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PREACHERS

NOVEMBER 1963

THE PRICE OF REVIVALS

Hugh C. Benner

THE POWER OF NEGATIVE THINKING

Editorial

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Wilson R. Lanpher

DON'T PUT YOUR SERMONS IN ORBIT

Frank Howie

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General Superintendents, Church of the Nazarene

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THE WORD OF GOD clearly defines two categories of dispensation of spiritual power: special and general. The first represents "the manifestation of the Spirit" in what are usually denoted as "gifts" of the Spirit to individuals. These, according to I Corinthians 12:11, are received by the "Spirit, dividing to every man severally as he will."

On the other hand, the general dispensations of the Spirit are available to all, as, for example, the Holy Spirit can be poured out "upon all flesh," for, as Peter declared, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Our interest here is in the general dispensations of spiritual power. In this area God manifests himself according to laws or conditions. To enjoy such manifestations we need not understand the character of the power, but only the laws which govern its dispensation.

The basic principle is that in this general application God pours out spiritual power only as the result of some human being meeting conditions. Therefore revivals never "just happen"; revivals never come by the sovereign will of God. Revivals always are the result of obedience to God's spiritual laws, the meeting of spiritual conditions.

Obviously, this fact places the responsibility for spiritual dearth squarely upon humanity. God does not willfully withhold His blessing during a certain period and then suddenly, and for no apparent reason, lavish it upon His people. The scriptural picture is that of God loving, willing, sacrificing, yearning, knocking, and waiting eagerly for the opportunity to manifest himself.

Furthermore, "God is no respecter of persons." He will not bless disobedience in anyone, any time, anywhere. On the other hand, He will not withhold His blessing from obedient, devoted hearts any time, anywhere. We have just as much right to expect God's best today as any other group of any era, anywhere, provided we are willing to go to the same depths of humility and match the same measure of obedience, consecration, and faith.

Thus the price of revivals is always the same. There are no "bargain days" in the spiritual realm. This accounts for the amazing uniformity in the revival pattern as found in varying ages and conditions.

Ezra, in his day, faced a serious spiritual problem. Although the house of God had been rebuilt and the people had returned from captivity, there was still much of disobedience to God's laws. A revival was needed. So Ezra led the way, as recorded in Ezra 9 and 10. He first

The Power of Negative Thinking

THIS IS a day when "Think Positively" is not only a national slogan; it is nearly a religion. Sales managers repeat it at every pep rally. Writers of religious best-sellers put it in such terms as *The Power of Positive Thinking*. The values of positive thinking are so self-evident that your editor is in no mood to argue the point. I merely want to remind us all that with this, as in most cases, there are two sides to the issue.

There Is Also Power in Negative Thinking

This was impressed on my mind the other day. I received a call to visit a young soldier in the Walter Reed Army Hospital, in Washington, D.C. He was recuperating from serious surgery. In his early twenties, Bradley had not attended church since he was a boy of six or seven. His home had not been a religious home. He had grown up with that casual attitude toward church and religious things which is characteristic of so many boys whose parents give no religious leadership. But now he was deeply concerned about spiritual things, for he had come all too close to the margin of life and death. So he called our church and I was listening to him talk.

But Let Bradley Tell His Own Story

"Reverend, I am interested in your church. I don't know what you

preach, or how you preach it. I have never read your beliefs, nor met your people. But still the Church of the Nazarene is my choice and I want to attend."

At this juncture my curiosity was at the boiling point and I could not resist asking him why he felt that way about our church. But pardon me for the interruption. Let Bradley proceed.

"I'll tell you why I like your church. You stand against something. I am told that you take a stand against smoking, drinking, dancing, movies, profanity, and things like that; don't you?"

I didn't hesitate a moment. I was at that moment (as I have always been) proud of our negatives. "You are exactly right, Bradley," I said. "We have often been accused of narrowness. But we can never be accused of fuzziness relative to our moral convictions. We ask our people to refrain from such things." And then Bradley continued.

"All these years I have had no time for church. But here in the army I have watched church fellows from many denominations. Too many of them live just like the run-of-mill sinner.

"In the army we learn to respect the signs which read, 'Out of Bounds.' They give us a wholesome respect for army leadership and army discretion. So when I looked around for a church I wanted one that had put up some

became burdened for his people, an experience which he termed "heaviness" or "affliction," identifying himself with the failure of others (Ezra 9:6-7). As a result of this burden, he (1) confessed, (2) prayed, and (3) fasted. After this, when he gave God's message (10:10), the people returned to God and spiritual revival came to Israel.

The experience of Nehemiah duplicated that of Ezra. He became concerned and burdened and like Ezra he "wept, and mourned . . . and fasted, and prayed" (Neh. 1:4). He too identified himself with the deep needs of his people, saying in his prayer, "We have sinned" (Neh. 1:6). The revival came. "So the wall was finished" (Neh. 6:15); and as the result of a renewal of their covenant with God, great spiritual blessing came to the people.

The prophet Daniel came to a period of concern for the spiritual condition of his people. In chapter 9, verse 3, of his writings he records his experience: "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes . . . and made my confession." Daniel also identified himself with his people, saying in his prayer, "We have sinned." Thus the pattern was repeated: burden, confession, prayer, fasting.

During the days preceding the Day of Pentecost it is recorded of the disciples, "These all continued with one accord in prayer and supplication" (Acts 1:14). While few details are

given concerning those days of tarrying, it is safe to assume that such spiritual hunger and such complete obedience would doubtless impel burden, confession, and some periods of fasting.

Cornelius, experiencing a great hunger for the fullness of the Spirit and burdened for his household, prayed and fasted (Acts 10:30), and Peter was sent miraculously to minister, and the revival was on—"The Holy Ghost fell on all them which heard the word" (Acts 10:44).

This pattern has continued through the centuries. The price of revivals is still the same. If God is to manifest himself in reviving the church and, as a result of revival, in the salvation of the lost, there must be someone who cares deeply enough to be burdened, to identify himself with the needs of his people. There must be confession of need, earnest prevailing prayer, and scriptural fasting.

The application of this pattern to the ministry is clear. Pastors must lead the way. Evangelists must involve themselves in this revival pattern. No amount of excellent organization, no amount of good preaching, can compensate for a lack in the basic spiritual pattern.

As in all elements of God's highest will, none need be excluded from the revival pattern. The basic elements are such as can be experienced by all—preachers and laymen alike. The issue is clear; the challenge is before us. The price can be paid, and revival can come.

Will we pay the price?

'Out of Bounds' signs for its people. And from what I have learned about the Church of the Nazarene, it has placed smoking, drinking, and such things 'Out of Bounds.' Frankly, Reverend, that is why I am interested in your church."

I Was Proud of Our Denominational Negatives

As I walked away from that visit I knew afresh that there is power in negative thinking. I was proud, too, of the sane and sound negatives of our church. We never do our cause any favor by muting our negatives and shouting our positives. I become somewhat suspicious of people who insist that it is time we play down our negatives and play up our positives. Be reminded, Nazarenes, that our negatives are yet some of the most potent weapons with which we can fight. It is my personal appraisal that our negatives perhaps give us as much distinctive strength as do our positives. Let's quit apologizing for the prohibitions of our General Rules in the *Manual*. They indeed are our glory.

I was thinking this as I walked away from Walter Reed Army Hospital after visiting with Bradley. And as I drove away in my car another thought came winging its way into my mind.

Isn't it passing strange that when God Almighty gave Moses the Ten Commandments eight of them were negative and only two of them were positive? "Thou shalt not" is the divine wording—and 80 per cent of the Decalogue is negative. Was God

unaware of the power of positive thinking? Did He not realize that to be so negative was dangerous and obsolete? Of this I am assured: the Lord was thoroughly aware of the values of positive thinking. But He also knew the indubitable, vast, and potent power of negative thinking.

