . a constant source of strength and comfort.

That is the kind of faith we need today to fortify our material strength.

That is the kind of faith we can have today if we are willing to look to God for guidance, to seek Him in His temple, to follow His teachings.

That is the kind of faith we must have if we are to achieve ultimately "on earth, peace to all men of good will."

Now is the time to take our stand. Tomorrow may be too late.

SUCCESS

When a man lets a little success go to his head he probably has ample room for it there.—G. H. PRATT.

The Pastor's Way of Saying "MERRY CHRISTMAS!"

At this holiday season . . .

Christ-exalting Christmas CARDS

EXCLUSIVE—original designs, not sold to the open market, portraying the joys of Christ's birth

APPEALING—rich, full-color—personal greetings and scripture selected with the pastor in mind

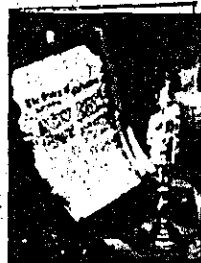
HIGH-QUALITY—heavy, linen-finish stock with a dignified style of lettering, French-fold

INEXPENSIVE—just 3½¢ a card so you may be able to remember all your members and personal friends

Size 4¼ x 5½ inches—white mailing envelope included (CO)



G-1043



G-1044



G-1045



G-1046

No. G-1043 Nativity

Message: "The miracle of Christmas, the Son of God in a manger, fill your heart with joy and hope now and throughout the coming year."

Scripture: "Every good gift and every perfect gift is from above" (James 1:17).

No. G-1044 Candle and Bible

Message: "May Christmas make you abundantly aware of Christ's presence and the New Year be full of His love."

Scripture: "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

No. G-1045 Three Wise Men

Message: "May Christmas Day be truly one of blessedness for you and His presence abide with you in the year ahead."

Scripture: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him" (Matthew 2:11).

No. G-1046 Poinsettia

Message: "To greet you once again at Christmas and wish you rich blessings and deep inward peace, not only today, but the whole year through."

Scripture: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalms 118:24).

For an entire year . . .

1962 "Triumphant Life" CALENDARS

PRACTICAL—something all who receive will gladly accept and refer to many times in a day

ATTRACTIVE—tastefully designed and beautifully printed in full color to fit into any home

SIGNIFICANT—a daily source of inspiration, a year-round reminder of the pastor and church

REASONABLE—well worth the investment of just a few pennies for such a lasting value

Size 6¼ x 10½ inches—white gift envelope included (WA)



Choose from this outstanding selection

No. U-9000—Head of Christ

No. U-9002—Christ at Heart's Door

No. U-9003—Good Shepherd

No. U-9005—Christ at Dawn

No. U-9017—Look unto Me

Only 20¢ Each

Each of these famous Sallman's reproductions is complemented by an artistic drawing and motto on heavy tinted stock. Below is the twelve-month calendar pad itself, featuring Monthly Theme Mottos, Weekly Bible Texts, Church Attendance Record, "Where to Look in the Bible" section, telephone memorandum, information about moon phases, flowers, and stones, also shows preceding and succeeding months. Clear, bold numerals allow reading at a glance. Small hole at top for hanging.

SAVE ON LOW QUANTITY PRICES

100 for \$3.50; 25 for \$1.25; 50 for \$2.00

5 for \$1.00; 10 for \$1.90; 25 for \$4.50; 50 for \$8.75; 100 for \$17.00; 200 for \$33.00; 300 for \$49.00; 500 for \$80.00; 1,000 for \$155.00

Give Them That Personal Touch—have them imprinted!

Your name imprinted on cards for the small additional cost of **ONLY \$1.50 EXTRA**. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or print exact wording desired.

FREE

Your name and/or name of church and address imprinted **FREE** on all orders of 100 calendars or more. On small orders imprinting is \$1.00 extra (minimum of 25 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

An Important Detail You Can Take Care of **NOW**

ORDER TODAY

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

*Every minister knows the twin temptations of
pulpit privilege—irrelevancy and irresponsibility.
It is well that we consider again and again . . .*

This Profound Business of Preaching

By Delmar Stalter*

Our concept of preaching should be undergoing a healthy change with the passing years and as we search and find the riches of our gospel of holiness. Not too long ago we were engaged in the "theological battles," and of course we knew all the important answers. Later as we began to comprehend the deeper needs of man, our preaching brought us into the more complicated engagement with the issues of men's hearts. Then it was that it became more important and more thrilling to us to win the personal victories in people's lives. What should be our goal today?

One pastor, who was of great influence in this writer's own ministry, suggested, "Don't worry about the message; the people will pull it out of you." Facing the people from the vantage point of the pulpit is a tremendous responsibility, for our total concept of the ministry will be largely displayed in that one act of our ministry. Those we face have prayed, and are expecting God to speak from His Word to their hearts.

In the mystical contact of God's Spirit and the spirit of man, the min-

istry takes on its peculiar relationship and rises to the towering heights of the communication of God to man, and man to God. The young pastor, in his zeal, often feels, I really told them this morning, or, I lined them up this time. His longer contact with people in the varied kaleidoscopic situations of their lives, however, causes him to revise his concepts, leading him to think of the deeper, masked needs of men's hearts. With more experience the preacher becomes aware of the inner conflicts, the strugglings of self, and the inevitable clash because of personality and character faults in his people.

The thrill of "lining people up" loses its punch as the minister senses the perplexing needs of men's hearts. His study takes on a new sense of sacredness, for here he searches the Word, intent on finding answers. Here he searches the mind of the Spirit and looks to the writings of men through whom God has spoken. In the study, amid the realization of the responsibility, the "message" is born with a fervency that is easily set afire in the pulpit. Now, more perfectly, the communication of God

is presented to men in the undeniable authority of the Holy Spirit.

It would be easier for us to decide that we do not want to be involved in people's problems. This kind of preaching takes its toll on the man of God. It is all too easy to be "too busy" to give time to struggling people. It is easy to say, "Don't worry; pray." But to those struggling hearts this is but the admonishment to do what he is already struggling to do, but what does not answer his need. Hence we must spend hours of time in reading and reflecting to understand men, and often some deep heart searching within ourselves to comprehend the real, but often hard to identify, problems of their lives. Our comprehension of man and his mind and heart will be the key, for we can show man his need. He can understand it because we can show it to him, and he is then able in prayer to resolve the issue and settle his own heart conflicts.

Witnessing is preaching too. The pulpit is not the only place the pastor preaches, for each time he witnesses, he preaches. Witnessing is an engagement with individuals on an individual basis and becomes quite personal. To "throw the Bible at them" without a real sense of understanding is pretty much like the "cymbal" of which Paul spoke. Love must reach out to man with the Word and it is at its very best when it witnesses to another of God.

Few would argue about the wickedness of man. Our world is lucidly described in the first three chapters of Romans. Our people must find themselves there and realize their lostness. They must seek the Rescuer, as Weymouth translates Romans 7:24-25, "Unhappy man that I am! who will rescue me from this body of death? God! to whom be thanks

through Jesus Christ our Lord!" Flesh and spirit are oft engaged in contention. Some problems seem to overwhelm and even at times to overpower the individual. Some face problems that have no immediate answer. It is a real thrill at times like these to be able to assure that God can deliver, through the Lord Jesus Christ.

