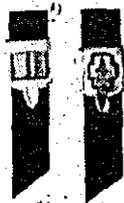


# Gifts

## APPROPRIATE FOR THE PASTOR to Give AND HIS FAMILY



### Klippon Bookmark

Something a bit different in the way of a marker.

Appropriately designed metal clip grips the top edge of your book, hymnal, or Bible, from which a high-grade grained ribbon falls across the desired page, extending out the bottom. Comes in clear-plastic gift case. (SCE)

BM-7 Open Bible design 50c  
BM-9 Church design 50c



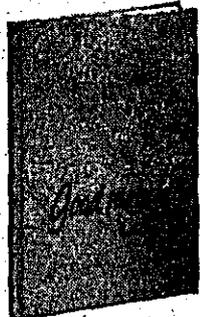
### Praise Him!

### Praise Him! HI-FI Record of Nazarene Artists

An album of beautiful music for those with record players

Nineteen outstanding Nazarene musicians such as Paul McNutt, Danny Steele, and James Bohl singing and Paul Orjala (piano) and Grace Bertelet (organ) playing some of the best-loved gospel songs. 12-inch, 33 $\frac{1}{3}$  rpm. L-293

ONLY \$2.98



### Good Morning, Lord By PAUL MARTIN

Just the gift for a teen-ager! Sixty youth-beamed devotions to spark the day with a challenge to be an up-and-going Christian in a topsy-turvy world. Each starts with a scripture, ends with a special thought, a prayer, or a song. Compact, 4 $\frac{1}{2}$  x 6 $\frac{1}{2}$ " size, 64 pages. Striking blue leatherette board binding. \$1.00

### Truth for Today By BERTHA MUNRO

One of the most meaningful books you could give

Daily meditations rich in inspiration. Each, centering around a scripture, has a unique way of pointing out truths helpful to that particular day. 380 pages, cloth.

\$2.00



### Miniature Provincial Plaques

Lovely with a good selection for every age

Full-color pictures are set in solid wood frame with beveled circular design and finished in a rich walnut. Attractive gold-ring hanger at top. 4 x 4". (DP)

P-1700 Head of Christ P-1706 God Is Love  
P-1704 Christ My Pilot P-1708 Jesus Is Mine

Each, 50c



### Alpha and Omega Key Chain

It's really novel! A conversational piece! Biblical!

First and last letters of the Greek alphabet are die-cut in metal and attached to a small-link, three-inch chain. Instructions for threading keys included. Nickel-plated, carded with cellophane wrapper. (NHL)

G-269

\$1.00

A Convenient Way to Do Your Christmas Shopping

NAZARENE PUBLISHING HOUSE

Pasadena

KANSAS CITY

Toronto

In Canada add 10 per cent for exchange to total order or pay in U.S. currency

# THE PREACHER'S magazine

JANUARY 1963

## "HALLELUJAH! 'TIS DONE!"

Charles B. Byers, Guest Editorial

## WE HAVE AN ALTAR

Editorial

## THE ALTAR SERVICE

C. W. Ruth

## I WAS FILLED WITH THE HOLY SPIRIT

Donald E. Demaray

## QUALITIES THAT MAKE A GOOD PREACHER

R. J. Cerrato

## THE ALTAR IN THE HISTORY OF THE CHURCH

W. R. Watson

## THAT CHRISTIAN GLOW

Colleen Townsend Evans

## A RELIGION OF FIRE

Billy Graham

—proclaiming the Wesleyan message

# The Preacher's Magazine

Volume 38

January, 1963

Number 1

## CONTENTS

"Hallelujah! 'Tis Done!" Charles B. Byers, Guest Editorial	1
We Have an Altar, Editorial	3
Announcing Plans for 1963: The Altar	5
The Altar Service, C. W. Ruth	7
I Was Filled with the Holy Spirit, Donald E. Demaray	9
Gleanings from the Greek New Testament, Ralph Earle	12
Qualities That Make a Good Preacher, R. J. Cerrato	15
The Altar in the History of the Church, W. R. Watson	18
Cigarettes and Cancer	22
"Queen of the Parsonage"	26
That Christian Glow, Colleen Townsend Evans	28
A Religion of Fire, Billy Graham	31
Sermon Workshop, Nelson G. Mink	38
Sermon Starters	40
Preaching Program	41
Book Briefs	47

NORALAN B. 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 Ave., Kansas City, Missouri. Subscription price: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

## GUEST EDITORIAL

When my sermon is finished does my congregation wish to sing—

### "Hallelujah! 'Tis Done!"

By Charlie B. Byers\*

SHE WAS a dear lady, a humble lay member with a fine voice and a pleasing southern accent. When she stood up to testify she slipped off into a world of mystery. Usually after a few audible remarks, she would take on a faraway gaze and then, apparently forgetting all of her surroundings and circumstances, there she stood. She would whisper a mixture of prayer and praise for, what seemed to her wearied audience, fully an hour! On one occasion her pastor, accustomed to having the congregation sing a stanza of song to revitalize the meeting after her testimony, appropriately but unthinkingly burst out in singing, "Hallelujah! 'Tis Done!"

Now of course the people overlooked Sister T. and took her in stride. They could well do this because she did not live in the parsonage. The members had not invited friends to church to hear her speak. They raised no money for her support. The congregation did not depend on her for leadership—the little embarrassment she caused was brushed aside by "she means it well."

The situation, however, is different and the results are of more serious consequences when the pastor's sermons come to a close with the audience wishing to sing "Hallelujah! 'Tis Done!" I must confess there is quite a parallel between the testimony of Sister T. and some servants of the pulpit. She was so much of a mystic that she became a mystery. Sometimes pastors forget that they have an audience before them with real human hearts and human needs, with wounded spirits crushed by the tempter and bruised by the Fall. Such a pastor goes into the mount of transfiguration and leaves the trouble-fraught members struggling with the demons of destruction. This pastor may have a message from the Lord but he does not communicate it well. He is too far away to hear the people's cry for help or heed their call of despair. Remember, pastor, God placed Ezekiel in the midst of a valley of dry bones. He communicated the message and, behold! they lived again! Be under the anointing of God, but stay with your people, with heartfelt compassion. Communicate your message well. Take your people with you. Sister T. forgot the

\*Bishop, Allegheny Conference, Brethren in Christ Church.

rest of the folks, so they had nothing else to do but wait until she returned from the land of mystery! Then they could sing "Hallelujah! 'Tis Done!"

She seemed to have little sense of the value of time. The people became restless while she went right on wasting their time. You see, pastor, if your ministry and members have gathered up people as they should, you have many people in your audience whose time is very valuable. Think of it! They have taken time out of a busy, overcrowded schedule to come to your service. Are you wasting their time? There is no law to compel them to come to your church. They come because they want to. They come in the hope that you will make their time profitable. Even a loafer likes the feeling of doing something important once in a while, so if he is induced to come to church, he will probably not be back unless you have made it worthwhile for him. You have busy mothers, businessmen, students and professional men, laborers and loafers. They leave their work and come as human beings with hungry souls craving God's message from God's Book through God's man. You are that man. Invariably they will settle for nothing less than adequate compensation for their time.

Whatever this good woman felt, she communicated little or no inspiration to her listeners. The inspiration sagged down, down, way down, so that by the time she was finished, those who were yet awake sang "Hallelujah! 'Tis Done!" I know almost every congregation has some "habit-

ual sleepers." This is not hard to observe. They slump down in the seat and then prop their heads on their arms, braced by the hymnbook. However, people seldom go to sleep when a message is getting through to them. I have met a good many pastors like Sister T. who were contented to go on and on never observing that they were not communicating the message with inspiration. It is wonderful to pray and wait before God in the study until the soul is set aflame, but then it is another thing to communicate that flame—to pass on the spark to another soul. Speak, plainly, preacher. Talk a language your people know. You do not need to scream nor whisper. But whatever you do, be sure that God's message has gotten through to your people.

Dear Sister T. did not make much of a hit with her listeners. Probably she lacked aim. Every sermon, every song, and prayer should have a specific aim. It is only wasting ammunition to keep shooting away without taking aim. It sounds like battle and raises a lot of smoke, but it does not slay many giants. Have a purpose and then take good aim and you will make a hit.

Now you are God's man, called by God's people; you occupy the pulpit, live in the parsonage. You are supported by their sacred tithes. You have an obligation both to God and the flock. I pray God to help you fulfill it with care and faithfulness. Vindicate their investment of faith and finances. Make full proof of thy ministry. Well now, brethren, "Hallelujah! 'Tis Done!"

Religion is not for enjoyment only; God gives us spiritual enjoyment that we may be strong for all loving service.—Selected.

The Psalmist praised the God of the heavens because he knew more about God than the heavens disclosed.

—EDWIN LEWIS

The Preacher's Magazine

## FROM the EDITOR

After visiting a revival of another denomination, I was glad that—

### We Have an Altar

I WAS NEVER happier for the altar in our churches than I was the other evening. A friend of mine who pastors a large church of a prominent denomination invited me over to visit during his revival. A nationally known speaker was the evangelist—a man known for both his fluency of preaching and his warm, evangelistic zeal. I anticipated the service as I drove to the church that evening.

The singing was spirited and well planned for a revival service. The sermon was actually a masterpiece; scripturally strong, well outlined, and intensely convicting. I sensed the moving of the Spirit as the sermon moved eloquently to its climax. It almost seemed that I could feel the Spirit tugging at the heartstrings of needy people—and there were hundreds of them there that night. I prayed silently for a mighty moving when the invitation was made. The sermon ended on a strong and appealing note. Then it happened!

The invitation was as inept and frustrating as the service had been appealing. It was hard to conceive of a more blundering way to make an altar call. The evangelist stepped away from the pulpit when he was finished and the pastor stepped for-

ward. In a matter-of-fact manner he asked people to respond. But it was not to seek the Lord in true repentance. It was to come and join the church. And by the time he was through, the conviction which had gripped that congregation was gone like dew under a hot wind. I felt grieved personally and felt saddened for the many people who felt the finger of conviction upon their consciences.

Would an insurance salesman bring in his district manager to make a strong sales appeal to a prospective insuree, and then when the stirring speech was concluded, lean casually against the chair and tell the prospect in cool tones that it would be nice (if he felt it wise) to take a policy. Perish the thought!

Well, I guess you know how I felt as I drove home that night. I said to myself and to those that were with me, "I was never so glad that we have altar invitations and altar services like we do." Thank God, I came into acquaintance with a church that has had, does have, and plans to continue having public, stirring, emotion-filled altar calls.

There in a nutshell was what I said and felt that night!

## Yes, We Have an Altar

I asked myself another question: What will insure the retaining of an altar in every Nazarene church? Legislation can't do it. No urging from a general secretary of Church Extension can do it. I know of two possible answers and here they are in brief:

*We must feel our need of it.* Admitting that there may be imperfections in the altar as we have it and use it, yet think what we would have to substitute for it—the very idea is ludicrous! No handshaking, no inquiry room can compare in total value with the public altar. We must maintain a perpetual love-affair with the altar-concept. We could well go to it sometime every week—we ministers—kneel there and, throwing our arms across it, thank God for it both in historical meaning and in current ministry.

Just take time to evaluate the alternatives that some groups are using now and note the ineffectiveness and you will run to your own altar, and make love to the entire concept which our fathers handed down to us.

*We must face its deficiencies.* Any basic spiritual or ecclesiastical concept inclines to gather around it usages which almost unconsciously become barnacles to thwart the progress of the vessel. We are in no mood to say that we have married the altar-concept "for better or worse." It must be for better. We can well stand back objectively from time to time and ask ourselves if our use of the altar cannot be improved. Quickly I admit that there is room for improvement in our use of the altar.

Here are a couple of suggestions. *We should avoid as much as possible the unwholesome mingling of the sexes in altar services.* For an on-looker (especially one who is critical)

to see men and women, fellows and girls, huddled together (sometimes frighteningly close) around an altar opens the door for serious suspicion. And mingling of sexes in actual work, or placing the hands on members of the opposite sex, must be banned as we would bar a snake from a baby's crib.

At this point I feel that our church ushers could well assist as seekers come forward, directing them as much as possible to different sections of the altar. Then we pastors can counsel our people to work near seekers of the same sex. There would be exceptions, of course, when husband and wife or father and daughter would naturally desire to work with each other.

One more suggestion. *The fact of altar confusion must be faced realistically.* At this point we have drifted into practices which are in danger of hurting seekers and reflecting on our basic church judgment. We believe that it is wholesome for there to be concerted prayer around the altar. But the seeker should not be subjected to many and diverse voices with bits of conflicting advice. *There should be clear-cut, Biblical, but logical aid given to every seeker.* Whoever the altar worker may be, others in common courtesy should not break in to shout confusing bits of advice in the ear of the seeker. This is not novel preaching. Our earlier founders and leaders stated it just as openly. We must have better altar work done or we may be guilty of destroying the usefulness of the altar by our flagrant misuse.

I am thrilled that Nazarene churches universally have altars. It is my prayer that Nazarene churches may be wise in safeguarding the future of the altar by careful planning and prayerful participation.

## Announcing

plans for 1963

## THE ALTAR

During 1962 we emphasized the Sunday night service. The results were wholesome. So for 1963 we will take a related theme—**THE ALTAR**. The following features in the magazine are meant to give support to this theme.

### 1. WHAT THE OLD-TIMERS SAID

There will be a series of articles on **THE ALTAR SERVICE**, all from the pens of old holiness-worthies of sixty or more years ago. These are forthright and you may disagree at spots. But remember, where all think alike, nobody is thinking much.

### 2. FORUM: THE MINISTER AND THE ALTAR CALL

During the year one issue will be devoted to a thorough discussion of this practical problem. It can't help but be a boon to every minister—pastor or evangelist.

### 3. QUESTIONS

Here I am treading on thin ice. But if there are questions about the altar or the altar service not covered otherwise in the *Preacher's Magazine*, send them to the editor. I will confer with Dr. Lawlor, secretary of the Department of Evangelism, and reply either personally or through the pages of the magazine.

### 4. TELL OTHERS

If this type of magazine organization is helpful, tell others. Lend your copy to some minister friend. Tell him about the plans for 1963. We should pick up 1,000 more subscribers. That many ministers are waiting to be invited to subscribe.

But if you don't like the *Preacher's Magazine*, tell me—don't spread that news abroad.

Thanks an awful lot!

This will introduce for you a series of articles that will run throughout most of the issues in 1963 under the general title "The Altar Service." There is something very distinctive about this material. So often I have had people say to me, "I would like to know how the old-timers did it." Well, here is the answer.

I was loaned a little book from the library of Theodore E. Ludwig. It is entitled *The Altar Service* and is a symposium of the articles which will appear in this section of the *Preacher's Magazine* during 1963.

To these worthies of the holiness movement the altar service was desperately important at the close of the nineteenth century. Let me quote from the preface to this little book.

"God has greatly blessed the altar service both in the past and present. We have noticed that as a rule those who say the altar has become antiquated and not up-to-date, fail to deliver a message that makes men feel the need of immediate decision. An urgent gospel demands an immediate decision.

"Let those who have no message of immediateness decry the altar, but until some method is found that will clinch and rivet the truths of the sermon into more immediate results, thousands of happy, successful Christian workers will find in the altar the same glorious success which attended the labors of our fathers.

"Great caution, skilled adaptation, and divinely imparted wisdom are necessary to properly conduct the altar service. On the one hand a certain class make it mean nothing. On the other hand another class make it mean too much, and still another do not get enough out of it. We have long felt a crying need for better altar work generally and for this reason this book has been compiled."

I feel sure that you will enjoy reading these articles each month on the altar service as much as I did as I read them in the book. It will thrill you to realize that now, more than a half-century later, we still have an altar and still believe in vigorous, fruitful altar services.—*The Editor.*

## The Altar Service

By C. W. Ruth

THE PUBLIC ALTAR is a means to an end. Its advantages are numerous, if not innumerable. First it presents an opportunity for an immediate, public surrender to Christ, after the preached Word has been applied to the hearts by the Holy Ghost in convicting power. Having lived in rebellion and sin openly and publicly, it is meet and proper that the surrender and confession of sin should be made just as publicly.

Second, it brings the seeking soul where it may receive at once the instructions necessary, and where it has the helping of the prayers and faith of those who have experience and so know the way of God. An atmosphere of prayer and faith is of incalculable value and help to an earnest seeking heart. While the altar is not essential, it certainly is a most blessed and convenient method of helping souls into the Kingdom.

In dealing with souls at the altar great care and sanctified wisdom should be used lest the seeker become confused and diverted. Generally speaking, I do not regard it wise to engage a seeker in conversation while at the altar; nor will a wise and trained worker multiply words. A few words of instruction along general lines—urging the seeker to a compliance with conditions, and then calling his or her attention to some promises of God adapted to the particular need, is usually all that is necessary.

Indiscriminate and random talk and instructions are certain to confuse and hinder. The first thing the intelligent worker will do, in seeking to help souls at the altar, is to ascertain clearly and definitely just what the individual is needing and desiring; what the real object of their seeking. If the invitation has been given for seekers for some specific experience, or if the seeker is praying aloud, it may thus be known what is needed. But if there are seekers of different classes—possibly some for pardon for sins, others seeking reclamation, and still others seeking the blessing of entire sanctification, so that the worker does not know definitely what each is seeking, he must always first ascertain the desire of the soul before there can be intelligent instruction. In such a case, when it seems proper that I should speak personally to a seeker, I usually approach them by saying, "What is it you want Jesus to do for you?" When there is deep conviction and much earnestness, it is common to hear them say, "Oh, I want Jesus to forgive my sins;" "Oh, I want Jesus to cleanse my heart," etc. Having gained this necessary information, I would simply urge them to an unconditional surrender, and if there is reason to believe that the surrender is complete, and that the conditions have been complied with, then they may be urged to trust God; to believe his promise. But all this

should be done in such a way as not to divert the seeker.

It is never wise nor proper for two or three persons to speak into the ears of a seeker, or try to give instructions all at the same time. Such a course is certain to hinder rather than help a seeker.

It is never wise nor proper for workers to place arms about seekers, or even lay hands on seekers of the opposite sex. Keep at a proper distance, lest your undue familiarity will repel, and distract, and give occasion to the devil. Keep your hands to yourself, and do not manifest undue familiarity; it is not in good taste and will grieve the Spirit.

It is not wise nor proper to make conditions and present tests to seekers at the altar which the Spirit has not presented to the seeker. We have known workers to call the attention of seekers to matters that pertain wholly to the individual conscience—questions of dress, etc., when there were questions of far deeper importance presented by the Spirit, that yet remained unsettled. Urge the seeker to an unconditional surrender; insist on the abandonment of all sin; urge and insist on obedience to God, but trust the Holy Spirit to impress and direct the seeker along the lines of duty and conscience. When a man or woman gives up tobacco, or dress, or the lodge, etc., simply because the preacher or worker has insisted upon it, when the Holy Spirit has not presented the matter to the individual conscience, there are no deep heart convictions, and there can be no permanent good and no blessing in pursuing such a course. If men are honest the Holy Ghost will lead and direct in such matters.

It is never wise nor proper to approach a seeker at the altar and urge them to "believe;" "only believe;" "can't you trust?" etc. It is well to

remember that the soul must come on believing ground by fully meeting all conditions and requirements before it is possible to exercise an intelligent faith. And when conditions are fully met, faith is spontaneous. So long as it seems to require an effort to believe, it is reasonably certain that all conditions have not yet been fully met. To urge persons to simply "believe" is often misleading and confusing, as the seekers may not know what to believe. To believe they feel something they know they do not feel; or believe they have something they know they do not have, is certainly a very difficult and erroneous thing to do. When there seems to be the complete and unconditional surrender and yielding up to God, it may be well to quote some promise from the Word of God applicable to their particular need; and if the seeker is really on "believing ground" faith will naturally and quickly lay hold upon the promise.

It is not wise to argue and reason with the seeker, saying that since God said thus and so, it must necessarily be so in their case, as thus there may be a mere intellectual assent to truth, without the exercise of a real appropriating heart faith. We would insist on the spontaneity of faith, when all conditions have been fully complied with. I have found that so long as it is not easy and natural to believe the promises of God, there remains yet some "unfinished business" that needs attention. The worker, and even the seeker, may not at once understand what the difficulty or obstacle is, but the Spirit will soon indicate it to the honest seeker.

Never say to a seeker at the altar, "Don't you feel better?" and thus divert their attention from Christ to themselves. Never say to a seeker,

(Continued on page 37)

The Preacher's Magazine

After months of earnest seeking . . .

## I Was Filled with the Holy Spirit

By Donald E. Demaray\*

PERMIT ME to speak from personal experience. Five years ago God gave me a friend in a very wonderful Scottish Presbyterian minister. In England he had come into contact with the Methodists and partly through their influence had a crisis experience of Spirit-filling. Samuel Chadwick had especially influenced him. Norman Dunning and W. E. Sangster, among others, had influenced him too. My Scottish friend's life was radiant and so obviously Spirit-dominated—even during times of personal tragedy—that his very life set me to rethink my religious experience and made me truly God-conscious. Through the years he has kept close contact with me and has put himself in the way of influencing my life. Fifteen months ago he gave me *The Testament of Samuel Chadwick, 1860-1932*, compiled by D. W. Lambert, principal of Cliff College, "the Asbury of England," as J. Edwin Orr calls that college. I read that book with the deepest interest, but it was more than mere interest that captivated my attention when I read Chadwick's statement to the effect that he came to a point, early in his ministry, where he could say that he had his education, was preaching and teaching, and had won a few souls to

Christ—in fact, confessed Dr. Chadwick, at that time, "I had everything but one thing, power."

That statement got hold of me as nothing has for perhaps five or six years. I hardly had the courage or objectivity to look into the mirror and ask, Do I—Donald E. Demaray—have the power Samuel Chadwick spoke of? (Chadwick received the power of the Spirit one morning at a prayer meeting when he was praying, not for himself, but for revival. Stanley Jones also experienced Spirit-filling while he was in a prayer meeting giving his attention to someone else.)

For these fifteen months I sought more or less regularly—and frequently with intense earnestness—for the power of the Holy Spirit. But I really did not know that what I needed was to be filled with the Spirit.

The last full week of August (1961) saw me in Winona Lake, Indiana, as a youth worker and Bible teacher. Three weeks before that I had gone to hear an Episcopalian minister tell the story of his Spirit-filling. I was at first skeptical, but soon recognized that he was possessed of the same power Samuel Chadwick had referred to. I left that meeting under deep conviction, and from that moment on I entered a period of my life that I could accurately call "desperate," for I vowed that I would not cease seek-

\*Dean, School of Religion, Seattle Pacific College, Seattle, Washington.

ing the Spirit until I found Him. Actually, in all this He was seeking me and was trying to get through my pride and stubbornness to my heart.

On the Tuesday night of the youth conference, Rev. Dale Crydermann preached a sermon on the Spirit-filled life. In that sermon he told the story of a Rev. Moran who had been filled with the Spirit seven or eight years before his death; and he said that Mr. Moran's ministry was astonishingly different after that. This story stuck with me.

The next night—Wednesday night—was "Crusade Night" at the Winona Lake conference. Young folks who had gone to Ireland and Mexican-speaking areas told of their experiences. A young lady—the daughter of the late Rev. Moran—had gone to Ireland. She said, "I went an evangelical Christian; I returned an evangelistic Christian." That statement struck me with great force. The major message of the evening was given by the camp director, and a very impressive message it was. In it he told how he had led a gospel meeting in Mexico City on the steps of a Catholic cathedral. Now at that point—knowing Catholics and their willingness to use tongue and force against Protestants—I was forced to confess to myself that I did not have courage or power to hold a meeting on the steps of a Roman cathedral.

At the end of the service I left that Winona Lake auditorium, not knowing where I was going, but praying that if possible the gigantic hunger for God which had developed within me would be satisfied.

The Spirit of God led me so definitely that, as I look back upon it, I am quite convinced that He walked by my side. I was led across the convention grounds to the Billy Sunday Tabernacle. There Torrey Johnson, a

good friend of mine—and especially a good friend of the Holy Spirit—had just finished preaching. I asked Dr. Johnson to pray with me. He seemed to know almost immediately what my need was, and for the first time I myself saw clearly what my own need was—it was to be filled with the Spirit. (Up to this time I had prayed for things or gifts rather than for God.) Dr. Johnson prayed a very perfect prayer for me, referring to the pride of intellect, the folly of working in the energy of the flesh, and the naturalness of wanting to be filled with the Spirit. Then, at my request, he laid his hands upon my head and prayed that I be filled with the Spirit.

Now at first I did not recognize that the Spirit had filled me. Frankly, I thought He had not and that I was destined to go on with the same gnawing hunger for God and that I must resume my old life without power. But Dr. Johnson looked into my face and said, "Were you converted by faith?" "Yes," I said. "Then," he replied, "take Spirit-filling by faith." I did. And I had not walked thirty paces outside the hotel until the Spirit of God bore witness with my spirit that He had in fact done the work.

The evidence that I had been filled with the Spirit was not confined to inward assurance. It had its almost immediate outworking in my ministry. With great courage I bore witness to what had happened to me to a friend who was home on furlough from Egypt, where he is a missionary. It was almost amazing how he responded to my testimony. He said that he himself needed to be filled with the Spirit and we prayed together and he was. That was one of the earliest evidences that I was now a channel, an instrument for God to use in helping other people. My work

with the high school young people at the conference was another evidence of my changed ministry. Immediately they responded to the gospel. And I shall never forget when one young lady, who was an Episcopalian by background but converted in a little Free Methodist church in her town, announced to me on my way into class on the Saturday morning, "I and two other girls experienced Pentecost last night." Her eagerness to get back to her work as president of her youth group and the obvious and complete sincerity with which she spoke made it perfectly clear that she had in fact been filled with the Spirit of God.

On the Sunday morning of the youth conference I had planned to complete a series of lectures I had been doing for the young marrieds on the Christian home. But the Spirit of God spoke to my heart and made it clear that I must change my subject, that I must tell simply and straightforwardly what had happened to me. I began with the fact that I had been born into a Christian home, went on to my conversion at nine years of age, and my sanctification at eleven. Then I related how I was not satisfied with my experience of sanctification and after earnest search I was Spirit-filled, August 24, 1961. At the end of that meeting I asked a minister friend of mine to close in prayer, but upon the completion of his prayer, to my amazement, the service was not finished. It had only begun. The very man who had prayed was filled with the Spirit, stood to his feet, and bore witness to his newfound experience of God. Another minister arose and said that for twenty-five years he had been seeking to be filled with the Spirit and that that morning he had been filled. I have received a letter from him under date September 11, 1961, in which he bears

witness to a radical change in his pastoral work and he says, "The Spirit-filled life is the only way to live." How many people were filled with the Spirit that morning I do not know. A youth minister from Los Angeles, a college quartet singer, a varsity athletic player, a high school musician, a minister of the gospel who had been ordained elder only a few weeks before, and others, were filled with the Spirit of God. Since that Sunday morning God has confirmed in my own heart His permanent work, and a minister and a ministerial candidate were recently filled with the Spirit in my office in Seattle.

#### Conclusions on the Spirit-filled Life:

(1) One cannot be filled with the Spirit as long as he seeks an experience or a particular gift or somebody else's experience. There is only one way a person may be filled with the Spirit and that is to seek earnestly after God himself.

(2) If God requires it, have the courage to bear witness to your own experience of Spirit-filling. E. Stanley Jones, after eight years on the mission field, was a man broken in health. He could not do his work. One day in a prayer service God spoke to his heart and asked him if he would let go and let God do his work for him. In Jones's beautifully direct language he says, "I closed the deal right then and there." God filled him with His Spirit. At first Stanley Jones hesitated to bear witness to what had happened to him, but he felt he must and he did. The results are still coming in with many people being brought under conviction by reading or hearing his story. My own pastor was filled with the Spirit as a result of reading about Stanley Jones's experience.

(Continued on page 14)

## Gleanings from the Greek New Testament

By Ralph Earle

Ephesians 1:23

### "FULNESS"

THE WORD is *pleroma*. Thayer says of it: "1. etymologically it has a passive sense, *that which is (or has been) filled*; very rarely so in classical Greek."<sup>1</sup> He further suggests: "In the New Testament the body of believers, as that which is filled with the presence, agency, riches of God and of Christ."<sup>2</sup> Somewhat similarly Cremer writes that in this passage the fullness of Christ "is a name given to the church, because the church embodies and shows for all that Christ . . . is."<sup>3</sup>

The word comes from the verb *pleroo*, which means "fill, make full, fill to the full." Abbot-Smith goes on to define *pleroma* thus: "the result of the action involved in *pleroo* . . . hence, 1. in passive sense, *that which has been completed, complement, plenitude, fullness*."<sup>4</sup>

Arndt and Gingrich indicate the difference of opinion as to the exact meaning of *pleroma*. Under the definition "that which makes something full or complete, supplement, complement," they say: "Figuratively, perhaps of the church which, as the

body, is to *pleroma*, the complement of Christ, who is the head Eph. 1:23"; then they add: "Much more probably the Ephesian passage belongs under 2. *that which is full of something*."<sup>5</sup>

Alford agrees with this, as he says: "Here, the simple and primary meaning is, by far the best,—*the thing filled*,—*the filled up receptacle* . . . the meaning being, that the church being the Body of Christ, is dwelt in and filled by God: it is His *pleroma* in an especial manner—His fulness abides in it, and is exemplified by it."<sup>6</sup>

Eadie has a long (7 pp.) discussion of *pleroma*. He first asserts, against Erasmus and others, that it is in apposition with *soma* (body). That seems clearly correct. He further rejects the idea that *pleromā* means either multitude or the divine glory. Finally he sets aside the active connotation of *pleroma*—the thought that the Church complements Christ—held by Chrysostom, Calvin, and others. He comments: "The idea is a striking, but a fallacious one. It is not in accordance with the prevailing usage of *pleroma* in the New Testament, and it stretches the figure to an undue extent."<sup>7</sup> He writes: "The word, we

apprehend, is rightly taken in a passive sense—that which is filled up."<sup>8</sup> And then he concludes: "So the church is named *pleroma*, or fulness, because it holds or contains the fullness of Christ."<sup>9</sup> It is obvious that this is in agreement with Alford's interpretation.