Well, there it is. I have known from boyhood days that the negatives of God's "Thou shalt not's" have been world-shaking in their meaning. Then my visit with Bradley in Walter Reed Army Hospital reminded me anew how meaningful they are for our church.

Don't apologize for our negatives. It is to our credit and part of our strength that there are some "Out of Bounds" places for Nazarenes. And only the spiritually incalcitrant ignore them. It is short-circuiting our effectiveness to play down our negatives in the false hope that this will strengthen our positives. In a day when smoking is being declared a menace both nationally and internationally, let's be proud that all along we said to our people, "Don't smoke." In our day when the theater ads in daily papers fairly reek with unbridled lust, let's be proud that all along we have been negative toward the movies.

This is November—Thanksgiving Month. No, I had not forgotten it. I wanted to finish this editorial by saying in tones both joyous and firm, **I AM THANKFUL FOR THE NEGATIVES OF THE CHURCH OF THE NAZARENE.**

There is power in negative thinking.

I thank God for the questing and heart-searching that we are doing . . . In quiet, little groups of preachers you will often catch the significant sentences that point to a sincerity and a hunger—

After All, Why Are We Evangelistic?

By Wilson R. Lanpher*

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

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

Personally, I thank God for the questing and soul-searching that we are doing as a church. In quiet, little groups of pastors you will often catch the significant sentences that point to a sincerity and a hunger—men who are wise enough to reach for new techniques and plans; men who are self-disciplined and zealous enough to lead the way; and men who are searching back in their own hearts for a motive that can stand the gaze of a suffering Saviour. Weary of the nominal and ordinary, they are moving into a new dimension of faith and obedience. Unhappy with mediocrity, they are devoting everything—soul-strength, time, nerve-strength, temptations, dry seasons, victories—all for the terribly compelling privilege of bringing Christ to the sins and the hungers of human beings.

The ministry is much more than a slow-moving stream for undedicated opportunists who fondly hope that,

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once placed in this stream, it will waft them without too much effort to places of privilege and power.

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

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

It is not only the special emphasis on evangelism that makes us go back and take a new look at old promises; it applies to every part of our calling. Or, if you please, there is a sense in

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

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

it came from an ungoverned, reckless, even mad, love and devotion to Jesus Christ.

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

And in the midst of all or part of these forces we have been calling and training and influencing our ministers. And right about now we usually hear it said that they are a pretty good bunch. Well, of course we are; you can't knock your own family too much. But I can't help but wonder how we would "stack up" without our rose-colored glasses.

How would we rate in terms of choosing to be called "men of prayer and piety," rather than to be known as good organizers and propaganda men?

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

Some have long ago settled for the mediocre and the average, and it is not a menace peculiar to any age. Young preachers, old preachers—it's a fight for all. Some have spent their energy in a search for gimmicks and gadgets, as if the work of holy men could be done with some trick. Some have paid homage to figures and numbers, either to show by numbers that they were progressing or to excuse because of them, that they were more rugged and tougher than their brethren—but both of them bowing to numbers. And some have just sort of adjusted to "getting along." Not enough courage or plan or passion to be much good, but at the same time trying not to make anyone too mad. Within our own Zion we must keep evaluating and re-evaluating, or else we will find ourselves more conditioned to the voice of what image we are creating in terms of superficial criteria than we are to the sob of a sin-crazed world.

We can create an image of busyness and breathless activity, or we can adopt an insipid aloofness and retreat from reality on the grounds that "I just can't work with people who won't go the old-fashioned way."

What do we mean, we can't work with them? Who else has a needier heart? Who else is our special assignment? Who else may be waiting for the sincerity of our motives to shine through accumulated layers of occupational professionalism? The burning question that you and I must face

in the secret recesses of our own spirits, and before the outstretched arms of a crucified Saviour, is, "Lovest thou me more than these?"

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

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

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

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

Unless you have a tracking station—

Don't Put Your Sermons in Orbit

By Frank Howie*

ST. AUGUSTINE once declared that he preferred the criticism of grammarians rather than to have his people unable to understand him. "What is the value to me," he asks, "of a key of gold if it does not open the door I wish to enter, or what is the harm of a wooden one if it does?" So, according to the great bishop of Hippo, even the rules of grammar, be they as unchangeable as the laws of the Medes and Persians, must meekly submit to revision if they dare to hinder the communication of the message of God!

A preacher will seldom, if ever, be faced with such a choice. But the point is clear enough; it stresses the importance of preaching sermons which can be understood by the average congregation. It hardly needs to be said that the preacher will often call upon his people to follow his best thought; but he must not preach over their heads, either by the profundity of his thought or the subtlety of his rhetoric. His thought may demonstrate his learning, but will not clarify his message; his rhetoric may ornament his message, but will not illuminate his thinking. There is no virtue in having one's congregation gaze with stupefied wonder at the orbital flight of their pastor's sermon—especially when most tracking stations have lost com-

munication with it! "By all means," says one scathing critic, "state your points strikingly; but who in all the world are they likely to strike if they go whizzing over people's heads?"

Who indeed?

Nor are we to suppose that this indictment refers to so-called "intellectual" sermons. The same is true of the address that is not spoken in modern thought forms. It is essential that a preacher and his audience be on the same wave length. It is the failure of the speaker to recognize this important point that results in poor reception of the message by the congregation. "Reception," says I. I. Jones, "is a two-way responsibility. A preacher cannot escape his responsibility by laying all the blame on the hearers. The purpose of the sermon is not merely to ANNOUNCE the gospel as a herald would publicly read a king's proclamation, but to COMMUNICATE it. Can it be said that a sermon has been fully PREACHED until it has been put in language which hearers can understand? Has the preacher's function been fulfilled until that is done? The act of preaching is completed only when the gospel has been proclaimed IN SUCH MANNER that the man who listens attentively understands its meaning in terms of his own thinking."

James S. Stewart writes in a similar strain: "In your business of bring-

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Principles and Practice of Preaching.

ing the Christian religion decisively to bear upon the needs and problems of a twentieth century congregation, the language of Nicaea, or even of the Westminster Divines, may be a hindrance rather than a help. It is sheer slackness to fling at your people great slabs of religious phraseology derived from a bygone age, and leave them the task of retranslation into terms of their own experience; that is your task, not theirs."

Of all that has been said so far, one conclusion is inescapable: preaching must not lose touch with life. If it is to be effective, preaching must be a contemporary message spoken to a contemporary human situation. It must never lose sight of the man in the pew. To realize this ideal, the preacher must prepare his sermon with the congregation in his mind; he must "go down to the world of men" and feel the undertone of tragedy that throbs with the heartbeat of untold multitudes; he must enter into the inmost soul of humanity and wrestle with the eternal mysteries of sin and sorrow, pain and death. He must abhor to be identified with the preacher who, through the swirling mists of abstract thinking and Biblical learning, builds his pulpit among the stars, and, like the Greek gods on Olympus, looks down philosophically

Heralds of God.

on the real world below where men toil and women weep. His message, far from being remote and detached, must be related to life.

In this connection you will no doubt be reminded of that famous personage, the parish-priest of austerity:

*A parish-priest of austerity
Climbed up in a high church-
steeple*

*To be nearer God, that he might
hand*

His Word down to the people.

*And in sermon-script he daily
wrote*

*What he THOUGHT was sent
from heaven,*

*And dropped it down on the peo-
ple's heads*

Two times one day in seven!

*In his age, God said, "Come down
and die,"*

*And he cried out from his stee-
ple,*

*"Where art Thou, Lord?" and the
Lord replied,*

"Down here among My people!"