Jesus, the greatest Man who ever lived, with all of His intellectual capacity, with His deep insight into man's heart, and His very real sense of man's physical limitations, found it necessary to turn again and again to the place of prayer. He spent great periods of time in learning scripture, for it had the answer to man's dilemma. In His ministry He seemed always to be able to probe with simple questions, designed to reveal heart needs, to the vital issues of man's heart. He was accepted by multitudes, for they said within themselves, He understands.

Can we glibly call men to repentance as we name a few outward sins which are in reality only a symptom of the deep-seated attitude of sin and rebellion in the heart? To do so is almost certainly to lead men to believe that we are only superficially concerned for their souls. To meet such needs, we must know how the mind works. We need to study the sources of motivations, understand the results of inner conflict, and how to let men know that the gospel can really meet the heart need. Until men sense we are speaking to their souls in language of comprehension, they will never find help in certain areas of their lives.

Yes, the Holy Spirit is able to translate the preacher's message so men can effectively receive it. Yet in all fairness, we must admit that He could do His work more quickly and fully if we were only able to give clearer

*Pastor, Churubusco, Indiana.

expression of man's need. For instance, the woman taken in adultery did not need further condemnation, for her guilt was already established. However, the ones who brought her to Jesus needed to have the wickedness of their hearts revealed to themselves, and the simple actions of Jesus struck them in their hearts. It was so effective that none dared to continue his accusation of the woman. The effective servant of God has the grasp of God's great heart, and the love of Christ has so constrained him that the listener senses God speaking to him and finds the assurance that arises in strength to say, "This is for me."

The business of preaching challenges the full reserves of our hearts and minds. The needs of our people are too great for us to waste words and breath with irrelevant issues. We face people who may in the next few hours be ushered into eternity. Our business of preaching is the "greatest of all," for we do meet responsible, intelligent men with the answer that satisfies both reason and heart. Dare we let our communication be picaresque, legalistic, and unsympathetic when men are looking for something to nail down as real and satisfying? In the words of the Hebrew writer, "Let us go on unto perfection" (Hebrew 6:1).

Copying others is a dubious pulpit pastime, so—

Just Be Yourself

By Clinton J. Bushey*

SOMEONE OF this generation recently asked the question if Uncle Buddy Robinson's methods would work today as they worked when he was living. In the first place I do not like the word "methods." It is an ill-chosen word, for actually "Uncle Buddie" did not use methods as such. Many of us have seen him bring almost immediate order out of chaos in camp meeting. After a prolonged, spirit-dampening, money-raising session when everybody was tired and

restless, we have seen Uncle Bud introduced as the speaker and in a few words of testimony or well-rounded philosophical statements of his own wording he had the entire attention of the crowd, the children included. He might speak for a half hour, or an hour (what matter), saying the same things we had heard him say before time and time again, but always with a freshness of meaning or power which nobody could actually interpret. The more you came in touch with him, the more frequently you would want to hear him repeat his

messages. He, proverbially, first took his text (quoted from memory); secondly, immediately departed from it; and thirdly, never got back to it again, to quote his own statement. He had but two themes, (1) Christ and holiness, and (2) the *Herald of Holiness*. All true, but he always had souls at his altar. Method, you say? I wonder.

During the heyday of Henry Clay Morrison, that dynamic orator of Asbury College fame, there were scores of "little Morrisons" all over the country. These young men were so enthralled by his bearing and idiosyncrasies that they imagined this was the secret of his power. Accordingly they became "copies" of Dr. Morrison, expecting to win souls by so doing. Needless to say, they failed in their mission even though they may have been able to copy him to a great extent.

Billy Sunday was also a dynamic preacher in his day and counted converts in the thousands, although it is doubtful if he ever counted "decisions." He used common street language which even the down-and-outers could understand and would pile his numerous adjective one upon another in such rapid succession that one wondered if he would ever run down. I have seen him climb all over the pulpit, tear his hair, pull off his coat, and do other things which in his time were utterly repulsive to many of the "up-to-date" preachers. But he had souls saved. I know—I was one of his converts. And there were many who tried to copy his "methods," climbing on the pulpit, yelling at the tops of their voices, and multiplying their adjectives. They never became known, except possibly as fanatics.

The story is told of an incident in Peter Cartwright's life in the early pioneer days. In a certain preaching

point he was slated for a series of brush-arbor meetings. A certain bully of the locality, boasted that if Cartwright came as announced he would attend the meetings with the intention of breaking up the meetings and of giving the preacher a beating. Friends of Cartwright informed him of the threat and asked him to cancel his meetings. Not so, Cartwright! He immediately set out on his horse for the place and on his way met up with another horseman who informed him he was also headed for the camp meeting, and explained what he intended to do to the preacher.

Upon recognizing that his riding companion was the bully he expected to meet, he immediately climbed down from his horse, promptly pulled the bully from his horse, and gave him a sound beating without any apologies. Then remounting he rode on to the meeting to preach. In the course of the series of meetings this bully was saved and scores of his buddies too. Many young men have tried to emulate Cartwright, the pioneer Methodist preacher of Illinois, Indiana, and Kentucky. No success.

Now, what were the "methods" of these preachers of the gospel of Christ? I repeat, I do not like the word "methods." It savors of copying, and that cannot be done in the realm of the ministry. Uncle Buddy was just himself plus the grace of God. Dr. Morrison could not have been any otherwise than he was and get results for God. Billy Sunday, Peter Cartwright, and scores of others did not rely upon methods. They gave themselves over to God and let God use them as individuals.

Do not copy anybody except as Paul said, "Follow me as I follow Christ." Let the Spirit use you and speak through you and let methods fall by the wayside.

*Professor, Olivet Nazarene College.

"QUEEN of the PARSONAGE"

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

By Ruth Vaughn

Portrait of a Queen

AS I RUSHED into the sanctuary one busy afternoon, I was suddenly conscious of the presence of God. Not of God in the sense of being in God's house, but of God's communing with one of His own. She was seated at the organ, tears in her eyes, book open to Ira Stanphill's 'For God Has His Way in It All,' not really singing—not actually praying—just using the song and the organ as a medium to bare the cloisters of her soul to the One to whom she had given all. There wasn't an air of pathos; this hour was one of reaffirmation of her commitment to God, her full trust in His wisdom, her true humility in service to Him and a full resignation to His will and love."

Thus Gurnice Smith wrote of a moment when he witnessed the unparalleled grandeur of the devotion of Mrs. Kenneth Vogt, presently the queen of the North Sacramento, California, parsonage. She is a splendid reflection of the Spirit of Christ.

Versatile, efficient, poised, Ruby Vogt meets all of the many demands of life without showing stress, strain, or hurry to those about her. Wherever a need exists within the church, she quietly steps in to fill it, taking with her someone who can be trained for the task. When the training period is finished, she quietly releases the

position, leaving it to the other person's direction and care. Thus more people are brought into active service for the Master while the one responsible remains in the background.

Mrs. Vogt possesses a deep interest and love for others. Her parishioners come to her and she takes their empty dreams and fills them with hope; she fills their empty lives with nobleness; the emptiness of their souls, she satisfies by leading them to the Cross. Each life with which she comes in contact leaves her presence with a new confidence and joy; for with her subtle ear she fashions beauty from their plain words, with a deft touch she molds loveliness from their ordinary lives.