With this consensus of opinion Salmon agrees. He says: "Hence *pleroma* is to be taken in the passive sense here, as is done by most commentators, and the idea is that the Church is not only Christ's body but that which is filled by Him."<sup>10</sup> After comparing this usage with the similar one in Colossians, he concludes: "Here the conception is that this plenitude of the divine powers and qualities which is in Christ is imparted by Him to His Church, so that the latter is pervaded by His presence, animated by His life, filled with His gifts and energies and graces."<sup>11</sup>

In his commentary on Colossians and Philemon, Lightfoot has an extensive special note, "On the meaning of *pleroma*" (pp. 257-73). He points out, as do all lexicons, that the verb *pleroun* has two distinct meanings—(1) "To fill," or (2) "To fulfil, complete, perfect, accomplish"—and adds: "The word occurs about a hundred times in the New Testament, and for every one instance of the former sense there are at least four of the latter."<sup>12</sup> He differs from the majority of commentators in insisting that it is this second meaning which should be applied to the noun. He writes: "As *pleroun* is 'to complete', so *pleroma* is 'that which is completed', i.e. the complement, the full tale, the entire number or quan-

tity, the plenitude, the perfection."<sup>13</sup> He believes this agrees with "its commonest usages in classical Greek."<sup>14</sup>

After noting the use of *pleroma* in the Gospels, Lightfoot finally comes to a comparison of its meaning in Colossians and Ephesians. This is governed by the differences in aim in the two Epistles. He continues:

"While in the former the Apostle's main object is to assert the supremacy of the Person of Christ, in the latter his principal theme is the life and energy of the Church, as dependent on Christ. So the *pleroma* residing in Christ is viewed from a different aspect, no longer in relation to God, so much as in relation to the Church. It is that plenitude of Divine graces and virtues which is communicated through Christ to the Church as His body. The Church, as ideally regarded, . . . becomes in a manner identified with Him. All the Divine graces which reside in Him are imparted to her; His 'fulness' is communicated to her; and thus she may be said to be His *pleroma*."<sup>15</sup>

Westcott is in essential agreement with Lightfoot. He says: "For while, on the one side, Christ gives their true being to all things by His presence . . . and Christians in a special sense reach their 'fulness,' their complete development, in Him . . . on the other side, all things are contributory to Him, and He himself finds His fulness in the sum of all that He brings into a living union with Himself."<sup>16</sup>

It would appear that we should allow both meanings: the Church as the receptacle of divine fullness or as the completion of Christ. The second interpretation is dismissed by many commentators as being too dar-

<sup>1</sup>Lexicon, p. 518.  
<sup>2</sup>Ibid.  
<sup>3</sup>Lexicon, p. 501.  
<sup>4</sup>Lexicon, pp. 365-66.

<sup>5</sup>Lexicon, p. 678.  
<sup>6</sup>Greek Testament, III, 87.  
<sup>7</sup>Ephesians, p. 112.

<sup>8</sup>Ibid., p. 113.  
<sup>9</sup>Ibid.  
<sup>10</sup>EGT, III, 282.  
<sup>11</sup>Ibid.  
<sup>12</sup>Colossians and Philemon, p. 257.

<sup>13</sup>Ibid., p. 258.  
<sup>14</sup>Ibid.  
<sup>15</sup>Ibid., p. 263.  
<sup>16</sup>Ephesians, p. 28.

ing a one. But F. W. Beare helpfully suggests that this completion of Christ is not to be referred to His divine nature, which obviously was eternally complete, but rather to "the contingent manifestation of him in his function as Messiah. . . . In this contingent sense the church is necessary to his completion."<sup>17</sup> Beare quotes Westcott approvingly and adopts his interpretation of *pleroma*.

#### CHRIST OR GOD?

Is "him that filleth all in all" to be identified as the Son or the Father? Alford says: "The reference is, I think, to the Father, not to Christ."<sup>18</sup> On the other hand, Eadie writes: "The *tau* which follows *pleroma* I refer to Jesus; not to God."<sup>19</sup> The latter seems to fit the context better.

<sup>17</sup>F. W. Beare, "The Epistle to the Ephesians" (Exegesis), *The Interpreter's Bible*, X (New York: Abingdon-Cokesbury Press, 1953), 637.  
<sup>18</sup>Op. cit., p. 88.  
<sup>19</sup>Op. cit., p. 114.

#### I Was Filled . . .

(Continued from page 11)

(3) Religious awakening will come through Spirit-filled, Spirit-empowered people. Paul's ministry came after he was filled with the Spirit. John Wesley was a tired, cloistered scholar until after his Spirit-filling. Billy Graham was unheard of until Los Angeles, 1950. A high school pianist did not make her evangelical faith evangelistic until something happened to her in Ireland. Religious awakening comes through people who are empowered instruments of God.

(4) This fourth conclusion is directed to the preachers. With a renewed emphasis preach on the Spirit-filled life. Our people may be quite ignorant of Spirit-filling, at least on

#### IN OR WITH?

"All in all" is a favorite expression in religious circles. But there is considerable difference of opinion as to how the phrase should be translated here. *The Berkeley Version* has "the universe at all points."

But Salmond is opposed to the last part of this. He says that *en pasin* should be translated "with all things," and adds: "It is best to understand it as the instrumental *en* . . . (Meyer, Ellicott, Alford, and most) 'with all things.'"<sup>20</sup> Alford writes: "So that the expression will mean, *with all*, not only gifts, not only blessing, but things: who fills all creation with whatever it possesses—who is the Author and Giver of all things."<sup>21</sup> This is the tremendous concept which Paul had of Christ. The present participle indicates He "is filling" all the universe with all things—continuous action.

<sup>20</sup>Op. cit., p. 281.  
<sup>21</sup>Op. cit., p. 88.

the level of experience. Indeed they may not have been awakened to the fact that God can dominate their lives. The Early Church was built primarily by laymen who were filled with the Spirit.

(5) Let there be a renewed emphasis upon a study of the Spirit-filled life in our colleges and seminaries. Study should be within the framework of Bible and experience. Students should go to the Bible first, last, and always, to the classic passages on the Spirit-filled life. And they should also be directed to biographical study, so that they can see that there actually are individuals who have been filled with the Spirit. Let the students read the lives of George Muller, John and Charles Wesley, John Newton, and others.

This is the first of a series under this title, "Qualities That Make a Good Preacher." These contributions have been provided by the district superintendents of our overseas fields. I thought it would be of distinct value to see what ingredients were needed to make a good preacher on our mission fields. As you read these from month to month, I think you will agree that ministers are about the same breed anywhere in the world.  
—Editor.

## Qualities That Make a Good Preacher

By R. J. Cerrato\*

Italy is a land of over fifty million people. She has people of many different mentalities. She is the stronghold of the Catholic church. When the word *Christian* is used, the understanding is that the person is practicing the Roman Catholic faith. She does not want to know of any other faith or religion, for hers is the true faith according to her teachings.

Italy has her priests everywhere. It is not an unusual sight to see two or three priests walking together down the street every few minutes. If one goes into the country in a far-away place, he will see a beautiful castle which belongs to them. Everywhere you turn, you can see the men who are dressed in black, from all over the world, learning more of its doctrine to keep the people in darkness.

There is a cold, richly jeweled church on every main square and one or two off the main square. In spite

\*Florence, Italy.

January, 1963

of it all the people are turning from their doors and are entering the temples of communism. The people have lost faith in the church and her priest. The worst insult one can receive in Italy is to be called a "priest." The people are tired of hearing, not so much in words as in practice, *Don't do what I do but as I say*.

The time is ripe for the evangelical church to grow and make inroads into the stronghold of the Roman church. What is the weapon that can be used? The evangelical churches need native pastors: men who are willing to be used of God, willing to bear the reproach and stand true in spite of persecution; men who can live the life that they preach until the robes of doubt are taken off those who look at them in unbelief.

We in Italy are not as fortunate as others in that they have many Bible schools and seminaries. We do not have the demand for men who can work and go to school and still make a good living. The men have to work

ten and twelve hours a day to barely make a living. They cannot go to school and still have the needed funds to live.

We are looking for pastors to care for our church groups. We must have men who are called of God. They must feel the "Woe is unto me, if I preach not the gospel!"

This man must know that God has called him and that God will care for his every need. He must be a pastor, evangelist, missionary, and friend in his own home.

*The preacher must have a definite personal experience with God.*

His faith must be in the blood of Jesus Christ, that saves and sanctifies. He must be blessed and filled with the Holy Spirit, knowing that he has received a second definite work of grace which is instantaneous. *The preacher must be able to maintain fellowship and communion with God.*

The atmosphere of Italy is not conducive to holy living. The vices are many and the temptations great. The temperament and emotions of the people are such that unless one has contact with God he will be swept away by the worldly tides. A preacher must avoid the temptation of criticism against the religion of the state, government, or political parties. He must emphasize the beauty of the gospel of Christ and let his life be an example of what Christ has done. *The preacher must know the mentality and habits of the people.*

He must know what days to conduct special services and the hours to call these services. Many have hours to work which cannot be changed and the preacher must know this. He must try to visit when the family is at home as a group and yet not interfere with their personal gatherings. Many times the opportunity is ripe to evangelize dur-

ing these visits and he must be able to sense the Spirit and follow through. Many people will accept Christ more willingly in the home than in the church. Every open door of every home is an open pulpit where he must be ready to draw the net and win some soul. The Early Church was started in the home, and he must be ready to see the beginning of a church within each home.

*The preacher must not allow himself to become discouraged.*

There will be times when the crowds are small even after much visiting and much prayer. He must learn to feed the flock regardless of the two or the twenty that are present. He should try to learn the reason why the people are not in service and use every means to help people through their sickness, sorrow, discouragement, and spiritual crisis. If he allows himself the luxury of discouragement, then he becomes a flickering lamp which does not give the light of hope of Christ to those who look at him as their pastor and example.

*The preacher must have a desire to visit.*

The preacher must remember that the Italian people will return a visit because of their teaching. If the preacher can have this call returned for a church visit, he will have success. The visit must be brief, remembering that these folk have to work and need their rest or time to do their daily chores. He can ruin all that he is trying to do with overstaying his time of visit.

*The preacher must not neglect the cultivating of his mind and spirit.*

The Italian people like to talk on all subjects. They have great respect for knowledge and for one who has a certain amount of it. They read a lot and are ready to defend their positions. The preacher should read

all that he can along the lines of religion, history, and everyday life, but most of all he should place a premium on God's Word. There should be no reason why the man of God is not able to give the Bread of Life to hungry people. They want it now and cannot wait until it is dug out of the hidden pages of his Bible. He will win many by his knowledge of the Word and his ability to find it at his finger tips; for it will give the sign of a man who is accustomed to his Bible.

*The preacher must have a positive Biblical message, prepared at all times.*

The phrase, "I hope," "I think," or "I believe," is a sign of weakness for the Italian. He must express certainty and be able to say, "I know, for I have experienced." The message must be backed with the Scripture, for anyone given Italian can outpreach one who is not founded upon the Scriptures. He must be prepared, for at times he is called upon when his sermon notes are out of reach and his hour for preaching is not yet due. The Italians love to talk on the street, and one can easily get in a good message to listening hearts if he is prepared and knows his Bible.

*The preacher must be a man who is not wavering in his convictions.*

Many are those who come with good reasons why these things should be done that the Bible says should be left undone and vice versa. He must know the reason of the hope that is within him and be able to say, "Thus saith the Lord." Many times in trying to content the people the preacher finds himself in trouble. He should never make a hasty decision without thinking over all the aspects of his actions. He should remember the condition that Aaron got himself into by listening to the peo-

ple and letting them create their own god in the form of a calf. Knowing the habits of the people, the preacher will know that what they want today they will criticize you for letting them do tomorrow. He must be firm, yet loving, until the people know that he is the leader, and in so doing he will gain more respect.

*The preacher must be a man of faith, knowing the power of God in healing the sick body and soul.*

The Italians lean towards the special favors given them by the thousands of saints that they have. A preacher must lift up Christ, the great Healer and Grace Giver. He must have faith that is able to touch the hem of His garment until those who are healed will give the glory to Jesus Christ, the Son of God, and not to an idol of stone and wood. Many in the Early Church were won through healing and faith, and the minister must avail himself of all the power that God has in store for His people.

*The preacher should avoid any form of liturgy.*

He must remember that we are not equipped to compete with the state church. Many of the people that are coming to his church are sick on this type of form and it will do him much harm. One pastor wanted to use some water in dedicating a baby and shocked the folk, for they accused him of trying to use holy water. Our gospel is the living Word of the living God, who can take a sinful, dying man and transform him into a living testimony by the grace of God. Our people like the "Amen's" and the "Glory to God" and we miss much by not allowing them to give vent to their emotions in the Holy Spirit. The preacher has to remember that he is the key to the charging of the spiritual atmosphere. If he does not

(Continued on page 27)

## The Altar in the History of the Church

By W. R. Watson\*

THEY CALLED IT AN "ALTAR." It did not look like an altar, in the "high church" sense of the word. It was lacking in style, symmetry, and symbolism. It was not placed in a conspicuous, exalted position. It was only a crude, wooden railing, stretching unobtrusively across the front of an old tabernacle at the Northeastern Indiana District Center. But, for the writer of this paper, then a teen-ager, it became a veritable high altar, as in penitence and contrition he knelt before it; for, wonder of wonders, God met him, and from Heaven's throne came the glorious words, "Son, thy sins be forgiven thee." A change had taken place. The drabness of the altar had disappeared. It was still the same simple piece of furniture, with all the same physical imperfections; but it had now come alive; now it glowed with a heavenly radiance! It had become a sacred spot, bathed in eternal beauty, for a hungry soul had found it to be a meeting place with God!

The altar is not a recent innovation. It is, perhaps, almost as old as man himself, for there is that within the heart of humanity which seeks a meeting place with the Divine. Likewise, God desires fellowship with the crowning achievement of His creation. The altar, as a meeting place with God, is the most natural and necessary thing that can be imagined.

\*Elkhart, Indiana.

As the centuries have come and gone, it has undergone physical change, but its essential purpose has remained constant. As Dr. Norman Oke observes, in his book *We Have an Altar*, "We, of the Church of the Nazarene, did not create it [the altar]; we found it and borrowed it." And we have adapted it to our needs in evangelizing the world.

### Old Testament

The Old Testament contains more than 400 references to altars. The primitive ones in Palestine were piles of man-arranged stones, the top one flat enough to receive offerings of sacrificial animals or grain. The word altar, in Hebrew, means "place of slaughter or sacrifice."<sup>1</sup> The location and physical appearance of primitive altars varied widely, but the one common characteristic was that they were constructed on sites where God had spoken or an appearance of Deity had taken place.

It was Noah who introduces us to the altar, for the very first mention of such a place is in Genesis 8:20, where we learn Noah, after leading his little band forth from the ark, paused to build an altar to God before beginning his task of building a decent world. Though it probably was not a thing of beauty, the sacri-

<sup>1</sup>Norman R. Oke, *We Have an Altar* (Nazarene Publishing House, 1956), p. 3.  
<sup>2</sup>Madeleine S. Miller and J. Lane Miller, *Harper's Bible Dictionary* (New York: Harper & Brothers' Publications, 1954), p. 13.

ifice wafted an incense to heaven and brought the rainbow of God's approval to bless the earth.

Other early altars, referred to in the Old Testament include those built by Abraham, in whose life the altar occupied such a prominent position, and Moses, who built an altar when God spoke after the victory over the Amalekites (Exodus 17:15), and again before he went up into Mount Sinai (Exodus 24:4-8).

The Mosaic law specified unhewn stones, native earth, or wood as the materials from which altars were to be constructed. With the giving of God's laws on Mount Sinai, the altar was installed as a vital part in the religious life and worship of Israel. Included in the Mosaic law were specifications for two kinds of priestly altars, the larger being the "altar of burnt offering." It had projections at each corner, called the "horns," to which the animal for the sacrifice was tied. There is a rich symbolism for today in the fact that a fugitive fleeing from pursuers could cling to these horns. The second altar, "the altar of incense," was much smaller.

Dr. Oke makes four significant observations concerning the Old Testament altars and their significance to us today:

- (1) They were large enough to be adequate.
- (2) They were substantially built.
- (3) They were easily accessible.
- (4) There was no unnecessary embarrassment.<sup>2</sup>

### New Testament

It seems somewhat strange to us that the New Testament has little to say about the use of the altar. There are only twenty-four references to altars in the entire New Testament. Of these, six were made by Jesus, five by the Apostle Paul, and eight occur

<sup>1</sup>Oke, *op. cit.*, pp. 11-12.

in the Revelation of St. John. In Matt. 5:23, Jesus does recognize the altar as an essential element in the church, as He urges those with personal differences to effect a reconciliation before bringing any gift to the altar. St. Paul makes general reference to the altar, but there is scant indication of the specific part the altar played in the Early Church.

In the Epistle to the Hebrews there occurs a phrase which at first seems to hold promise of shedding some light on the subject; for the author wrote, "We have an altar."<sup>3</sup> However, it seems evident the author is referring to Jesus Christ, the Fulfillment of the Old Testament symbolism. In Him we have the glorious combination of High Priest, Altar, and Sacrifice! Small wonder the early Christian Church burst forth in unencumbered evangelism! They preached Christ crucified! They preached Him with dynamic simplicity! Church furniture was of little concern to them; they were too busy spreading the message of the Master Carpenter. Having only embryonic organization and the most meager facilities, they plunged ahead! They had the gospel—entrusted to their care by their Saviour! They had the Great Commission! They had hearts constrained by the love of Christ! These other matters would take care of themselves in due time.

### The Medieval Church

Gradually an organizational pattern developed in the life of the Church. Although portable tables were probably used before, the real altars appeared toward the end of the third century. They were made of wood and were called "The Lord's Table," in commemoration of the table at which Christ partook of His

<sup>3</sup>Heb. 13:10.

Last Supper. Beginning in the fifth century, altars became large and massive, profusely ornate, and elaborately enriched with inlays of gold, ivory and precious stones. At first the altar was detached from the wall and the celebrant stood behind it, facing the congregation. Later the altar was placed closer to the wall, and the celebrant took his position with his back to the congregation.

At first there was only one altar in the place of worship, symbolic of unity. But soon the practice of venerating relics caused many altars to be placed in different parts of the sanctuary. In some cases remains of the saints were kept on them.

#### Post Reformation

With the coming of the Reformation there came an attempt in the Reformed churches to remove all accessories of medieval worship, including the altar, for which a simple table, just for the Lord's Supper, was substituted. From the middle of the seventeenth century evangelical churches began to subordinate the altar. The pulpit began to be placed behind the altar and elevated above it, as the emphasis shifted to a pulpit-centered ministry. However, in the nineteenth century there began a trend among liturgical groups, back in the direction of more elaborate forms of worship, and the sacramental altar became central to the ministry of the church. One Methodist writer warns that, with its present-day veneration of the sacramental altar, the Protestant church is in grave danger of backtracking to the place it occupied before the Reformation.<sup>5</sup>

#### Nazarene Evangelism

The altar with which we are familiar in the Church of the Nazarene is the evangelistic altar, not the Com-

<sup>5</sup>Ellon T. Jones, *A Historical Approach to Evangelical Worship* (New York: Abingdon-Cokesbury Press), p. 230.

munion or sacramental altar of the liturgical church, which is placed at the front wall of the sanctuary as the center of interest. While we recognize the sacramental function of the altar, in which there is a fellowship between God and man, we firmly believe our greatest task is to bring about a divine-human encounter in which there is a crisis transformation of the heart and life. It is to bring the purifying, Pentecostal power of the Holy Spirit into the life of the Christian! This is the task of evangelism! Our altars, then, are primarily evangelistic and only secondarily for the sacraments. Therefore our ministry is pulpit-centered. Brethren of the cloth; this arrangement testifies to the fact that our ministry is to be, first of all, prophetic; and, secondarily, priestly. Our pulpits occupy the center of interest in our churches. With burning hearts we stand east in the role of spokesmen for God and herald forth the vibrant message of redemption and holiness; we warn men to "flee from the wrath to come"; and then we point poor, depraved humanity to an altar—a sacred rendezvous with God! Thank God; we do have such an altar!

For the evangelistic altar we are indebted to early Methodism. During a sweeping revival in New York, in the years 1806 and 1807, the practice of inviting penitent sinners to come to the altar to pray was instituted, in order to avoid the confusion of seekers praying in different parts of the church at the same time. This practice spread rapidly, and, as the revival fires spread in every direction, these crude altars became known as "mourners' benches." The name was most appropriate, for, under the influence of Judgment Day preaching, conviction, seized men's souls, and they needed little other than a place

to mourn over their sins. The term "mourners' bench" is still not passé, as far as the Nazarene vocabulary is concerned. God grant that we may ever keep that ruggedness in our gospel!

Since its beginning the Church of the Nazarene has been an evangelistic church. Evangelism is so central to our purpose that unless every segment of our services is saturated with that spirit we are failing in our mission. Our task is to bring dying men to a living Christ. The focal point of all our church program, then, is the altar. Therefore, the altar must be central in our churches. Actually, our churches must be both pulpit-centered and evangelistic-altar-centered. The Word goes forth from God's spokesman in the pulpit, and it returns in the form of immortal fruit bowing at the altar of prayer.

Dr. Oke suggests that the altar should be central in the planning of the physical plant, and that the planning for the sanctuary should begin with the altar. It should be well planned from the standpoint of accessibility, serviceability, and sturdiness. It should not be a mere railing on the platform, but a true evangelistic altar, with ample room and convenience for both seekers and altar workers.<sup>6</sup>

<sup>6</sup>Oke, *op. cit.*, pp. 20 ff.

It has been charged by some that, in our churches, we do not have true sanctuaries, only auditoriums—because we do not have a sacramental altar, with a divided chancel. Perhaps the most disturbing implication of that charge is that our altars are not as sacred to us as those of the liturgical churches are to them. With that charge we take most vigorous exception! For there is nothing in all the church more sacred and precious to us than our altars, humble though they may be. We've seen them baptized with the tears of repentance and joy; we've observed the transforming grace of God as it has liberated sin-enslaved men from their fetters; we've seen mountainous burdens of sin disappear beneath the cleansing flood as precious souls plunged into the fountain opened for uncleanness; we've watched the fire fall from heaven and consume the dross and impurity from the sacrifice upon the altar; we've seen the heavens opened and the Holy Spirit descending like a dove to fill a yielded vessel; we've witnessed the miracle of finite humans meeting the infinite God and finding Him sufficient for every need! So we solemnly affirm our altars are indeed sacred to us!

As the altar has been central in our history, may it continue to be central in our future!

There was much I thought I wanted that experience had to teach me I did not want, before I was ready for the secrets of the Kingdom.—J. RUFUS MOSELEY.

Jesus delivers us from the things we thought we wanted that He may bring us to what He knew we really wanted and needed.

—J. RUFUS MOSELEY

## Cigarettes and Cancer

CIGARETTES continue to be promoted with a stupendous advertising campaign. The billions of cigarettes smoked continue to increase—all this despite the American Cancer Society's insistence that "all evidence demonstrates beyond a reasonable doubt that cigarette smoking is the major cause of lung cancer in the United States."

Recently a well-known medical authority while in Memphis was interviewed on this matter. Dr. Alton Ochsner, famous New Orleans surgeon, states there was no question about smoking causing lung cancer. In his opinion the smoker takes a bigger risk with his life than he would by playing Russian roulette. He predicts 40,000 will die needlessly this year because they won't leave smoking alone.

Cigarette companies have greatly stepped up their advertising efforts, increasing 134 per cent between 1954 and 1960. They have sponsored their own research, which, as one might expect, plays down cigarette smoking itself as causing high mortality rates in lung cancer or heart disease.

But recent developments may yet jolt the industry:

The Danish National Society for Combating Cancer affirms a link between smoking and cancer. It urges its government to restrict or abolish all cigarette advertising and to prohibit all persons under sixteen years of age from smoking in public.

The Royal College of Physicians and two medical journals in Great Britain report that "cigarette smoking is the cause of lung cancer" and call on their government to take steps to curb smoking. The British government in turn started circulating a report called *Smoking and Health* that warned of dangers of cigarette smoking.

In the United States, Senator Maurine B. Neuberger of Oregon has said that she would introduce legislation aimed at restricting the sale of cigarettes and otherwise protecting American consumers against "this unchecked poisoning of our population."

Look for the cigarette companies to do all in their power to block this effort to safeguard against cancer and continue promoting their product.—*Baptist Reflector.*

### Puff On, McDeath!

Health authorities squaring off against Killer Tobacco, I feel that I should at least hold their coat. I hesitate actually to get into the ring against the weed because the last time this column took a poke at a bad habit (compulsive drinking), it drew a letter to the editor complaining about goodie-goodie columnists and regretting the passing of the zesty writer whose column was an asylum for vices in all the more popular shades of purple.

When newspapermen preach abstinence while ministers of the gospel

smoke and drink, nobody knows where he's at. Values totter, and people don't know what to hang on to, aside from real estate.

Allow me to be very tentative, then, in siding with those campaigning against the smoking habit. I unroll at once the proclamation that our basic freedoms include the right to choose an early grave. Although a non-smoker, I shall not dwell on the smoke-filled room's effect on my kind's eye, nose and throat, and shall concede that a simple window-washer's belt enables us to enjoy the party in good air.

I grant that street, sidewalk and lawn gain decorative accents from the butts thrown on them. By squinting I can see no anomaly in a pretty girl's grooming herself carefully, beguiling with the scent of lilies of the valley, then offering a kiss that tastes like a bucket of ashes.

Nor shall I make too much of the fact that psychologists identify the cigaret as a substitute for the mother's nipple, and smoking's pleasure as at least partly as labial as that of the more rubbery pacifier. Big men who mouth unlit cigars may be unaware that they are overage sucklings, but I shall not remind them.

Where I feel on more solid grounds is in frowning at those TV cigaret commercials in which the cigaret is the catalyst of love. You know the kind. The gent is standing there at the rail of the ferry. He takes out a

pack of gaspers, sets fire to one and inhales, ecstasy held in check only by massive powers of self-control.

Presto! A gorgeous doll materializes from limbo, dimpling at the proffered pack, whereupon the gent gives her a light that she reciprocates with a glance so smouldering we expect his eyebrows to vanish in two puffs of smoke.

The implication is that, regardless of what further contribution the gent makes to the lady's ruin, she is passionately grateful for his expediting the destruction of her lungs. This, I suggest, is unrealistic. Maybe in some darker parts of Africa a cigaret serves as passkey to a woman's person, but not on our government ferries.

I suspect that such cigaret commercials induce our youngsters to associate smoking with satisfaction of certain social hungers that bug teenagers in particular. I suggest that the romance that begins on the strength of a fag is more accurately represented by the lipstick-stained butt soggy in the coffee cup. (Is any spoor more obscene?)

One further suggestion: as a deterrent, how about ash-trays designed as miniature crematory urns, bearing an inspirational message such as *Yours Will Be King-Size?*

Only an idea. "Fais ce que voudras," as Rabelais' good monk said. Live and let live—longer.—ERIC MRCOL in the Province, Vancouver, B.C.

### DIRECTION

The second mile is the mile that counts because it is the mile you choose to walk. The first mile is the mile of compulsion; the second is the mile of charity and kindness.—GEO. E. FAILING, "The Second Mile," *Wesleyan Methodist.*

MORE THAN 400 WORD PICTURES  
EMPHASIZING THE DEEP TRUTHS  
OF YOUR SUNDAY SCHOOL LESSONS

Alert your teachers to

**NEW**

## ILLUSTRATING THE LESSON

By Arthur House Stainback

Recommended by Dr. A. F. Harper

*Executive Editor, Department of Church Schools*

Do you try to give your Sunday school class just a little bit more? If so, this is the book you have been looking for. Here are illustrations that open the mind to things of the Spirit; here are vivid presentations of Bible truth; the author has a flair for phrases that are different. I think you will like it.

An average of eight illustrations for every lesson in 1963 . . . Each lesson contains the purpose, the idea, an outline, illustrations . . . Illustrations from the Bible, life experiences, history, biography, inspirational writings . . . Presented in a concise, pointed, easy-to-relate style . . . Weekly material printed on two sides of one page . . . Pages punched and tear out easily for *S.S. Plans Notebook* . . . Index valuable for future reference . . . 115 pages, paper binding.

ONLY \$1.50

You'll Want a Copy Too!

ORDER RIGHT AWAY

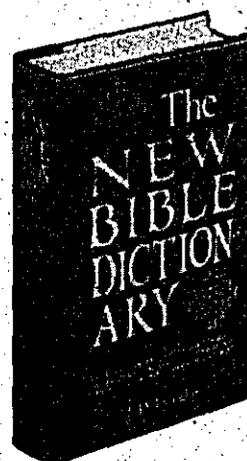
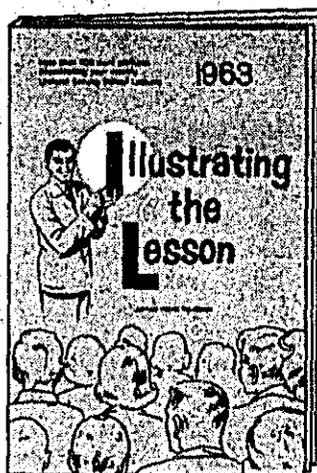
NAZARENE PUBLISHING HOUSE

Post Office Box 527  
Kansas City 41, Missouri

Washington at Breeza  
Pasadena 7, California

IN CANADA: 1592 Bloor St., W.  
Toronto 9, Ontario

In Canada add 10 per cent for exchange to total order or pay in U.S. currency.