Come, my brethren, let us forsake our pedestal and go down to the world of men: let us stoop to conquer!

GEO. WASHINGTON never told a lie, but he never had a Form 1040 to fill in.—CHARLEY GRANT.

THE CHARACTER of a man is clearly shown in what he is against.—HAROLD K. SHEETS, "God's Answer for Today," *Wesleyan Methodist*.

Two Major Trends in My Theological Thinking

The Doctrine of Christ

By Stephen S. White

II.

THE SECOND DIVISION of my discussion has to do with theology as defined in the first section of this paper—the divine phase of redemption—Christology, or the doctrine of the deity of Christ and the Incarnation; objective soteriology, or the atonement as it centers in the death of Jesus Christ; and theology in the narrower sense of the use of this term, or the doctrine of God with its emphasis upon the Trinity. Here I follow Curtis rather than Wiley: Curtis does not discuss the human effects of redemption as fully and clearly as Wiley. In fact the former, while he follows Arminius and Wesley to a large extent in his anthropology, or as to the human results of the gospel, is not particularly interested in the Arminian-Wesleyan debate with Calvinism. Curtis is especially concerned with the redeeming God, the God who made possible the wonderful salvation which Wiley so well describes. The former stands amazed in the presence of the Incarnation, the death of Jesus Christ, and the whole Triune God, who is so completely involved in this undertaking. No one else from whom I have read has given the Christian religion such a picture of the redeeming God.

Following this brief introduction to Curtis' view, let's consider his teaching as to the deity of Jesus Christ. A Congregational minister who had

read Curtis' *The Christian Faith* said to Dr. Curtis: "I never read a book in my life where Jesus Christ is as big as in your book." The reviewer of *The Christian Faith in Zion's Herald*, a famous New England Methodist paper, declared: "We know of no better setting forth anywhere of the Deity of our Lord, with all its complications, and ramifications, and implications." In class Curtis said: "I would not give a thing for the universe without Jesus Christ as I believe in Him." In this connection he also declared: "If I go into eternity and find that Christ isn't present, I will back out and leave it to those there." These and other statements which he made in his lectures in the classroom harmonize with the closing words of his discussion of the deity of Jesus Christ. After decrying the agnosticism of Ritschlian theology he writes:

You cannot transform our Saviour into an interrogative and not do violence to the whole extent of the redemptional consciousness, from that of the man who has found forgiveness and peace in Christ to-day, back through the Christian centuries, back through the apostles, to our Lord's own conception of his mission and his person. This, though, is not all. This agnosticism tends to empty the atonement for sin of its profoundest ethical and sacrificial meaning. This meaning is deeper than any of our theories, and more important than all of our theories—it is the root-peculiarity of the Christian faith—and it is this: God, in his awful holiness, so loved

man that he gave, out of his own being, his eternal uncreated Son to save them from sin unto everlasting life. Therefore, our salvation has come only by the most costly self-sacrifice on the part of God the Father. And in this expensive self-sacrifice in the name of moral regard and love lies the ethical quality as well as the evidence of infinite love. But once hold that Jesus Christ was a creature, and you have thrown all this holy costliness away. And this agnosticism says that it cannot tell whether Christ was a creature or not. We must have a Christology that can tell, or violate, and then vitiate, the Christian experience in redemption. It is not systematic theology, but the vitality of the Christian life, which is at stake (Curtis, p. 232).

This means that the unquestioned deity of Jesus Christ is just as essential to the proper understanding of the atonement, or objective soteriology, as it is to an adequate conception of the person of Jesus Christ.

Next we consider Curtis' teaching as to the Incarnation. First, there are certain facts which we must keep in mind. Jesus Christ was very God, for Curtis, as we have already indicated. Along with this emphasis, Curtis has made a very definite place for the humanity of Jesus Christ. He was very man as well as very God. This leads to the chief problem of the Incarnation. How were the divine and human natures united in Christ? Or how does Curtis explain what happened when the eternal Word became flesh? The eternal Son of God gave up His preincarnate glory, but not the deity of His pre-existence in the Godhead. The divine and human natures were in the one Person—Jesus Christ—from the very beginning of the Incarnation, but both were never in the foreground of His self-consciousness at the same moment. Most of the time He held His deity in abeyance; that is, He chose to restrain it from activity in self-consciousness. However, it should never be forgotten that He as

a Person decided which of the two natures would be active in His self-consciousness. By this means He lived much of the time on the human level, or under the limitations which men always have. Please also bear in mind that even Jesus' human nature was free from sin. This means that He never suffered any of the limitations which go with a sinful human nature. Otherwise, however, He was circumscribed in many ways by His finite, human nature. Herein lies the nature of the kenosis, the self-emptying, which resulted from the Incarnation. But it must be remembered that, although Curtis emphasized the kenosis more than some have, he did not believe the kenosis meant that the essential deity of the Son of God was given up when He became man.

A few quotations substantiate the above description of the Incarnation:

The divine life as a personal experience—as "glory over glory streaming"—our Lord could and did give up; but he did not, and he could not, give up the original structural law, the basal plan of his being, that intrinsic fundament by which alone he had the possibility of the ineffable experience of God. Our Saviour did not achieve manhood by a reduction of his deity. Truly he became man, but after he became man he had every divine capacity, every divine power, every divine attribute (Curtis, p. 243).

Let's unite with this quotation two other shorter quotations:

The miracle of the Incarnation, as I lay hold of it, is the conjoining of two structural plans of being so that the incarnate Son of God has now two inherent capacities, one for divine experience and the other for human experience (Curtis, p. 245).

After the Incarnation our Lord was one person, living under two abiding structural laws of being, and thus having two kinds of capacity, one kind divine, the other kind human. His impoverishment, therefore, was not as to nature but as to personal experience. And the degree of this impoverishment was due to his redemptional aim to live

a typical human life "down to its bitter dregs of death" (Curtis, p. 246).

For instance, Jesus Christ was omniscient during His earthly life, "But this does not mean that the attribute of omniscience was aplunge in self-consciousness all through that period of humiliation" (Curtis, p. 244).

Before leaving the subject of the Incarnation, one other item in Curtis' view must be mentioned. The Incarnation "was an abnormal event entirely due to man's sin, and in definite preparation for the atonement by the death of Christ" (Curtis, p. 318). This harmonizes with the teaching of the Bible, but it is contrary to the thought of many theologians of the recent past and the present. They have held that the Cross is a part of the normal development of man and the world. Thus there would have been a Calvary even if there had been no sin.

This brings us to the consideration of Curtis' doctrine of the atonement, or objective soteriology. It is the center of his theology. At this point, let's permit Curtis to speak again for himself:

First of all, the systematic theologian must have, as a basis, a genuine biblical theology. And I mean here something far beyond the fragmentary works which are often published in the name of biblical theology. The whole Bible must be philosophically grasped as a Christian unity which is manifested in variety. The moment this is done there will be a center to the Bible; and without doubt that center is the death of our Lord (Curtis, p. 185).

He also says that the central note of systematic theology is "the redemption of man as a racial brotherhood of individual moral persons" (Curtis, p. 188). Already we have been introduced to this center in our study of the deity of Jesus Christ. If the latter had not been the Son of God in deed and in truth, as well as the Son of Man, His death on the Cross

would not have had any significance.