She capably fulfills many roles in the church: organist, pianist, choir member, secretary, counselor, teacher, or supervisor. To two teen-age boys, she encompasses their needs: cook, tutor, nurse, advisor, playmate, camping partner, and mother. To Kenneth Vogt, she enhances many positions: helpmeet, friend, confidante, sweetheart, and wife.

Through eighteen years in the parsonage Ruby Vogt has learned to make laughter out of bafflement, gentleness out of perplexity, a temple out of the rocks of agony. She has keen inner eyes which perceive beauty and serenity which no outer lens would

discover. With dauntless hope she can find the sun in the darkest night. Her faith in God has given to her the vision of the mightiest telescope.

The life of Ruby Vogt is one of elegance, warmth, and royalty. Truly this is a portrait of a queen!

ROYAL COOKBOOK

For a super-easy, super-luscious pie that can be made ahead of time for Sunday dinner or company or just to have on hand in case of "drop-in" callers, try this one. It is made for parsonage timing!

Combine 12 oz. cream-style cottage cheese, ½ cup sugar, 1 cup whipping cream, salt, and vanilla. Whip until stiff. Fold in 10 oz. can drained, crushed pineapple. Spoon into baked pie shell and freeze about two hours. Serve plain or topped with strawberries. Umm! Good!

OVER TEACUPS

With keen insight, Mrs. Milo Arnold continues with her paper considering the problems and dilemmas that confront the pastor's wife is a homemaker.

"The minister's wife must make a home for her children. For her to devote so much of her life to the professional functions of the church that she fails to give her children an adequate home is folly. Sometimes ministers' wives seem to feel that their marriage to the minister gives them a sort of official capacity in the church and a peculiar assignment to have their fingers in everything about the work of the church. This is likely to lose them friends in the church, make them unhappy as persons, and deprive their children of a wholesome home climate. There is no official capacity included in a woman's marriage to a minister. She is a laywoman in the church and has the same home and family assignments as other women plus the added home

involvements that come with making that home in a goldfish bowl and exposing it to countless outside cares.

"A pastor's wife is a maker of a home and custodian of the lives of her children. She must make such a home as will prepare those children best for life. There must be a climate of peace within the walls of the home, and this does not always come without effort. There must be an atmosphere of love and good will. There must be happiness in song, laughter and calm voices. Children must feel secure and comfortable. They must be able to bring their friends home and feel proud, and to live in their house as persons of importance. They must find it easy to love their parents, to be proud of their mother and father, and to mature into confident persons. The minister's wife must build a home life which is easy, congenial, and unselfish. No matter how much money she has or how fine a house she can keep, she must never make the house a show place for guests to go through rather than a home where her children feel easy and natural."

BOOKSHELF WITH LACE

C. William Fisher's book *Why I Am a Nazarene* is a must for your parsonage library. Not only is it important that you be familiar with the contents of this book for your own life, but it is important that your teenagers have access to it, so they will better understand what they believe, why they believe it, and why they cannot accept other beliefs. (\$1.50—N.P.H.)

HER MAJESTY: A MOTHER

The little boy clad in jeans, T shirt, and Daddy's baseball cap swaggers to the square board outside the kitchen door, takes his stance, and swings at the ball, which flies through the air.

Contact is made and he runs to the next square piece of board, shrieking with delight.

The little girl smooths out the wrinkles of her dolly's pink gown and then, on tiptoe, places it carefully in the tiny bed. She adjusts the blankets and then straightens her golden curls dancing about her head, her eyes sparkling diamonds, as she whispers in satisfaction: "Mine baby is as'cep!"

These little lives entrusted to our care are bundles of unfathomable possibilities. Christian leaders in classrooms, ball diamonds, Home Economics Clubs, debate teams, orchestra meets are here in the making. Christian leaders in the pulpit, operating room, law office, engineering field, industry, architectural drawing room, and mission field are here in embryo. And the decision as to whether they shall come forth into life with their hearts attuned to the eternal harmonies to fill these positions or whether their lives will be jarred with eternal discord is now in our hands.

The destiny of these, our children, is ours in great measure. It is not a task to begin when they start to school, when they graduate, when

they finish college—it is a task to begin on the day of their birth. For the choice of whether they will spend lives of usefulness on earth and then go to lives of reward and joy in heaven or whether their lives will be filled with wrongdoing on earth and then shall wing their way to lives in impenetrable darkness hereafter is now being determined by a Bible lesson, an evening prayer, a song of Jesus' love, a picnic, a ball game, a laugh, a word, a gesture.

HEART TALK

Problems in the parsonage can often bring about a state of fear: fear of the future, of recall, of what people think, of financial difficulties—and on and on. This fear eats at the fiber of your health, your disposition, your spirit. The Psalmist David speaks of the cure for this condition in Psalms 34:4: "I sought the Lord, and he heard me, and delivered me from all my fears." Seek the Lord; get close to Him in your thoughts; spend quiet moments in meditation upon Him and His promises. You will discover that your life will become so filled with God that fear is emptied out completely in the overflow. "I sought the Lord, and he heard me, and delivered me from all my fears."

Lord! It Is Not Life to Live

Lord! it is not life to live,
If Thy presence Thou deny;
Lord! if Thou Thy presence give,
'Tis no longer death—to die.

Source and Giver of repose,
Singly from Thy smile it flows.
Peace and happiness are Thine;
Mine they are, if Thou art mine.

—AUGUSTUS TOPLADY

SERMON of the MONTH

Famous names galore dot the pages of secular history. But for the Christian—

There Is Only One Name

By Robert W. Helfrich*

NIKITA KHRUSHCHEV has repeatedly affirmed that he is atheistic in his philosophy of life. Yet he seldom speaks without employing such scriptural terms as "God," "heaven," "hell," "blessing," "Satan," et cetera. Premier Khrushchev even enjoys telling of the days of his youth when he won a prize at the church school he attended for knowing the Gospels by heart. It should not be at all surprising, however, to find a godless person using scriptural phraseology when we remember that Satan did likewise when he was tempting Christ in the wilderness.

More alarming than this is the fact that our age, a supposedly "believing" age, is replete with individuals whom, for purpose of identification, we shall call practical atheists. By this I mean that there are those persons who say they believe in God but act as though He does not exist. This should serve as some indication that mere belief in God is not enough. There must be nothing short of a personal acceptance of His Son, Jesus Christ.

When the Apostle Peter spoke of

Christ on one occasion, he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). These words are plain enough! They mean simply that no one can know God and appropriate His peace, no one can experience forgiveness of sin, no one can harbor any hope of eternal salvation—except through the atonement of Jesus Christ.

God made provision for the salvation of mankind by sending His beloved Son. Through Him alone can we gain title to heaven. He alone holds the keys to the Kingdom. He alone holds the power of life and death. Those who would be forgiven of their sins must accept Him unconditionally into their hearts.

A few years ago Premier Mussolini was "goose-stepping" his way across Italy and much of the Mediterranean world—strutting as though he were the most important individual in the world. His rise to power had been swift. On one occasion he was asked to explain his rapid rise to power and he replied by saying that he had found Europe full of empty throne

*Pastor, Medford, Massachusetts.

rooms and he simply walked in and took one. This is our predicament today. Our world is filled with "empty throne rooms." Man's heart is his own personal "throne room"; and if Christ doesn't occupy that throne, the world does. If Christ doesn't live there, man doesn't know God. Jesus himself said: ". . . no man cometh unto the Father, but by me" (John 14:6).