1,400 pages  
Cloth board  
6 1/4 x 9 1/2" size

\$12.95

A wise investment • A constant study companion

**NOW**

A COMPLETE, RELIABLE, UP-TO-DATE  
BIBLICAL LIBRARY IN TWO VOLUMES



1,199 pages  
Cloth board  
6 1/4 x 9 1/2" size

\$7.95

Well worth considering in your next book budget

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City 41, Missouri  
Washington at Breeza, Pasadena 7, California  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

In Canada add 10 per cent for exchange to total order or pay in U.S. currency.

## The New Bible Dictionary

Just Published!

J. D. DOUGLAS, Organizing Editor

Of prime importance in every minister's library is a good Bible dictionary—one that contains a wide scope of information, reflects the latest in Biblical research, and draws on the knowledge of many scholarly writers.

THE NEW BIBLE DICTIONARY is just this—the product of 139 well-recognized Bible students who have kept fully abreast with the most recent Biblical discoveries. Its 2,300 articles treat a greater variety of subjects than any other volumes now available.

In addition, there are more than 230 line drawings, 46 illustrations, and 16 pages of full-color maps. Bibliographies provide assistance for a more detailed study. Double column set in clear, modern type.

## The New Bible Commentary

FRANCIS DAVIDSON, Editor

A distinctively evangelical one-volume commentary, the results of over a decade of careful planning and preparation by some fifty outstanding Bible scholars.

Here you have a clear, concise exposition of the Bible text, more than found in many two- and three-volume sets. For each book of the Bible there are introduction, outline, and verse-by-verse comments. Special appendix, maps, and tables enhance the value as a study aid.

## “In All Things Faithful”

Audrey J. Williamson

**I** KEEP THE TRYST” is the name of a brief allegory written by Annie Fellows Johnston. The tale is set in the days of King Arthur and his Knights of the Round Table. It is the story of a page who in that long-ago time, served in a great earl's hall. The lad longed to win the title of a knight, but despaired, thinking that such honor came only to those who did some outstanding deed of courage or feat of arms.

Then, one day, he learned that the king wished to gather round his court a chosen circle of those who had proved themselves utterly trustworthy. Merlin, the enchanter, was to sound a call betimes which could be heard throughout the kingdom. Those who were awake at dawn and listening in high places would hear. If they were obedient to each summons that came, finally they would be called to keep tryst with the king himself.

Ederyn, the page, vowed in his heart to be one of the faithful. Each morning he rose early and listened, but often no call sounded, and then the page performed willingly whatever routine service his squire required of him. At times a call would come to go to some far distant place. Then only by special permission could he fulfill this summons and he must

work doubly hard to gain the wished-for leave.

At the keeping of each tryst, he received a token as proof that he had not failed the call. He was summoned once to meet the somber face of Disappointment. Again his tryst brought him to Suffering and Pain; once it was to meet sore Defeat; and again, an overwhelming Sorrow. But he was faithful, not only to these difficult and occasional summonses, but to the round of duties each day brought when no special call was given.

“The king himself awaits thee.” So difficult did it prove to keep this final tryst that in the end he almost failed. But arriving just as the king appeared, he knelt and bared his breast. There all the pledges of his faithfulness gleamed in vivid hues. Pain had left a deep, red ruby; Honor had set her seal upon him in a golden star; a diamond gleamed where Sorrow's tear had fallen; an amethyst glowed purple to mark his patient meeting with Defeat.

But mostly were the pledge's little pearls for little duties faithfully performed, and as Ederyn knelt before his king, they formed the words, “In All Things Faithful.”

*Little pearls, for little duties faithfully performed! How true to life*

this is—life as we all know it! Most of our days are routine. Many of them seem rather ordinary. Perhaps we meet the crises better than we answer the call of the simple daily tasks. To their performance as well as the summons to the heroic, we must add the element of conscious obedience, of a willing and joyous faithfulness. We must feel that in their accomplishment we are answering the King's call, that He takes note, and that His recognition of our faithful service is registered upon

our hearts, not in a visible token, but in a very real way nonetheless.

We know not what this new year holds for any one of us. It may bring excitement and challenge, with new and thrilling experiences. It may bring us heavy loads to bear and bitter cups to drink. It may be that our path shall be familiar and uneventful—perhaps it will even be a circumscribed path. Let us accept whatever summons comes for us with loving trust and implicit obedience. “In All Things Faithful!”

### Qualities That Make . . .

(Continued from page 17)

heed the Spirit and allow Him to have right of way; he will lose all the blessing for himself and his people. He must know the Spirit and be able to be led by Him.

*The preacher must be able to receive and bring a challenge to his people.*

Many wish for God's blessings and God's help but the preacher must be able to challenge the people and show them God's requirements for these blessings and carry through on them. Many of the Latin people become easily swayed, and after the emotion dies down, they forget what had moved them. The preacher must be able to make the challenge more than a series of emotions but make it the concrete will of God. They must be able to understand that after all the “Amens” have died away, and the job requires endurance and hard work, it is still the will of God and it must be done.

*The preacher must realize that he cannot do anything more or less than to be a preacher.*

In realizing this he will give him-

self over to building and developing of Christian character. He is not one who is welcomed by the state or the Roman church. The people look at him as if to say, You are doing this job because you are looking for an easy way out and are a rebel to our cause. He must show through his life and actions that he is not just another priest in everyday clothes but a man of God who has answered the call of God. He has come to bring the message of God and to share the wealth of the grand treasure that he has found in Christ Jesus. When they see him act in a Christlike way under persecutions and criticism and all types of testing, then they will say, “We are willing to listen to you.” The world is still crying out in this day, “Sirs, we would see Jesus.” They have seen so many stone and wooden Christs, so many false and fake representatives of Christ, until they are looking with doubt and must be shown the true Christ. The preacher must be like Peter and John, who said, “Look on us.” God help the preacher to be able to mirror Christ until whenever man shall see him he may see Christ in him, who is the Hope of our salvation.

## That Christian Glow\*

By Colleen Townsend Evans

I HAVE TO GO BACK almost fourteen years to begin my story, because it was then I left the university. I was attending and went to Hollywood. I had been planning to be a social worker, but my funds ran out. About that time I received a letter as a result of some modeling that I had been doing, asking if I were interested in making a screen test. Well, I really wasn't. To be an actress had not been my aim in life. But I guess there is something in all of us women that leans in that direction if we were to have the chance. So I leaned, and I went, and I made the test.

During college I had been searching, as I think many young people do, for something real in life: for a goal, and a joy—not just happiness, but something deeper. I had tried being good, tried improving myself, and that didn't work. I even tried the church, but it just didn't mean a thing to me. I found that "churchianity" was not the answer.

When the invitation came from Hollywood, I thought perhaps it held the answer. The first few months were exciting and wonderful. There were lots of new people to meet—people whose faces I had watched for many years and never thought I would really come to know. There was a certain amount of fame and

financial security, which I had never known before.

### The "Big Build-up" Was Planned

But one day the head producer of our company called me into his office and laid before me a plan that he and the studio had for my career. There were pictures coming up, new parts—what they called the "build-up." I remember thinking, as I walked out of the office, that I should be excited. I should be really happy. What more could a girl want? But my heart sank as I realized that not even this prospect brought with it what I had been reaching for.

God's timing is absolutely perfect, because at that time I met a group of Christian young people in a Hollywood church. In and through their lives I saw something so dynamic and so wonderful that I knew they had what I had been searching for. But the frustrating thing was, I didn't know how to get it for myself. So I hung around as you do when you are hungry for something and you find people who have it. For months I taught a Sunday school class in my own church and then at night went to their church to listen to the things they had to say. Through Bill Bright, the Harvey Brothers, Louis Evans, Jr., and some others I was invited to a conference where for the first time I understood what it was they had.

I also understood why I had never found it. They told me that the way to this wonderful new life was not through trying to be good, was not even just by way of the church, but the way was a Person and His name was Jesus Christ.

### I Found the Meaning of Life

It was a new revelation—it was like hearing the name of Christ for the first time. I came to know what it was He had done for you and for me, and that we only needed to reach out and accept Him. So at that conference, by myself and in a quiet, undramatic fashion, I found "the Way." I went for a walk and said, "God, if all this is true, if this is the answer and if You are the way, I just want to give my life to You . . . everything." There were no voices, no visions, but that was the beginning. I walked along the road that morning with a totally new life. Everyone looked different, things smelled different, life was different, because I had found the meaning of life, in the person of Jesus Christ.

For three years I stayed right where I was and found a tremendous opportunity to witness for Christ within the motion picture industry. I believe that God has a will for each of us once we give our lives to Him. Then in a very definite way He let me know it was His will for me not to stay in the industry any longer, but to leave. It was a very simple decision. I admit that I was confused and almost embarrassed by all the publicity and commotion that was made over it. The newspapers asked, "What do you mean, leaving all this money? What's your gimmick?" There was no gimmick; it was simply obedience to Christ.

I went into training for Christian work. What kind I wasn't sure, but

it wasn't long before I had a grip on things, and then finally I convinced him and he asked me to marry him! So I became the wife of Louis Evans, Jr.

### It Couldn't Be Any Better

Up to that point my Christian life had been so exciting and so wonderful that I could hardly believe it was real. Then when I married Louis, it seemed as if it couldn't get any better. He enrolled in a seminary for three years, and it was an opportunity for me also, because I needed lots of training. After seminary we felt led to go on to more schooling and went overseas to Scotland. I thought, O God, my cup is so full I don't know what I am going to do.

In Scotland we had a baby. Then I knew it just couldn't be any better. It was so good that the next year we had another baby, the next year another. Until now, we have four little stairsteps. We came home and Louis was called to begin a new church in the Los Angeles area.

One morning I woke up and asked, "God, what's wrong?" During the night one baby had awakened and cried. I had nursed him and put him back. A couple of hours later another baby had fallen out of bed, and I had dashed out and put him back. Then the third one—I don't remember what happened, but something did, and I found myself thinking, The glow is beginning to go.

For the first time I was knowing real responsibility. The hours that I had been able to spend before in Bible study and prayer, I no longer had. How do you find hours for prayer before the children get up? I couldn't beat them at getting up in the morning. It seemed they would even hear me open my Bible. At night, frankly, I was just too ex-

\*Decision, June, 1962. Used by permission.

hausted to pray. I was having problems.

### Victory—Out the Back Door

So after our first year we took a month's vacation. My husband feels that Christians should be constantly studying, so he went away to study and we as a family went with him. During that month, I reflected, he could go away and study, but, God, You are going to have to give me my answer. I don't like these feelings that I am having. I don't like having the glow slip from my life. I feel that victory has gone out the back door.

Here was the first crisis in my Christian life. Each day I would put the children down to nap as fast as I could. I could hardly wait until they were asleep. The moment all was quiet I would get out my Bible and my little notebook and pencil. Then I'd say, "God, where is the problem? Why has the glow disappeared? Where am I wrong? Just show me."

Bit by bit the answers started to unfold. God led me to a certain book which taught me to be honest. It taught me not just to pray about the particular problem that I had myself—"Lord, send me a maid!" No, it told me to get right down to the basics of the problem, which was inside me. But the book which was used most of all in my life was the Holy Scriptures. I believe very firmly that every single answer to every difficulty in life is there for us.

### Four Serious Problems

I found my problems that summer and I found my answers, and this is really what I would like to discuss with you.

My first problem concerned my attitude. I felt as if I were a servant

in my own house. When the babies cried, I would look at my husband lying there sound asleep and say, "Lord, wake him up sometimes." I loved him dearly, but he had the most wonderful ability to sleep through everything. Yet I really felt deep down inside that it was my job. I believed that I had been created as a woman, not to glorify myself, but to be a helpmeet for my husband. But when it came right down to the actual test, I was chafing and grumbling and resisting and resenting.

My second problem was the physical work—how to get it done. I had been trained to be an actress, not a housewife, and there is a lot of difference. I found that it was hard to get those babies clean and diapered every day and get the house ready for the meeting at night. Our church was started in our home—for four years our home was the church. There were meetings night after night: board meetings, Bible studies, evangelistic meetings for Hebrew Christians in our neighborhood—and cookies to bake for all of them. I found that keeping the house clean, the babies clean, myself clean, left me exhausted. God, how will I get through all this work?

My third problem, as God revealed it to me one night when I became real honest, was what to do about my enemies. Now lots of women I have talked to say, "Well, I'm lucky, I don't have any enemies." I might have said that before that summer. But God showed me that I had many enemies. I was holding certain people at arm's length.

It wasn't that I disliked these people, but perhaps I had heard that they disliked me. Because I knew this, I had put up a little barrier around myself. I hadn't let hate into my heart, but I had let certain exclusive

attitudes come into my life. I had simply stayed away from those people. If I was in a room and they were on one side, I'd stay on the other. I just wouldn't get myself close to them.

### What to Do About Interruptions

The next problem I had was one I'm sure you all have had—the problem of interruptions. I found that when we moved into the manse my schedule just had to go. But it bothered me—all the interruptions. I had that ironing to get to, but sure as shooting, the phone would ring. Not once or twice, but five or six times. And somehow that ironing basket was never empty. Lord, what do I do about interruptions?

The last and biggest problem I had was what to do about a quiet time. I longed for time with God. I wanted to pray, or thought I did. I was getting tired of being all Martha and no Mary. "Lord, how will I get my quiet time?" These were my problems—simple, nothing tremendous, but big enough to eat away the joy of my Christian life.

### The Answers Began to Come

So I went to the Scriptures, and God revealed His Word to me. The answer He gave me for the problem of my attitude of being a servant and grumbling about it was, Christ said, "I came not to be ministered unto, but to minister." In prayer the feeling came to me that I as a wife and mother had the most marvelous opportunity to follow Christ. Christ said, "I came . . . to minister," and, "The disciple is not above the Master." My whole job in life was to minister, and it had to start in my own home.

I first minister to God by praising Him in my home. We can minister

to Christ with our love and praise and our public witness, but unless our witness is greatest with our own family, and in our own home, it fails. I found if it doesn't start in my home I have no right to go outside. I vowed right then that if Louis wasn't the first one to say I was a Christian I should never again stand up and speak before anyone.

You know, it is absolutely amazing what an attitude can do in the home. If we do things with the wrong attitude I'm sure that our husbands and our families would much rather we would never do them. Only Christ can make us serve with joy and gladness. He is the only One who can change our grumbling into real joy in serving Him.

### Worrying Today About Tomorrow

My second problem was work—the plain mechanics of physical work. The verse God gave me for that was the wonderful one, Deuteronomy 33:25, "As thy days, so shall thy strength be." Now I had heard it many times before, but somehow it had never become my own. This time I prayed, "Lord, I am desperate. I just have too much work to do."

And in a sudden rush of humiliation I realized that a lot of things in my schedule were not necessary. God had to show me that I was trying to do too much in some areas because of my own ambition. I was taking on too much. But the things that really had to be done, the things that needed to be done to keep my family happy and well and spiritually whole, I could do—if I would stop worrying about tomorrow. I was always thinking about what I had to do tomorrow. I was dissipating my energy by worry. I realized that I was going to have to stake my life on what God said in that verse. I

was going to have to put it to the test.

I have found it true that God always gives us strength for that which we must do today if we will let Him and if we will not worry about tomorrow. What a wonderful lesson it was to me to learn to take one day at a time!

### What to Do About Enemies

Now, what to do about these enemies? How many times have you heard a Christian woman say, "Well, I like so-an-so, but she is just not my type. We get along better if we don't see each other."

God made me realize that as long as I had such thoughts I was not following Him. It had to be all out, and He showed me what I had to do. The verse He gave me was from the Sermon on the Mount: "Bless them that curse you; do good to them that hate you; and pray for them which despitefully use you."

During this time of searching and prayer it was as though God said to me, "What if I stayed away from you? What if I said, 'Coke, you're a nice girl, but you are just not My type and you have done things to hurt Me, so I am just going to stay away from you.' I told you to treat other people as I treat you."

### You Go Up and Say, "Hello"

I was humbled and humiliated at the thought that I had not followed Christ. God revealed to me that it was a real sin to be sensitive about oneself. So I wrote down the names of these people and started to take His Word literally by praying for them.

This led me to do the strangest things for these people. If I had baked a pie, I baked too and took one to them. You should have seen

the astonished looks on their faces. You would go up to them and for no reason say, "Here!" They would look at you as if you had two heads or something. But what a miracle God started to work, not because they had changed, but because you have changed! God had shown me that all of my problems were not "out there," but "in here." How wonderful it is to find that some of your enemies can become your closest friends!

### Christ Dealt with Interruptions

Now, what to do about interruptions. Christ also had interruptions, perhaps more than any of us will ever know—interruptions of a deeper nature. But the way He responded to them is our answer. Do you remember the time when He wanted to be alone with His friends, His disciples, and He said, "We can't be alone here, so let's go across the lake over there where it is quiet; then we will have some time together."

So they pushed off in the boat, and the Scriptures tell us that even before they reached the other side a crowd had gathered and were waiting for Jesus. Some wanted His counsel, some wanted to ask questions, some maybe were curious and just wanted to look. But they had interrupted something that He had planned and wanted to do. Notice how He reacted to it. He didn't say, "Well, I'm sorry, but I have My schedule here and it says this and this." He didn't fret about it or get excited as we might, but He simply met the situation, as an opportunity rather than an interruption. He talked with them, He healed them, He counseled with them, because His Father had placed them in His path.

I feel that as Christian women we should treat every phone call, every

knock at the door, as an opportunity instead of an interruption. I must admit that it is not always easy, and I mutter to myself as I go to the door. I have to work on myself to keep convinced. But I know that people are more important than my program for the day. I know that talking with someone with a problem is far more important than finishing my ironing. I know that that phone call is someone who has a problem, or maybe just needs to know a phone number, and that even through that I can minister and witness and show love and be a child of the Father.

### Quietness a State of Mind

Now, my last and biggest problem was to find a quiet time. How do we, as busy wives and mothers who must put our husbands and our children first, find time to be alone with Christ? All through Scripture God tells us that we need our quiet time, in order to be the kind of people that He wants us to be. I was convinced of this. My problem was: how do I get it?

I had become so spiritually famished that I had to have an answer. The answer that God gave me was mainly an insight into my own condition. I thought I was too busy, but He revealed to me that my problem was not my busyness, but my state of mind. Somehow with all the activities of being a new mother, with a new church and a busy husband, I had allowed Christ to be pushed from the center of my life. In doing that, my burning desire to spend time with Him each day had gradually cooled. My busyness was a good ex-

cuse, but it wasn't real. The real problem was not my activity, but my affection. When we fall in love, we simply will find time to be with that person; and when we are in the right love relationship with Christ, we will find time to pray.

### God Knows Whether We're Praying

My mother-in-law was a great help to me. She is tuned in so that she can go to prayer at the drop of a hat. I am now finding little bits of time all through the day when I can talk to God, if I really want to do it. So this was a most exciting answer. I have learned to pray on the run—on the hoof, as Ruth Graham calls it—in the oddest places and positions; and I have found that God hears those prayers.

It doesn't make a bit of difference to Him whether I am walking or driving or kneeling or sitting or lying down. God knows the heart and He knows whether we are really praying or not. He doesn't just listen to the words, He listens to our hearts.

It has been a wonderful thing to re-establish a prayer life that comes out of an overflowing experience, one in which you just can't wait to get with Him.

I believe that we simply cannot cope with life today without a personal, vital relationship with Christ. And it's so thrilling to see day by day new things unfolding! What a privilege it is to be a Christian, to be a Christian woman, to be a Christian wife, to be a Christian mother! Thank You, God! Amen—and amen!

## A Religion of Fire\*

By Billy Graham

**F**IRE HAS EVER BEEN the symbol of Deity. It was a flaming sword, symbolizing God's presence, at the east entrance of the Garden of Eden. God revealed himself to Moses in the burning bush which was not consumed. He was manifested to the children of Israel in the fire by night. When Elijah staged the test of deities on Mount Carmel, God displayed His power and glory with a Niagara of fire.

God has promised to build a wall of fire to protect Christians, and in the last days has prophesied that He would avenge the righteous by fire. He dispenses the fire which refines, the fire which empowers, and the fire which destroys. Fire is a symbol that God has used down through history of His presence, whether in wrath or in mercy.

Chemists who have studied the physical properties of fire tell us that fire contains three active rays: the actinic ray, the cholric ray, and the luminiferous ray.

*First, there is the actinic ray.*

This is that property of fire which produces heat. In the physical world all would be chaos without the actinic rays which come to us from the sun. This warmth—this heat—without which there would be no life, is but a material manifestation of the spiritual warmth which God bestows upon a cold, dark, frigid world.

Malachi, the prophet, sensing the weight of this great truth, said in regard to Christ's coming, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (Mal. 4:2).

It was Christ who brought the warmth of God's love to man. For thousands of years mankind thought of God as a great God of creation and a God of holiness and righteousness, but there is very little in the Old Testament that reveals the warmth, love, and compassion of God. Jesus emphasized that God is a God of love and warmth. In Christ we see the true picture of the fire of God's love and grace.

After the resurrection of Jesus, those two disciples who walked the Emmaus road said, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" The "fire of God," kindled in heaven, was bringing its warmth directly to man, and the "actinic ray" was producing spiritual heat through the Sun of Righteousness, who had arisen with healing in His wings.

Sin is cold, calculating, ruthless; but righteousness, obtained through Christ, is warm, understanding, and compassionate. Jesus' mission to the world was to be the "Conveyor" of this divine warmth of love. He said in Luke 12:49, "I am come to send fire on the earth." This unquestionably referred to spiritual warmth,

rather than the fire of judgment. Jesus, while he lived upon the earth, was the lone Possessor of this divine flame. Embodying the fire, the warmth of God, He drew all men to himself. The multitude, starved of compassion, love, and companionship, were attracted to Him like chilled men are drawn to glowing embers.

Before Pentecost, God did not dwell in men as He does today. He came upon men for certain specific tasks, but God through the Spirit dwelling in man was something new at Pentecost. Christ had promised His followers that He would send them another Comforter in the person of the Holy Spirit.

In the Upper Room a small company who trusted His promise were gathered in prayer, supplication, and expectation. Suddenly the heavens gave forth a sound as of a rushing, mighty wind. It filled all the house where they were sitting, and there appeared unto them fire, and they were all filled with the Holy Ghost. Thus God the Holy Spirit, according to Jesus' promise, came to dwell within His followers. No longer was the fire of God a theory to be contemplated or a sight to be beheld. It was an experience to be enjoyed. It was no longer "God above us" or "God with us." It was "God in us!"

I fear that we have drifted from the reality of that first Pentecost. Too many modern disciples leave the matter of Pentecost to those first early disciples. The fire of God is nonetheless real today. The need of the Holy Spirit is no less acute today than it was then. The resources of God are no less abundant now than they were then.

At Yosemite National Park in California, the spectacle of the "Fire Fall" is put on every night. A huge fire is kindled on Inspiration Point, high above the floor of the valley where

the witnesses are assembled. When the flame has reached its most majestic peak, a dramatic voice pierces the clear night air, saying, "Let the fire fall." At that moment a Niagara of glowing embers pours down the granite cliff and presents a never-to-be-forgotten sight to the viewers.

In an age which is given over to cynicism, coldness, and doubt, and when the fire and warmth of God is conspicuous for its absence in the world, my heart cry is, "Let the fire fall!" In a day when church membership to the average individual is little more than a passing social obligation, and the revival fires are at a low ebb, my earnest prayer to God is, "Let the fire fall!" In an era when men's hearts are failing them for fear and world problems are staggering the minds of our greatest diplomats, the prayer of every devout Christian is, "O God! let the fire fall!"

*Secondly, there is the chloric ray.*

The chloric ray is that property of fire which works chemical change. It turns wood to ashes, tempers steel, and changes the color and form of objects which come in contact with it. It is this property in the rays of the sun which transforms seeds into plants, buds into flowers, and grass into hay. It is the miracle ray which makes useless things useful through the process of change.

When a man comes in contact with God, he can never be the same again. This "fire" either draws or drives, saves or destroys, helps or hinders. Accepted and utilized, it becomes a boon and a blessing; Rejected, it becomes a bane and a curse. One dying thief was drawn to the warmth of the Saviour; he responded and was saved. The other dying thief repelled His love and compassion; he was lost.

It takes the weak and makes him strong. It takes the vile and makes him clean. It takes the worthless and

\*Used by permission, Revival.

makes him worthwhile. It takes the sinful and makes him sinless. With this in mind Ezekiel said, "A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart . . . and give you an heart of flesh" (Ezek. 36:26).

Witness the transformation in Simon Peter. He was so weak before Pentecost that, in spite of his bragging to the contrary, he swore and denied Christ. But see him after he had been baptized with fire! He stands boldly before the same rabble that had crucified Jesus and looking into their faces, unafraid, says, "Therefore let all of you know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Peter, the weak, was transformed to Peter, the rock. Saul, the slaughterer, was transformed to Paul, the missionary. All of the disciples were changed from ordinary individuals into virtual firebrands for God. Their faith and zeal started a conflagration which spread throughout Asia Minor, Europe, and the entire world.

What Christ has done for others, He can do for you. This same transforming flame can touch your life and transform you into a child of God. He can put a radiant glow on your face, a spring in your step, and a thrill in your soul.

*The third characteristic of fire is the luminiferous ray: the God of light.* "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5).

When the disciples were baptized with "fire" on the Day of Pentecost, their intellects were sharpened, their

understanding was quickened, and their powers of comprehension were transformed. Who would have guessed that among that crowd of fishermen, taxgatherers, and nondescript men, were men who through the experience of that Upper Room would change the course of history, write some of the world's greatest literature, and build the greatest institution the world has ever known, "the Church of the living God"?

The disciples wrote and preached more than they knew. This is revelation. A teacher has never really taught until he is conscious that he is teaching under inspiration. A preacher has never preached until he preaches under inspiration. A Christian witness has never really witnessed until his witnessing is fired with the inspiration of revelation. One of the joys of preaching the gospel is to experience divine power—the consciousness that God's Holy Spirit is working in and through you.

In Holman Hunt's masterpiece, "The Light of the World," Christ is pictured with a lantern in His hand, and knocking at the door of a vine-covered cottage. But a second glance will show you that weeds have grown over the entrance, and that the latch can be opened only from the inside. Our lives in these modern times, like the cottage door in "The Light of the World," are beset with weeds of indulgence, sin, and selfishness. But Christ continues to knock, patiently, tenderly, faithfully. And in His hand He holds the light of His presence—the only flame in heaven or earth which can illuminate your darkened spirit.

But the ability to open that door to your heart is yours and yours alone. The latch is opened from the inside. Will you open the door?

## The Altar Service

(Continued from page 8)

"You are expecting too much," for such is seldom, if ever, the case. God has said he will "satisfy the longing soul, and fill the hungry soul with goodness." Never say to a seeker, "You are good enough." Each heart knows its own hunger and need best. And never tell seekers that they are converted or sanctified or have the blessing sought. That is dangerous, for if they should believe you, while they are not yet right with God, you have been the means of deceiving them. It is never the worker's duty to tell seekers they have the blessing. That is the work and office of the Holy Spirit. The Holy Spirit himself will witness when the work is done. Always insist on the seeker praying until he knows the work is done, and until the longing of the heart is fully satisfied.

Do not hurry seekers, but give time for deliberation and praying through. If at the close of the service seekers are not fully satisfied, it is proper to urge them to continue prayer at their home, and to exact the promise that in case they are not fully satisfied by the time of the next service, they will again present themselves at the altar. Insist that they continue seeking until fully satisfied. We fear that by hurrying seekers through, there is often much harm done. While it is true that continued struggling and

agonizing does not commend them to God, may it not be true that by their continued wrestling they may bring themselves into the attitude and position where God can undertake for them. A drowning man will naturally struggle; and a person in a burning building will naturally become somewhat excited, and scream for help; and it would be folly to expect or demand anything else; it is even so with a soul upon whom the pains of hell have taken hold; the soul fully awakened to a sense of its desperate condition cannot do otherwise.

After the soul has obtained the blessing sought, and has come to the place where there is confidence and assurance, it is always well to have the seeker make definite public confession and acknowledgment of what Christ has wrought in them. Not to tell so much how they feel, but rather what they believe Jesus has done. Faith drives the nail; public testimony clinches it so the enemy cannot draw it. "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

Whenever it is practicable, it is always desirable and preferable to have only trained workers in the altar; to simply urge seekers to pray for themselves, and to let them feel the helping of the united faith and prayers of the saints of God; and then to leave them to settle matters for themselves with God. AMEN.

What is a Christian? A Christian is a person who draws his sustenance from Christ, and who is aware of the source of this sustenance.—TICNER.

A man's ambitions will always keep in the advance of his accomplishments so that the highest can never soothe the Spirit. —J. B. CHAPMAN

Supplied by Nelson G. Mink

## THOUGHTS ABOUT THE NEW YEAR

### "This New Year"

*Like a ship with orders sealed,  
Whence or whither unrevealed,  
Cargo of a wealth untold,  
Joy and sorrow in its hold,  
Comes this new year.*

*He who made the stars will guide,  
Knows the sea, the wind, the tide,  
Knows the channel, deep and still,  
To the haven of God's will,  
For this new year.*

*With His hand upon the helm,  
Storms that rage cannot o'erwhelm;  
With the ship in His control,  
Vast horizons wait the soul  
In this new year.*

—MARTHA CLINGAN, from Bunola, Pa.,  
Nazarene Bulletin

*Little drops of water,  
Little flakes of snow  
Makes the mighty traffic  
Mighty, mighty slow.*

—Capper's Weekly

## NEW YEAR'S RESOLUTION

"There's no better time than the first of the year to check the road signs of your destination and recharge the dynamo of your determination."

—ARNOLD H. GLASGOW

"MAY ALL your troubles during the coming year be as short-lived as your New Year's resolution."—MARY JAMISON.

## MODERN MIRACLE

From war-torn Laos comes this answer to prayer: "One group of about five hundred refugees, while fleeing, caught sight of some rebel soldiers. They immediately halted and asked God to protect them. God sent such a down-pour of rain that they were literally hidden and the rebels passed without seeing them. As soon as the rebels went out of sight the rain stopped. God miraculously protected His children."