But now let's consider Curtis' actual theory of the atonement, which may be stated in four points: (1) God's purpose in redemption is to obtain a race of holy persons. (2) Jesus Christ through His incarnation and death becomes the dynamic center of the new race, "the everlasting moral influence" (Curtis, p. 319). (3) The atonement for man's sin was absolutely necessary. Curtis writes:

More definitely, my view of the necessity of atonement is just as rigid as that held in the satisfaction theory. The pure satisfactionist holds that the satisfaction of justice, by the full expression of it, is absolutely necessary in the very constitution of the Divine Being. I hold that the satisfaction of holiness, by the full expression of it, is absolutely necessary in the very constitution of the Divine Being personalized. The further question whether the self-sacrifice of the Son of God was so absolutely necessary that nothing else could have taken its place is to be answered without hesitation in the affirmative. For it is inconceivable that a method so costly would have been chosen could God have entirely expressed his holiness in any other way (Curtis, p. 320).

Later, on the same page, Curtis states this all-important part of his view of the atonement thus:

The pivotal point can now be given. It is this: In establishing a new race, in a situation still abnormal with sin, the holiness of God must be as fully expressed in moral concern as it was expressed by the destruction of the old race. There must be complete ethical continuity between the two racial events. Not one step can be taken toward the final expression of moral love until there is as much hatred of sin manifested as was manifested before. This is only saying that in all situations God must be true to the law of holiness (Curtis, pp. 320-21).

(4) Two quotations from Curtis must be given here:

Jesus Christ was not personally a sinner, and was not personally punished; that is certain. But, on the other hand,

his suffering was not ordinary individual suffering—it was official, representative suffering. He suffered, as the Race-Man, for the whole race. He carried the race in his consciousness (Curtis, p. 321).

The deepest depths of the suffering of Jesus Christ were reached when He was abandoned by the Eternal Father. Then the God-Man cried out, "My God, my God, why hast thou forsaken me?" "The Eternal Father abandoned his own Son and allowed him to pass through death all alone" (Curtis, p. 322). Two other quotations in this connection will help us to better understand Curtis' emphasis at this point:

I am, after long, shrinking hesitation, unable to escape the conclusion that the Son of God, as the racial Mediator, met in the beginning of the isolation of his death the whole shock of the wrath of God against sin, that he was treated precisely as any sinner is treated. His death was more than the tearing apart of body and soul; his death had in its experience the extreme ethical content of personal isolation (Curtis, p. 323).

I am convinced that Jesus Christ in his death actually suffered infinite anguish. Toward this conviction I was started by Calvin, but not alone by him. For a long time before reading Calvin I had been growing dissatisfied with all the little things which modern theologians are saying about the death of Christ. It is the death of the Son of God. It must be lifted totally out of the world of humanitarian mitigation. It must be made a boundless agony in the experience of God himself. It must be made such a finality in awful self-sacrifice that no Christian man, and no saint in all eternity, can ever think of it without suffering (Curtis, p. 324).

I'm not surprised that Curtis used to say, "In the Incarnation, God made himself forever different," or that the late Edwin Lewis affirmed the same truth thus: "This side of Calvary God is structurally different, having subjected himself not only to creaturehood, but to tragedy for man's sake."

This section on Curtis' theory of the atonement can best be concluded with the first paragraph on this topic—*The Complete Expression of the Holiness of God*:

When we remember who our Lord is, the only-begotten Son of God the Father; when we realize that the Father "spared not" his own Son, but delivered him up to this awful experience in death, surely we can begin to feel the ethical intensity of the entire redemptional deed. By this sacrifice of his Son God's relentless hatred of sin is expressed as it could not be expressed by the total annihilation of a universe of sinners. The death of Christ does not, could not, express justice of any kind, or in any degree whatsoever. Never can you understand the death of Christ if you cling to that vitiating idea of justice. But the death of our Lord does express moral concern, does show that God cares tremendously about sin. It is not a single item, but the combination—the absolute deity of our Saviour; his personal pre-existence in the eternal glory of the Godhead; his personal obedience in giving up that divine estate; his continued obedience even while shrinking back from the rending and isolation and divine abandonment and infinite anguish of death; the Father's exhaustless love for his only Son; the Father's profound need of his Son for full personal fellowship; and yet the Father's unremitting insistence that redemption shall be accomplished only by this measureless humiliation of his Son and sacrifice of himself—it is this combination which steepens the whole deed with intense ethical quality. One drop of humanitarianism; one drop of unitarianism, any form of unitarianism; one drop of agnostic Ritschlianism; one drop of even vagueness as to full self-consciousness in the persons of the Trinity, and the ethical quality is almost sure to vanish instantly. In one sentence, we may say that it is the divine tenacity in holding fast to the total penal event of death at such infinite cost in self-conscious self-sacrifice—it is this tenacity of God so expensive personally which reveals his moral concern (Curtis, p. 326).

(Concluded next issue)

The Preacher's Magazine

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:3-11

"ENDEAVOURING" OR "EAGER"?

THE VERB is *spoudazo*, which literally means "to make haste," and so "to be zealous or eager, to give diligence." In the King James Version it is translated "endeavour" in two other places, but be "diligent," do or give "diligence" five times, and once each "was forward," "labour," and "study" (II Tim. 2:15). It is obvious that "eager" (R.S.V.) expresses the idea of the Greek more accurately and adequately than "endeavouring" (K.J.V.). It is also an improvement on "giving diligence" (A.R.V.).

UNION OR UNITY?

The Greek word is *henotes*, which occurs only here and in verse 13. It comes from *hen*, "one," and so very literally means "oneness."

True ecumenicity is not a union of denominations, but "the unity of the Spirit." In other words, the thing the New Testament teaches and that Christ desires is not organizational union but spiritual unity.

"ONE BODY . . . ONE SPIRIT"

This "unity of the Spirit" (v. 3) is spelled out more specifically in verses 4-6. The true Church of Jesus Christ

is "one body," not organizationally, but spiritually. For it is "one body" maintained as such by "one Spirit." Here is the ecumenical emphasis of the New Testament. It is still God's design and desire. When we are working for this we are "workers together with him." The Middle Ages had a far greater organizational unity of the Church than obtains today. But does that mean that this one, monolithic Church was more spiritual and doing a greater evangelistic work than the many evangelical denominations today? To ask the question is to answer it.

The fifth verse is of interest to those who know Greek. For it contains all three genders of the word "one"—*heis, mia, hen*—the only place like it in the New Testament. The word "one" occurs seven times in verses 4-6.

The fourth verse stresses the spiritual unity of the Church; the fifth verse, its oneness in loyalty, doctrine, and fellowship. The sixth verse points to the ultimate source of all authority in the Church—God the Father, who is "above all" (transcendent), "through all" (pervasive), and "in all" (immanent).

"CAPTIVITY CAPTIVE"

The rendering of the King James Version (v. 8) is a literal translation.

The only trouble is that it does not make much sense in English. Abbott-Smith says that the abstract noun translated "captivity" is used for the concrete, "captives."² Thayer agrees,³ as do Arndt and Gingrich, who render it, "prisoners of war."⁴ *The Berkeley Version* conveys this thought with its translation: "He led the captured away in captivity." The simplest and clearest rendering is: "He led a host of captives" (Good-speed, R.S.V.). Weymouth and Moffatt have much the same.

"LOWER PARTS OF THE EARTH"

This strange expression has provoked an endless amount of discussion, especially in the older commentaries. There are two main interpretations. The first would refer it to a descent into Hades (cf. the so-called Apostles' Creed). The second would apply it to the Incarnation. Some of the Early Church fathers, such as Irenaeus, Tertullian, Jerome, together with Erasmus, Bengel, Meyer, Alford, and others, took the former view. On the other hand, Calvin proposed the latter, and many modern commentators have followed him.