Man's search for salvation has led him into every area of life with all of its excesses. He has made attempts to realize salvation through chastity and sacred prostitution, human sacrifice and saving of life, feasting and fasting, gods and evil spirits, one God and many gods. Today men are looking to communism, socialism, the United Nations, and many other philosophies and institutions for their salvation. Can we not hear the words of Peter: ". . . for there is none other name under heaven given among men, whereby we must be saved"?

Before the great Deluge, God told Noah to build an ark. Man's sin had sorely grieved the great Jehovah, and the destruction of mankind seemed to be the only answer to the world's problem. The only ones to be spared in this catastrophe were those who believed. When the rains fell and the Flood came, there was in all the earth only one place of safety. That was the ark which Noah had constructed according to the dictates of God. Man, search as he might, could not find a mountain that was high enough to grant him asylum from the ascending waters. Climbing trees was out of the question. Boats, rafts, and the like were useless. There was but one place to hide—Noah's ark; and that had been built exclusively for the believers. Right now there is only one hiding place for the sinner who would escape God's wrath—the Lord Jesus Christ.

At the time when Joseph was a leading statesman in the land of Egypt a great famine was experienced. It was his interpretation of a dream foretelling the famine which gained this high position for Joseph. During the seven years of plenty which preceded the seven years of famine, Joseph caused a certain percentage of all crops to be stored in a great warehouse that had been constructed for this purpose. When the devastating period of famine overtook the land and its inhabitants, there was only one person that the people could approach for food—Joseph. Authority to give had been bestowed upon him, and no one else in all of Egypt could help. If a hungry soul is desiring salvation he must go to Christ—else he will perish. ". . . for there is none other name under heaven given among men, whereby we must be saved."

During the Civil War, when brother fought against brother, many were the times when it was quite difficult to tell a northern soldier from a southern soldier. Many men did not have uniforms to distinguish them. However, there was usually one betraying characteristic—a man's speech. The southerner could be recognized by his drawl, while the northerner could be recognized by his lack of a drawl. Something of a similar nature occurred back during the Old Testament era. A difference in ideals led the Ephraimites and the Gileadites into conflict against one another. The only way that a Gileadite could determine whether or not an Ephraimite was friend or foe was to get him to say, "Shibboleth." An Ephraimite could not pronounce the word the same as a Gileadite, and mispronunciation of the name would result in death. When we stand before the great white throne on that inevitable day of judgment, our only

hope is going to be in the matchless name of Jesus. ". . . for there is none other name . . . whereby we must be saved."

Our text makes our position clear-cut and simple. Man cannot and will not be saved but by Jesus Christ. ". . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). A wonderful promise—fulfilled in one's acceptance of Christ! The Gospel of John records the words of our Lord which verify our text: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). In St. Paul's letter to the church at Corinth he repeats the same thought by saying: "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11). Be convinced of this—there is no salvation but by our Lord and Saviour Jesus Christ.

One of the greatest figures to emerge from the war between England and France was Lord Nelson, admiral of the English Navy. On one occasion Lord Nelson's ship encountered a French man-of-war. After a brief, but effective, exchange of gunfire, the flag of surrender was raised on the French ship. Lord Nelson and a few of his men were lowered into a small boat and then taken to the French vessel to lay down the terms of surrender. Upon boarding the ship Lord Nelson met the French captain coming toward him with extended hand. The English admiral refused his hand with these words: "Your sword first." The Frenchman removed his sword from its scabbard—signifying surrender. Then Lord Nelson reached out and took hold of the hand of the vanquished. Hostilities were over—they could be friends. There is no need trying to shake the hand of Christ unless we are ready,

first of all, to hand over the sword of our rebellious spirits.

We are to entrust the entire salvation of our souls to Christ. Refusal to do so can only lead to ultimate destruction. Placing of our trust anywhere else except in Christ is useless. Leading a good moral life will not save us. Whether our sins be little or large is of no consequence when dealing with salvation. Placing our trust in a seemingly sound philosophy of life will be to no avail. Resting our hopes upon the Church will not save us; the Church merely acts as an instrument of God in her attempts to lead man to Christ. Other than that she is powerless. Baptism will not assure eternal life; this is but your way of telling the sinful world that Christ reigns within your heart. Partaking of the elements at the Lord's table will not save us. Salvation is to come to pass in our hearts and lives before such partaking. Who was it that said: "Nothing in my hand I bring; simply to Thy cross I cling"? These are beautiful words of resignation; yet:

The cross on Golgotha can never save

*Thy soul from deepest hell;
Unless with loving faith thou
sett'st it up.*

*Within thy heart as well**

"Within thy heart"—the "throne room." Do not be satisfied until you know and feel that Christ reigns within and that you possess that peace which Jesus only can supply. There is only one entrance to heaven, and Christ holds the keys. Again we say with the Apostle Peter: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

*James Mudge, *Poems with Power to Strengthen the Soul*, Nashville, Tennessee (Abingdon Press, 1935), p. 186. Used by permission.

Charles G. Finney's Advice to Preachers

By A. S. London*

CHARLES G. FINNEY was one of the greatest evangelists that ever lived. He was a trained lawyer of the highest type. He was once asked as a young man if he would like for a certain church to pray for him. His reply was, "No." "Do you not believe in God?" His reply was, "Yes." "Then why would you not like for this church to pray for you?" Mr. Finney said, "You have been praying here for years for sinners to be converted, and no one has been saved. You have prayed for a revival and yet no revival has come, so why pray for me?"

In traveling through the section of the nation where Mr. Finney held his meetings, it was not uncommon to hear people talk of the revival that swept the eastern part of the United States under the leadership of Charles G. Finney. A hundred thousand people were converted over a period of a few months.

Finney's advice to preachers is worthy of our attention:

1. See that you are constrained by love to preach the gospel.
2. See that you have the special endowment of power from on high, by being filled with the Holy Ghost.
3. See that you have a heart and not merely a head call to undertake the preaching of the gospel. Be heartily inclined to seek the salvation of souls as the great work of life, and do not undertake what you have

no heart to.

4. Constantly maintain a close walk with God.

5. Make the Bible your Book of Books. Study it much upon your knees, waiting for divine light.

6. Keep yourself pure in will, thought, and feeling, in word and action.

7. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

8. So love sinners yourself as to be willing to die for them.

9. Give your most intense thought to the study of ways and means that you may save them. Make this the great study of your life.

10. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in them.

11. See that your own habits are in all correct; that you are temperate in all things—free from the smell of tobacco, alcohol, drugs, or anything of which you have reason to believe might stumble others.

12. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

13. Guard your weak points. If naturally tending to gaiety and trifling, watch against occasions of failure in this direction.

14. Bridle your tongue, and be not given to idle and unprofitable conversation.

15. Avoid all affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

16. Let simplicity, sincerity, and Christian purity stamp your whole life.

17. Spend much time every day and night in prayer.

18. Let your sermons be heart and not merely head sermons.

19. Let your people understand that you fear God too much to fear them.

20. Be "not a lover of filthy lucre."

21. Keep your body under, lest, after having preached to others, you yourself become a castaway.

22. Never flatter the rich. Be especially attentive to the wants and instruction of the poor.

23. Be an example to the flock, and let your life illustrate your teaching.

Pulpit and Parish Tips

A Sermon or a Message

By E. E. Wordsworth*

THERE IS A VAST difference between a mere sermon and a Spirit-anointed message from God. When Dr. J. H. Jowett advised ministers to preach for a verdict, he was doubtless thinking of something more than a sermon outline, good thoughts, and an intellectual discourse.