—The Alliance Witness

## MANNERS

"Teaching a child good manners is a day-to-day practice. He doesn't stay taught any more than an apple stays polished."—MARCELENE COX.

## LENGTH OF SERMONS

"How ridiculous it is to imagine that the worth of a sermon is determined by a stop watch! The fact is that the worth of a sermon is not determined by its length, but by its height and depth. A sermon should be long enough to enable the preacher to accomplish his purpose. It is as impossible to cut all sermons to a common size as it would be to try to make one size of hat fit all men."

—HAROLD H. NILES,

from Church Management

## THOUGHTS ON RETIREMENT

"Retirement is a good and pleasant time. Everything that was missed in the earlier stages can be found in these golden years. Besides, the view from the top of the tower is bound to be clearer and brighter than from the bottom."

—EUGENE P. BERTIN

The Preacher's Magazine

## Prayer for the New Year

*Through every minute of this day,  
Be with me, Lord!  
Through every day of all this week,  
Be with me, Lord!  
Through every week of all this year,  
Be with me, Lord!  
Through all the years of all this life,  
Be with me, Lord!*

*So shall the days and weeks and years  
Be threaded on a golden cord,  
And all draw on with sweet accord  
Unto Thy fullness, Lord,  
That so, when time is past,  
By grace I may at last  
Be with Thee, Lord!*

—AUTHOR UNKNOWN

## New Year's Wishes

*What shall I wish thee?  
Songs in the springtime, pleasure,  
and mirth?  
Flowers on thy pathway, skies  
ever clear?  
Would this insure thee a happy  
new year?*

*What shall I wish thee? What  
can be found  
Bringing thee sunshine all the  
year round?  
Where is the treasure, lasting and  
dear,  
That shall insure thee a happy  
new year?*

*Faith that increaseth, walking in  
light;  
Hope that aboundeth, happy and  
bright;  
Love that is perfect, casting out  
fear;  
These shall insure thee a happy  
new year.*

*Peace in the Saviour, rest at His  
feet,  
Smile on His countenance, ra-  
diant and sweet.  
Joy in His presence, Christ ever  
near!  
This will insure thee a happy new  
year.*

—FRANCES RIDLEY HAVERGAL

## Prayer for the New Year

*Increase my faith this coming year  
That I may trust Thee more;  
Believe in Thee for bigger things  
Than in the days of yore.*

*Increase my love for Thee as well,  
That I may love Thee, Lord,  
With all my heart, and strength, and  
mind,  
According to Thy Word.*

*Increase my zeal to work for Thee  
And labor all I can,  
To help enlarge Thy kingdom, Lord,  
And reach my fellow men.*

*And, Lord, increase my faithfulness;  
Increase my patience too;  
And make me holy as Thou art,  
Like Thee, this whole year  
through.*

—EVEREK R. STORMS

## A New Year's Prayer

*What is my wish for this new year?  
What is my hope—for the day is  
here?  
More patience, Lord; more faith in  
Thee;  
More true vision Thy will to see;  
More submission the whole year  
through;  
More strength, O God, Thy will to  
do;  
More love for those outside the fold;  
More grace to tell the story old.*

—MARY HOLDEN WILLINGHAM

## SERMON STARTERS

### New Year's Thoughts

THEME: SPIRITUAL UNDERGIRDINGS FOR THE NEW YEAR

TEXT: Luke 12:35-36

#### I. SPIRITUAL UNDERGIRDING—MEN WORE LOOSE, FLOWING GARMENTS.

- A. Paul told the Ephesians to have "your loins girt about with truth."
- B. John saw Christ with a golden girdle about His hips.
- C. Girding depicts activity.
- D. Girding stands for a set purpose.
- E. Girding depicts watchfulness and diligence.
- F. Elijah girded his loins and ran.

#### II. SPIRITUAL UNDERSCORING—YOUR LIGHTS BURNING.

- A. The light of a Bible knowledge.
- B. The light of a burning heart.
- C. The light of a Holy Ghost experience.

#### III. SPIRITUAL UNDERSTANDING—GREEK; WAITING WITH A LONGING DESIRE FOR HIS ARRIVAL.

- A. An understanding that all is well inside.
- B. An understanding of the challenge of the Christian life.
- C. An understanding of the best service we can render Christ and the church.

THEME: A LAND OF HILLS AND VALLEYS

TEXT: Deut. 11:11

1. The Christian life not always pleasant.
2. God has wonderful purposes in our trials.
3. The mountaintops for vision and courage.
4. The valleys for service with the sorrowing and oppressed. One man said: "I have to go down in the valleys often, but I take as much of the mountaintop experience as I can with me."

5. Opposing forces keep life from being monotonous.
6. The enriching experiences gained repay for all trouble.

THEME: GOD OUR VANGUARD AND REAR-GUARD

TEXT: Isa. 52:12

*Avant Garde*—"before guard." The troops who march in front of an army. Spurgeon said: "The Church of Christ is continually represented under the figure of an army; yet its Captain is the Prince of Peace; its object is the establishment of peace. Yet the Church on earth has been, and must be, the Church Militant, the Church armed, the Church warring, the Church conquering."

1. He knows what's before—and He goes before.
2. Anything He calls us to do, He knows we are able for it.
3. There are dangers before and behind us. But He knows all about it.

THEME: FOUR SPARKLING JEWELS

TEXT: I. Pet. 5:10

1. First sparkling jewel—perfection.
2. Second jewel—establishment. Someone has remarked: "A rainbow is a thing of beauty, but it is not abiding."
3. Third jewel—strengthening.
4. Fourth jewel—being settled.

THEME: THE ARMOR NEEDED FOR 1963

SCRIPTURE: Rom. 15:13-19

1. Fullness of joy and peace (v. 13).
2. An abounding in hope through the Holy Ghost (v. 13).
3. A ministry sanctified by the Holy Ghost (v. 16).
4. The accompaniment of the unusual (v. 19).
5. Full preaching of a full salvation (v. 19).

ONE SCIENTIST SAID: (As he listened to the "Beep, beep, beep" of the Russian Sputnik) "The atom bomb is a time bomb. The power that is pushing man out into space may push him off the face of the earth."

## PREACHING PROGRAM

This outline was selected by the General Stewardship Committee for denomination-wide circulation for Stewardship Month, 1963.

### The True Spirit of Giving

SCRIPTURE: II Cor. 9:6-15

TEXT: II Cor. 9:7

#### INTRODUCTION

The Apostle Paul on his second missionary journey came to a small city on the southern tip of Greece called Corinth. It was just west of the city of Athens. Here he organized a Christian church. He wrote this church two letters recorded in the New Testament as I and II Corinthians. The first letter had to do with the institution of marriage and the gifts of the Spirit. The second letter is divided into three parts. In the first part Paul tried to relieve their ill feelings toward him for the way he had to handle one of their men who had done wrong. The last part had to do with his sufferings. The middle part of this letter, especially chapters 8 and 9, deals with giving. We call your attention to this section.

*The setting:* There was a great famine in Jerusalem; the Christians were starving. Paul made a tour of the churches and raised money to relieve the sufferings of the Jerusalem church.

#### I. THE MANNER OF THEIR GIVING

##### A. Who was to give?

1. Everyone was to give (II Cor. 9:7; 16:2).

##### B. When were they to give?

1. Upon the first day of the week (I Cor. 16:2).
  - a. This is the Christian Sabbath.

##### C. How much were they to give?

1. According as God had prospered them (I Cor. 16:2).

- a. The Old Testament teaches to give the tithe under the law (Gen. 14:30).
- b. The New Testament teaches that the tithe is a minimum and gives examples of people giving half or all they had as the need arose.

#### II. THE SPIRIT OF THEIR GIVING

##### A. Not the spirit of selfishness.

1. This causes people to give sparingly (II Cor. 9:6).
  - a. Just enough to get by one's conscience.
  - b. Just enough to impress others (Acts. 5:1-10).
2. This causes people to give grudgingly (II Cor. 9:7).
  - a. Sorrowfully, wishing that they could keep it.
3. The outcome of this kind of giving.
  - a. Does not merit the love of God (II Cor. 9:7).
  - b. Reaps little returns (II Cor. 9:6).

##### B. The spirit of love.

1. This causes people to give bountifully.
  - a. They shall reap bountifully also (II Cor. 9:6).
2. This causes people to give cheerfully.
  - a. God loves them.
  - b. So do other Christians.
  - c. God makes all grace abound towards them (II Cor. 9:8).
  - d. God supplies all their needs (Phil. 4:19).

e. These grow in grace and the knowledge of Jesus Christ (II Pet. 3:18).

### III. THE RESULTS OF THEIR GIVING

A. It caused a great chorus of Thanksgiving.

1. From the people in need (II Cor. 9:12).

2. It will cause rejoicing today from people who are converted in our local churches and those converted on the mission fields.

B. It convinced the Jews that the gentiles had become Christians (II Cor. 9:13).

1. It causes people to have confidence today.

C. It met the need and relieved the suffering (II Cor. 9:12).

1. This kind of giving will do the same today throughout our church and around the world.

D. It caused others to catch the spirit of giving (Acts 4:34).

1. When we give we are more like Christ than any other time.

2. Giving strengthens the soul, enlarges the Kingdom, and pleases God.

—DEAN BALDWIN  
District Supt., Joplin District

### Aids to Effective Prayer

TEXT: Mark 11:24

*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

INTRODUCTION: To know how to pray effectively is the key to the power and blessing of God.

#### I. WHAT IS PRAYER?

Prayer is true communion with God—two-way communion.

A. Primary purpose of prayer is to know God.

B. Secondary purpose is experiencing fulfillment or the coming to pass of our petitions or requests. There is nothing greater to encourage our faith but a definite answer to our prayers.

### II. SUCCESSFUL AIDS TO EFFECTIVE PRAYER

#### A. Concentration

1. Center your thoughts upon God.

2. Become quiet, "Be still, my soul."

3. Confess your sins and ask forgiveness.

4. Forgive everyone who has injured you.

#### B. Meditation

1. Meditate upon the love of God.

2. Be thankful for Christ's sacrifice.

#### C. Adoration and praise

1. To know Him is to love Him and to adore Him.

2. Show forth the praise due unto His holy name.

#### D. Petition

1. Presenting your needs before Him.

2. Believing He hears and will answer.

#### E. Thanksgiving

1. Thank Him for His care and love and concern.

2. Thank Him for answering your requests.

#### E. Silence

1. Give God a chance to speak to you.

2. Listen to the still, small Voice.

CONCLUSION: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Shall we pray—effectively?*

—ESTELLA M. JACOBS  
Cumberland, Maryland

The Preacher's Magazine

### Parental Responsibility

SCRIPTURE READING: Deut. 6:4-9; Eph. 6:4

TEXT: Eph. 6:4

INTRODUCTION:

Isn't it too bad that young parents cannot be given a "trial run" at rearing a family and then go back and actually do it? Then one could erase from life the mistakes, the evil, and make corrections as with a tape recorder. But the truth is that one cannot go back; therefore he ought to do it right the first time. A young couple talking about their new baby said, "There was no book of instructions that came with him." Their wise pastor answered, "That's true, but there was a Book of instructions that was here before he came—the Bible."

All parents are leaving their children some kind of heritage. What will it be? Every child has the right to expect from his parents a proper heritage. What may a parent bequeath to his child?

#### I. HE MAY GIVE HIS CHILD THE LIFTING POWER OF A GODLY INFLUENCE THROUGH A RIGHTEOUS LIFE.

A. Generally speaking, no one exerts a more profound influence on the child than the parents.

B. What they do and the way they live are more important than what they say, important and vital as that may be.

#### II. HE CAN CREATE IN HIS CHILD A STANDARD OF VALUES.

A. The value of truth, honesty, veracity, trustworthiness.

B. The value of prayer as strength for Christians and as means of facing life with its problems and needs.

C. The pre-eminence of spiritual things over material in the use of both time and money.

#### III. HE CAN HELP CREATE IN THE CHILD A SENSE OF SECURITY.

A. That he is wanted, loved, cared for, that he "belongs" to the family.

B. That home and his family is a place where he can come for

refuge, comfort, counsel, and help at all times.

#### IV. HE CAN HELP HIM FORM A CODE OF CONDUCT.

A. He can teach him good manners, proper etiquette, which is basically unselfishness and consideration for others. He learns to practice courtesy.

B. He can instill reverence—for God's house, for God's Word—the Bible, and for God himself, that he may obey Him.

C. He can foster respectfulness for others—the aged, the very young, for each individual as an individual human soul known and loved by God—the colored races, alien nationalities.

D. He can forge iron habits of obedience—to the authority of the parents in the home, to authority in the school, the church, at work, the government, and all of society, but, above all, to God.

#### V. HE CAN GIVE HIS CHILD HIMSELF.

A. In loving interest and concern manifested in many ways, affection, confidence.

B. By devoting time and thought and planning to share with him in all areas of life.

#### CONCLUSION:

A child is a soul, a character that parents are helping create, shape, mold into an honor to God and a credit to the home, or into a source of deep grief to God and a curse for society. This is important work.

—J. LEWIS INGLE  
Grand Prairie, Texas

### Sowing and Reaping

SCRIPTURE READING: Gal. 6:1-10

TEXT: Gal. 6:7-8

INTRODUCTION:

Paul takes the occasion of encouraging the Galatian Christians in the support

of the ministry to state one of the great, eternal verities of God's law, the law of sowing and reaping, the law of cause and effect.

I. PAUL SUGGESTS THE POSSIBILITY OF BEING DECEIVED (v. 7).

A. By whom are men deceived?

1. *By other men*—false prophets (Matt. 24:23-24), false teachers (Rom. 16:17-18; Eph. 4:14; 5:6), and false friends. No man is a true friend who encourages one to do wrong.

2. *By Satan*—who came on the scene as the archdeceiver in Eden (Genesis 3), who has deceived millions through the ages, who attempted to seduce our Lord in the wilderness, and who in the very last days and as his last act will attempt to deceive the nations (Rev. 20:1-3, 7-10). He uses his wiles sometimes as a roaring lion and again as an angel of light.

3. *By self* (Gal. 6:3). One may deceive himself by—

a. Judging himself by a defective standard—custom, the letter rather than the spirit of the law, the law of the church (like Saul of Tarsus).

b. Comparing himself with others (II Cor. 10:12).

c. Comparing himself in the present with himself in the past.

d. Judging himself under the influence of partiality and self-love, blind to his own faults.

B. How are men deceived?

1. That "everybody is doing it."

2. That sin is not so bad as God has painted it—Satan in Eden.

3. That there is an easier way of salvation than repentance and restitution.

4. That there is plenty of time to get right; enjoy sin now.

5. That he will escape the consequences of sin some way in the end.

C. What is the end-result of being deceived? In the end all deceit from whatever source becomes self-deceit.

1. A false conception of the worthwhile things of life—the rich fool.

2. False views of life and truth and one's relationship to them (I Cor. 6:9-10).

3. Results in making wrong decisions (rich young ruler) and sowing to flesh rather than to the Spirit.

4. The final result is to be eternally lost (II Thess. 2:8-12; Prov. 14:12).

II. MOCKING GOD IS DANGEROUS PASTIME.

A. "Mock" here means an open gesture of contempt for God, to curl the lip, to snarl the nose, to sneer openly at God as if He were an easy mark. "Fools make a mock of sin."

B. One cannot deceive or cheat God. God has His record in the Book of Life. He is no dupe to be fooled by man's silly stratagems. It is serious business to trifle with God's Spirit. Ananias and Sapphira found it so. (Heb. 10:26-29, 31.)

III. MEN MUST SOW. Life is seedtime and seed plot.

A. There are three areas of seed plot.

1. One's thoughts may be impure or pure.

2. His words may be cruel, harsh, and blasphemous, or kind and seasoned with grace.

3. One's deeds may be sinful or righteous.

B. There are two kinds of seed for sowing.

1. *The flesh* (Gal. 5:19-21), self-indulgence.

a. Sensual sins—adultery, fornication, uncleanness, lasciviousness, and drunkenness, revelings.

b. Religious sins—idolatry, witchcraft, and heresies.

c. Social sins—hatred, variance, emulations, wrath, strife, seditions, envyings, murders.

2. *The Spirit* (Gal. 5:22-24), a life directed by the Spirit.

IV. HARVEST IS INEVITABLE. The quality is the same; the quantity increases.

A. In this life.

1. From sowing to the flesh.

a. Sensual sins bring broken health and wasted personal resources.

b. Religious sins produce a ruined character.

c. Social sins result in a ruined influence and incalculable harm to others.

2. From sowing to the Spirit (Gal. 6:9, 10) (Ps. 126:5-6). It does pay to serve Jesus.

B. In the life to come.

1. Hell is just sin ripe—rotten ripe. Evil influence outlives one.

2. Heaven is the natural fruitage of righteousness. A righteous influence also lives on. God rewards right living.

CONCLUSION:

What of the harvest in your life? It is determined by your sowing.

—J. LEWIS INGLE

There Is a Difference

TEXT: Heb. 2:11

INTRODUCTION:

There are false prophets and teachers in the world today spreading false doctrines, and making no distinction between good and evil. Let this text be a means of conveying God's message to our hearts.

I. THERE IS A DIFFERENCE AS TO OUR CHURCH DOCTRINE.

A. Church has maintained its position doctrinally.

a. Heb. 12:14; I Thess. 5:23.

B. Christians have been sustained by it personally.

a. I Tim. 4:15; II Thess. 3:1, 3.

II. THERE IS A DIFFERENCE AS TO OUR CHRISTIAN DEPARTMENT.

A. A difference in a Christian's walk (Eph. 4:1; Ps. 1:1).

B. A difference in a Christian's witness (I Tim. 6:12; Acts 1:8; I Pet. 2:9).

C. A difference in a Christian's wearing apparel (I Pet. 3:3; I Tim. 2:9).

D. A difference in a Christian's work (Luke 9:23; John 9:3; Luke 16:10).

III. THERE IS A DIFFERENCE AS TO WHAT YOU WERE AND WHAT YOU ARE NOW.

A. You were a church member but now you are a Christian.

B. You were once professing but you are now in possession of salvation.

C. You were dead in sin, a child of the devil, afar off, alienated, etc.

D. But now you are in Christ; with a desire to follow His example.

a. So there is a difference in regard to your attitude towards sin and worldliness.

CONCLUSION:

Let us reflect the Christ of God in our everyday living, and thus show to the world that there is a fundamental difference in our lives now, and as to what they were before conversion.

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

Man's Response to God's Call Brings Rich Dividends

TEXT: Jer. 33:3: *Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.*

#### INTRODUCTION:

Since God's promises are unalterable, He made this promise with this stipulation. If they would obey and hearken, they would enjoy the fruit of the land; but if not, evil would follow them. Let us consider this glowing text for our own good.

#### I. A CHALLENGE TO COMMUNICATE. "Call unto me."

- A. God is the true Source of all their needs.
- B. Goodness would follow them when obedient.
- C. Grace would be theirs when forlorn and frustrated.

#### II. A CONSENT TO CONCESSION. "I will answer thee."

- A. Revealing His loving-kindness.
- B. Reviewing their lost estate.
- C. Restoring their lean faith.

#### III. A CONCEIVABLE CONQUEST. "Shew thee great and mighty things."

- A. See darkly—Man's inability to see God's power demonstrated when:
  - a. Faithlessness dims the eyes.
  - b. Fruitlessness destroys confidence.
- B. Sure victory.
  - a. The promise of God ensures this.
  - b. The product of faith establishes this.

#### CONCLUSION:

We can be sure of God's love and power to aid us in the time of spiritual and temporal needs, when we accept His will and way for our lives.

—HENRY T. BEYER, JR.

### What Does Your Church Mean to You?

TEXT: Matt. 16:18

#### INTRODUCTION:

Few are the ones who ever take an inventory to see what the church means to their lives. It is inter-

esting the different ways in which people regard the Church.

#### I. DOES IT HAVE ANY MEANING?

- A. Are you content to take it for granted?
- B. Is it above all other organizations to your way of thinking?
- C. Did you ever consider the price of it?
  1. God's price (Acts 20:28).
  2. Man's price—holiness (Acts 20:32).

#### II. IS IT ESSENTIAL TO YOUR LIFE?

- A. Do the things and services of God come first in your family?
- B. Can you go without attending the church services?
- C. Do you let the old routine excuses keep you away from God's house? Such as:
  1. They have hypocrites.
  2. They always want money.
  3. The weather is too bad.
  4. I've worked all day.
  5. I don't feel too good.
  6. I don't care for the preacher.
  7. I don't have anything to wear.
  8. My husband (or wife) won't come.
  9. I don't have to go to church to go to heaven.
  10. These are only excuses to salve the consciences.

#### III. WOULD YOU DIE FOR IT?

- A. Do you have the grace to die for your faith?
- B. Do you have the grace to live out your faith?
  1. We are members of Him (Eph. 5:30).
  2. If Christ died to get the Church, may we live to preserve it.

#### IV. WHAT HAVE YOU DONE FOR IT?

- A. Have you sacrificed?—Christ gave His life for it.
- B. Have you prayed?—Christ prayed all night.
- C. Have you encouraged others to seek its benefits?

—JOHN G. HALL  
Davenport, Oklahoma

The Preacher's Magazine

## BOOK BRIEFS

### Nazarene Ministers' Book Club Selection

#### GOD'S WORD AND MAN'S

George K. Bowers (Warner Press, 192 pages, cloth, \$3.50)

About a year ago this same author gave us his first book, entitled *God—Here and Now*. It was also selected for the Nazarene Ministers' Book Club. In my evaluation of that book I stated, "I pray that he will not write another book until he can do it as well as this." Well, my prayer is answered and with the publication of this new book, *God's Word and Man's*, the author has done what few authors do. He has produced two superior books in succession.

*God's Word and Man's* is a compilation of thirteen sermons. Each one is based upon a popular slogan, which the author sets out immediately to prove as being false. He chooses such oft-repeated slogans as "It is no disgrace to be poor." And again, "Love is blind." And again, "Seeing is believing." And again, "Dead men tell no tales." Before you have read another word can't you already feel a series of sermons coming on, based on such thoroughly familiar slogans as these?

Well, after having looked frankly at each one of these, the author sets out to prove from the Bible that while these may be true from the human point of view, from God's point of view they are false. And in proving the falsity of them, the author has a delightful time building sermons with sparkle and impact. You catch it quickly that I am intrigued by the general format of the book. But that is just the beginning. Page after page is studded with sparkling, apt illustrations. To be honest, he seems to have found a fresh source of supply and that's hard to do in the modern market. As you read them you will wish to reach for your three-by-five illustration slips, for your illustration file will fatten rapidly on a book like this.

So there you have it—a thoroughly superior book coming out just so quickly after the same author launched his writing career with his first book, entitled *God—Here and Now*.

### THE THEOLOGY OF JEHOVAH'S WITNESSES

George D. McKinney (Zondervan, 1962, 130 pages, cloth, \$2.50)

There is not a scarcity of books on the market dealing with the Jehovah's Witnesses heresy. This particular cult has had such phenomenal growth within the last decade that it is attracting attention from all sources. And

thinking people are asking, "What is the secret of their success?" Author McKinney, in this substantial but yet readable and understandable book, deals with this movement, giving its history in the first brief chapter. And then he takes up, chapter by chapter, the various tenets of evangelical faith and shows how the Jehovah's Witnesses deviate from them and emasculate them thoroughly. This book is fair, objective, well-documented, a good item and will be of distinct value as you face the Jehovah's Witnesses issue. It seems that no matter where you live in the land, it is just a matter of time until they come to your door, peddling their nefarious materials.

#### SHADE OF HIS HAND

Victoria Booth Demarest (Zondervan, 1962, 88 pages, \$1.00, paper)

This is a study in sorrow—a book of consolation for those who are passing through the valley of shadows. It is tenderly and winsomely written with an appealing spiritual warmth. Yet it is more than stringing together of sentimental ideas. It is a depth treatment in the realism of sorrow, and points always to the source of consolation which is in Christ.

The book reminds us that Christ himself was our shining Example, He who suffered without bitterness. This little book would be a boon to everyone who has been deeply hurt by grief, who has seen the stars go out in the skies by night, and finds himself in the darkness.

#### THE DOCTRINAL CONFLICT BETWEEN ROMAN CATHOLIC AND PROTESTANT CHRISTIANITY

Mario Colacci (Denison & Co., 1962, 270 pages, cloth, \$4.50)

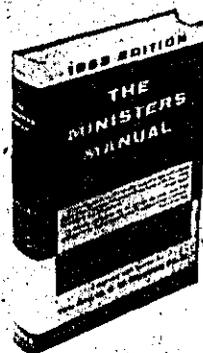
This is a specialty-type book that will have strong appeal to ministers in areas where they are facing a dominant Roman Catholic problem.

The author was a former scholar and teacher in the Roman Catholic church. He holds his doctor's degree from a Catholic seminary in Rome, and also a literary doctorate from the University of Naples. After an extended ministry of teaching in the Catholic church, he was converted and became an ordained minister in the Lutheran church. At the present time he is teaching in a Lutheran seminary in Minneapolis.

This is a comprehensive and carefully delineated comparison of the Roman Catholic and evangelical Protestant positions on a wide variety of doctrinal and Biblical subjects. The author deals with such controversial items as: the supremacy of the pope, the infallibility of the pope, the priesthood, divine forgiveness, sacraments, justification by faith, the life hereafter, the Virgin Mary, church and state. And in each case he quotes extensively and documents his quotations, from both Catholic and Protestant sources.

One could well wish that the author had used more sources from the evangelical churches. He draws largely in his Protestant references upon Lutheran materials, and seems to be lacking in careful acquaintance with the more evangelical branches of the Protestant church. However, this is authentic and can be a strong source book on your shelf, authentic and well classified.

## Things You'll Need As the New Year Begins



### The Ministers (Doran's) Manual

Compiled by M. K. W. Heicher

The volume ministers look for each year... a widely used study and pulpit guide of fresh, new facts, ideas, and suggestions especially suited to the busy pastor.

Included among its many features are morning and evening sermon outlines for every Sunday of the year, illustrative and homiletical material, funeral meditations, poems, table of dates. All conveniently classified and indexed. 321 pages, cloth. (HA)

\$3.95

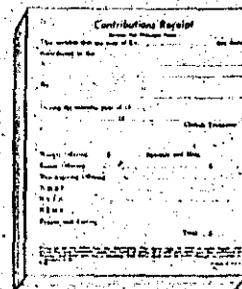
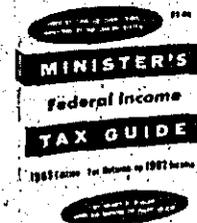
### Minister's Tax Guide (For 1962 Returns)

Edited by Sidney D. Rosoff

Here is a handbook written with the one purpose in mind of saving you time, money, and trouble in filling out your tax form.

Featured in this annual edition you will find the latest information on parsonage allowance, automobile expense, travel, health, and education. Also contains valuable check lists, forms, and index. Written by specialists in this field. Indexed. 128 pages, paper. (CHA)

\$2.00



### Contribution Receipt Form

A receipt to be distributed to regular contributors. Just fill in total amount of money given through the various departments of the church on this special form printed for Nazarene use.

Your members will find this form an important reference when figuring income tax deductions. Comes in pads of fifty, duplicate.

Pass this time-saving information on to your church treasurer.

No. R-70

Each pad, 65c; 2 for \$1.00

ORDER NOW—You will want to start using them RIGHT AWAY!

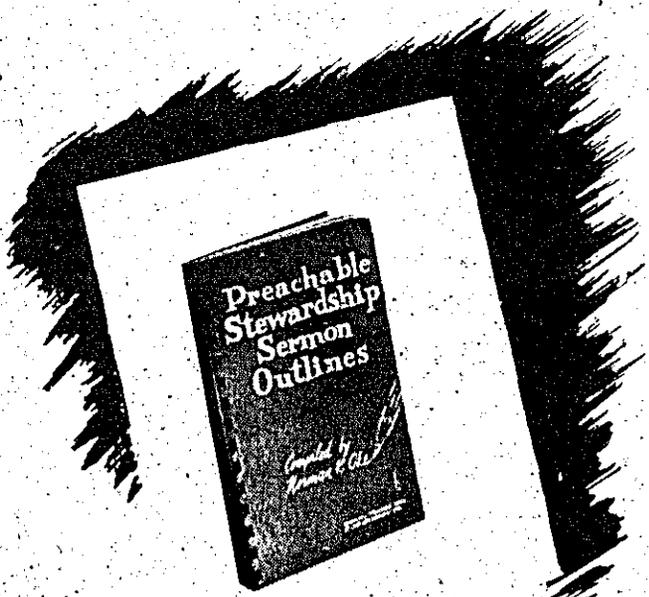
Washington at Breeze  
Paradena 7, California

NAZARENE PUBLISHING HOUSE

Post Office Box 527  
Kansas City 41, Missouri

IN CANADA: 1592 Bloor Street, West  
Toronto 9, Ontario

In Canada add 10 per cent for exchange to total order or pay in U.S. currency.



A helpful tool  
in preparing  
your  
Stewardship  
Messages  
during  
February

## Preachable Stewardship Sermon Outlines

Compiled by **NORMAN R. OKE**

Another volume in the "Preachable" series has been prepared—this time to coincide with the denomination-wide emphasis on stewardship.

Material for these 50 outlines has been gathered from a cross section of today's Nazarene preachers. Much care has been given to keep enough detail so as not to lose the spirit of the original message, yet easily adaptable to a minister's own use. Includes "The True Spirit of Giving," an outline selected by the General Stewardship Committee for church-wide use during Stewardship Month.

Pages are bound in loose-leaf form and punched for three-ring pulpit notebook. Space on the reverse side allotted for additional personal notations. Includes index of titles and texts. 104 pages, spiral, paper binding.