Writing in the *Expositor's Greek Testament*, S. D. F. Salmond says: "Neither grammar nor textual criticism gives a decisive answer."⁵ If "of the earth" is taken as a genitive of apposition, it means "the lower parts which are the earth." The possessive genitive would be "the lower parts belonging to the earth"; that is, Hades. The comparative genitive would mean "the parts lower than the earth." Salmond comments: "The *katotera* may mean the parts lower than the earth itself, i. e., Hades; but

it may also mean the parts lower than heaven, i. e., the earth."⁶ A comparison with the great kenosis passage in Phil. 2:5-10 suggests that the latter interpretation is preferable. Salmond adopts this conclusion.⁷

Eadie thinks the same. He says: "We agree with the majority of expositors who understand the words as simply denoting the earth."⁸ He further points out the fact that the comparative—"lower parts of the earth"—could very well describe Christ's lowly birth in a manger, His lowly occupation as a Carpenter, His humiliating death, and His "extemporized and hasty" funeral.⁹ All this fits in with Paul's emphasis in the kenosis passage. Christ not only became a Man but a Servant, and humbled himself to death, "even the death of the cross." It does not seem necessary to look further for the meaning of this obscure phrase in Ephesians.

"APOSTLES"

The noun *apostolos* comes from the verb *apostello*, which properly means "to send away, to dispatch on service; 1. to send with a commission, or on service."¹⁰ Jesus was the first "apostle," and He chose twelve disciples to be His apostles to the world. In John 17:18 He prays: "As thou hast sent me into the world, even so have I also sent them into the world" (cf. John 20:21).

Barnabas and Paul are also called apostles (Acts 14:14). Vincent writes: "The distinguishing features of an apostle were, a commission directly from Christ: being a witness of the resurrection: special inspiration: supreme authority: accrediting

⁵Ibid. p. 327.
⁶Ibid.
⁷Ephesians p. 283.
⁸Ibid., pp. 294-95.
⁹Abbott-Smith, p. 54.

¹Op. cit., p. 15.
²Lexicon, p. 18.
³Lexicon, p. 26.
⁴EGT, V, 326.

by miracles: unlimited commission to preach and to found churches."¹¹

"PROPHETS"

The word is taken directly from the Greek *prophetes*. This comes from the verb *prophemi*, which literally means "say before," but which can also mean "speak forth" or "speak for." Liddell and Scott note that the noun was used in classical Greek for "one who speaks for a god and interprets his will."¹² In the New Testament it means "inspired preacher and teacher, organ of special revelations from God."¹³ Arndt and Gingrich note that it is used "also in other senses, without excluding the actual prophets, of men who proclaim the divine message with special preparation and with a special mission."¹⁴ In the New Testament it seems to mean "preacher."

"EVANGELISTS"

The word, which is a transliteration of the Greek *evangelistes*, is found only two other places in the New Testament. In Acts 21:8, Philip is

¹¹Word Studies, III, 389.
¹²Lexicon, p. 1540.
¹³Ibid.
¹⁴Op. cit., p. 731.

referred to as "the evangelist." In II Tim. 4:5 the young Timothy is admonished to "do the work of an evangelist."

The term comes from the verb *evangelizo* ("evangelize"), which means "proclaim glad tidings." An evangelist, then, is one who preaches the "gospel" (Greek *evangelos*), the good news that Christ has died to save men. The evangelists in the Early Church were probably itinerant preachers.¹⁵

"PASTORS AND TEACHERS"

"Pastor" is the Latin term for "shepherd." The Greek word *poimen* also means "shepherd." It is used of Christ (John 10:11, 14, 16; Heb. 13:20; I Pet. 2:25). Here it is used of Christian pastors. Homer, in his *Iliad*, refers to "pastors of the people" (*poimena laon*). The pastor is to be the shepherd of his flock.

Apparently the pastors and teachers were the same. Vincent comments: "The omission of the article from *teachers* seems to indicate that pastors and teachers are included under one class."¹⁶

¹⁵Vincent, op. cit., III, 389.
¹⁶Ibid., p. 390.

The uplifting power of the inner grace of holiness gives a new interpretation to life, old age, and death.

—J. B. CHAPMAN

Jesus gives us an easy yoke for pulling the loads of life.

—J. RUFUS MOSELEY

Men of faith see the hidden good in all experiences.—J. R. M.

Someday we shall see that we have gotten our best things from heaven; not in the days of our earthly joy and gladness, but in the times of trial and affliction.—J. R. MILLER.

Life, to be spiritual and aglow with the life of God, must be forever responsive to the fresh movements of the Spirit.

—J. RUFUS MOSELEY

Shall it be said that a church which can take good care of all other responsibilities is a poor caretaker of its evangelism? (Editor.)

Evangelism First; Evangelists Last!

By John G. Hall*

By now the theme of "Evangelism First" is deeply embedded into the minds of pastor and laymen alike. Our great quadrennial theme has made us all aware of our reason for existence, evangelism.

But to inject a sincere question, has it made us any more aware of the part the evangelist has in this over-all matter? I sincerely believe that God calls some men (and women) to full-time evangelism, and that we as pastors and laymen have a responsibility to keep them in the place that God calls them to serve.

I would point out three things in regard to the matter of evangelism.

I. The Support of the Evangelist

A workman is worthy of his hire. However, I have heard it uttered from evangelists that, if things didn't pick up, they would have to go back into the pastorate. And to come to the defense of the evangelist, I don't think that this was uttered from a bitter spirit. It does seem rather odd though that we can finance our general and district budgets, run the Sunday school, N.Y.P.S., N.F.M.S.,

and building programs, but then in some cases we go to the evangelist after a revival with the crumbs from the table and say, "It isn't much but our hearts are in it."

These words are not written by a disgruntled evangelist but by a concerned pastor.

Another aspect to consider is that the evangelist usually has a family back home that must be cared for. This means simply that his cost of living is higher than the man in the pastorate. Then don't forget the first of the year when we must all stand before the judgment seat of Uncle Sam. The evangelist must also pay social security. In most churches a part or all of the pastor's social security is paid, but in many instances that same church does not feel led to help the evangelist in this matter. The people rationalize that they gave him such a big offering that he can afford to pay his own. It is strange in human nature how people never get enthused to render aid for past services.

The evangelist sacrifices much by being in the field, not the least of which is his home life. Let us therefore take care of him.

II. The Evangelist's Obligation to the Church

A church can be made or broken by the type of man the evangelist happens to be. There are some people whom the pastor can never reach but the evangelist can. This is only one reason that we must have revivals. But on the other hand an evangelist might do more harm than can ever be undone. Brethren, we are all enlightened enough to know that there are some things done in the name of holiness evangelism that ought not to be, but we must also realize that as long as we have the real thing there will be those who will bring a reproach to God's plan of evangelism. However, every man I have worked with has been wholly dedicated in the task of winning souls. There might be a yardstick that an evangelist could follow. He should preach in such a manner and live in such a way that he would not be ashamed to pastor the church in which he is holding the revival, when the revival is terminated.

III. The Responsibility of the Church in General Toward Evangelism

We are prone to think of evangelism only in terms of revival meetings, but this is only one phase of it. Evangelism is a heart motivation to go and tell others about the greatness of God and what He has done for the individual. We are sadly missing the import of the Great Commission when we have evangelism in four dainty packages: fall, winter, spring, and Youth Week revivals. We must be evangelistic in every department of the church. How desperately we need to find for ourselves the meaning of evangelism and then live it, preach it, and sing it everywhere we go, or else some future generation will turn through the pages of a church history book and will read the epitaph of the church once known as the Church of the Nazarene!

Brethren, evangelism is first; but as we utter this noble statement, let us not forget that evangelists are not last.