As a young preacher Dr. Harold J. Ockenga was a member of an evangelistic gospel team of which an older preacher was also a revered member. After Ockenga had preached a few times the older minister said to him, "Ockenga, what you preach is not a message. It is a Bible reading." Ockenga confessed he did not understand him at first and was irritated by his frequent remarks on this line during those summer months. But toward the close of the tour he found a richer, deeper, yea, a Pentecostal work wrought in his heart which completely changed his pulpit ministry. After he had preached his first sermon following his Pentecostal experi-

ence his friend said to him, "Ockenga, that's the first message I have ever heard you give. Now you can preach."

One can actually preach divine truth, give Bible readings, be doctrinally sound, and yet lack a message from God. The prophets of old—Isaiah, Jeremiah, Amos, yea, all the Major and Minor Prophets of God—spoke with a voice of authority and power. Peter, on the Day of Pentecost, had a burning message from God. Paul preached in the demonstration and power of the Spirit. Peter said we should "preach with the Holy Ghost sent down from heaven."

Then we ask, How and where does a preacher get a message? We answer: On his knees, by careful and prayerful Bible reading and study, by holy contemplation and utter devotion to God, by the guidance of the Holy Spirit. Commentaries and helpful sermon-omic references should not be pressed into service until you have a message from God.

*Evangelist, Redmond, Washington.

*Sunday School Evangelist.

SERMON WORKSHOP

Supplied by Nelson G. Mink

A "DOORKEEPER IN THE HOUSE OF THE LORD"

A tribute to our faithful ushers

1. He is respectful of worship.
2. He is a loyal member of his church.
3. He is dependable.
4. He is a team worker.
5. He knows his crowd.
6. He co-operates with those leading the service.
7. He respects the congregation and tries to prevent interruptions.
8. He is patient and kind with people.
9. He comes to his task on time.
10. He realizes his is a spiritual task and shares responsibility in maintaining a spiritual atmosphere.

—E. M. HOSMAN

TASTING YOUR WORDS

An elderly colored woman, one of the best liked persons in her community, was asked: "What's your formula for making and keeping friends?"

She replied: "Ise allus mighty careful to stop and taste mah words fore I lets 'em pass mah teeth."

—*Bunola, Pa., Bulletin*

A CHILD'S THOUGHT AT A "GROUND-BREAKING" SERVICE

The children were invited to participate in the ground-breaking for a new Sunday school building. Each child turned over a small shovelful of dirt. Later in the day the grandfather of one little girl asked what happened at church that morning. "Well," she replied dejectedly, "we dug for a new Sunday school but we didn't find it."

—T. A. BURTON

THE NEED OF FORGETTING

Most people consider any type of forgetfulness a sure badge of inefficiency. But actually, it's just as necessary to forget some things as it is to remember others. If you couldn't erase a good many impressions and experiences, trivia would so clutter your mind that it would obscure the important.

Then too, for your own peace of mind you have to forget such unpleasantnesses as disappointments, tragedy and pain. In extreme cases efficient forgetting may preserve sanity.

—JUDITH CHASE CHURCHILL

GOD'S GREAT UNIVERSE

If a train had started out from the earth toward the planet Neptune at the time of Christ's birth, and had travelled at the rate of sixty miles an hour, day and night ever since, it would not yet be halfway there.

—*Sunshine Magazine*

ATOMIC NOTICE

"If and when atom bombs start falling, our church will be open for prayer. But it may be too late then. You'd better come Sunday!"

—FLETCHER SPRUCE

BE A THRICER

If you, church member, are a oncer,
Beware; the world may be your
sponsor.

It is, I say, indeed, much nicer
If you would prove yourself a twicer.
The best is when, a joyful sacrificer,
On midweek prayer nights you be-
come a thricer.

—E. WAYNE STAHL

SERMON STARTERS

Sentence Sermons

"There are two kinds of egotists—those who will admit it, and the rest of us."

"Be careful of half-truths; you may have hold of the wrong half."

"Never be afraid to trust an unknown future to a known God."

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

"Friends are like flowers; they grow in the right climate, with loving care."

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

—*Gathered here and there*

The Honest Doubt of Habakkuk

TEXT: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" (Habakkuk 1:2)

The Perfecting of Christian Character

TEXT: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

1. A Full Salvation Program
2. A Full Salvation Purpose
3. A Full Salvation Power
4. A Full Salvation People

The New Heredity

TEXT: "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22).

The Hand of God

TEXT: "Thou hast a mighty arm: strong is thy hand, and high is thy right hand" (Psalms 89:13).

1. This hand reaches out.
2. This hand lifts.
3. This hand gives.
4. This hand opens doors.
5. This hand soothes fevered brows.
6. This hand controls the movements of enemies.
7. This hand upholds us lest we fall.

—*Anon.*

The Divine Indwelling

TEXT: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15).

Secret of Bible Study

Study it through. Never begin a day without mastering a verse.

Pray it in. Never leave your Bible until the passage you studied is a part of your very being.

Put it down. Put the thought God gives you in the margin of your Bible or your notebook.

Work it out. Live the truth you get through all the hours of the day.

Pass it on. Seek to tell somebody what you have learned.—*J. Wilbur Chapman.*

The Universal Hunger

TEXT: "But Jesus said unto them, They need not depart; give ye them to eat" (Matthew 14:16).

Holiness—the Qualifier for Right Living

TEXT: "And this also we wish, even your perfection" (II Corinthians 13:9).

PREACHING PROGRAM

The Beauty of Holiness

SCRIPTURE: Psalms 29:1-11

TEXT: *Worship the Lord in the beauty of holiness* (Psalms 29:2b).

INTRODUCTION:

True holiness is beautiful. This is indicated by the Psalmist when he said: "Let the beauty of the Lord our God be upon us" (Psalms 90:17a).

The old axiom: "True beauty is more than skin-deep," is applicable to the beauty of holiness. Holiness beautifies the spirit and attitude of the people of God. It is in this area that holiness is most desirable. Why is holiness beautiful?

I. HOLINESS IS BEAUTIFUL BECAUSE IT NEUTRALIZES CHRISTIAN PROBLEMS.

- A. Among holiness people problems exist as well as among others.
- B. Holiness does not cancel the possibilities of misunderstanding.
- C. Holiness does change our attitude toward the problem.
- D. Holiness enables one to view the problem objectively rather than subjectively.
- E. The problem will, by our viewing it objectively rather than subjectively, lose its personal thrust.

II. HOLINESS IS BEAUTIFUL BECAUSE IT HARMONIZES CHRISTIAN POTENTIAL.

- A. Potential must be challenged.
- B. Potential must be channeled.
- C. Potential must be co-ordinated.
- D. Holiness will harmonize Christian potential.

ILLUSTRATION:

Electricity would be dangerous were it not channeled and co-ordinated. Since it is, you can push a button and the current is on; and you may push a button and the current is off. To be of use, the current must be channeled and co-ordinated. It cannot act by caprice, fancy, nor independently. This is also true of Christian potential. Holiness will properly channel and direct the potential of the church.