**ONLY \$1.00**

### Others in series

PREACHABLE HOLINESS SERMON OUTLINES .....	\$1.00
PREACHABLE SUNDAY EVENING SERMON OUTLINES .....	\$1.00
PREACHABLE SERMON OUTLINES OF FAMILY AND HOME .....	\$1.00

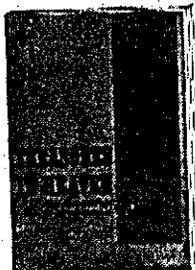
### Treasures in Heaven

By **M. LUNN**

The Christian Service Training text for the great church-wide "Studies in Stewardship" during February and March. 93 pages, paper.

\$1.00; 6 or more, 80c each, plus postage

PASTOR, be sure your congregation participates in this significant event. Register for the course, order your books **RIGHT AWAY**. For complete information see special mailing or write office of Christian Service Training.



**ACT NOW!**

NAZARENE PUBLISHING HOUSE

Pasadena

KANSAS CITY

Toronto

# THE PREACHER'S magazine

FEBRUARY 1963

**SORRY! I CAN'T HEAR WHAT YOU SAY**  
*Editorial*

**WHAT DO YOU DO WITH YOUR MONEY?**  
*Douglas Horton*

**THE CHRISTIAN AND MONEY**  
*Russell Metcalfe*

**NAZARENES—STEWARDSHIP IS NOT OPTIONAL**  
*Morris Chalfant*

**TOURING THE BIBLE TOGETHER**  
*William Hanna*

**QUALITIES THAT MAKE A GOOD PREACHER**  
*D. H. Spencer*

**METHODISM'S TOBACCO ROAD**  
*Orlo Strunk, Jr.*

**"WE ARE COME FOR SUCH A TIME"**  
*Patricia Ward*

*—proclaiming the Wesleyan message*

# The Preacher's Magazine

Volume 38

February, 1963

Number 2

## CONTENTS

Sorry! I Can't Hear What You Say, <i>Editorial</i> .....	1
The Altar Service, <i>Joseph H. Smith</i> .....	3
What Do You Do with Your Money? <i>Douglas Horton</i> .....	5
Sermon of the Month, <i>Russell Metcalfe</i> .....	7
Nazarenes—Stewardship Is Not Optional, <i>Morris Chalfant</i> .....	10
Pulpit and Pew, <i>William Hanna</i> .....	12
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	15
Qualities That Make a Good Preacher, <i>D. H. Spencer</i> .....	18
Wesley and Good Works, <i>Eric E. Jordan</i> .....	21
"Queen of the Parsonage," <i>Audrey Williamson</i> .....	26
Wasted Wives, <i>Wesley D. Tracy</i> .....	27
Contradictory Impossibles, <i>Edwin F. Harvey</i> .....	29
Methodism's Tobacco Road, <i>Orlo Strunk, Jr.</i> .....	32
"We Are Come for Such a Time," <i>Patricia Ward</i> .....	35
Sermon Workshop, <i>Nelson G. Mink</i> .....	38
Preaching Program .....	42
Stewardship Quotations, <i>Earl C. Wolf</i> .....	46
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 Ave., Kansas City, Missouri. Subscription price: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

## FROM the EDITOR

### Sorry! I Can't Hear What You Say

I DO NOT HAVE in mind people who are hard of hearing; rather I am thinking of people who are "hard of speaking." This was forcibly drawn out the other day through a typographical error. In a church bulletin the pastor desired to use I Corinthians 13:1, which, as you know, reads as follows: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." But in cutting the bulletin stencil the secretary made just one mistake and spelled "charity" with an *l* and it came out "clarity." Now notice how the verse reads: "Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling cymbal." What was a scriptural error actually was not a factual error. For when clarity is lacking in preaching it is indeed "sounding brass" and "tinkling cymbal." Perhaps many times when our hearers hear us, it is the sound but not the meaning they hear. Sorry! I can't hear what you say!

Sermonic clarity: let's think about it from three points of view: clarity of scripture reading, clarity of outline, and clarity of expression.

#### CLARITY OF SCRIPTURE READING

Sermonic clarity begins at that moment when the minister reads his scripture lesson. If the Bible has not sounded out a clear trumpet note to

the hearers, nothing the preacher can say will make up for it. It is our task, fellow ministers, to see to it that the Bible speaks with clarity. And at this point we have distinct and individual responsibility. To hastily seize the Bible, thumb quickly to a selected portion, and then proceed to rapidly read the lesson—this is most certainly undesirable. It is really saying, "I have a terrific sermon in store for you. I must hurry and read the scripture so I can get to it."

For clarity of scripture reading, first of all, the Bible reading moment should be approached with unhurried and meaningful reverence. Then whether the audience remains seated or stands (the latter is usually preferable), the Bible should be read slowly enough for all—both young and old—to grasp its message. After the scripture reference is announced and before reading is begun, by all means, allow a moment or two so all who have Bibles can locate the place and follow along as you read. This encourages bringing Bibles to church. And, in fact, such a practice gets the audience in a listening mood. Because they have listened to the Word of God, they will more than likely listen to you. So sermonic clarity begins with clarity of Bible reading.

#### CLARITY OF OUTLINE

People are not dogs (most of them, at least); bone chewing is not a na-

tural yearning. So I assume that most audiences will not natively exult over chewing sermonic bones—it is meat they want. But most people like to know that the meat they will be eating is vertebrate. They like to detect the skeletal structure, even if they don't do any more than admire it. So, wise is the preacher who gives his hearers a glimpse at the skeleton of his sermon before he begins to clothe it with succulent flesh. This may be done by the overt way of stating, "The sermon will deal with the following considerations. First . . . second . . . and third . . ." I think it can be done in other more appealing ways, however. One preacher started thus: "Our journey this morning will take us by two signboards. On the first one you will read the words, 'The Leading of the Lord Is Reliable.' On the second you will see in bold lettering, 'The Leading of the Lord Is Relevant.'" He was preaching on Eliezer's search for a bride for Isaac. The text was from Gen. 24:27, "I, being in the way, the Lord led me."

Regardless of the method used, our audiences do like to be "let in" on the outline and plan for development of the sermon about to be presented. Don't deny them clarity at this point.

#### CLARITY OF EXPRESSION

Space forbids a discussion of the many facets of pulpit speech: eye contact, gestures, pace, modulation, etc. Only two elements of speech clarity can be noted just now.

*Enunciation:* thou art a jewel! Don't you dislike having your name mispronounced? Unpardonable sin! Well, words, like names, have essential worth, and deserve to be both pronounced with accuracy and enunciated with clarity. Tape recorders stand us ministers in good stead in

this regard. To listen back to our sermons: the mumbled words, the clipped phrases (I nearly forbear, for I am a terrible offender)—this is of inestimable value. But let's get down to brass tacks. Play that sermon back. Count the number of words either mumbled or smothered—words the casual hearer would not immediately recognize. Now play it back again and pause for each of these words and write it down on a sheet of paper. You will likely find that certain words are consistent offenders. In crime they call such recidivists. Put these in death row of your penal institutions and declare that they will not survive.

Now again note the significance of these poorly enunciated words. Are they of primary or secondary importance in the conveying of the basic message of the sermon? Of all words that must be heard with full meaning it is such words as heaven and holiness, sanctification and faith and eternal life. Neighbor, when we are using great pillar ideas like these our lips must be meticulous in speech clarity.

*Sentence endings:* don't bury them! This is no novel suggestion. All books on pulpit speech remind us of it. It is easy to slump into the habit of dropping our voices at the close of every sentence. And this can become serious for the listener. For while a speaker may begin by merely dropping his voice at the last syllable of the last word, the habit can progress until he begins dropping his voice at the midway point through the sentence. In such a case, part of the meaning of each sentence is buried in semi-silence. If a sentence is worth expressing, then *all of that sentence should be heard.*

Sorry! I can't hear what you say!

## The Altar Service\*

By Joseph H. Smith

**H**UGH PRICE HUGHES when once asked before the New York Preachers' Meeting for some advice concerning the "After Meeting," said (1) "Take good care of the before meeting." And this is wisdom. The service from beginning to end should be a unit. Not necessarily a unit as to themes, nor as to methods; but surely a unit as to object. Nothing must conflict, but everything contribute to this object. The altar service should not represent so much an addition but a culmination.

Unfortunately, many services—particularly in what are called the regular means of grace—are without any object. Unless it be simply that of finishing a duty, performing a service or a perfunction. It very often happens that the preliminary part of the service—notably the professional music—is conducted rather for the worship of man than of God, and these singers draw sharp distinction between their anthems and gospel songs. So that it not infrequently occurs that to get the people at all into the neighborhood of his proposed sermon, the preacher is sensible of a mighty effort to recall them from what has gone before. Or he must ignore it entirely. Then, too, there is much danger that the sermon itself become an end, and not simply a means to an end. This makes a second break in the continuity of the service, and the meeting must be closed up

with a third piece to the mosaic or medley. The unity of the Spirit in a divine service comprises this twofold object—the glory of Christ in the salvation of men. Worship and work are wedded. But not only are many held without any object, but some, indeed have other secondary and even some questionable ends as their object. As of old, the Lord's house is made a place of merchandise instead of a place of prayer. Ways and means are allowed to defeat worship and evangelism.

Immediate results during the preaching is an ideal condition, which not even our devotion to the altar service should be allowed to preclude. That sermon is not finished which has failed to grapple with the wills of men. "While Jesus spake many believed on Him." An urgent faith on the part of the preacher, and a unit of faith on the part of Christians present will often precipitate salvation during the sermon, during the singing, during the praying. When once it is understood that we are met for business, everybody will be made to converge to the business in hand. And when we ourselves are expecting that this business may be accomplished not in connection only with some one part of the service but with any and all parts of it, then our zeal will not be showing a feverish unrest to get to the altar service as though nothing could be done without it, or before it. Inskip would sometimes reverse the whole order of

\*Taken from *The Altar Service*, a Symposium, published by the Christian Witness Company, 1904.

things in a service, saying he was not going to let the devil find out what he was going to do next, and have people prepare themselves against it. It seems to have been right in the midst of Peter's sermon that the household of Cornelius received the gift of the Holy Ghost. But we think the secret of this was in the number and nature of their "before meetings."

Yet there are New Testament precedents for "after meetings" in which the work begun in the preceding is completed and the results gathered on the spot. When Paul had preached and indoctrinated those disciples at Ephesus, he afterward laid his hands upon them and then they received the gift of the Holy Ghost. After Peter preached that great sermon on the Day of Pentecost, there followed a meeting of inquiry and exhortation and instruction and prayer which led up to the consummation of 3,000 conversions. And there is no doubt that procrastination or neglect of these after exercises would have resulted in the loss of much of the good effects of the preaching as it did when Felix, though trembling under the great apostle's reasoning on righteousness, temperance and judgment, dismissed the matter for a more convenient season. An after service is therefore both philosophical and scriptural. It is necessary because (1) of the frequent absence of the previous conditions to insure the best end of preaching in coetaneous results; (2) because of the fact that certain persons or states of mind require added instruction and exhortation and supplication to get them clear through.

The altar service (or "mourner's bench") still proves to be our most efficient (though not the only) means for conducting this after work. When properly conducted it is most inter-

esting and impressive to the audience. It involves an openness of avowal and seeking which at once burns many bridges behind the seeker and tends greatly to intensify his earnestness. Its very form and nature emphasize prayer above mere instruction or inquiry. It also presents and presses the prospect of an immediate settlement of the question. Besides this it furnishes employment for the gifts of many besides those of the preacher, in invitation, exhortation, instruction, supplication, etc. And one ideal to be ever aimed at in public service is the spiritual and evangelistic employment of all members of the body.

Lastly a word about conducting the altar service. Till the preacher or the leader of the meeting surrenders it by appointment of another it should remain in his hands. Nor should this surrender be made without good and justifiable reasons. While in the very nature of the case the fullest possible liberty should be accorded the individual workers in their methods of persuasion, instruction, etc., yet they in turn should respect the generalship of the leader and concede and contribute in every possible way to insure the success of the work as a whole. The leader must also have in mind and hand the congregation at large to prevent dissolution, distraction and undue detention. Experience proves that the most is done and the results are most quickly attained by having the seekers pray for themselves. For whether it be for justification or sanctification they seek, "Whosoever shall call upon the name of the Lord shall be saved."

The altar service now lacks five years of being in use for a century. Nothing yet has been devised that can successfully or sufficiently substitute it. Yet there are many things which may supplement it to good profit.

## What Do You Do with Your Money?\*

By Douglas Horton

FOR THE MOMENT, I ask you to turn your eyes in upon yourselves, and look at what you are, each of you for yourself. According to Whitehead's famous aphorism, religion is what a man does with his solitariness. This may fall short of a complete definition of religion, but which of you would deny that aloneness is a part of Christianity, and a neglected part?

### FREEDOM

Let me point out to you, as you stand in that strangely solitary condition, that its chief characteristic is freedom. You have detached yourself from everything that would hold you down to the world. God himself lays no violent hand upon you, compelling you to move either this way or that. You may do as you like. You are free.

At this point, Protestants have a special heritage to preserve. They will not save their freedom in this age—when all the tides of culture seem to be sweeping them toward the commanding state and the authoritarian church—unless they give themselves time to experience this freedom.

Freedom as a tradition is celluloid and hollow; it will perish. Freedom as a philosophical concept is abstract and thin; it will not hold against the pull of actualities. Freedom as ex-

perience—the experience of a soul alone with God—is the very stuff out of which the heroic in history is made.

### COMMITMENT

Now comes the ultimate question: What shall a man do with his freedom? When he is alone with the Man on the Cross, he knows the ultimate answer: *A man shall commit his free self to God for service in the world.*

Thomas Barclay of Formosa is an example of a man who did just this. He is also an illustration of a singularly radiant and useful personality. Any reader of his life story must be convinced of the cause-and-effect connection between the early commitment of his free self to God and his strong and beautiful life in Formosa.

After his death there was found among his papers a form of solemn commitment, first signed on his sixteenth birthday, when he was a student at Glasgow University. It reads, in part, as follows:

"This day do I, with the utmost solemnity, surrender myself to thee, O God. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time and

\*Taken from *Stewardship Facts*, 1962.

my influence over others—all to be used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life. To thy direction I resign myself, to be disposed by thee in such a manner as thou in thine infinite wisdom shalt judge most subservient to the purposes of thy glory. To thee I leave the management of all events and say without reserve, "Not my will but thine be done."

The signature on this document had been repeated on every birthday between the ages of sixteen and eighty-five years! Think of the man, on his birthday, separating himself from others for a little, so he might feel his freedom in God's sight; then quietly and slowly reading over the paper, yellowing with age, and finally writing his name at the bottom.

Here was a man who took the kind of opportunity every soul needs to be itself, a man who took this opportunity by the full commitment of his free self to God.

### MONEY

The acid test of whether or not you are not so committed is the question: What do you do with your money? It is your means of being selfish or generous. It is your lengthened arm; with it you can build a self-contained life which will finally shut you off from your neighbors, or you can extend to them the bread of human brotherhood. Your money is your free self translated into the only terms understood in the economic world. By your use of your resources you can tell just how, and to what extent, you are committed to God.

If a person means to make a complete commitment to the Lord, he will see the world as the Lord sees it, as a whole. It is this, however, which many of us fail to do for the

simple reason that we do not make our commitment at a time when we are free from the trammels of circumstance. We spend for whatever is most attractive around us. We become victims of the near at hand. We exhaust our resources on the immediate. The only way of avoiding this predicament is to make our decision as to what we will spend and how we will spend it in a moment of freedom before God, then carry out this decision.

### Joy

The way of the person who gives a percentage of his income, and who decides in advance, freely, what this percentage shall be, is the way of spiritual joy.

A few years ago while visiting the Philippines, I chanced upon a little church, roofed with palm leaves and open to the weather on three sides, in which a tithing service was being held. The ceremony was simplicity itself; in the midst of the regular morning worship, while the pianist played a hymn of consecration, those who wished rose from their benches, went forward, and laid on the Lord's table the tithe of their earnings for the week.

Poverty dogged these villagers so closely that they did not see in a year as much money as we handle in a day, yet their facial expression I can describe only as miraculous. As they returned down the aisle, their countenances shone like Moses' of old, with a spirit of holy joy. They were free, with the freedom of Christ, and they were declaring, by their gifts to His kingdom, their thanks for His inexpressible gift to them.

Everywhere the same law holds! Let a man enter into a free partnership with Christ and he will find a satisfaction beyond description.

## SERMON of the MONTH

### The Christian and Money

By Russell Metcalfe\*

#### INTRODUCTION:

Money is a vital part of modern living. Because of what it represents, money—while neither good or evil of itself—can be a vital force both for evil and for good.

To the average Christian, money represents a portion of his life. Money represents hours worked and energy expended, until we could actually call money "condensed life," for we have agreed to trade away a certain portion of our lives for an agreed amount of money. We agree to spend so many hours of work for a fixed amount of money, making the money we receive actually a symbol of hours and energies expended.

With this in mind, then, it becomes exceedingly important how we spend our money, for we are actually spending our hours and our energy when we pass our money across the counter. A true Christian can no more afford to waste his hard-earned money than he can waste his time and dissipate his life. Perhaps if we kept these things in mind we would think longer if we thought in terms of hours and weeks and even months invested before we spent money in pure luxury. For as Christians we have no business in selfishness or wastefulness with any part of the

money that God has given us life and health to earn. We are stewards of every cent that comes our way; and even as a Christian's life is dedicated to God, just so a Christian's money is sacred, for it represents a portion of that dedicated life that has been "condensed into currency."

However, in this message I want to deal particularly with that small portion of our income that God has reserved particularly for himself. If what we do with all money in our hands is proper concern for prayer at all times, then how much more should every Christian approach the matter of storehouse tithing, that he might not only tithe, but that he might know *why* he is tithing, and how his tithe is an act of worshipping God with his substance!

I believe in tithing! I believe that it is God's plan for my own life, as well as for His entire Church. I have here several reasons why I believe in tithing. I would like to share them with you.

#### I. I Believe in Tithing Because It Is a Basic Law of God

There are some Christians that seem to believe that tithing is a part of the levitical law that was introduced by Moses and superceded by the New Testament, and only in mod-

ern times revived by Christian ministers to help sagging finances.

Tithing was a part of the Levitical law, and Christian ministers do preach it today in hopes of meeting the critical financial needs of the churches; but before we write off tithing as a modern revival of a dead ritual, let us be certain where tithing started, and find out where, if ever, it was officially brought to an end.

Long before Moses was born there were devout men on the earth that worshiped the true God, and as a part of their worship they always included a token that indicated that they recognized God as Lord over their substance as well as their spirits. The first record that we have of worship anywhere was when the sons of Adam built altars and offered to God a portion of their livelihoods. This would seem to indicate that God has written upon the very hearts of His people that the Almighty has a due of the substance of our living. In Gen. 14:20 we read where Abraham, at a time centuries before Moses and Sinai, met Melchisedek, that mysterious king-priest, and paid tithes to God through him, even though there was no written law which said he must do so. So it would seem that tithing, like the observance of the Lord's day, is written into the very fiber of worship, and not merely in Jewish law and tradition.

But did Jesus do away with tithing? Quite the contrary, Jesus strengthened the claims of God on man's life and living. The whole tenor of Jesus' teaching approves of tithing, and once particularly Jesus approved of tithing even of the most insignificant incomes. In Matt. 23:23 Jesus rebuked the Pharisees for hypocrisy, saying that although they were faithful in tithing they had forgotten the weightier matters of worship, as mercy, love, etc. He concluded by

saying that they ought to do these important things, but also He said they ought not to leave the other undone . . . such as tithing the very herbs from their gardens.

No, tithing was not begun by Moses, nor was it ended by Jesus. Tithing has been a basic part of man's worship since the dawn of time, and it will continue to be a measure of his faithfulness in material things until Jesus comes to set up a new order on earth.

But this is just one reason why I believe in tithing. Other reasons why I believe in tithing are revealed in a negative sense by what failure to tithe indicates in a Christian's life.

## II. What Failure to Tithe Indicates

(1) *Failure to tithe indicates a warped sense of values.* I feel a sense of pity for Christians who feel that they cannot afford to give God His tenth, for they are indicating that they feel that worship and church and evangelism are not as important as automobiles and washing machines and television and other material things which have so tied up their income that God's work must be left out.

Perhaps there is not intended selfishness behind such action, but failure to tithe indicates that self is actually the most important individual after all, and that God can take the occasional dole and be satisfied with it.

It is dangerous for any professing Christian to put anything but the interests of Jesus Christ first in any area of life and living, and that does not exclude this important area of our finances. It is more than mere silver and gold, remember. It is "condensed life"; and God help that Christian who does not seek first the kingdom of God and His righteousness, for his sense of values is warped, and his selfishly spent ten-tenths will fail to sup-

ply his needs even as the nine-tenths would have done had he been faithful to bring the tenth as an act of worship into the storehouse on the Lord's day.

(2) *Failure to tithe indicates a measure of unbelief in God's promises.* Mal. 3:10 says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here God plainly states that He will bless those people who have faith enough to tithe their substance, and ask no questions as to how they are going to make it.

God says simply to bring in the tithes faithfully, and the rest is up to Him. When a Christian fails to tithe he is saying, "I cannot trust in God's Word. I must save the tithe for myself. God cannot take care of me. I'll take care of myself." So failure to tithe is not only selfish, but unbelieving.

(3) *Failure to tithe robs me of confidence in times of stress.* It is a wonderful thing to be able to look to God when troubles come and throw the responsibility over on Him. If we can say, "Our tithes are all in!" there is a wonderful sense of peace and trust that we could not have if our tithes were in arrears and we had not been faithful. God has a way of blessing the habitual tither, and as that tither has shared with God his goods as a Senior Partner, just so in times of trouble that Senior Partner has reserves to draw upon that we little dream of, for no partner of God is ever really bankrupt!

There may be many poor Christians, but none of us need suffer real lack if we have been faithful in this matter of tithes. Hard times will come to us all, times that will try our faith and faithfulness; and for the

sake of your faith in that trying hour I urge you to become a faithful tither, beginning this day, if not sooner.

These have been the negative reasons why I tithe—what failure to tithe indicates. But I should like to close my message with a few happy reasons why I believe in and practice storehouse tithing.

## III. Results of Faithful Tithing

(1) I believe in tithing because *tithing keeps us constantly reminded of eternal values, which transcend things material.* A man who tithes is investing in eternity, in heaven if you please, and Jesus declared that *where our treasure (investment) is, there will our hearts be.* When I tithe I am made to realize that I can be a part of something that is eternal in the heavens. Money spent on material things brings pleasure and makes life here more happy; but money invested in God's kingdom makes human souls appear more precious, and life and death and heaven and hell more real. It is hard to be a faithful tither and still have warped values about money and material things.

(2) Even more, *tithing makes us a faithful part of the active work of the church.* Our dollars, representing our "condensed life"—those hours spent in a hot factory or stuffy office—go where we ourselves cannot go in person. Our very lives mingle with the lives of missionaries and ministers in a very real way, and souls are saved because of faithfulness in tithing. A faithful tither has every right to feel that his money and his life behind that money are a service to God—a service of soul winning. It is no wonder that ministers regard the offering as a vital part of the worship service of the church. For during the collection of that money true tithers

(Continued on page 14)

## Nazarenes—Stewardship Is Not Optional

By Morris Chalfant\*

JUST BEFORE my father's death he wrote in the flyleaf of my pulpit Bible, "Be loyal to leadership in all relationships, locally, the colleges, the seminary, the district and the general interest of our beloved Zion."

The stewardship ministry of the pastor is one of the basic responsibilities of his vocation. If a divorce is threatened because of the mishandling of money, the pastor brings good financial counsel into the picture. If a man's niggardliness is depriving him of great joy in Christian service, it is the pastor's duty to lead him to a higher standard of giving. If a man's will does not reflect the basic Christian concerns of life, it is the pastor's privilege and duty to counsel with him in this situation. It is the pastor's high calling to lead his people in the basic Christian ideal, "Whatever ye do, do all to the glory of God."

I personally feel it takes four things to make our people faithful stewards: *inspiration* (spiritually), *information*, *perspiration*, and *desperation*. Perhaps no area of a Christian's responsibility is as neglected as that of his stewardship, for it is at this point that the cost is the greatest. However, it may also be said that at this point the reward of the Christian life is the greatest.

The Apostle Paul wrote, "It is re-

quired in stewards, that a man be found faithful" (II Cor. 4:2). Christian stewardship is not optional; it is the commandment of the Lord. Stewardship is grounded in the nature of God. This is fundamental and basic. Like evangelism, if stewardship has its basis in any other principle, it is shallow and partial. In I Pet. 4:10, Christians are spoken of as "stewards of the manifold grace of God." Here, without doubt, is the basic principle of stewardship. It is a stewardship of God's grace, not material accounting, through tithes and offerings, of money and things.

Stewardship is not giving things to God; it is giving self to God so that He can use the things that we have. Emerson once said, "Things are in the saddle and ride mankind." But God must be in the saddle so that "things" will not drive us but will serve us for God's glory. We become good stewards deliberately and not by chance. We must decide to serve God in every area where His light may shine. Good stewardship is an act of faith and not of fate.

Stewardship, therefore, cannot be optional. It is obligatory. We cannot escape it; we cannot evade it. The responsibility is there. The tragedy is that so many Christians have never become aware of this obligation.

Malachi speaking for God asked, "Will a man rob God?" Perhaps not

intentionally, but when we knowingly and willingly withhold from God what is rightfully His, to that extent we do rob God. When you can sing, teach, witness, serve, but withhold these services, are you not robbing God? When one takes his time and misappropriates it, is he not robbing God? When one cuts expected years from his life, years that belong to God, by drinking, smoking, eating excessively, is he not robbing God? What about the stewardship of prayer, worship, suffering, sorrow, personal witnessing, individual development, and Christian living?

Tithing, giving a tenth of one's income, is an age-old practice but a modern necessity in performing the will of God. Can the New Testament Christian afford to do less than the Old Testament Jew? Actually, tithing is not hard if the heart is soft. It is easy when God's portion is taken out of our income. The last tenth of one's income is the most difficult to manage. Putting God first means paying God first. No doubt the following quotation accurately expresses the condition of many in our beloved Zion, "Between the great things which we cannot do [like giving a million dollars to missions] and the little things we are refusing to do, many have succumbed to the danger of doing nothing." God has ordained that money can be exchanged for spiritual values. It should concern every believer deeply that he convert some of his wealth here into the coin of the Kingdom to which he is hastening and in which he anticipates an eternal home. Exchange your goal into souls, the sort of coin current in eternity. Someday the buying power of money will be gone. It will be dead loss. Plan not to be dollar millionaires, but soul millionaires, the

standard of the wealth in the homeland.

Human nature has not changed since the days of Malachi. The prophet Malachi asked the question, "Will a man rob God?" and the answer then and still today, "Yes, some men will, but a Christian won't." Horace Bushnell was right when he said, "The next great revival will be a revival of Christian stewardship." God has indicated the way and the only way. We, as pastors in our beloved Church of the Nazarene, must bring our people to see that if God is shut out in the lower levels of life He will humanly speaking be automatically shut out in the upper levels.

Dr. A. T. Robertson was fond of reminding his students that, as pastors, they should love their members, "warts and all." No pastor ever led his people in stewardship by fussing at them. You do not put the bridle on the horse by beating him over the head. You can catch more flies with sugar than with salt. This does not mean that we must feed our people with a sugar-coated diet. We must teach our people, not castigate them. You can say anything to your people if they know that you love them.

When we come to see that stewardship cannot be optional because it is grounded in the nature of God, we will see the spirituality of our churches deepen, the lost will be won, the inactive enlisted, the study of God's Word will increase, Christian living will abound, personal lives will be transformed, and the treasures of our churches, colleges, seminaries, and general church will feel the weight of our joyful and voluntary giving.

**NAZARENES, STEWARDSHIP IS NOT OPTIONAL. ARE WE PRESUMING THAT IT IS?**

\*Evangelist.

# Pulpit and Pew: Touring the Bible Together

By William Hanna\*

(The personal description of a plan for the co-ordination of the people's bible reading and the pastor's preaching Editor)

## THE IDEA PLANTED

It was planted in freshman days at Pasadena College. It came from the handy *Pocket Bible Handbook*, by Henry H. Halley. In strategic locations in his exposition, Mr. Halley wrote, "The most important page in this book is 748." Naturally I turned first and often to "page 748." Here is what it said:

### THE MOST IMPORTANT THING IN THIS BOOK

is

*This simple suggestion:*

*A congregational plan of Bible  
reading and*

*That the pastor's sermon be from  
The part of the Bible read the  
past week.*

*Thus connecting*

*The Pastor's Preaching with the  
Peoples' Bible Reading!*

Mr. Halley further suggested that this program might cover the entire Bible each year.<sup>2</sup>

## THE IDEA GERMINATES

It developed through school days and two pastorates. Finally, in the

\*Pastor, Northside Church of the Nazarene, Fort Worth, Texas.

<sup>1</sup>Henry H. Halley, *Pocket Bible Handbook* (Chicago: Henry H. Halley), p. 748.

<sup>2</sup>*Ibid.*, p. 749.

summer of 1959, the crust of my personal fears could restrain the bursting pressure of this challenge no longer. Early in the fall I began earnest and prayerful cultivation of the seedling. I shared the idea with the congregation and received assurance from the board of their wholehearted support of such a plan. In December a specially prepared bookmark-type "Bible Reading Guide" was distributed, and the first Sunday of 1960 we began our program of co-ordinated Bible reading and preaching. At the time of this writing, we have completed the Bible two and one-half times in as many years.

## THE IDEA BLOOMS

It has produced a satisfying variety of fragrant and significant fulfillments in my preaching. Among these are the following:

First, my goal as a Nazarene preacher was to have a Bible-centered ministry. This was based on two essential considerations—first, I needed this myself to stay on course; secondly, this was the need of my people, for only God's Word is the Word of the ages. Yet I faced the subtle temptation to deviate from the harsh discipline of Scripture study and exposition. *Books about the Book*

seemed easier and quicker sources of messages. Thus a defined and systematic program of arbitrary reading assignments has placed me in the constant discipline of comprehensive Scripture study and preaching. It is significant that my sermon-type immediately changed with the inception of this plan so that now nearly all of my sermons are of the textual or expository order.