How well I recall Dr. Augustus Strong telling us about a memory he held of his father! One cold Sunday morning, the household awakened to find that the snow had piled so high during the night that it seemed, to the sturdy sons of the home, that there would be every justification for not thinking of going to the country church which was their religious custom to attend each Lord's day. "Oh, yes," said the father, "all the more reason why we should go today!" After a substantial breakfast, he had the sons plow out to the barn and hitch up the team. As they passed down the country road, other families came to the windows to see them pass. When they arrived, he set one of them to building fires in the stoves, the others to clearing the walks to the church door, while he placed the books in order. . . . The community round about chuckled, at first, then they got the point. Old Daddy Strong was telling them something that was to be a lesson that the sturdy sons and lovely daughters of that community thereabouts were never to forget. They, too, in turn, sent their sons to the barns to harness their horses to surreys and heavy sledges. And they, also, plowed their way to the church.—Dr. F. B. McALLISTER, "When Home Is Right," *Watchman-Examiner*.

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Called by one pastor "the most important men in my church," are they effective in your church? (Editor.)

Ushers . . . Hosts in God's House

By Otis Keener*

CHURCHES with no ushers should have ushers! Churches with poor ushers should have better ushers!

Within every congregation are Christian men who are capable of fulfilling this important task. Any pastor may have these helpful assistants if he is willing to select and train them to serve.

First we must understand the purpose of an usher. The word *usher* is from the French word *ostiarus*. It means a "doorkeeper" or "one who cares for the door of a chamber." This definition may suffice for the usher of a public building or stadium, but ushering in church goes far beyond keeping the door. The pastor must be the first to see the potential of efficient ushering. Then as the position is elevated in his own thinking, he will be willing to give the time to train these who would serve in the house of God.

A Church Usher Is a Host in the House of God

When we magnify this post of duty, men will desire a place on the committee of ushers. Like the musicians, teachers, church officers, and choir members, ushers must see the valuable contribution they make to the church.

*Formerly pastor of Capitol Hill Tabernacle in Oklahoma City; has recently been active in overseas evangelism. Pulpit, April, 1963. Used by permission.

Ushering is more than halfhearted guarding the door and receiving the offering. Trained men can effectively assist pastor and people in worship.

Their first important privilege is welcoming the stranger. What is the first impression guests receive at your church? Does that "first timer" feel alone and out of place standing just inside the door? Having no host at the house of the Lord says to the stranger, "We were not expecting you." This leaves any guest in an awkward position, wondering if he is really welcome. Capable ushers can change all this. With a friendly smile they speak for God saying, "Welcome." With warm handclasp they speak for the church, saying, "Wanted." What a privilege to be appointed as a host in God's house!

Here also is an opportunity for men to obey the Scriptures. John wrote, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers" (III John 5). The Apostle Paul instructed us, "Let brotherly love continue. Be not forgetful to entertain strangers" (Heb. 13:1-2). Is there a better place for hospitality to begin than in the church? I think not. In fact to neglect this commandment here is to fail in fulfilling it at all.

Ushers are welcoming worshipers to God's house. This must not be done by people who reluctantly

accept the position as just another assignment which no one wants. Neither must this post be filled by unspiritual well-wishers who do not really love the lost. It must be a precious ministry, not a mechanical procedure. We must dignify the office until men with holy desires will see the opportunity to serve God and man.

A Church Usher Helps Prepare the People for Worship

His competent ministry assists in providing an atmosphere of reverence. Reverence and revelation go together. "Be still, and know that I am God." God reveals himself unto those who respect His presence. Boisterous confusion is disturbing to the worshipers and disappointing to God. The sanctuary should remain a place of prayer. Christ exalted the purpose of His Father's house. Dedicated, disciplined ushers can control the spiritual temperature of the service. Their attitudes will be contagious to the congregation. They can solve many problems while the people worship. Therefore these men must be properly prepared. They must know what God and the pastor expect of them. Then they will know how to act in given situations.

Let me illustrate. At times every church meets the problem of irreverent youth. All pastors have faced the decision of whether to hurt the spirit of the service by calling young people down or by allowing them to disturb the service. Even fine Christian youth can be forgetful on occasion. Certain conditions in hearts or homes can lead to times of trouble. How can we teach reverence and yet not injure them by open correction?

This became the topic of discussion at one of our meetings of pastor and ushers. The following conclusions

were drawn. The offenders must be dealt with for their sake as well as the sake of the service. We observed that the young often sat in a large group near the back of the auditorium. (This is due to unwise parents.) It seemed to all of us unfair to ruin a sermon by inserting words of warning which would distract every person present. Often it would embarrass innocent youth in the area. Out of our evening of discussion a definite course of action was agreed upon.

The usher would spot quickly the ringleader of any episode. He would leave his assigned post and quietly find a seat in the midst of the young people. If possible, without undue confusion, he would sit right beside the transgressor.

This move brought immediate results. Without exception it solved the disturbance and restored a sense of sobriety and attention. We also witnessed long-range results that proved beneficial. The innocent young people began to scatter in small groups to other parts of the building. Some even moved toward the front. The "trouble area" was under constant surveillance by the ushers. This produced a deterrent to those who would cause confusion. The offenders thought twice before risking the action which would bring an usher to their side for the remainder of the service. Dedicated men were assisting their pastor in maintaining a spirit of reverence.

What a joy it was to see these men act with initiative! They knew what the pastor wanted them to do. This was the secret. They could act with freedom only if they felt sure I was behind them.

Many other problems were solved during our times of training. Hours

(Continued on page 23)

The Glory of Divine Forgiveness

By Donald V. Peal*

FORGIVENESS is one of the greatest gifts on earth. It took four thousand years for any but a vestige of mankind to comprehend the divine value of forgiveness. For the Old Testament is replete with man's adamant unforgiveness—the composite parts of which are malice, vindictiveness, hatred, dishonesty, and even murder. This has been manifested by the gruesome and cruel butchery of ancient warfare where opiates and anesthetics were unknown. Thus eyes were punched out, legs and arms cut off with blunt weapons, and the innumerable victims of it all were abandoned to a helpless and hopeless, slow death as they wallowed in their own blood and suffered. During these thousands of years legions of demons inhabited the minds of men. Why didn't God stop it?

A godly dignity was built innately into mankind at the beginning when God blew His breath of life into the nostrils of Adam, making him a free moral agent. Thus God consistently refuses to interfere with man's volunteer choice. He is at liberty to choose either the Saviour or Satan, either Christlikeness or cruelty. Otherwise he would be only an automation, as godless as a robot. So therefore he can choose forgiveness or unforgiveness.

The dark centuries of the Old

Testament contained candles lit for guidance at each entrance of righteousness, held in the hands of patriarch and prophets. These candles burned brightly because their flames were fed by forgiveness. Our example was the action of Moses when he came down off the mountain and found the Hebrews worshipping a gold calf. God wanted Moses to step aside and let Him destroy those stiff-necked people in a moment. But Moses said to God: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." This is one of the most salient demonstrations of forgiveness ever shown.

Such lights in the dark have now under grace given way to the light of Jesus Christ. But many are still living in the dark age where God no longer tolerates "an eye for an eye, and a tooth for a tooth." They blow out their candles by unforgiveness. An example of this is two men who held a grudge of unforgiveness for each other for years. Finally they met on the street, at which time they locked hands and killed each other with jackknives. Millions would contemplate such with horror, yet they themselves harbor uncommitted acts of unforgiveness containing murderous hatred, which God deems equally hideous.

A one-word definition for grace is *forgiveness*.

I say with emphasis that nothing on earth is more valuable to mankind than forgiveness, through which souls have the opportunity to escape the eternal torment of living in a satanic hell. For had forgiveness for sinful man never been entertained by God, He never would have sent His own Son to redeem repentant souls. And were forgiveness not included in the Holy Scriptures, the Bible would be a meaningless book. Hence Christians not grasping comprehensively the illimitable power of forgiveness and making it an important part of their personalities cannot possibly get more than fringe benefits here on earth from the Lord. Christ brought forgiveness from heaven. If forgiveness is from heaven, then, conversely true, unforgiveness is a potent poison which Satan dredges up from unholy hell and injects into the minds of men.