III. HOLINESS IS BEAUTIFUL BECAUSE IT GLAMORIZES CHRISTIAN PERSPECTIVE.

- A. Duties can become very routine and monotonous.
- B. The daily grind tends to get us down.
- C. Holiness enables one to see beyond the trivial and the commonplace.
- D. We see life's activities, not in their relation to man and time, but to God and eternity.
- E. One could sweep the floors, take care of the church lawn, preach, or sing—all to the glory of God.

CONCLUSION:

Holiness is a thing of beauty. Christian living need not be drab, dull, and dead. It can be, and should be, full of life, love, and light.

Holiness will neutralize the problems that arise, harmonize the potential of the church, and glamorize the perspective of each individual Christian. Let us say with the Psalmist: "Worship the Lord in the beauty of holiness."

—WILLIAM A. TOLBERT
Detroit, Michigan

Asleep on the Run

SCRIPTURE: Jonah 1:1-6

INTRODUCTION: Some places are definitely not the place for slumber (as driving a car), but Jonah's rest seems the most incongruous of all time.

I. A DOOMED WORLD

- A. Jonah was told to cry out against sin in Nineveh.
 1. He felt he, personally, was too good to involve himself with sinners (he was a Jew).
 2. He was unwilling to make a personal effort, involving a trip and a strenuous witnessing campaign and possible defeat.

B. We live in a doomed world—do we cry out?

1. It is easy to self-righteously condemn from a distance (we are Christians).
2. Do we make any effort at all?

II. A DREAMING WITNESS

- A. Fleeing Jonah slept, unaware that now he was in danger and was aroused only by a heathen shipmaster.
- B. If we have failed to witness we are asleep, and in as much danger as was Jonah.
 1. Perhaps non-Christian scientists, with their calculated fear, parallel the awakening of Jonah by the shipmaster. The world is in panic.
 2. It is no light thing to ignore the call to witness.

III. A DYNAMIC MINORITY

- A. Jonah did some tall praying from his dark prison. "Even a fish got sick in its stomach at a disobedient preacher!"
- B. God gave him another chance.
- C. And Jonah did some obeying, and 600,000 people repented and turned to God! "God does not need thousands. He needs you!"

CONCLUSION: Possible illustrations: Harmon Smelzenbach's obedience—10,000 Nazarenes today. D. L. Moody came to England in response to a 25-year intercession by a lady who prayed that revival would come to her town. Jesus Christ alone invaded a sinful world.

—R. F. METCALF
Atwater, Ohio

The Lad's Lunch

(A Problem in Arithmetic)

SCRIPTURE: John 6:1-14

TEXT: John 6:11

INTRODUCTION: Imaginary picture of the lad starting out to follow Jesus for the day with the lunch given him by his mother

I. GIVEN TO CHRIST

- A. Pitifully small compared to the need
- B. All given
- C. Given willingly

II. WHAT CHRIST DID WITH IT

- A. Added His blessing to it
- B. Multiplied it
- C. Divided it
- D. Had twelve baskets left over

III. EARLY CHURCH

- A. Materially poor
- B. Equipment poor
- C. Numerically poor

CONCLUSION: But they gave willingly what they had. The Master added His blessing to it; multiplied it; divided it; and distributed it through His followers to feed a multitude, and they had more left over in the way of blessing than what they had to start with.

—DUANE SPRINGER

Grand Forks, North Dakota

Forfeiting Eternal Life

TEXT: Hebrews 3:15; Proverbs 29:1

INTRODUCTION:

God deals impartially with all mankind. He uses every available means to lead men to repentance and the knowledge of the truth: He uses providence, His Spirit, and human agency to call men to himself. The stubbornness of man is revealed in rejection and refusal to heed the overtures of mercy, only to harden their hearts and finally forfeit their only hope of eternal life. Consider these serious thoughts.

I. AFFECTIONS CENTERED ON MATERIALISM LESSEN ONE'S DESIRE TO SERVE GOD.

- A. Slave to materialism.
 1. Only desire to get what he can out of life.
- B. Selfish moneymonger.
 1. Consumes spiritual appetite.
 2. Controls spiritual desire.
 3. Controls spiritual understanding.

II. AFRAID WHEN FACING JUDGMENT BECAUSE OF OPPORTUNITIES PASSED.

- A. Failed to heed the call of God through the gospel.
 - 1. Popular among the masses to put off.
- B. Failed to consider the brevity of life.
 - 1. No assurance as to what will be tomorrow.
 - 2. Warnings are given through different sources.
 - 3. Death comes as an unexpected and unwelcomed visitor.

III. AFFECTING ONE'S SENSIBILITIES

- A. Not easily moved by the gospel appeal.
- B. Not too eager about their eternal destiny.
- C. Not anything to incite a desire to get saved (past feeling).

CONCLUSION:

Do not treat lightly the call of God or grow indifferent toward the moving of the Holy Spirit. Today if you should hear His voice, harden not your heart.

—HENRY T. BEYER, JR.
Baton Rouge, La.

The Sinful Dismissal

TEXT: Acts 24:24-25

INTRODUCTION: The courtroom was filled and an expectant hush settled upon the crowd. Paul, the Christian missionary and zealot, was on trial. He started his defense slowly and in almost a whisper, but as his testimony progressed his words grew stronger and stronger. The atmosphere became charged until everyone realized that it wasn't really Paul on trial—but Felix!

The Roman judge's frame began to tremble until the whole crowd was aware of the spiritual struggle that was going on. Scarcely had Paul's defense ended when Felix replied in an almost inaudible voice, "Go thy way for this time; when I have a convenient season, I will call for thee."

What was the reason for this rejection?

I. THE REJECTION BECAUSE:

- A. The preaching of Paul had delved beyond the ordinary—into the depths of his soul.
 - 1. It hurt his conscience.
 - 2. Within the recesses of his own heart he did not like what he saw.
- B. But sending the preacher away will not solve anyone's problems. He needed to realize:
 - 1. God sent the preacher.
 - 2. He was not rejecting the preacher only, but Christ also.
 - 3. It was open resistance to the Holy Spirit.

II. HIS PREVAILING TEMPTATION WAS THIS: "WHEN I HAVE A CONVENIENT SEASON"

- A. It supposes a more convenient time than now.
 - 1. But Christ said, "Now is the time."
 - 2. It places religion and salvation secondary.

III. A FATAL DELUSION—"I WILL CALL FOR THEE"

- A. Stifled conviction leads to a hardened heart.
- B. If we do call, will He hear? For it is not certain that a future call will prevail.
 - 1. The means of reaching God may not be at hand.
 - 2. Situations may prevent us from making that call.

CONCLUSION: Felix never had a more convenient season. The Scriptures never record anything which would lead us to believe that a change of heart took place. Once his opportunity was great. Christ would have answered his need.

Your convenient season is now. Today is your best opportunity.

—POWELL WYATT
Merigold, Mississippi

No matter where you later go in Jesus, you must enter at His feet.

—J. RUFUS MOSELEY

The Preacher's Magazine

The Fruitful Vine

SCRIPTURE: John 15:1-8

INTRODUCTION:

The fifteenth chapter of St. John shows the relationship of Christ and believers to be analogous to the relationship between the vine and the branch.

I. THE PERSONS OF THIS UNION

I am the vine, ye are the branches (John 15:5).

- A. Jesus Christ is the Vine.
 - 1. As such, He is the Source of life.
- B. We are the branches.
 - 1. As such, we receive life from Him.
- C. The properties of the vine and the branch are the same.
 - 1. The life-giving sap found in the branch is the same found in the vine.
 - 2. As believers in Christ, we are partakers of His divine life.