Second, variety is important to the preacher but he is constantly plagued with the possibility of slipping into a rut. The rut restrictions involved in being fenced out of pet passages by new assignments was just what I needed. I began to look deeply for new scriptural approaches to the old truths and, believe it or not, they were there with a freshness before unknown to me. Special days in our church calendar took on new meaning as I discovered new implications in them through the new passage approach.

Perhaps you have already detected that I might have been driven to this plan by personal frustrations—so I might as well confess another. Involved in this is a third major compensation. Poor congregation! Always subject to the surprise tactics of the preacher! Never knowing what his text might be—utterly unable to make any scriptural preparation for the sermon. This bothered me greatly! I reasoned that if effective teaching is dependent on prior preparation by the student it would surely make sense for the congregation, through advance study, to be somewhat ready for the sermon. I tried announcing topics and even texts a week in advance but this was difficult to follow consistently. The printed "Guide" of co-ordinated reading and preaching contains an important beginning answer to this problem. One dear lady testified that she now

feasts through the week in her personal study and gets the dessert on Sunday.

## THE IDEA BEARS FRUIT

The idea has borne fruit. The results have been more than an intangible "fragrance"—there has been visible fruit.

My own life has been enriched by this closer living to the Word. George Muller once said, "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts." I now share with John Wesley the desire to be a "man of the Book." If no other person was helped by this plan, its benefits to me have been worth the time, effort, and expense involved.

Who can doubt the value of a Bible-orientated congregation? This plan has assisted us in achieving more of our ideal in this direction. Not all have read the Bible through each year, but many have who would not otherwise have done so. Nearly all have read at least some of the assignment. This program has had a way of constantly reminding all of the primacy of Scripture. Not long ago our engineer-Sunday school superintendent (a convert of two years) said in a casual conversation, "I have come to put my Bible reading assignments ahead of everything else."

The achieving of a sense of teamwork cannot be minimized as a fruit of the plan. Not infrequently the telephone rings and a parishioner asks for an explanation of a difficult passage we were reading simultaneously. Such inquiries, hearing testimonies based on this reading, seeing the assignments form the basis of lay devotions, etc. do much to make the congregation feel that we are truly a family in study together.

Many are the scriptural promises of successful evangelism as we em-

ploy the "sword of the Spirit." Across the months we have seen satanic powers thwarted and spiritual benefits won by use of this weapon. Scores have been saved, sanctified, guided, and blessed through our use of the "sacred instrument."

#### HOW THE IDEA WORKS

The mechanics of the idea may assume many forms. To date we have employed three separate approaches in the actual scheduling of our reading. In each case we have covered the entire Bible. However we are now thinking of taking a year to study the Psalms, another to cover the Gospels, etc. Such approaches would be more concentrated and less comprehensive in terms of the total Bible but would have great merit.

Each year we have printed an annual bookmark-type "Bible Reading Guide" which contains assignments, appropriate instructions, and some inspirational quotes to encourage consistent reading. Also we have begun each year by taking orders for helpful small commentaries to assist each reader to better understanding. Our church newsletter and weekly bulletin lists the readings for the subsequent week. Rather consistently the

assigned scripture becomes the basis for prayer meeting devotionals and Bible study experiences.

Whatever the variation in approach, I am sold in the idea of the printed "Guide." Some have questioned the binding nature of such a program, feeling that it denies the freedom of the Spirit in preaching. However, my limited experience so far reveals that the Spirit has used this discipline to uncover truths and give freshness which would have been missed under the old hit-and-miss method.

Perhaps another confession, in closing, would clear the table for me. During these thirty months of use I have deviated only once from the "Guide." The reason for this infraction was not an overwhelming compulsion to do so but rather the simple fact that I planned poorly and came up to Sunday unprepared. A dip into "the barrel" saved the day but broke my record.

So I commend the idea to you. If the seed keeps trying to sprout—let it! Be assured that such a yoke of discipline is not apt to be fatal—in fact it might prove to be genuinely rejuvenating to both pastor and people.

#### The Christian and Money

(Continued from page 9)

are donating portions of their lives already spent into the service of God.

(3) Last, *faithful tithing gives us great faith in times of need.* This is the antithesis of another reason I gave for tithing—that failure at this point robs us of our faith—but this fact is as true as ever the other was. For where failure to tithe robs us of faith toward God in times of need,

faithfulness in the matter of tithing gives us great faith and confidence when the times of stress come. Every Christian minister could give examples of answered prayer to those who have been faithful in tithing, and every great tither has had answered prayer. And God will help your faith, too, if you are faithful in this matter of tithing.

## Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:1

#### QUICKENED

THE FIRST VERSE of Ephesians two serves as a good example of the apparent necessity for supplying words in an English translation which have no direct support in the Greek. For this purpose the King James translators used italics, to indicate that such words were not represented in the original.

Oftentimes the added words in italics dilute the effectiveness and force of the Greek text (e.g., I Thess. 4:3). At other times they actually distort the true sense of the passage. For instance, "somewhat" in Rev. 2:4 is positively misleading. The Greek says simply and clearly: "But I have against you that you neglected (or left) your first love"—which is something far different. It was not a trifling "somewhat" that ailed the church at Ephesus, but a fatal disease, as the next verse shows. It should be obvious to any careful reader that the inspiration of the Holy Spirit for the original writing of the books of the Bible did not attach to the work of the translators of the King James Version.

But in the case of the passage before us, some addition does seem necessary. Literally it reads: "And you [plural] being dead in your tres-

passes and sins." The Greek has no main verb in the first three verses of this chapter, which seem to constitute a sentence. A Greek sentence can be complete without any verb; but that is not the case in English. Usually, though, it is only the copulative verb (to be) which must be supplied. Here something more is needed—or so it seems.

The first English version managed without a verb. Wycliffe (ca. 1382) had: "And whanne ze weren deed in zoure giltis: and synnes." The first printed English New Testament was by Tyndale (1525). His translation became the main basis for the King James Version. He has: "And hath quickened you also that were deed in trespasse and and synne." The Great Bible (1539) comes a little closer to the King James Version. It reads: "And you hath he quyckened, where as ye were deed in trespases, and synnes." The Geneva Bible (1560) introduced the use of italics for words not in the original. It has: "And you hath he quyckened also, that were dead in trespases and synnes."

Weymouth (1902) varies strikingly in placing the verb at the end of verse 3—"to you God has given Life." But other private translators have

usually supplied the copulative verb. *The Twentieth Century New Testament* (1901) has: "To take your own case again. Once you were, so to speak, dead because of your offences and sins." Moffatt (1913; rev. ed., 1922) reads rather similarly: "And as with us, so with you. You were dead in the trespasses and sins . . ." (continuing the sentence to the end of verse 3). Goodspeed (1923) also carries on the sentence. He has: "You also were dead because of the offenses and sins in the midst of which you once lived . . ." Charles B. Williams (1937) follows this same line: "You too were dead because of the shortcomings and sins in which you once lived . . ." Verkuy's *Berkeley Version*, 1945, reads very similarly: "You, too, were dead in your trespasses and sins . . ." It is obvious that modern translators prefer simply to supply the copulative verb so as to make a complete sentence.

The English Revised Version (1881) followed the general lead of the King James Version, only modifying it to read: "And you *did he quicken*, when ye were dead through your trespasses and sins . . ." The American Standard Version (1901) simply changed *did he quicken* to *did he make alive*. The Revised Standard Version followed rather closely, with this wording: "And you he made alive, when you were dead through the trespasses and sins . . ." But *The New English Bible* (New Testament, 1961) conforms more nearly to the pattern set by private translations in this century. It reads: "Time was when you were dead in your sins and wickedness . . ."

The question is: Does the context justify the insertion found in similar terms in the three standard versions (before N.E.B.)? The verb "quicken" does not occur until verse 5. It

would seem that the copulative verb, as in the above recent translations, is adequate and less open to criticism.

#### TRESPASSES AND SINS

The Greek noun *paraptoma* (trespass) has already been noted (1:7). What is the difference between "trespasses" and "sins"? Vincent makes this distinction: "Trespases, special acts. Sins, all forms and phases of sin: more general."<sup>1</sup> S. D. F. Salmond says: "Etymologically, *paraptoma* points to sin as a fall, and *hamartia* to sin as failure." But he adds: "It is impossible to establish a clear distinction between the two nouns in the plural forms, as if the one expressed acts and the other states of sin, or as if the former meant single trespasses and the latter all kinds of sins."<sup>2</sup> He takes the whole as a general declaration that it is by sin we are made dead.

But most commentators find some distinction. Eadie writes: "Perhaps while the first term refers to violations of God's law as separate and repeated acts, the last . . . may represent all kinds of sins, all forms and developments of sinful nature."<sup>3</sup> He says more specifically: "Thus *paraptomata*, under the image of 'falling,' may carry an allusion to the desires of the flesh, open, gross, and palpable, while *hamartiai*, under the image of 'missing the mark,' may designate more the desires of the mind, sins of thought and idea, of purpose and inclination."<sup>4</sup> This seems to be a helpful, as well as valid, distinction. It is in agreement with what Olshausen had already declared: "The plural *hamartiai* of course denotes also workings of sins, not, however, sinful acts, so definitely as *paraptomata*,

but rather inward sinful movements of the soul in desires and words."<sup>5</sup>

The thought seems to be that what makes the natural man spiritually dead is not only his violation of God's laws. This would constitute him condemned to die. But it is something deeper. He is not only subject to death or even under the sentence of death; he is actually dead, because under the control of a sinful nature.

#### IN OR THROUGH?

Is it "in trespasses and sins" or "through trespasses and sins"? In the Greek no preposition occurs; it is simply the dative case, which can be rendered several ways. The former usage would be called the locative dative, the latter instrumental dative.

The older translators took it the first way. "In" is used by Wycliffe, Tyndale, the Great Bible, the Geneva Bible, and the King James Version. But the Revised Version (English and American) has "through," which is equivalent to "by means of." Weymouth agrees. *The Twentieth Century New Testament* is even more specific. It reads: "because of," as do Goodspeed and Williams. The Revised Standard Version has "through," but *The Berkeley Version* and *The New English Bible* have "in." So it is obvious that the question is still debatable.

<sup>5</sup>Biblical Commentary on N.T., V, 54.

What do the commentators say? Olshausen writes: "Men are of course here called *dead* through transgressions."<sup>6</sup> Salmond says emphatically: "The dative is the instrumental dative, 'by trespasses,' not *in* them."<sup>7</sup> Alford makes it "causal dative,"<sup>8</sup> which would be much the same. Similarly, Meyer writes: "The dative denotes the 'efficient cause' of the death." Ellicott prefers "by," not "in," holding that the dative here indicates the instrumental cause.<sup>10</sup> Westcott adopts "through."<sup>11</sup> A. T. Robertson, however, says that it is the locative here.<sup>12</sup>

It is evident that the matter is not fully settled. Probably the best solution is to allow both meanings to the dative. It is certainly true that sin is the cause of our spiritual death. But it is just as correct to say that we are dead "in" our sins. When two possible interpretations of a grammatical construction in the Greek seem equally well supported, it may be the part of wisdom to adopt both, rather than committing oneself irrevocably to either one alone. Often both applications may be made in preaching, even in the same sermon.

<sup>6</sup>Loc. cit.

<sup>7</sup>Loc. cit.

<sup>8</sup>Greek Testament, III, 88.

<sup>9</sup>Galatians and Ephesians, p. 356.

<sup>10</sup>Ephesians, p. 42.

<sup>11</sup>Ephesians, p. 29.

<sup>12</sup>Word Pictures, IV, 523.

<sup>1</sup>Word Studies, III, 374.

<sup>2</sup>EGT, III, 283.

<sup>3</sup>Ephesians, p. 118.

<sup>4</sup>Ibid., p. 119.

## Qualities That Make a Good Preacher

By D. H. Spencer\*

IN THINKING of the qualities of a good preacher I immediately begin to picture in my mind some of our African preachers who have made a success of their ministry in spite of very little academic training by making full use of their natural talents and by giving faithful attention to the total demand of their task as preachers of the gospel. Some of them have seemed to possess several of the qualities that would make for success, while others have sometimes possessed only one of the qualities to any marked degree, and yet these last have succeeded by combining this one talent with hard work and godly living. The men whom I shall mention in this connection are men that I have worked with for a minimum of three years each, during which time I have had ample opportunity to observe them in almost all the circumstances which a preacher might meet.

When I first heard of Rev. Richard Gininda, one of our Swazi elders, it was as one of the more successful pastors on the Swaziland District. His preaching itself did not impress me as being outstanding and I began to wonder about the reason for his success. One day an old Swazi chief provided me with at least a very great part of the answer when he said,

"Gininda is a straight man. He does not say one thing and go around the corner and do something else." Then I knew that the quality of integrity had given the people confidence in Brother Gininda and they had heard his preaching and followed him because they trusted him.

In 1955 we were stationed at Bremersdorp (now Manzini), Swaziland, where I was to serve as copastor with Rev. Phineas Dlamini in our church on the main station. The day I met him he was wearing a big smile and a cheerful expression which I seldom saw him without. The last time I saw him his body was emaciated and racked by pain because of cancer, but the big smile and cheerful greeting were the same as they had been during days of health and strength. In his preaching ministry this quality of cheerfulness was a blessing and an inspiration to all. Coupled with this were two other qualities, compassion and courage, which to me made him an outstanding preacher. Many times I have seen him weep as he poured out his heart to his people pleading with them to come to God. Then I have seen him take a fearless stand when there was any conflict between Swazi custom and Christian principle and be just as uncompromising in his stand for the right as he was compassionate in his pleading with sinners, even though he knew his stand

was unpopular and would bring criticism and possibly persecution.

Some preachers abuse humor in the pulpit while some know how to use it to more effectively illustrate sermons and make them a greater blessing. One of the latter was Rev. Jotham Magagula, whose use of humor was very effective. Not only did he know how to use a humorous illustration, but he also was able to laugh at himself. This quality has added punch to his preaching and helped to endear him to his people. Resourcefulness is another of his qualities. With only a seventh-grade education and little Bible school training, he can yet find sermons and illustrations where many preachers would not even look for them. A bucket of dirt, an ear of corn, or just a plain stick can provide him with a single illustration or the basis for an entire sermon. Even when preaching on short notice he often comes up with some unique idea or object lesson which makes his message outstanding. A third quality of Brother Magagula's is adaptability. He seems to be able to preach to a large church crowd, or a group of boys and girls, or a preachers' meeting, or to address a conference of teachers, many of whom are far ahead of him scholastically, with poise and freedom. I have been amazed over and over at his ability to adapt himself to such diverse circumstances in spite of his limitations, but he has done it through constant study and observation.

The first of our African preachers with whom I became acquainted is Rev. Enos Mgwanya, who is now the African leader of our church in the Transvaal. He has several qualities which have helped to bring him to this position of leadership, but he has one quality in his preaching which has greatly impressed me and that is

a giving of his very best regardless of the size of the congregation. He has preached to some of the largest Nazarene congregations ever to gather in the Transvaal, but he has also preached many times to only a meager handful in some small outstation church in the bush. However, the size of the congregation makes no difference in the intensity of his preaching. Many times I have heard him preach to a crowd of six or eight, and if I had not been able to see the crowd, I could easily have thought that he was preaching to hundreds. He does not "just talk" because the congregation is small, nor does he ever give the impression that he thinks he should be somewhere else preaching to a bigger congregation, but he literally pours out his heart to any crowd. Needless to say, this quality of always giving his best has made his preaching fruitful.

It is interesting the combination of qualities one sometimes finds in a preacher. Often a person who is intensely loyal does not impress one as being humble because his loyalty may become a source of pride. However we have one preacher in the Transvaal who possesses both these qualities in a marked degree. Rev. Johannes Mthethwa is a member of the Transvaal Advisory Board and a highly respected leader in the church, but his bearing does not indicate that he is the least bit conscious of the high esteem in which he is held by missionaries and Africans alike. In all of his dealings and in his preaching his spirit is humble. He is always willing to take a back seat but he does not do it as if to call attention to the fact that he is doing so.

The last quality which will be mentioned here is that of a sense of responsibility for being an example to the believers. One of our young men who has been out of Bible school for

\*Regional supervisor, African mission field, Transvaal region.

only a short time has thus far enjoyed a very successful ministry, and this quality undoubtedly has played a great part in his success. Space does not permit his full story here, but he is a young man whose father deserted his family and left them to look out for themselves. Enoch, along with his two brothers, was given a home with his mother's brother and had managed to reach the seventh grade when I first came in contact with him at our school at Arthurseat in the Transvaal. He came to me one day to tell me that he was going to have to leave school to work and support himself, but my wife and I decided to help him on through school because he seemed to be such a bright and promising lad. Before long he announced that the Lord had called him to preach and in about eighteen months' time we put him out to pastor an outstation church which was without a pastor. Even though he was only about seventeen years old at the time and had had no Bible school training, he was very successful from the beginning and soon had his little church filled to overflowing every Sunday. He was thrilled with the work and always returned to the mission station after his Sunday services to happily report the results of the services.

One day, however, he came to me looking very unhappy about something, and it was then that this desire to be a good example was first expressed to me. According to Enoch, he had been emphasizing tithing with good success, but his success had become an embarrassment to him. The reason for his embarrassment was that he had no income at all and was not in position to tithe even to the amount of one penny, and he was

greatly embarrassed to have to just stand and look on as his people brought their tithes to the Lord after he had preached so much concerning tithing. I thought that he was going to ask me to give him some money for a tithe, but I found that his sense of responsibility was greater than I had imagined. Instead he asked if he could come and work in what little free time he had (in nearly all of his spare time from school and church he was working for us to help a little with his tuition and clothes) and receive a bit of money, even though it might not be very much, so that he would have something he had actually earned himself to use for his tithe and set the right kind of example before his people. Does it need to be said that his church grew and that souls were saved at its altars? Or that his people continued to practice tithing? Or that they loved their young pastor so much that there was a great sense of loss on their part when he had to leave them to complete his education?

Since that time, Enoch has served the church both in Swaziland and in other places in the Transvaal and he is now the pastor of one of our outstation churches in the Eastern Transvaal, where his ministry is following the same successful pattern with which it began. A further evidence of this sense of responsibility is Enoch's answering a call to leave his home in the Transvaal and go to Nyasaland to serve the church there. He has urged other young people to go in obedience to God's call, and in this he is simply being an example of the believers. His health may prevent his going to Nyasaland, but in his heart he is willing and ready to go.

## Wesley and Good Works

By Eric E. Jordan\*

THE DOCTRINE of evangelical perfection represents, according to Cell, "a synthesis of the Protestant ethic of grace with the Catholic ethic of holiness."<sup>1</sup> In this synthesis the doctrine of justification fulfilled the special needs of Protestant devotion, and that of Christian perfection those of Catholic. Wesley joined these two ideas in his doctrine of Christian experience. Cell particularly emphasizes the agreement between Wesley's doctrine of justification and the theocentric outlook of Luther and Calvin. At the same time he is anxious to point out that in this synthesis of justification and sanctification, God's work for us through Christ and His work in us through the Holy Spirit, Wesley has transcended the principles of the reformers, "at any rate has corrected a recognized limitation." Wesley did this by combining the Reformed view of God's sovereign grace with the idea of saving faith as an active principle of holiness in the heart and life of man. He combined the Reformed doctrine of man's total sinfulness and entire dependence on grace with the Arminian doctrine of a freedom in man that makes him an acting subject with moral obligations. These two princi-

ples are contradictory from a logical standpoint, but Wesley united them in experience.

Wesley himself, at the height of his power, realized the "synthesis" of which Cell writes. "Who hath wrote more ably than Martin Luther on justification by faith alone? and who was more ignorant of the doctrine of entire sanctification, or more confused in his conception of it? . . . on the other hand, how many of the writers of the Romish church . . . have wrote strongly and scripturally on sanctification; who nevertheless were entirely unacquainted with justification? . . . The Methodists maintain . . . the doctrine of free, full present justification . . . and entire sanctification, both of heart and life . . . being as tenacious of inward holiness as any mystic; and of outward, as any Pharisee."<sup>2</sup>

Because of this "Catholic ethos of holiness," Wesley was thought by some to be a Roman Catholic. At first thought, the Methodists would seem to be the last people to be suspected as "papists," but the charge was common.

While Wesley disclaimed any connection with popery,<sup>3</sup> he recognized there was a deeper, more significant cause for the association than any or all those suggested. This centers

\*Professor, Northwest Nazarene College, Nampa, Idaho.

<sup>1</sup>G. C. Cell, *The Rediscovery of John Wesley* (New York: Henry Holt and Co., 1935), p. 362.

<sup>2</sup>Wesley, *Works*, Vol. VII, Sermon 107-1-5. <sup>3</sup>*Ibid.*, III, 350.

about his preaching the doctrine of justification by faith, and the relationship of "works" in his concept of sanctification.

"Indeed the report now current in Bristol was that I was a Papist, if not a Jesuit," Wesley wrote in his *Journal*, August 31, 1739.<sup>4</sup> "Some added that I was born and bred at Rome . . . Oh ye fools, when will ye understand that the preaching of justification by faith alone, the allowing no meritorious cause of justification but the death and righteousness of Christ, and no conditional or instrumental cause but faith, is overturning popery from the foundation? When will ye understand that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth (compared to Transubstantiation and a hundred more are trifles light as air) is, 'That we are justified by works' or (to express the same a little more decently) by faith and works? Now do I do this?" Wesley avers that he did for ten years. "I was (fundamentally) a Papist, and knew it not." Then he testifies "to all (and it is the very point for asserting which I have, to this day, been called into question) that 'no good works can be done before justification; none which have not in them the nature of sin.'" But Wesley did teach that after justification, as an outgrowth of the implanted love of God, and this more particularly after perfect love was given, works did play a part not only in present salvation, but also in final salvation.

What became clear to Wesley was not always clear to his opponents—Wesley attributed the criticisms to either "ignorance" of popery or "willingly" speaking falsehoods—that final salvation, while dependent on faith,

was won "remotely" by works. Final salvation was clearly dependent upon "holiness" or "perfect" sanctification, as distinct from "initial." Thus, as Bond says, "The Methodists were said to be Catholics, because they insisted so strongly on the necessity of good works."<sup>5</sup> The task is to pinpoint how good works fitted into Wesley's concept, and where he actually differed from Roman Catholicism is a distinction some of his critics failed to discern.

The key to Wesley's position is found in the nature of the "faith" which gives birth to salvation and rise to good works. That faith is a living, saving principle, the gift of God.<sup>6</sup> Back of this faith is a prevenient grace which enables man to accept increased grace, and to go on to higher stages of the Christian life (a typical Catholic belief). It is the continuance in this faith that Wesley calls the "condition" of final salvation.<sup>7</sup> Such a faith is "productive of all good works and all holiness."<sup>8</sup> Such a continuance is not regarded only as a work of God. It is at the same time dependent upon the Christian himself. He co-operates with the grace which gives rise to his faith.

The essence of this faith in the work of sanctification is love. In fact, Wesley makes love the direct fruit of justifying faith,<sup>9</sup> but that love is "perfected" in "entire" sanctification. It becomes the motivating power of all holy living. By the very nature of "perfect love," then, "good works" are inevitable, providing man co-operates, and Wesley believed that such co-operation was made possible

<sup>4</sup>B. W. Bond, *The Life of John Wesley* (Nashville: Southern Methodist Publishing House, 1887), p. 104.  
<sup>5</sup>*Works*, VIII, 19.  
<sup>6</sup>Sermon 6-1-7; see 5-4-5.  
<sup>7</sup>*Ibid.*, 1-3-1, 2. See *Works*, VIII, 68 ff.  
<sup>8</sup>*Works*, VIII, 276. See Sermon 99-1-6. Works springing from this love are the "highest part" of the religion therein revealed.

by prevenient grace. But, and this is the point to be clarified, Wesley clearly taught that good works do not possess merit before God.<sup>10</sup> They are a "condition"—an inevitable condition by the nature of grace—and one is rewarded according to these good works, but not for them.<sup>11</sup> Wesley says he could not "split the hair" between "for the sake of our works" and "as our works deserve." But he did insist that "at every moment" we are pleasing or displeasing to God, "according to our works; according to the whole of our present inward tempers and outward behaviour."<sup>12</sup>

Good works, then, are necessary

<sup>10</sup>*Ibid.*, VIII, 336 ff. The Large Minutes.  
<sup>11</sup>See *ibid.*, XII, 382. "But we all maintain, that we are not saved without works; that works are a condition (though not the meritorious cause) of final salvation. It is by faith in the righteousness and blood of Christ that we are enabled to do all good works, and it is for the sake of these that all who fear God and work righteousness are accepted of him."  
<sup>12</sup>*Works*, VIII, 285.

for final salvation, and final salvation is dependent upon sanctity. The distinction in Wesley is between "condition" and "merit" in both sanctity and good works. There is no merit in good works done by the Christian through the grace of God; similarly, the works of supererogation, so common in Roman Catholicism, are ruled out.<sup>13</sup> There is likewise no merit in present or final salvation apart from the work of Christ.

In failing to distinguish between merit and condition in good works and sanctity, the critics of Wesley found reason to suspect some elements of Roman Catholicism in his teaching. Hence they dubbed him "a Papist in disguise."

<sup>13</sup>Sermon 51. "The Good Steward." Cf. J. A. Moehler, *Symbolism* (New York: Charles Scribner's Sons, 1894), pp. 158-62. The source of good works in Catholicism is the same as in Wesley—love—but the former says these have merit. (See Newman, *Lectures*, 1890, 5th ed., p. 2, n., for his interpretation of the Catholic version of good works.)

### A Prayer\*

"Lord, Thou knowest better than I know myself that I am growing older, and will someday be old.

"Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject and on every occasion.

"Release me from craving to try to straighten out everybody's affairs.

"Keep my mind free from the recital of endless details—give me wings to get to the point.

"I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

\*This prayer was given to Rev. Forrest Haggard, minister of the Overland Park, Kansas, Christian Church, by Larry O'Brate, 7733 Marty Street, and was printed in the *Visitor*, the church's weekly publication.

February, 1963

"But seal my lips on my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

"Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

"Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil.

"Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends to the end.

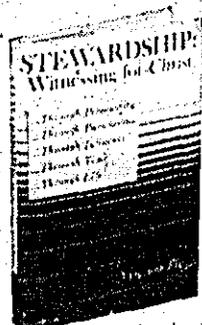
"AMEN"

(71) 33

<sup>4</sup>Curnock, *Journal*, II, 262.



## Recommended by Your General Stewardship Committee

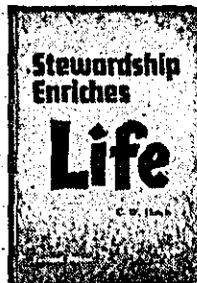


**Stewardship  
Witnessing  
for Christ**

By  
VIRGINIA ELY

**Stewardship  
Enriches  
Life**

By  
C. W. HATCH



The urgent call to a total dedication of self out of which comes opportunities to witness through personality, possessions, influence, time and life itself. Rich in up-to-date illustrative material. 96 pages, cloth. (RV)

\$1.95

REVISED EDITION! A practical approach to stewardship, the practice of systematic and proportionate giving of time, talents, material possessions, based on the conviction that these are a trust from God to be used in His service. 96 pages, paper. (WA)

\$1.25

### Preachable Stewardship Sermon Outlines

Compiled by NORMAN R. OKE

Fifty outlines including the one selected by the General Stewardship Committee. Punched for notebook use. 104 pages, paper.

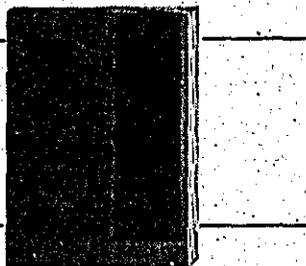
ONLY \$1.00

### Treasures in Heaven

By M. LUNN

Rewarding reading concerning the abundant life of stewardship. The Christian Service Training text for church-wide study in February. 93 pages, paper.

\$1.00; 6 or more, 80c each, plus postage



### Stewardship Lessons TRACT

Recommended for distributing to your congregation during your Stewardship sermon series. Attractive two-color design, 3 1/2 x 6". 4 pages.

T-804

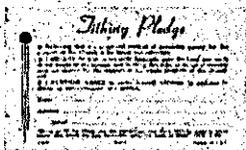
25 for 25c; 1,000 for \$5.00

### Tithing Pledge CARD

An excellent time and way to encourage systematic giving. Printed with pledge and space for name, address and date. 3 x 5"

R-170

12 for 35c; 50 for 75c; 100 for \$1.25



## Start Your EASTER Plans NOW

with these

### MUSIC and PROGRAM MATERIALS



#### Biography of Christ

Song, reading, and pantomime, by EVA J. CUMMINGS, depicting events in the life of Jesus from His birth to the ascension. Participants may be selected from all age groups.

Complete Service

25c

#### The King Is Coming

An exceptionally beautiful program in pantomime, reading, and song, by GRACE RAMQUIST, emphasizing the Resurrection, the ascension, and the promise of Christ's return. For teen-agers and young adults.

Complete Service

15c

#### Anthem of the Ages

Using the strains of "I Know That My Redeemer Liveth" as his theme melody, FLOYD HAWKINS portrays the victory of Easter. Includes prelude, 9 vocal numbers, narrations, solos, duets. Approximate time, 35 minutes.

Cantata

60c

#### Chorus Choir Anthems

Beautiful arrangements for mixed voices. Octavo size.

AN-202	All Hail the Power	Shrubsole-Whitman	15c
AN-211	Beneath the Cross of Jesus	Maker-Whitman	15c
CS-101	Crown Him	Morris	15c
AN-232	He Shall Reign	Lillenas-Whitman	20c
AN-222	I Will Sing of My Redeemer	McGranahan-Whitman	20c
AN-227	My Jesus, I Love Thee	Benner	20c
AN-220	Rejoice, the Lord Is King	Darwall-Gerig	20c
CS-122	Ten Thousand Angels	Overholt	15c
CS-111	Were You There?	Spiritual-Denton	15c
CS-108	Wounded for Our Transgressions	Morris	15c

#### Darkness Came Before Dawn

By ROY J. WILKINS. Presents several events surrounding the Crucifixion and following the Resurrection. Requires 9 men and 5 women, assisted by singing group. Time, approximately 45 minutes. Performance rights with purchase of 6 copies.