By results which speak louder than words, one is at liberty to behold either forgiveness or unforgiveness at work, for a plenitude of both ever exist. He is spiritually, morally, and mentally right who shuns unforgiveness by being aware of the pernicious effect it has had on others and at the same time by making forgiveness a continuous part of his life.

The Lord, who spoke seven sentences as He hung on the Cross, said as the first one, "Father, forgive them; for they know not what they do."

Also Stephen, the first martyr, said as he was being stoned to death, "Lord, lay not this sin to their charge."

Jesus Christ and Stephen both knew that being crucified or stoned to death is not nearly so severe as the punishment for unrepentant unforgiveness.

Ushers . . . Hosts in God's House

(Continued from page 21)

of prayer and preparation preceded this positive ministry in the church.

The task is too important to turn over to untrained, unconcerned men. Effective church ushering is a result of training and work. It will not just happen. The responsibility rests upon you as pastor.

First, you must dignify the position in your own mind. Your attitude will draw the interest of men with qualifications to serve well. Next,

direct the program yourself. The men must know what you want done. Only then can they work with freedom in assisting the worshipers. Then define the privileges of obeying God's Word. Greeting worshipers at the door, seating the strangers in a pew, receiving the offering, assisting the pastor with a problem, and inviting people back again—these duties add up to an important ministry. Every church will be improved where the pastor is willing to train needed hosts in God's house.

*Pastor, Church of the Nazarene, Pineville, Louisiana.



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How Do You Do?

(Continued from last month)

By Audrey J. Williamson

THE WORD must have gotten around at the preachers' wives' retreat that we were having an unscheduled session. The next afternoon instead of only Marie and Irma, a half dozen more were waiting for me on the patio. They were for the most part curious, but cautious; ready to listen, but not ready to talk. All but Irma—she couldn't wait.

“You said as we went into dinner last night that it was good to talk to someone. That's another one of my gripes. Whom shall we talk to? You said in your book not to talk to the parishioners. I wouldn't confide in mine anyway. I don't know our district superintendent's wife well enough to talk to her, and except for just a few, no one on this district has been very friendly to me. They are all so efficient and capable and don't have any problems.”

“Now wait a minute! I don't believe that is really true. Everyone has problems and everyone wants to be helpful. Sometimes we just don't know how to be. No one wants to appear aloof and distant. And remember, ‘A man that hath friends must shew himself friendly.’ If the atmosphere seems icy, we can melt it with the warmth of our own spirits.”

An older woman in the group spoke up timidly. “May I say that

works, too, with the parishioners? When I was a young pastor's wife I resented them. I thought when they came to the parsonage they were making an excuse to spy on me as a housekeeper. If everything didn't happen to be in apple-pie order, I would go off and cry when they were gone. Our children were just normal, red-blooded youngsters and I felt the parishioners were critical of them and I resented it. My husband could just laugh it off, but I am a different temperament and it hurt me. I felt myself drawing into a hard shell and it bothered me.

“Do you know what brought me out of it? I took the mumps (imagine, at my age!) and had to go to bed and stay there. The kindness of those people to me and my family during that illness won my heart. I know there are a few who might be trouble-makers, but the most of our people are goodhearted and want to be helpful. Part of my difficulty was my own fear and stiffness. Why, I began having some of the different committees meet at the parsonage occasionally instead of always at the church! When they saw my house oftener, they didn't seem nearly as curious about it! I began taking them into my confidence, too, about things that really didn't matter much anyway,

and our whole relationship improved.”

I drew a deep breath. “What is on your mind, my dear?” I asked a little wisp of a girl, who looked almost like a teen-ager.

“O Mrs. Williamson,” she cried, “it sounds so childish, but I sometimes feel if I don't take a break from being a preacher's wife I'll just burst! It is work, work, work! I know I have to be a good helpmeet to my husband, and I try! But it's *Other Sheep* campaign, and then it's vacation, Bible school, and then it's evangelism emphasis, or Sunday school visitation, or *Conquest* subscription, or something! If I stop and look at a magazine or water my plants, I feel guilty.”

“Now, whoa there! Wait a second! Neither God nor the church expects you to get in a bind. We do have a program to promote, but it is only a means to an end. Don't become so absorbed with the mechanics of the thing that you lose the purpose of it all.”

“And you do need diversion, a hobby, a time of relaxation, a break! I have found reading to be a wonderful therapy. In the pages of a paper, a magazine, or a book, I can lose my worries and get a new perspective. And do you and your husband take time off each week? No? Well,

you must! Sunday is the day of rest for laymen. It is your heaviest day, so you must schedule your time of rest some other day.”

Then we heard a new voice. “My husband won't take any time off. He is too busy! Why, we don't even have family prayers at our house any more.”

A hush fell upon the group. It was Irma who broke the stillness.

“We don't either, Mrs. Williamson. But it's wrong! And I'm going home and tell Russ we're going to pray together and with our children, no matter what! I believe that one thing alone could make the difference with me. What shall it profit the minister and his wife if we gain in every department of the church and lose our own glow? That's not exactly scripture, but it pretty near is!”

The sun was setting and a soft radiance illumined the faces about me—that and a new light from within their souls. Only one seemed in shadow.

“Evelyn, dear,” I urged, “tell us what is on your mind. Is there something yet to be said?”

“Not tonight,” she replied softly. “Maybe tomorrow, if we meet again!”

“We will,” I assured them. “It'll be our last day. Let any who wish to, come.”

A layman brings a simple but sincere request to all preachers. I dare you to read it! (Editor.)

Please Read the Bible Better!

By Asa H. Sparks*

ON A RECENT SUNDAY MORNING I sat and listened as one of the leading pulpiteers of the Church of the Nazarene visited in our services. The delivery of his message was masterly, a model of speaking eloquence. The minister of the hour was very expressive and it was apparent that he was speaking from his heart and loved his people. He was an effective public speaker, but as he read the scripture lesson before the sermon, he merely droned words. His scripture reading was just a necessary part of service, without meaning for the minister or the people.

If we of the Church of the Nazarene are to follow the Bible in all of its richness and glory, the reading before the sermon can, and should, be one of the most meaningful parts of the service. One of the many virtues that come from hearing the Bible read with expression and understanding is the blessing and inspiration that it can give. By not properly interpreting the Bible, the speaker detracts from its meaning. The responsibility of presenting the Bible forcefully and effectively rests upon the shoulders of the pastor and evangelist. If he shirks his obligation, how can he expect his people to derive the fullest blessing from the Scriptures in their private devotions?

Fortunately, it is not necessary for the minister to read poorly. He can improve, if he will. The following suggestions, not intended as the final authority on interpretation, are to point out some of the problems that face the minister as he prepares to read. For further study of this subject, the book, *Helping the Bible Speak*, by Johnnye Akin, and others (Y.M.C.A. Association Press, \$2.50) is recommended.

Perceive the Text

Understanding⁹ of the text is the first and probably most important aspect of interpretation. Too often we tend to skim over passages in private study, particularly those familiar ones. We cannot possibly convey the meaning of a selection unless we fully understand it ourselves. In striving for the full meaning of a text, we must study and reread these terms which seem vague or have changed in meaning since the time of King James.

Produce a Good Tone

The tone of the reader's voice presents another critical problem. How can we secure understanding if a monotonous voice sounds like the passage is being read for the first time? It is necessary to vary the tone and volume to indicate the different moods, and this is done in con-

versation. Without doubt, many of the psalms lead to a joyful tone, while the dramatic moods of Revelation warrant quite different expressions.