II. THE PURPOSE OF THIS UNION

He that abideth in me, and I in him, the same bringeth forth much fruit (John 15:5).

- A. It is the purpose of the branch to bear fruit.
- B. The vine supplies sap and life to the branch, but it is on the branch that the fruit appears.
- C. The branch adds beauty and glory to the vine by bearing fruit.
- D. Spiritual fruit-bearing glorifies our Heavenly Father (John 15:8).

III. THE PROGRESS OF THIS UNION

Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit (John 15:2).

- A. The order of fruitfulness is:
 - 1. Bear fruit.
 - 2. Bear more fruit.
 - 3. Bear much fruit.
- B. This does not indicate a static condition, but a growing, progressive one.
 - 1. Progress is made by purging *Every branch in me that beareth fruit, he purgeth it,*

that it may bring forth more fruit (John 15:2).

2. Purging is subtraction.

The Divine Husbandman purges all dross and iniquity, that we might be more fruitful.

IV. THE PROMISE OF THIS UNION

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).

- A. Fulfillment of prayers.
 - 1. Unlimited . . . "Ask what ye will."
 - 2. Unfailing . . . "And it shall be done."
- B. Fullness of joy.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full (John 15:11).

 - 1. Permanent . . . "remain in you."
 - 2. Adequate . . . "might be full."

CONCLUSION:

Christ is the True Vine. We are the branches. As the branch must abide in the vine to be fruitful, even so must we abide in Him to be fruitful.

—WILLIAM A. TOLBERT

Spiritual Enemy Number One

TEXT: *Because thou art lukewarm* (Revelation 3:16).

INTRODUCTION:

Many times our minds are arrested by a caption of the front page of some newspaper calling our attention to the fact that another man has become public enemy number one.

Enemies of society are dangerous, costly, destructive. They cause untold suffering and anguish to others, and society tries to stamp them out.

There is also a spiritual enemy number one—lukewarmness. It also is dangerous, deadly, and destructive. It too must be stamped out.

I. LUKEWARMNESS IS A KILLER.

- A. It kills our witness for Christ.
- B. It kills our inward joy.
- C. It kills our power to win others to Christ.

II. LUKEWARMNESS IS A ROBBER.

- A. It robs us of our peace with God.
- B. It robs us of our power with God.
- C. It robs us of our position with God. "I will spue thee out of my mouth."
- D. It robs us of our passion for souls.

III. LUKEWARMNESS IS COSTLY.

- A. Its cost is seen in the empty pews on Sunday night.
- B. Its cost is seen in the curtailment of church growth.
- C. Its great cost is seen in the great number of lost souls, uncared for, unwept for.

IV. LUKEWARMNESS IS DEADLY.

- A. It is as deadly as a physical paralysis, stealing subtly over the body.
- B. It is as deadly as quicksand, sucking ever downward.
- C. It is as deadly as the venom of a deadly snake, flowing through the blood stream until the whole system has been affected.
- D. It is as deadly as dry rot to the trunk of a tree, eating out the very heart of the life and soul.

CONCLUSION:

Let us realize that God has used very strong language against lukewarmness. "I would thou wert cold or hot." "I will spue thee out of my mouth."

What should we do? "Be zealous therefore, and repent." We must repent of our lukewarmness just as we would confess any sin. "As many as I love, I rebuke and chasten." Surely God rebukes and chastens of such an enemy as lukewarmness.

—WILLIAM A. TOLBERT

Jesus does not call us to be religious, but to be His.—J. R. M.

—J. RUFUS MOSELEY

Don't Kid Yourself

SCRIPTURE: Galatians 6:7

INTRODUCTION: Shakespeare said, "This above all, to thine own self be true. The Bible says, "Be not deceived." A common way to express this is, "Don't kid yourself."

I. DON'T KID YOURSELF ABOUT THE NATURE OF GOD.

- A. Popular songs of today reflect the thinking that God is an easygoing Santa Claus, "the man upstairs." Dr. Ralph Sockman says some persons think God is a cosmic bellboy they ring for when they want service.
- B. The Bible says concerning the nature of God, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments" (Exodus 20:5-6).

II. DON'T KID YOURSELF ABOUT THE NATURE OF SIN.

- A. A sign read advertising butter, "It's a sin to spread it on too thin," reflecting the light attitude of the world toward sin.
- B. The Bible says concerning sin, "The wages of sin is death" (Romans 6:23).

III. DON'T KID YOURSELF ABOUT THE FINAL JUDGMENT.

- A. Wickedness in this life often goes unpunished.
- B. The scales will be balanced at the last day.

CONCLUSION: The man who attempts to delude God inevitably ends by deceiving himself. A man must face the facts about God and sin and judgment or, like Saul, he will come to the end with the epitaph, "I have played the fool, and have erred exceedingly" (I Samuel 26:21).

—JACK WRIGHT,
Pine Bluff, Arkansas

The Preacher's Magazine

A Sermon Text from Dr. P. F. Bresee

TEXT: *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).*

INTRODUCTION:

- A. I come to the text with somewhat of a sense of the magnitude of the promise it contains. I would not lessen it.
- B. I would study carefully the limitations that are here made and the conditions that are here imposed.
- C. Here are the fundamental principles of the Christian life, our relation to Jesus Christ, the source of our strength. Here is a reference to the scope of His promises.
- D. Here, too, is the mysterious working of a sanctified will in man's approach to God in prayer.
- E. And here, too, breathing through it all, is that mighty faith which in the saints is "the victory that overcometh the world."

I. HE BEGINS WITH THE FOUNDATION OF THE CHRISTIAN LIFE: VITAL CONNECTION WITH JESUS CHRIST.

- A. The branch and the Vine. Is there anything more tender, more intricate, more vital, than this?
- B. It is the connection of fiber. The whole strength that is in the branch is in the connection; *a connection of life.*
- C. A branch separated withers in a day, whether it is in bloom or with fruit far grown. It may have borne fruit many times before.
- D. In the Christian life the relation of the soul is as close and the unity as perfect with Christ as the branch to the vine.
- E. The life currents pass with the same facility from Jesus Christ to the Christian life as from the tree to the branch.
- F. The unwithered leaf, the fair bloom, and the ripened fruit of Christian living are the results of their ceaseless flow.
- G. When we are born again the soul is severed from its old juices, fountain of life, and grafted into Christ Jesus.
- H. Jesus' prayer: "That they all may be one, as thou . . . art in me, and I in thee . . ." As currents pass from the Godhead into the Godhead incarnate, so may the very currents of the life of Jesus Christ flow into the human soul and out through the fruitage of his life, and pass from redeemed soul to redeemed soul. There can be no more perfect unity.

II. "... AND MY WORDS ABIDE IN YOU ..."

- A. The Spirit may speak directly today, but more often through the written Word. He who does not earnestly peruse and memorize God's Word is not in condition to have the Spirit speak directly to his soul.
- B. His Word, the test of all inner voices. Study it, love it.
- C. This is the ordinary limitation of Christian faith: *not always* what God has promised, but what we have in our souls of the revealed Word of God, what we *know* God has *unequivocally* promised, or if conditionally, that we have met the conditions. Then for that we are ready to pray. How sensibly do we feel then that faith is the gift of God!