Drama

25c

#### Easter Program Builder Number 9

Fresh, new material from the best of Christian writers. GRACE RAMQUIST includes a well-balanced selection of recitations, exercises, readings, and three pageants; one for the juniors, the others for youth and adults. Six songs.

Latest

50c

#### Easter Carols New and Old

In this one book you have the traditional favorites for Palm Sunday, Good Friday, and Easter, plus many more recent seasonal songs. Includes solos, duets, mixed quartets, and choir numbers, and an excellent group of numbers for children. 64 pages.

Songbook

75c

NOTE: For a complete listing of many other music and program materials, see special folder being sent to all pastors or send for one FREE upon request.

## Order These Timely Supplies RIGHT AWAY from Your NAZARENE PUBLISHING HOUSE

Washington at Bree, Pasadena 7, California

Post Office Box 527, Kansas City 41, Missouri

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

In Canada add 10 per cent for exchange to total order or pay in U.S. currency.

## Your Liabilities Can Become Your Assets

By Audrey Williamson

IT WAS a raw February day. It had begun with sunshine and a bracing air. But now the sky was overcast with gray, scudding clouds. A cold wind had risen from the northwest and people in cars and on foot were hurrying to warmth and comfort indoors.

As I drove the familiar route from the shopping center to home, my eye was suddenly arrested by the sight of a boy, probably ten years of age, standing 'twixt hope and despair on a street corner. His jacket was zipped tightly over what appeared to be an unusually portly front, for a young lad. His arms were firmly clasped over this distended portion of his anatomy, except for one thumb, which was frantically gesturing the hitchhiker's signal at every passing car.

He thought his appearance camouflaged the truth. What he did not know was that ten inches of dog's tail protruded from the bottom of his jacket.

With a swift glance in my rear-view mirror, I braked to a sudden stop. The boy came running, or more accurately waddling, and clambered into the front seat beside me, arms still clasped, zipper still fastened, front still protruding.

"You have your dog," I said. With a look of gratitude that shines only

in the eyes of ten-year-old boys, his hands flew to that zipper, and out gladly popped the ears, eyes, nose, and panting tongue of his most beloved possession, a mongrel dog.

By driving only a few blocks out of my way I could take him to his door. As we rode he told me how they had gone for a walk, real special, no school—Washington's birthday—he and his dog. But they went too far. It got cold. The dog got tired. He knew no one would pick him up with a dog. So he hid him! And then he got a ride! He was glad that I hadn't minded the dog after I found out about him!

"Thanks a lot for everything," he called as he ran for his front door, the dog joyfully yelping at his heels.

I didn't tell him that it was the dog that made me stop. I didn't tell him that if I hadn't seen those ten inches of tail I would have paid him little attention. I didn't say that he had contrived to turn his liability into an asset.

But later on, and since, I have pondered this thought. Our liabilities can be converted into assets. Are you circumscribed, hemmed in, perhaps even incapacitated? Are you thwarted, hindered, diverted, frustrated? Have circumstances or events or conditions forced you to change your

plans or forego some cherished dream? These very things can be turned to work for your good and God's glory.

Is one avenue of service or usefulness closed? Instead of gazing at the barred door, turn your back upon it and, looking in the opposite direction, you will see a new opportunity—for joy and activity.

Great souls have drained sweetness from life's bitterest cup. Out of his blindness, Milton produced *Paradise Lost*. John Bunyan wrote the *Pilgrim's Progress* in the feeble light slanting through the iron grating of Bedford jail. St. Paul, with his head almost upon the executioner's block,

exulted, "I have fought a good fight, I have finished my course, I have kept the faith."

It takes tremendous courage to bring hope and faith out of black despair in life's crises. But it takes courage, and resourcefulness too, to face the daily setbacks and readjustments and disappointments with serenity and confidence. These things appear to you as handicaps. They seem to make the achievement of your goal more difficult. But who knows? They may be the very thing which will cause a passer-by on life's road to give you a lift.

Your liabilities can become your greatest assets.

## The Health of the Minister's Wife Is Worth Saving

### Wasted Wives

By Wesley D. Tracy\*

SOMEONE HAS SAID that being a preacher's wife is the hardest of Kingdom positions. This statement draws support from the fact that nearly every meeting of preachers brings word of another minister's wife who is on the verge of mental and emotional collapse.

Why do ministers' wives break down? Certainly the reasons are varied and numerous, for powerful pressures and problems can come from many sources. But generally speaking, the causes spring from one or more of these three categories: (1) Lack of preparation for their po-

sition. (2) A fish-bowl existence. (3) Overwork.

In many ways the success of a minister depends upon his wife's ability to properly fill the official and unofficial position of "the preacher's wife." Unlike her husband, however, who has had months and years of study, instruction and training in college and seminary, Mrs. Preacher often goes into her new position practically unprepared. This produces a feeling of uncertainty and anxiety which, to say the least, is somewhat less than ideal. To fill this new role satisfactorily requires a near miracle of perception and adaptability on her part.

\*Gary, Indiana.

Then too, the minister has been "prepared" by a divine call that sustains him through thick and thin. But most ministers' wives have never experienced a divine call, at least not to the same imperative degree that their husbands have.

Then, there is this matter of a fish-bowl existence. This is probably the most chafing thing of all to the minister's wife. She is always on public view, always open to public criticism. She must be "all things to all men" and all women too. Her hair, hose, and hat will draw more comments on any given Sunday than her husband's sermon.

She, as well as her children, must always be pleasant, well groomed, and well dressed, and that on a very limited budget. She usually lives in a house and community not of her own choosing. And in spite of the natural desire of every woman for privacy, most parsonages often resemble Grand Central Station. This means that Mrs. Preacher must keep her house in top condition at all times for fear that the wrong person might drop in and spread abroad the news of any dusty windows, dirty dishes, or dingy towels.

Most ministers' wives are overworked either at church or at home or both. What preacher's wife is not a Sunday school teacher, missionary society president, pianist, and soloist, as well as the organizer, cook, maid, and hostess of most of the social affairs of the church? Add to this the demands of denominational work, community organizations, and district affairs and you have quite a frustrating schedule that has to be carried out above and beyond her responsibilities as a wife and mother.

Too many ministers' wives receive little help with the daily drudgeries of the home. There are many preachers who have ample time for golf and

fellowship meetings, but never have time to help around the house or even be around the house. One pastor confessed that during one year he spent only two evenings at home.

Under these circumstances the family car is usually gone, and so Mrs. Preacher is imprisoned within four walls with her problems and her progeny. She can find no time for diversion or self-expression. As one pastor's wife exclaimed; "If I could only find some time to be me!"

#### STEPS TOWARD A SOLUTION

There are some things that the church, the minister, and the minister's wife herself can do to relieve much of the pressure.

Many churches need to be educated as to what can reasonably be expected of the minister's wife. She should have the same freedom of choice that everyone else exercises in regard to the various jobs in the church. Also there is no reason for the church to expect the preacher's wife to be responsible for the whole social program.

The church must also realize that Mrs. Preacher is an individual and should not expect her to be, nor should any minister's wife attempt to be, a compilation of all the preachers' wives that the church has ever had.

The preacher can help a great deal if he will. He should always be thoughtful and considerate regarding helping with the housework when possible and caring for the children. He should also be considerate in the matter of inviting guests on the spur of the moment. In looking forward to a time of fellowship, some preachers forget that their wives must clean and cook and slave and serve in order to make it possible.

Perhaps the greatest contribution that the minister can make towards

his wife's mental and emotional well-being is to be as sympathetic a pastor and counselor to her as he is to every one else.

Both the church and the preacher must learn to let Mrs. Preacher be herself, and allow her to express the distinctive personality that God has given her. If she is a joiner, let her join. If she is a mixer, let her mix. If she is an organizer, let her organize. But if she is a stay-at-home, then by all means she should stay at home and be a good wife and mother, and that with a clear conscience.

Then there are some ways in which the preacher's wife can help herself. She must realize that she cannot do it all, that she cannot personally accomplish all the worthy tasks that are present in any church community. She must learn that she is the hostess of the church and not the scullery maid. She must learn to be satisfied with letting others do things that she herself could do better, without feeling guilty or impatient about

it. Mrs. Preacher must not be afraid to say, "No," to things and people that would unnecessarily take her away from her primary duties, those being her home and family.

The wife of the preacher deserves to have a means of diversion and self-expression strictly of her own choosing. Some time each day ought to be spent doing something just for the joy of it, however foolish these diversions may seem to the other ladies of the church.

Also she must not allow herself to be so caught up in religious activity that she depends upon secondhand blessings for spiritual sustenance. She must carefully guard her time of personal devotions. She need not be caught up in the pronged horns of the reason-defying questions of theology and philosophy. She should merely strive to keep her spiritual life fresh and simple by committing her life daily to the Lord and being happy and satisfied with His daily blessings and graces.

## Contradictory Impossibles\*

By Edwin F. Harvey

**S**PIRIT-FILLED but frustrated—powerless Pentecost—sanctified but stuck—lukewarm baptism of fire—perfect love at ease—self-centered Christ exalters—sleepers aflame—affluent followers of Jesus—prayerless Jesus-lovers—respectable apostles—static revival—dead to self but alive to things—indwelt but passionless.

We all agree that the above are

impossibilities. They are as incongruous as white crows or red-hot snowballs. An English teacher would term such captions, "Contradictions of terms."

We are not trying to be funny or sarcastic. This is written after much heart-searching. It is the result of two types of jolts—disappointing, personal observation, and the charge of enemies of holiness or in some cases of those who are unsympathetic be-

\*Used by permission, Emmanuel.

cause they do not understand the experience and its claims.

The writer loves holiness because the experience has been a living reality to him. He loves it, too, because most of his dearest brethren, some now in the Church Triumphant, have been holiness men. That there is a Spirit-infilling, soul-cleansing experience can never be doubted by anyone who has possessed it.

But, dear brethren, bear with us, please. A few years ago some of us took stock. We asked ourselves just what we were accomplishing. We spent a week in prayer and heart-searching. The answer came. Lack in results is inexcusable. If we possessed, and continue to possess (there's the rub) the experience portrayed in Acts 2, then we should see the results that took place in the following chapters. There was only one thing to do. We must face facts and ask God, regardless of cost to us, to bring our experience up to our profession. This has led to stepping out into the unknown, often outside the respectable organized camp both as to standards and methods. It has brought a new flood of criticism. But, oh, how rewarding! Nor have we yet attained in the truest sense. We know there are new fields of seeking for the lost, and of proving God, that are just ahead. Oh, may we not shrink or falter. We praise God for those in the holiness ranks who are being challenged along the same lines. We must add, too, that we find desperately earnest souls outside their ranks whose love, zeal, yea, and power, are in excess of that of many with a higher profession and more enlightened theology.

In a desire to avoid the contradictory impossibilities among those professing high states of grace we proceed to set down briefly eight reasons why

we feel that the bulk of profession and results is not up to our claims.

I. *Necessity of repeated infillings and continuous cleansing.* A crisis experience is wonderful and necessary to a new plane of power, but it is not all. In numerous places in the Book of Acts we find that individuals and groups received fresh infillings or anointings, especially at times of emergency and crisis. Also the terms of Christian living, such as abiding, show the necessity of a continuous inflow. Our consecration and self-discipline, important conditions of maintaining this state, must be kept up to date. Paul not only said, "I am crucified," but he also said, "I die daily." Many, once on fire, are doubtless settled down and impotent today because of failure to recognize these important facts.

II. *Reality is always at a cost.* People cannot get sanctified or baptized by the Holy Ghost by merely coming out for it. They cannot be educated or indoctrinated into it. They cannot follow others into the experience. Every possessor must go through his own Gethsemane and Calvary. Self dies hard and real soul-battles must be fought before the deliverance of faith comes.

There is also a cost to the Church. The pungent, challenging preaching must be heaven-inspired. The leaving of the Holy Spirit to do the work of convicting and assuring by His own witness of the Spirit is not easy. There is a great tendency to help the chick out of the shell—hence the crop of weaklings and non-producers.

III. *The demand for numbers.* Holiness evangelists and conference leaders are liable to succumb to the pressure for apparent results. How many saved? How many sanctified? These are the questions asked. Mass hand-raising and mass instruction and in-

doctrination, followed by a mental claiming of a verse of Scripture (unilluminated by the Spirit), swell the numbers but add nothing to the power of the Church.

IV. *No new-birth foundation.* Many second and third generation holiness people have never been born again. They have learned their theology from infancy. How sad to see in a periodical "saved at ten, sanctified at fifteen." There is nothing wrong about the age qualifications, but the perfunctory listing reminds the writer of his own youthful experience. A second generationist himself, he was fed up and disillusioned with professing until he saw a young contemporary strike fire! That settled it! Here was reality! Surely an exaltation of reality of experience is needed among this class.

V. *The excess bogey.* Holiness people are frightened by excesses and extravagances witnessed in other movements and sometimes in their own. They become afraid of "displays of emotionalism." There is a terrible danger here. How cute is the enemy to allow shallow, sin-loving people to claim experiences and manifestations that are sham, while good people become staid and formal for fear of fanaticism. To recapture their power and aggressiveness they may have to risk being charged with the things they have shunned. Reality, however, will truly commend itself and win through.

VI. *Cleansing and respectability.* The trend toward life-killing respectability is a serious one. When a man's life is cleaned up he tidies up all around. But there is a great difference between this state and the respectability that is afraid to step down to reach the man on the street; that gives no welcome to the dirty and unkempt in the house of God; that will use no method that is not "recog-

nized." Such respectability is damning. Soul-winners have to crash past it. General Booth gave us as the secret of his success: "You see we have no reputation to lose; we are not obliged to stop and consider what anybody will say, everybody has settled it that we are fools, if not a great deal worse; and therefore, we can go into a town and do exactly what we think best without taking the least notice of what anybody may say or wish. We have only to please God and get the people saved, and THAT IS EASILY DONE."

VII. *The trend to thrift.* Drinking, smoking and gambling gone, much money is saved. Industrious habits (not slothful in business) increase the income likewise. Many Christians find it easy to accumulate. Affluence and a high standard of living result. This leads to overtime work during a revival campaign, or decorating the house rather than going out for souls. George Fox saw this sign of acquiring things to be a great evil among early Quakers. Greater even than persecution was this snare so innocently laid for his followers, and he warned those prosperous Quakers to beware of letting just "daily living" absorb so much of their time and attention "so ye can hardly do anything to the service of God, but there will be crying 'my business, my business,' and your minds will go into the things and not over the things." Wesley's slogan, "Make all you can; save all you can; give all you can" is the safe rule here. Otherwise we have the anomaly of people claiming perfect love but putting the job or home before the cause of Christ. What a farce!

In closing let us add that the Holy Ghost is given for a purpose. He who said, "Tarry till ye be endued," said also, "Go ye into all the world." He who omits either is only obeying partially.

At a time when the cigarette issue is a growing moral issue, this article deserves careful reading.—Editor.

## Methodism's Tobacco Road\*

By Orlo Strunk, Jr.

THE COMPLETE acceptance of smoking as an integral part of the sophistication syndrome makes treatment of the subject nearly impossible. Anyone suggesting the possibility that the smoking habit has religious and moral overtones risks being branded as narrow-minded, bigoted, superficial, puritanical, *et cetera*, ad infinitum. Added to this assortment of label dismissals is the stern reprimand that an intelligent person should be able to find more important issues in the world to be concerned about than the use or misuse of tobacco.

I recently received a letter from a clergy friend who had just transferred his membership to another denomination. After outlining his satisfaction with the clerical garb and formal liturgy of his new association, he concluded, "Besides, it is utterly impossible for me to be associated with any religious movement which would consider drinking and smoking important enough to require abstinence of its clergy when, on the other hand, it harbors theological liberals who think the virgin birth of our Lord an irrelevancy."

Though it is difficult to winnow the truth from such rationalizations, the criticism needs to be considered

\*Taken from the *Christian Advocate*. Used by permission.

if we are to keep our Christian faith critically alive to the times. It is always necessary for us to examine our beliefs and statements within the context of the century in which we move, never, of course, confusing such examinations with mere adjustment to that contemporary environment. And the assertion that there is indeed a hierarchy of issues needs to be questioned, especially when a problem is being considered from the Protestant vantage point—for surely we would all agree that there are times when any simple act (as simple as lighting a cigarette) might have perceptual and spiritual overtones of some great consequence. Indeed, many seemingly queer little scraps of behavior frequently carry impacts of untold and unknown significance.

The lucid fact is that Methodists have consistently held to the belief that the tobacco habit is in some way contrary to the best in Christian living. Its use is criticized at five different places in the *Discipline*—a document which supposedly records "the successive stages of spiritual insight attained by Methodists under the grace of Christ." Such a strong claim implies that what is contained in this document is important, though certainly not infallible.

Most of the references to tobacco found in the *Discipline* have to do with clergy behavior and example.

There are clear statements on abstinence when being licensed to preach (306.5) and when being admitted on trial (322.5), but there is also an interesting declaration addressed to all Methodists, lay as well as cleric:

"In the interest of a larger Christian influence and service we urge our people to abstain from the use of tobacco in all its forms. The American Cancer Society and the United States Public Health Service warn that a smoking-cancer relationship is definite.

"We remind our membership that the principle of right example must be considered in regard to the use of tobacco. Organizations and institutions related to The Methodist Church should refrain from accepting and printing advertisements for tobacco in their periodicals."

This is essentially a humanistic observation with only slight theological overtones. Certainly it is a far cry from the proclamation that it is a sin to use tobacco "because it defiles the body which is the temple of the Holy Spirit."

The Methodist position is theologically emaciated. Yet its appeal to scientific findings can have strong argumentative possibilities in a culture which is essentially theologically illiterate but scientifically sophisticated.

Just what are these arguments?

The current literature on the relationship between smoking and cancer is pyramiding in an unbelievable fashion. The United States Public Health Service has declared that the evidence points to a clear cause and effect relationship between cigarette smoking and lung cancer.

Similar studies are beginning to accumulate on the relationship between smoking and certain heart conditions. And more recent is the research on a

possible tie between cigarette smoking and prematurity. Even the psychological studies of the smoker are not very complimentary, one bit of research suggesting that smokers are physically less masculine than non-smokers.

Despite such findings smoking continues to increase, especially with younger people—a fact which should not be surprising to Methodists who appreciate Wesley's understanding of human nature.

But there are other factors responsible for this obvious tendency to ignore reality. One of these is the power of the tobacco industry. Its armada does not hesitate to aim its billion-dollar artillery on anyone who might potentially represent sales, including women and children.

In response to an anti-smoking educational drive in the New York City schools the industry's journal, *Tobacco*, commented on the danger of such moves: "Such educational efforts could deter all children from ever becoming smokers." Especially teen-agers have become prime targets for the industry's volleys, as the Director of the Department of Health Education of the AMA recently showed in a national magazine article, "Don't Let Tobacco Trap Your Teen-Ager."

Writing in a recent issue of *Friends Journal*, one physician has urged that the Society of Friends take a stronger stand against tobacco:

The time has come, I believe, for a stronger statement, reflecting the fact that, as recent researches show, tobacco is even more far-reaching in its deleterious effect on health and financial condition than even the more dramatic disabilities occasioned by the use of alcohol."

Certainly all these health arguments are valid. The Church has a right to use them. But they seem

somewhat of the caliber of Colonel Bebeau's stand in Thomas Fall's novel, *The Justicer*.

"Stop kidding me," said the Colonel with a shrug of his big shoulders. "I may not live longer for not smoking, but I'll go to my grave with a better taste in my mouth."

Early Methodism did not claim tobacco bad because it left a foul taste in the mouth. And it spoke out against the use of tobacco long before science came forth with its condemning evidence. It spoke out against the use of tobacco for the same reason it has always spoken out against any practice which has shown itself to deter the spiritual quest, whether it be tobacco, alcohol, or overeating!

Indeed, the fact that modern science has stamped validity on Methodism's historic stand on tobacco is not nearly so important as the original motivation undergirding that stand. In this sense Paul's claim is still a much stronger argument than the ones put forth by the American Medical Association, the American Cancer Society, or the United States Public Health Service:

Surely you know that you are God's temple, where the Spirit of God dwells. Anyone who destroys God's temple will himself be destroyed by God, because the temple of God is holy; and that temple you are (I Cor. 3:16-17, N.E.B.).

Despite the tendency to shrug off the implication of Paul's observation, evidence forces the Christian into a theological dimension when frankly facing the problem. After all, some may ask, even if we know that the tobacco habit is harmful physically, so what? But only a pagan can phrase the question in this way; the

Christian is obligated—indeed, he is responsible—to answer the problem in terms of his understanding of the doctrine of man in Christian theology.

It is impossible for the Christian, lay or cleric, to escape the claim that his body is a valuable instrument, though apparently the Christian in a pagan society, even in Paul's time, often cannot accept the implications of this claim. The Apostle's reminder to the Corinthians, though dealing more specifically with another particular problem, asserts its theological assumption in a conspicuous way:

"I am free to do anything," you say. Yes, but not everything is for my good. No doubt I am free to do anything, but I, for one, will not let anything make free with me. "Food is for the belly and the belly for food," you say. True, and one day God will put an end to both. . . . Do you not know that your bodies are limbs and organs of Christ? (I Cor. 6:12-15, N.E.B.)

Whether the subject be fornication or overeating or the tobacco habit the theological command is the same: Our bodies are the limbs and organs of Christ!

The Methodist position on the use of tobacco is certainly a sound one, despite the jeers, sighs, and winks of the sophisticates and other directed. But it is valid because it draws its strength from theological roots: any practice which cripples the quest for perfection must be annihilated, and any practice which harms the body is an affront to our Lord.

In this context, it is indeed legitimate to talk about sin when we talk about the deliberate use of tobacco, and most assuredly the problem is important enough for Methodist ministers and laymen to place it on the agenda of truly significant Christian concern.

You will be interested in knowing what a college coed thinks about our church and our task—

## "We Are Come for Such a Time"

By Patricia Ward\*

WE LIVE in a pluralistic society—a society which T. S. Eliot maintains is without religious and social traditions; a society which Martin Buber calls largely fictitious, without "true" living. This pluralism has been caused by two factors: first, the breakdown of traditionally accepted values; and second, the lack of communication between religion, science, and the humanities. Professor J. Edward Dirks of Yale has described the breakdown of traditional values in this way. "By the mid-thirties our great cultural heritage was being shattered; continuities in culture and the study of history were increasingly distrusted; and, technology, with its encompassing jurisdiction, threatened to bring all academic energies under the tutelage of technical reason." Secondly, he points out that "when religious institutions were threatened by waves of forces inimical alike to faith and reason, then many of the more thoughtful and scholarly theological and religious leaders abandoned the dialogues they had been engaged in with the sciences, the social sciences, and the humanities."

Thus modern man is faced with a dilemma, for he lives in a world where external forces threaten to obliterate him. Yet when he looks for ultimates by which to stabilize his

life, he finds a world of relativism. The result is a "malaise" which one writer has called a "sickness of the soul" or a "sense of inner emptiness." One need only turn to certain aspects of modern existentialist thought to see how man has reacted to this sense of inner emptiness. Such writers as Jean-Paul Sartre and Albert Camus have been interested in re-awakening the innate freedom of man through a philosophy geared toward challenging man to seek his authentic essence. They maintain that our existence is characterized by a lack or void; that man in his anguish can determine his own true nature entirely by his own choice of action and that hope is an obstacle to action. Yet these writers provide no ultimate answer for man in his pluralistic dilemma, for essentially they say that man can only exist without hope. What we can conclude from these two existentialists and other modern thinkers is that man is left with his sense of inner emptiness, but that he is searching for a satisfactory answer to his quest for authentic ideals and ultimates.

At this point we may ask what relevance the pluralistic dilemma of man has to us here today. I think Professor Dirks has given us an indication in his comment, "Religious perspectives offer a different background, a larger point of view, a

\*Student, Eastern Nazarene College.

more adequate image of man's purpose in the world." As products of a college whose ideal is found in the words "The Way, the Truth, the Life," we ought to realize how significant a role the ultimate values which our ideal embodies can play in answering modern man's dilemma. More significantly, as the educated youth of churches within the Wesleyan tradition we should realize the obligation we now face to relate our theology of entire sanctification to the problems of our time. Certainly we cannot deny the importance of a theology which proclaims that truth is to be found in Christ's teaching of love and that man's inner emptiness can be removed by the infilling of divine love.

Nevertheless, the Church of the Nazarene and other similar denominations are not answering the needs of modern man as adequately as they might. I believe there are four basic problems which our Wesleyan churches are facing and which our youth must solve if we as Christians are to meet the needs of our time.

The first and most basic of these problems is the need for a response in the hearts of our youth to the experience which our church doctrine upholds. The genius of the early holiness movement lay in the spirit of the church. But as our group has enlarged and generations of Nazarenes remain in the church, there is an increasing danger that youthful members will fail to make the experience of holiness their own, although they understand it intellectually. We find a suggestion of this problem in John Wesley's concern for the Methodists of his own time. "The Methodists in every place grow diligent and frugal; consequently they increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, al-

though the form of religion remains, the spirit is swiftly vanishing away." If the church is without an inner confidence in the teaching that man's soul sickness can be adequately solved by an encounter with the Holy Spirit, it will lack the drive to meet the needs of our pluralistic society. As Dean Munro has commented, there is a danger that we will form our "destiny by catchwords," and in so doing make our church ineffective.

Secondly, we find that many Nazarenes lack a sense of responsibility toward contemporary societal problems. Too often as Christians we take a negative stand on issues, becoming concerned only when we are asked to vote "no" on a liquor question. While we must do this, how much more effective a witness we could give to the world if some of us took an active role in government and politics and all of us realized how closely civic responsibility can relate to Christianity! Too often Christians are analogous to the scholar in his ivory tower. The president of the Ford Foundation has remarked that "in a free society the responsibility of a scholar does not end in the offices of his peers and the pages of his journals. If his inquiries seem clothed with meaning for mankind, he has an obligation to keep an eye cocked to the course they take." How irresponsible is the Nazarene who seldom reads a newspaper, seldom votes, and never takes a part in the life of his community! If religious perspectives do offer a larger point of view than does the relativism of our age, we must "keep an eye cocked" to the problems of contemporary society.

An additional problem within the church lies in our need for greater empathy with humanity. By empathy I do not mean a condescending sym-

pathy, but rather an identification with the needs of others. Many times the humanitarian ideals of a man such as Dr. Tom Dooley cast doubts on our claims to a higher motivation for service, because we often leave idealistic service only to missionaries. This empathy was intrinsically bound up with the evangelizing zeal which characterized the early Church of the Nazarene in its work among the poor people of the slums of our cities. Church leaders considered our message of holiness as vital to the spiritual and practical needs of the poorer classes. Now, too often as we move our churches to the suburbs we are leaving the centers of cities without any effective evangelizing force. An important aspect of the church's message will be neglected if we minister to only so-called respectable people and if we do not meet the needs of the total man. In the nineteenth century revivalism was connected with social reform. The needs of twentieth-century America demand no less a sense of identification with mankind today.

Nevertheless our church also has a message relevant to the educated classes. Here there is need for an educated Christian youth to provide a closer synthesis between intellectual and spiritual truth. Dr. T. E. Martin recently presented a sermon entitled "The Irrelevancy of Our Witness" in which he emphasized the lack of communication between the church and much of society. We must

express in a unique and meaningful way what we mean by "being saved and sanctified" so that these words and other similar terminology will not degenerate into irrelevant clichés. If we are to compete on an intellectual plane with spokesmen for such attitudes as that of existentialism, we must continue to emphasize the role of Christian education. Yet some of our most intelligent young people have left the church for various reasons. In order for Nazarenes to succeed in speaking effectively to this age, the church will have to retain more of her best young people for positions within a thinking ministry and laity, and our youth must be unswervingly committed to the goals of the holiness church.

The founders of the holiness movement considered themselves to be called apart to meet the special needs of a critical time. We, as part of a pluralistic society, must decide whether we will accept the values of our faith and whether we will overcome the problems which now face us to meet the needs of this society. I am reminded of the words in the Book of Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther's reply and subsequent action left no doubt as to her commitment. A similar question faces us and our reply must be just as definite: As the youth of the church, we will decide whether the holiness movement has still been called for such a time.

THE STORY is told of a miller who asked an apple grower, "How is it when I measured the five barrels of apples you sold me last week I was almost a barrel short?" "That's a fair question," the apple grower replied.

"All I did was to send them to you in five of your own flour barrels."—From *Tall in His Presence*, GEORGE MCNEILL RAY. Copyright 1961 by the Seabury Press, Inc.

Supplied by Nelson G. Mink

## Sermons, Themes, Texts, Starting Thoughts

THEME: The Church Glorious

TEXT: *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:27).*

WEBSTER: "Glorious—full of glory, of exalted honor, dignity, majesty resplendent, extremely, delightful, splendid."

- I. A GLORIOUS CHURCH IS HOLY GHOST-CENTERED.  
John 16:13; Acts 13:2; Acts 2:4, 42
- II. A GLORIOUS CHURCH IS STANDARDIZED BY THE BIBLE.
  - A. Our standard of joy (Jer. 15:16)
  - B. Our standard of light (Ps. 119:8)
  - C. Standard of right conduct (II Tim. 3:16)
  - D. Finality of this standard (Rev. 22:19)
- III. A GLORIOUS CHURCH IS INWARDLY EMPOWERED.
  - A. "In those days came John . . ." (Matt. 3:1b); "Then cometh Jesus . . ." (Matt. 3:13).
  - B. Power-endued (Luke 24:49 and Acts 1:5)
  - C. Power needed for times like these. (Illus.: Lady in a library asked librarian about a book, saying: "I want something to inspire me, but I don't want to be upset.")
- IV. A GLORIOUS CHURCH HAS INEXHAUSTIBLE CONNECTIONS.
  - A. This connection is sometimes surprising (Acts 2:43).

- B. This connection has big reserves of power (Acts 4:31).
  - C. This connection was strong over at John Mark's house (Acts 12:5).
- V. THE GLORIOUS CHURCH IS GOING TO TRIUMPH.
- A. Not determined by present-day newscasts.
  - B. Her triumph not determined by what any man can do.
  - C. Put your ear to the ground and listen to God's army marching.
- Do you hear them coming, brother, Thronging up the steeps of light, Clad in glorious, shining garments, Blood-washed garments pure and white?\**

THEME: The "Togethers" in Ephesians

TEXT: *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Eph. 1:10).*

- I. GATHERED TOGETHER  
Greek meaning—"To bring back to and gather around a main point." This points to a previous condition where separation did not exist.
- II. QUICKENED TOGETHER  
(Eph. 2:5) Greek meaning: "to give life, to make alive, to cause to live."
- III. RAISED TOGETHER  
(Eph. 2:6) Implications of both physical and spiritual resurrections in Greek.

\*From Praise and Worship, Nazarene hymnal. Used by permission.

The Preacher's Magazine

### IV. SITTING TOGETHER

(Eph. 2:6) Seated or enthroned with Him in the heavenlies. Royal and enriching privilege.

### V. FRAMED TOGETHER

(Eph. 2:21) From two Greek words which mean to "pick out" and "to join." This is an architectural metaphor.

### VI. BUILT TOGETHER

(Eph. 2:22) Greek here implies the joining of the members of a body together.

### VII. JOINED TOGETHER

(Eph. 4:16) Same word used in Eph. 2:21, but a present participle here, indicating the work is going on as a present process.

—N. G. M.

THEME: "POWER"—the Big Word with God and Men

TEXT: *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1:19-21).*

Here is the greatest array of "power" words in all the Bible. These four Greek words are used by Paul here in demonstrating our great salvation—

1. *Dunamis*—meaning natural ability, general and inherent.
2. *Energeia*—power in exercise, power operative.
3. *Kratos*—might, or manifested strength. Jesus is speaking to John on the Isle of Patmos. Rev. 1:8—says of himself that He is the *Pantokrator*, the "Almighty."
4. *Ischuos*—has to do with strength or power as an endowment.

THEME: You Can't Take It with You

TEXT: *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:7).*

February, 1963

(I asked ministers and laymen to give me their thoughts on the above theme. Here is a partial list of things you can take with you.—N. G. M.)

1. "We can take the 'wisdom and revelation in the knowledge of him' spoken of in Eph. 1:17."
2. "We can take with us an 'enlightened understanding' and a 'know so' experience made clear in Eph. 1:18."
3. "We can take along the 'rich glory of our inheritance'" (Eph. 1:19).
4. "We can take with us the continuation of the 'quicken'd, risen life.'" This is so definitely pictured to us in Eph. 2:1-7.—N. G. M.

THEME: Behavior Peculiar to the Sanctified

TEXT: *And be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18).*

After experiencing this blessing, the apostle brings out three very important phases of the Spirit-filled life:

- I. THE SECRET OF THE SINGING HEART.  
Notice Eph. 5:18.  
"Speaking to yourselves," literally, "Speaking with yourselves." Means to be speaking to others more than speaking to your own heart.  
"Singing. I go along life's road, for Jesus has lifted my load."
- II. UNMOVED BY SHIFTING CIRCUMSTANCES. "Giving thanks always" (Eph. 5:20).  
"If my Father has willed it, He also makes it possible."  
He would have us learn the secret of thanking Him for trials, unanswered prayer, testings, thorns that we cannot remove, etc.
- III. BRINGING YOURSELF INTO LINE. "Submitting yourselves one to another . . ." (Eph. 5:21).  
The word for submission here is a Greek word—a military term. It means to "marshal, to draw up into battle formation." The preposition *upo* means "under." The whole term has to do with subjecting ourselves to others, and

with a strong desire to get along well with them. Keeping ourselves in line.—N. G. M.

**THEME:** Lessons from the Laughter of Sarah

**TEXT:** *And Sarah said: God hath made me to laugh, so that all that hear will laugh with me (Gen. 21:6).*

Abraham laughed too. Gen. 17:17—*And Abraham fell on his face, and laughed.* Adam Clarke was surprised that anyone should think Abraham's laughter indicated any doubt, but with Sarah he thought it was a mixture of doubt and joy.

These lessons from Sarah's laughter seem to stand out:

**I. THE LAUGHTER OF HUMAN WEAKNESS**

Her laughter at first sprang from the overwhelming thought of human weakness. God reminds her that nothing is impossible with Him.

**II. THE LAUGHTER OF THE HILARIOUS SPIRIT**

The depth of spiritual joys—only those who possess them, know them.

**III. THE LAUGHTER OF TRIUMPH**

Psalms 126. The return of the exiles. "Then was our mouth filled with laughter, and our tongue with singing."—N. G. M.

**LIFE IS WHAT YOU MAKE IT**

On an old temple wall was found this picture: A king forging from his crown a chain and, nearby, a slave making of his chain a crown. Underneath was written: "Life is what one makes it, no matter of what it is made."—Selected.

**VOICE TEMPO**

(Not sure this is for preachers—just a thought on tempo).

"To get attention, lower your voice. The group whispering in the corner is much more intriguing than that little knot of persons arguing so loudly in the center of the room. Too, a lowered voice is much more persuasive. Few sales ever were made by desk pounding, and

few girls ever said "Yes" to a high-decibel plea."

—Standard, Carl Junction, Mo.

**EFFICIENCY**

"An efficiency expert is one who is smart enough to tell you how to run your business, and too smart to start one of his own."

—International Correspondence Schools

**FALL-OUT SHELTERS**

"Fall-out shelters aren't so new. My grandfather had one in the far corner of the attic. He used it whenever he and grandma had a fall-out."

Hutchinson (Kan.) News

**ON MEN AND METHODS**

The late Charles M. Alexander was taken to task after one of his services by a Christian who said, "I admire your spirit, Mr. Alexander, but I don't like the way you do your personal work."

"Neither do I very well," replied Mr. Alexander. "How do you do it?"

"Uhhhh . . ." stuttered the man, for he had not been out to weekly calling or visitation for almost a month.

"Well," continued Mr. Alexander, "at least I like the way I do it better than the way you do it."

—From Sunday School Times (Quoted in Houston Central Park Bulletin)

**A THRILLING STORY**

District Superintendent Dr. B. V. Seals said recently: "I heard a thrilling story today from one of my pastors, Rev. Leo Guffnet, west Seattle."

Mrs. Jensen, a saint in his church, an elderly lady, found she was dying with cancer. Her son took her into his home. While her body wasted away, her spirit remained brave and strong. Her love to her Lord and her church were clear in all she did.

She often gave her pastor her tithe from her small check when he called.

One day when he came she was so weak she could not be understood. Her son tried in vain to hear what she was saying. Finally he said: "Mother, is it your tithe?" She smiled as she nodded her head. As her son came back with

the tithe, she slipped across the line of worlds. Gone to be with her treasures!

**BROWN EYES OR BLUE?**

A little girl who had very blue eyes, and who wished very much that she could have brown eyes like her mother, was kneeling by the side of her mother at family prayer and prayed: "Dear Lord, please make my eyes brown tonight."

In the morning she ran quickly to the mirror, then went slowly down stairs, where her mother tenderly looked at her crestfallen face. But Mary, a little Christian, spoke up, saying: "Mamma, Jesus said, 'No!'"

The years passed. Mary became a missionary, finally reaching a tribe that was very hostile to missionaries. Friends were amazed, for the natives flocked around her, listened intently while she told the wonderful story of Jesus and His love.

The other missionaries asked her, "But why did they let you into their village? They threatened the rest of us."

She softly replied: "They never had seen blue eyes before."—ANON.

**SHORT TAKES, GATHERED BY THE WAY**

"We cannot all play the same instruments, but we should all be in the same key."

"The robe of righteousness cannot be won by giving away an old vest now and then."

"God values human life so highly that He notes the sparrow's fall, and even knows the number of hairs on our heads, but He's not so sure of the color any more."

"The optimist is as often wrong as the pessimist, but he has a lot more fun."

"A few people get up bright and early, but most of us just get up."

"Nowadays if a fellow is as sound as a dollar he's worth about fifty cents."

"It's hard to keep up with the Jones family. It looks like they want to hit the moon."—Selected.

**ANGER**

No one ever makes us mad. We grow angry as a result of our own choice.

**THE BIBLE**

The Bible shows us that history is a never-ending battle between a God who calls, and men who resist His call.—God's Unfolding Purpose.

**BROTHERHOOD**

There will never be a brotherhood of mankind as long as one brother has something another thinks he should have.—Information.

**SIGNS OF THE TIMES**

Since the world did not come to an end on the day of the conjunction of the five planets, the astrologers of the East have lost face, and some more than that. In Jaipur, India, a crowd of women, angry because they were all ready, and nothing happened, chased four Hindu priests and beat two of them for being scaremongers.—Quote Magazine.

**ANOTHER DEFINITION OF MIDDLE AGE**

"Middle age is when your memory is shorter, your experience longer, your stamina lower, and your forehead higher."—Grit.

**CHARITY**

"A bone given to a dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog."—Uplift.

**COURAGE—FEAR**

Don't boast of being a brave and fearless man until you have felt your way through a dark room at 2 a.m. to investigate a strange noise, and have had a broom handle to fall against the middle of your back.—Sunshine Magazine.

**DOWN PAYMENT**

An anonymous New York taxpayer sent a letter to the state comptroller's office in Albany, saying that he had cheated on his income tax ten years ago, and had not been able to get a good night's sleep since.

He enclosed \$25.00, and added, "If I still can't sleep, I'll send the balance."—Sunshine Magazine.

**The True Spirit of Giving**

SCRIPTURE: II Cor. 9:6-15

TEXT: II Cor. 9:7

INTRODUCTION:

The Apostle Paul on his second missionary journey came to a small city on the southern tip of Greece called Corinth. It was just west of the city of Athens. Here he organized a Christian church. He wrote this church two letters recorded in the New Testament as First and Second Corinthians. The first letter had to do with the institution of marriage and the gifts of the Spirit. The second letter is divided into three parts. In the first part he tried to relieve their ill feeling towards him for the way he had to handle one of their men who had done wrong. The last part had to do with his sufferings. The middle part of this letter, especially chapters eight and nine, deals with giving. It is this section we call your attention to. There was a great famine in Jerusalem; the Christians were starving. Paul made a tour of the churches and raised money to relieve their sufferings.

I. THE MANNER OF THEIR GIVING

A. Who was to give?

1. Everyone was to give (II Cor. 9:7; 16:2).

B. When were they to give?

1. Upon the first day of the week (I Cor. 16:2).
  - a. This is the Christian Sabbath.

C. How much were they to give?

1. According as God had prospered them (I Cor. 16:2).
  - a. The Old Testament teaches to give the tithe under the law (Gen. 14:20).
  - b. The New Testament teaches that the tithe is a minimum and gives examples of people giving half or all they had as the need arose (Matt. 23:23; Acts 4:34-37).

II. THE SPIRIT OF THEIR GIVING

A. Not the spirit of selfishness.

1. This causes people to give sparingly (II Cor. 9:6).
  - a. Just enough to get by with one's conscience (Acts 5:1-10).
2. This causes people to give grudgingly (II Cor. 9:7).
  - a. Sorrowfully, wishing that you could keep it.
3. The outcome of this kind of giving:
  - a. Does not merit the love of God (II Cor. 9:7).
  - b. Reaps little return (II Cor. 9:6).

B. The spirit of love.

1. This causes people to give bountifully.
  - a. They shall reap bountifully also (II Cor. 9:6).
2. This causes people to give cheerfully.
  - a. God loves them.
  - b. So do other Christians.

- c. God makes all grace abound toward them (II Cor. 9:8).
- d. God supplies all their needs (Phil. 4:19).
- e. These grow in grace and the knowledge of Jesus Christ (II Pet. 3:18).

III. THE RESULTS OF THEIR GIVING

A. It caused a great chorus of thanksgiving.

1. From the people in need (II Cor. 9:12).
2. It will cause rejoicing today from people who are converted in local churches and those converted on the mission fields.

B. It caused the Jews to believe the gentiles had become Christians (II Cor. 9:13).

1. It causes people to have confidence today.

C. It met the need and relieved the suffering (II Cor. 9:12).

1. This kind of giving will do the same today throughout our church and around the world.

D. It caused others to catch the spirit of giving (Acts 4:34).

1. When we give we are more like Christ than any other time.
2. Giving strengthens the soul, enlarges the Kingdom, and pleases God.

—DEAN BALDWIN

(“This sermon outline was suggested by General Stewardship Committee as of special merit and is placed first in the sermon outline book *Preachable Stewardship Sermon Outlines*—Editor.)

“The Tithe . . . Is the Lord’s”

TEXT: *All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord (Lev. 27:30).*

INTRODUCTION:

The word “tithe” is mentioned quite often in the Old Testament in connection with the law and God’s requirements as to giving. The principle of tithing was taught by Jesus and practiced by the early Christians.

I. TITHING ANTEDATED THE LAW.

A. Abraham practiced it 500 years before Moses (Gen. 14:18-20).

B. Jacob at Bethel pledged a tithe to God (Gen. 28:20-22).

C. If these men of God found it a blessing and benefit to give one-tenth to the Lord back in those days, would it not be profitable for us to do likewise today?

II. TITHING WAS COMMANDED BY GOD.

A. It was enunciated by Moses on Mount Sinai (Deut. 14:22; Lev. 27:31-34).

B. It was restricted to holy use (Num. 18:24; Deut. 12:6, 11).

C. God’s law concerning the tithe was strict. It is interesting to note that

the children of Israel not only had a command from God to give one-tenth to the Lord, but if they kept back any part of their tithe, they were to add the “fifth part thereof.”

III. TITHING WAS APPROVED AND COMMANDED BY JESUS.

A. He told the Pharisees they ought to tithe (Matt. 23:23).

B. Note the great principle which Jesus speaks concerning giving (Matt. 6:19-20).

C. When we turn to the New Testament we find the Christians did not stop with the order of the old law, but gave more. At Pentecost they gave all!

IV. TITHING IS AN EXPRESSION OF YOUR LOVE.

A. It was a spiritual relationship (II Cor. 8:7-8).

B. The attitude of the heart generates the spirit of giving (II Cor. 9:7).

C. Christian stewardship is a means of revelation. Money will usually reveal the inner attitudes of an individual. Tithing is an expression of appreciation. It is an act of gratitude for the goodness of God in supplying our

material necessities. Someone has so adequately stated, "You may give without loving, but you cannot love without giving."

#### V. CONCLUSION:

According to the Word of God, we cannot honestly proclaim that we love God without having a spirit of sacrificial giving. Tithing is an obligation, but a complete consecration transforms our giving into a privilege. Therefore a person fully surrendered to the will of God will exhibit expressions of appreciation, co-operation, and love to manifest the sanctified attitude, "Freely ye have received, freely give" (Matt. 10:8).

—MILTON L. BUNKER  
Akron, Ohio

### Christian Stewardship

TEXT: *Well done, thou good and faithful servant* (Matt. 25:21).

#### INTRODUCTION:

It must ever be remembered that God works through means, and in the salvation of the human family, man is a co-worker with God. This is so great and glorious a truth that our hearts leap with joy at the mere thought of the high privilege. And yet, what a responsibility! On our faithfulness depends the advancement of His cause.

#### I. THE MEANING OF STEWARDSHIP

A. Christian stewardship vitally relates itself to money, property, goods, but that is because such things are a real part of life and in our day an ever-enlarging part of life.

B. The dynamic of life with the great mass is the desire for an expanding life of things.

C. Such a concept of life is pagan and anti-Christian.

D. The most important thing there is about Christian stewardship is that it gives to us a distinctly Christian outlook on life as it must be lived in relationship to a world of material things.

#### II. THE MESSAGE OF STEWARDSHIP

A. Recognizes God's ownership of our time.

B. Regards our talents as the gift of God.

C. Requires the tithe as "holy unto the Lord."

D. Reveals life as a sacred trust.

#### III. THE MOTIVE OF STEWARDSHIP

A. Relationship as stewards—ours is a partnership.

B. Redeemed servants—serving faithfully in love.

C. Rendering of service—giving God our best.

D. Reward of stewardship—enlarged responsibilities now, and at the end of life's journey the words, "Enter thou into the joy of thy Lord."

#### IV. CONCLUSION:

They had merited his confidence and won a place of permanent fellowship in all the affairs of their lord. They had done it by being faithful over "a few things." Our Lord is no respecter of persons but rewards faithfulness in all.

—MILTON L. BUNKER

### A Key to Revival

SCRIPTURE: Malachi 3

#### INTRODUCTION:

A. The value of historical incidents in the Bible is that we might learn from them.

B. Principles universally applicable are suggested in God's dealings with His people through the prophet Malachi.

#### I. MALACHI GIVES A GENERAL DESCRIPTION OF THE PEOPLE.

A. They have not kept God's commandments (v. 7).

1. This is God's indictment against them, not man's.

2. God accuses that He might heal. "Return unto me, and I will return unto you" (v. 7).

B. The way to return to God was to begin (or resume) tithing and giving of offerings (v. 8).

1. This is not sentimental repentance.

2. This involves practical obedience.

C. The people had robbed God

1. How? In tithes and offerings, for one thing (v. 8).

2. They also had forsaken other commandments of God (v. 7).

3. As a result of robbing and disobeying God, things were not going too well for the people (v. 11).

4. They had further robbed God by teaching that it made no difference whether one kept His ordinances or not (v. 14).

#### II. BUT GOD HAD A REMNANT (vv. 16-17).

A. They feared Him (v. 16).

1. They revered God.

2. They kept God's laws.

B. They communed together and with God (v. 16).

C. They meditated upon God (v. 16, "thought upon his name"). His power, omniscience, justice, mercy, goodness, truth, and omnipotence.

D. Their names were registered in a book of remembrance in heaven (v. 16).

#### III. GOD CHALLENGES THE PEOPLE TO PROVE HIM (v. 10).

A. Prove Him with the tithe and offerings.

1. Material blessings will increase (v. 10).

2. Spiritual rewards will be great (v. 12).

B. Prove Him with obedience and true spiritual service.

1. The blessings promised are more than material (v. 10).

2. The blessings promised are more than temporal (v. 16).

#### CONCLUSION:

A. God challenges Christians of this day.

B. There must be a carefulness to obey every command.

C. The carefulness He seeks is not the carefulness of fear, but the carefulness of love.

D. Tithing is one of God's commands; let us obey it.

E. The blessings He promises are great indeed. "... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour [lit., empty] you out a blessing, that there shall not be room enough to receive it" (v. 10).

—ROSS R. CRIBBS  
Oxford, Nova Scotia

## The Preaching That Kills\*

The preaching that kills may be, and often is, orthodox—dogmatically, inviolably orthodox. Nothing is so dead as dead orthodoxy, too dead to speculate, too dead to think, to study or to pray.

The letter may be dressed up so as to be fashionable, but the attraction is not toward God nor is the fashion for heaven. The failure is in the preacher. God has not made him. He has never been in the hands of God like clay in the hands of the potter. He has been busy about the sermon, its thought, its finish, its drawing and impressive forces, but the deep things of God have never been sought, studied, fathomed, experienced by him. He has never stood before "the throne high and lifted up," never heard the seraphim song, never seen the vision nor felt the rush of that awful holiness, and cried out in utter abandon and despair under the sense of weakness and guilt, and had his life renewed, his heart touched, purged, inflamed by the live coal from God's altar.—E. M. BOUNDS.

\*Pulpit—August, 1962.

February, 1963

## Stewardship Quotations

Selected by Earl C. Wolf

Why did not Jesus say more about the tithe? Simply because it was so deeply imbedded in the thoughts and practices of the Jews that it was unnecessary to do so. Why harangue them to do something that they were already doing? Neither did the writers of the New Testament do it for the same reason.

—HERSCHELL H. HOBBS in *The Gospel of Giving*, Broadman Press, copyright 1954

*That man may last, but never lives,  
Who much receives, but nothing gives;*

*Whom none can love, whom none  
can thank,*

*Creation's blot, creation's blank.*

—THOMAS GIBBONS

Our stewardship is always showing—in our practice of the art of worship, in the way we support our beliefs with our money, and in the whole disposition of our lives towards God and our fellow men.

—ARTHUR MCKAY in  
*Presbyterian Life*

CHRISTIAN SCRIPTURES continue to be best sellers in Japan. According to the American Bible Society, more than 2½ million Bibles, Testaments, and portions were distributed in Japan last year. This was more than twice the number of leading Japanese nonfiction books sold and more than ten times that of the leading fiction best seller. The Society has also reported that China's Communists have bought large quantities of a new Tibetan language Bible in order to learn the language of the country they have conquered.

YESTERDAY is a canceled check; tomorrow is a promissory note; today is the only cash you have—spend it wisely.

IT IS NOT the shilling I give you that counts, but the warmth that it carries with it from my hand.—DE UNAMUNO.

Stewardship is Christianity lived responsibly (Gal. 5:25).—Author unknown.

WE CAN put our harvests into barns, but if we put our hearts into our barns, we shall lose them.—RALPH W. SOCKMAN.

Let your giving speak more and more of you—so that just as you are yourself committed to God, your gifts to His work in all the world are more and more given "as unto Christ."

—M. D. BLACKBURN

It is just as important that the last tenth of our increase be used in ways that are pleasing to God as it is that the first tenth be brought into God's storehouse.

—DEAN WESSELS

Stewardship is what a man does after he says "I believe."—Author unknown.

Small deeds done are better than great deeds planned.—PETER MARSHALL.

### First—or Nothing

There are a great many things which the Lord will put up with in the human heart; but there is one thing he will not put up with . . . second place.—JOHN RUSKIN.

## BOOK BRIEFS

### DON'T PARK HERE

C. William Fisher (Abingdon, 160 pages, cloth, \$3.00)

The author, a well-known Nazarene evangelist, has selected a popular slogan and adapted it to a splendid and practical discussion. His central thesis is this: *The human temptation is to park where we are.* Perhaps it is to park beside our handicaps, our failures, our sufferings, our sorrows, our resentments, our failures, or even our successes.

But the author urges everyone to move on. He reminds us that life is not a parking lot, but a thoroughfare. It is a gymnasium, not a rest home. It is a school, not a cemetery. It is an arena, not a bleacher seat. Here is found spiritual advice, phrased in the typical, crisp, and pungent manner that we who have come to know this author recognize. It is strongly and profusely illustrated. It is the kind of book that can be placed in the hands of the discouraged, the bereaved—in fact, all who are embattled amid life's warfare.

### THE CHURCH AND THE OLDER PERSON

Robert M. Gray and David O. Moberg (Eerdmans, 1962, 168 pages, cloth, 3.50)

This is a carefully done study of the problems of senior citizens in our present day. It is fairly saturated with statistics inasmuch as the book was built around a very extensive questionnaire and many, many interviews. The strength of this book is its exhaustive attempt to deal with all of the intricate facets of older persons in modern church life.

No minister is removed from facing the problems of older people in church life. To all ministers this book offers solid value. One will have an almost endless resource of factual material, carefully documented, revealing the attitudes of older people toward church life; their reactions, their disappointments, and best of all, how they can be built into modern church life.

The author titles his nine chapters as follows: (1) Introduction, (2) "Problems of Older People," (3) "The Religion of Older People," (4) "Religion and Personal Adjustment in Old Age," (5) "Personal Adjustment of the Older Person Within the Church," (6) "Contributions of the Church to Adjustment," (7) "Problems of the Older Person in the Church," (8) "What the Church Can Do for Older People," (9) "What Older Persons Can Do for the Church."

To say that this book is practical is a definite understatement. Your bookman would consider it a means of tremendous help to any pastor if he could have this on the shelf and make it available to the Sunday school teachers who work with older adults, and also if he would select a committee of persons to make it a serious Sunday evening study in the interest of better serving the older persons in the congregation.

**CREATION OR EVOLUTION**

David D. Reigle (Zondervan, 64 pages, paper, \$1.00)

Books are available in varying price ranges and written from a variety of approaches dealing with the problems of evolution or creation. But here in one small compass is found a decidedly worthy discussion. The author limits his treatment basically to the first chapter of Genesis and points out the conflict between the evolutionary hypothesis and the Bible. The author is a teacher of science with degrees from the University of Illinois, and he reveals his acquaintance with scientific data and documents his statements quite carefully. His position relative to Genesis 1 and 2 will not be accepted by all, and where he suggests the extended reign of Lucifer over the earth, during its period of chaos, I would refer you to Dr. Wiley's position in his *Theology*. To be honest, the author does not flatly insist upon the period of chaos between Genesis 1 and Genesis 3, but on page 23 he propounds it as being his most likely interpretation.

The book, however, contains much helpful information which in the minds of our high school young people will assist them definitely in encountering the subtle and tenacious views of teachers of science who have no place for the Bible account. It should be available for every teen-ager.

**CANNIBAL VALLEY**

Russell T. Hitt (Harper, 256 pages, cloth, \$3.95)

Missionary heroism has become the basis for some remarkable books in the past five years. Such missionary epics as *Through Gates of Splendor* and *Jungle Pilot* told the story of the Aucá Indians of Ecuador. These books were best sellers and thrilled multiplied thousands of readers.

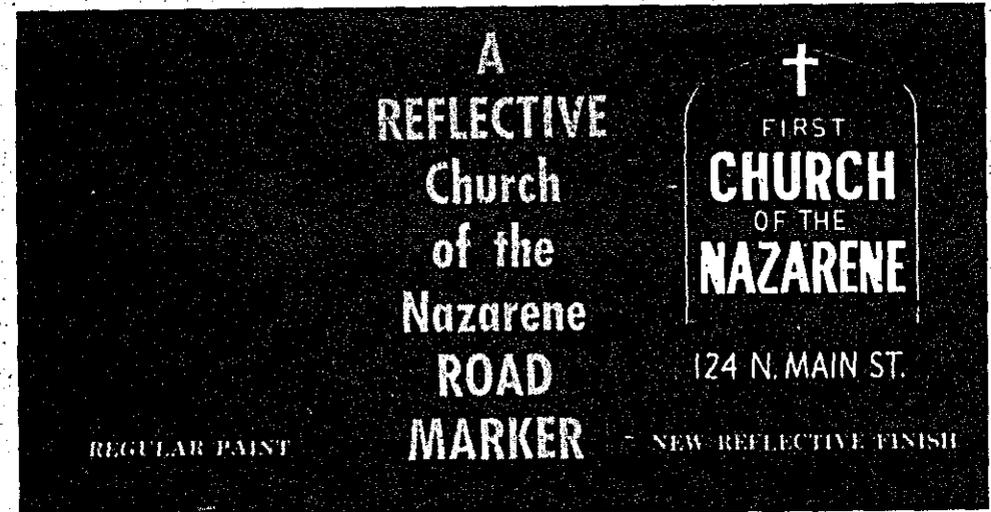
*Cannibal Valley* is another in this same tradition, although it deals, not with Aucá Indians, but with the tribes of Dutch New Guinea. *Cannibal Valley* is not an extreme title, for cannibalism was a part of the life of these tribes five years ago, and still is to a limited extent. Here is the story of how missionaries hazarded their lives to take the gospel to these tribes living in the highlands of Dutch New Guinea.

The development of the missionary program in this area has come almost totally since World War II. For this was an area known as Shangri-la, where one of our planes was wrecked and some of our military personnel were marooned until rescued almost by a miracle.

This is a land of cannibalism, of wife stealing, of barbaric funeral rites, where the people are inclined to smile one minute and murder the next, where cruelty and ruthlessness are a part of life, and yet as you read this thrilling story the gospel does break through and brings a smile to the face and a peace to the heart—even to the cannibal tribes of the Dani Valley of Dutch New Guinea.

One of the unforgettable impacts of this book is the striking truth that there are still young couples still so devoted to the missionary cause that they are waiting in line to spend and be spent in such remote and dangerous parts of the world.

**Advertise your church at NIGHT too!**



**One-third of all traffic moves after dark**

To help you reach this important group of people that travel at night, a NEW sign has been prepared—one that gives service a full twenty-four hours a day.

Letters and decorations are coated with the newest reflective material on the market. It's 100 times brighter than white paint and as durable as the enamel itself!

Constructed of 20-gauge steel, artistically die-cut to an over-all 23 x 30" size. Prime and base coats, silk-screen process, and a clear protective finish are individually baked on according to Du Pont specification to guarantee a long-lasting sign. White and golden-yellow lettering, applied by a special "codit" reflective liquid scientifically manu-

factured by Minnesota Mining Company, stands out against a rich blue background. Comes drilled with nine 3/16" holes for easy mounting on one center or two side posts. Weather-resistant.

"Welcome," name, direction, address, or other desired lettering at no extra charge (one line—limited to eighteen letters including spacing) may be printed in white at top and/or in lower panel. In either or both panels, should lettering not be desired, sign appears complete with space blank.

During the day your ROAD MARKER will appear like any quality sign but AT NIGHT, placed where the direct beams of headlights will hit it, it will reflect a message no one can miss.

As low as \$4.95 including lettering

One Road Marker .....	\$7.50 each
Two Road Markers .....	\$6.50 each
Three Road Markers .....	\$6.00 each
Four Road Markers .....	\$5.50 each
Five or More Road Markers .....	\$4.95 each

NOTE: Quantity prices apply to identically lettered signs only. Shipping charges extra from St. Louis, Missouri.

ORDER BY NUMBER SE385

Why be satisfied with a church sign only two-thirds effective when you can have one with "round the clock" efficiency?

**Order RIGHT AWAY**

- for the front of your local church
- for the highway and streets of your town

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City 41, Missouri