III. THE CLIMAX: "YE SHALL ASK WHAT YE WILL ..."

- A. I presuppose that we know something about what it is to have God help us to will, that our wills are already loosened from its bands of evil.
- B. We must pray about the many things in life in reference to which God's will is not evidently revealed: business affairs, social relations, loved ones, trials, afflictions, bereavements.
- C. Prayer is not real prayer in this realm unless it is made in submission to the will of God. Otherwise we may believe through our own brains' fancy in a prayer God will not answer.
- D. Miracles are the sign of the truth of a message and are not intended to be an abiding gift. There has been given to no man in this day the power to heal the sick by faith.
- E. The great body of the promises refer to the central, abiding things of our being, our spiritual and moral life, and the unending conditions of destiny.
 - 1. First great promise in Eden: redemption, Messiah, the central stream of promise to men: Jesus Christ.
 - 2. Forgiveness; pardon, through Him.
 - 3. Removal of the moral taint from our nature, Ezek. 37:25—"Then will I sprinkle clean water, etc. . . ." "The blood of Jesus Christ . . . cleanseth us from all sin."
- F. Prayer for the church, ministers. For the Holy Spirit and power to rest upon the church. For constant revival. "He shall convince of sin . . ."
- G. Having these conditions, asking is no mere form or set phrase, but the *longing* of a soul that lays itself along beside the promise, that turns itself as far as possible into an agency, that asks with a persistence that will not be denied. (Woman to be avenged; man going to friend for bread.)

—P. F. BRESEE

Jesus is the most precious being of all, for He is God on the plane of our suffering and need.—J. RUFUS MOSELEY.

BOOK BRIEFS

THIS I BELIEVE, The Essential Truths of Christianity

Ivor Powell (Zondervan, 1961, 224 pages, cloth, \$2.50)

In this volume, *This I Believe*, the author outlines chapter by chapter a brief summary of the various facets of his doctrinal position, in which he reveals himself to be a thoroughgoing advocate of eternal security in its unmodified form. Our readers would be thoroughly disgusted and upset by the reasoning in this chapter. It is hard to imagine a person, with as broad a Bible-based training as this author has had, using the old "once a son, always a son" argument for the support of eternal security. That argument, while always weak, has been so thoroughly exposed by competent theologians that no writer of position can longer use it as a basis for the teaching of "the perseverance of the saints."

Many of the books of Ivor Powell have been read with relish and benefit. Some of these books were *Bible Pinnacles*, *Bible Cameos*, *Bible Treasures*, *Bible Windows*.

PREACHING AND BIBLICAL THEOLOGY

Edmund P. Clowney (Eerdmans, 1961, 128 pages, cloth, \$2.50)

Much has been said relative to the distinction between "systematic" and "Biblical" theology.

In this book the author answers such questions as: What is Biblical theology? What is the kerygma? How does Biblical theology relate itself to the making and preaching of sermons?

This will be found definitely academic and quite technical. The contents of the book was given first as a series of lectures to ministers of the Christian Reformed church. This is not doctrinally friendly to the Wesleyan position, but it is not meant to be a discussion of any school of theological thinking. It is merely a solid and substantial treatise, urging that all preaching be backed by a strong Biblical theology. Its basic contribution will be to clarify the meaning of Biblical theology and create a greater appetite for the Bible in preaching.

CHURCH WOMEN AT WORK, A Manual for Church Women

Wilma L. Shaffer (Standard, 1961, 112 pages, paper, \$1.50)

There may not be a lot of our churches that have women's organizations that would find a great deal of use for a book such as this, but where there are such organizations, a book of this type can be a distinct asset. It discusses the place of women in the church, how women can develop themselves in church work. There is an extended treatment of the conduct of a women's business meeting, pointing out such things as organizing, conducting devotional meetings, caring for business details. Being in spiral binding form, it lies open on a pulpit very easily and provides ready reference for a woman in the conduct of a business session.

INTRODUCING CHRISTIAN ETHICS

Henlee H. Barnette (Broadman Press, 1961, 178 pages, cloth, \$3.75)

Christian ethics is today and has been throughout the centuries of Christian history a matter of unceasing concern for the Church. Clement of Alexander has been known as "the first professor of Christian ethics." He was the first Christian thinker to deal with ethics in a specific and definite way. From that time until now there have been many books published in the area of Christian ethics. A new one that deserves attention and reading is *Introducing Christian Ethics*.

The book is divided into two parts: Part One, "Principles"; Part Two, "Problems." In Part One there is a good introductory section on the meaning of Christian ethics, the types of Christian ethics, and the value and necessity of such standards. Then the author deals with the ethics of the decalogue, of the prophets, and of the wisdom literature of the Old Testament. Then he discusses the treatment of ethics in the writings of Christ and St. Paul and other New Testament writers.

In Part Two ethics is treated relative to one's own self-marriage in the family, race relations, general economic life, and the field of politics. There is a comprehensive sweep, a Biblical and conservative treatment given to ethics in this book.

CHRISTIAN COURAGE FOR EVERYDAY LIVING

Andrew Kosten (Eerdmans, 1961, 128 pages, cloth, \$3.00)

From the day that God gave the commandment to Joshua, "Be strong and of good courage," mankind has held courage in high esteem as a virtue of everyday life. It is especially needful with reference to a Christian life. For the word Christian and the word cowardice can scarcely be combined.

The author is a college instructor, clergyman, counselor, and many years a pastor. Here is a substantial and comprehensive treatment of the simple but invaluable quality of Christian courage. He deals with courage, discussing it frankly. He reminds us that we are living in an age of conformity when the courage to be an individualist and to stand squarely for personal convictions is at a premium. To this assumption your book editor shouts a loud "Amen." Read this book if you are inclined to be a "yes man." The author treats the matter of courage with reference to one's vocation, courage with reference to one's family. A decidedly meritorious book speaking in a time when its message needs to be heard!

FOOD FOR LAMBS

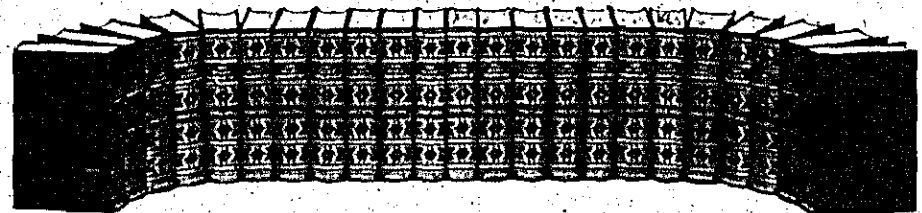
A. M. Hills (Revivalist Press, 204 pages, cloth, \$2.25)

This is a reprint of an old-timer. It is a series of illustrated lessons for the use of parents and teachers in helping children find the Lord and in preparing them for church membership.

In phraseology, it is decidedly advanced for the understanding of children of our day. We wonder if children were sufficiently mentally advanced to understand the phraseology in the day in which the book was written. If so—what early Einsteins!

Having said all that, still it does contain a lot of urgent, evangelistic thrust with some very fine illustrations for any minister who is anxious about the winning of children. In the introduction will be found splendid factual material underlining the solid truth that childhood and early teens become the most fruitful age for evangelism.

Offer Expires Soon—ACT NOW!



THE PULPIT COMMENTARY

- Scholarly—Comprehensive
- Orthodox—Evangelical
- 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

SAVE \$4.50 on first two volumes

Get two additional books

Free

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! (EE)

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 that meets the needs of today's busy minister

Mail Your Order TODAY!



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