Pivot on Key Words

The amount of change introduced into the voice is a third important question in Biblical interpretation. Hebrew writers used much repetition for emphasis. Many readers repeat similar passages in exactly the same manner as they read the preceding ones. Yet the meaning is often easily clarified by merely emphasizing different words in the second and continued readings. For instance, in reading the Beatitudes, one method would be to emphasize the first "Blessed" and sublimate the rest of the "Blessed's," with the succeeding emphasis being placed on such words as "meek," and "peacemakers." In producing vocal variety, it is necessary to remember to emphasize the key words in the text.

Phrase Conversationally

Many ministers fail as readers because of poor phrasing. We are told that the Bible was divided into verses for convenience in reading and reference, but this does not necessarily imply that the end of a verse signifies the end of a sentence thought. One writer has stated that a value of some modern translations lies in the removal of the versification so that the Word reads easily and understandably. When interpreting, phrase the language as you would normally during a conversation. (Phrasing means the reading of words as groups, pausing at the end of a thought, pausing to emphasize an important word, or to clarify meaning. It does not imply changing the wording of the Bible in any way.) The reader who achieves success through practice of

this technique will soon learn that even the punctuation marks are not infallible guides for phrasing.

Penetrate with Pathos

Finally, for his reading to be effective, the minister must feel and express the emotions implied in a passage. He must believe what he is reading! The audience must be able to perceive the emotion. The reader should not be an actor, but rather he should suggest the emotion and have it under control. Wild outbursts of emotional display often will destroy the meaning of the entire reading. There are times, however, when the Spirit will move on a man in such a way during the reading of the Scripture that emotional responses become apparent. This is good! May our pastors love the Word so well that we will have more of it.

Pursue Improvement

How can a man best achieve skill in the reading of the Bible? There are many excellent ways easily available to the minister. Perhaps one of the best is reading aloud in the study. A tape recorder is helpful, but not essential. Practice to the empty sanctuary helps develop techniques of voice placements and amplification. Another source of helps and ideas comes through listening to those readers who are most effective at our assemblies and conventions. Finally, many colleges and universities offer basic courses in oral interpretation.

It is the duty of the pastor or evangelist to present the Word of God in the best manner that he possibly can. If by conscious effort he improves his oral reading of the Scriptures, then he will change the Bible from a mere collection of words which we laymen respect, but do not

(Continued on page 34)

*Principal, Highland Christian School, Chicago, Illinois.

Qualities That Make a Good Preacher

By Don Owens*

HE WAS BORN during a time when his country was dominated by a foreign government, educated through middle school without being permitted to use his own native tongue, endured the privations and horror of two wars, and is now engaged in making Christ known to twenty-five million of his people.

He pastors in a city of nearly three million people, like the capital, Seoul, or in a small village of a few hundred homes. He has five children, supports his parents, but cannot educate his children beyond middle school on his thirty-five dollars a month salary. This describes the average Nazarene pastor in Korea.

At great personal sacrifice for himself and his family, he has graduated from the Bible Training School, where he studied for four years under missionaries who taught through translators. Now, in the pastorate, the quality of the man himself is being revealed. If we compared two pastors, we might see a strange contrast. One preaches to a growing congregation, the other to a dwindling church. One talks joyfully of the Lord's blessing and the virtues of his people, while the other complains of his hard pastorate and how difficult his people are.

Is there a reason for the difference? Both have the same background, the

same education, ordained together, and have had two or more pastorates. This one "seems to have it" and the other "just doesn't have it." In an effort to establish some of those qualities that put the it in a preacher, we make a few observations.

First of all, he must have a clear-cut and victorious experience with God. The richness of one's experience colors every phase of his ministry: in the pulpit, in the home, and in the crisis. One often hears this type of testimony in Korea, "I was a Christian from my mother's stomach," meaning of course, "My mother was a Christian before I was born, so I have always been a believer." While we thank the Lord for a goodly heritage, this kind of "hand-me-down religion" just does not do the job!

For a positive ministry, there cannot be a note of uncertainty regarding the questions, "Have you been born again?" and, "Have you received the Holy Ghost since you believed?"

The old grandfather with the horse-hair hat and bamboo pipe, deeply entrenched in his ancestral-ethic system, and the postwar businessman, flushed with the power of his money and lust for the good things of life, are not impressed with a new religious or ethical system of teachings. They are too pleased with their own. The preacher cannot rely on syllogisms, but must fall back on

the Pauline example of giving his own personal witness of the power of the gospel.

Secondly, the preacher should have divine appointment to his task. Next to vital experience, this element seems to loom the largest in the ministry. The chilling blasts of mockery and rejection quickly bring one to grips with this issue if it is not already a settled one.

In our more refined circles we are reluctant to suggest such things, but the frank and outspoken Korean quite often differentiates between a "shepherd" and a "hireling." He rightly feels that a preacher should be more interested in souls than in *ssal* (rice). Two men may say, "Woe is unto me, if I preach not the gospel!" but they are thinking about two different woes: One preaches out of necessity and the other for necessities.

Motive produces motivation! God has to be in it or the heart will not be.

A zest for prayer characterizes a good preacher. In some lives this has become a lost art. Before the village cocks begin to crow, the Korean preacher is already engaged in prayer. This is a habit that he will follow daily for the rest of his life. Even sub-zero weather will find him kneeling on a blanket in an unheated church. Those who know the history of the Korean church attribute the frequent mighty movements of the Spirit to these *sai-bbyuk* (day-break) prayer meetings.

Our pastors constantly refer to unusual blessings or times of refreshing while in prayer. A favorite place of prayer for them is the mountains. Every problem or crisis precipitates a climb up to a solitary place where the battle is fought and won on their knees. This zest for the holy place consumes hours each day. A mere genuflection before sermon prepara-

tion does not seem to satisfy the Korean pastor.

"Evangelistic initiative" rather describes that quality of the good preacher that makes and seizes upon every opportunity for soul winning. Again, this alertness seems to be intrinsically related to one's experience with Christ. However, the intensity may be increased or retarded by use or lack of it.

Regardless of providential assignments, the preacher is an evangelist at heart. This spirit characterizes the Korean pastor. The ever-present tract, the pointed inquiry, "Have you believed on Jesus?" and the unabashed boldness in street evangelism are as much a hallmark for him as his inevitable brief case.

"Evangelistic initiative" refuses to put soul winning on a seasonal basis, but rather regards every given contact as a possible opportunity for an altar service.

A quality that most good preachers have is imagination. This naturally does not apply when filling out statistical reports, but does refer to that faculty that enables one to draw from his experiences, promotional ideas, and goals and put them to work in his ministry.

The language barrier prohibits the national worker in Korea from tapping the tremendous resources of inspiration and ideas that flow from our English publications. Yet, with all of his limitations with regard to preparation and continued study, he is possibly the best educated man in his community. One of his great problems is to relate his knowledge in a workable way in a community that is poor, largely illiterate, and appalling in non-Christian thinking. This takes imagination!

In his preaching he must tear down towering walls in the minds and

*Superintendent, Korea Mission, Church of the Nazarene.

hearts of the people, but upon their ruins he must construct a Kingdom. He must do this with a people who saw a Bible for the first time when they saw his.

To accomplish his mission will tax every quality of his entire being. These qualities must be present or his success is in doubt from the start.

There he goes, walking down the dusty road; he holds a leather brief case in his left hand, and has hold of

an Unchanging Hand with the other. That is our Korean Nazarene preacher! He has been given a large assignment, carving out a section for God's kingdom in an area where He is still unknown. What is that he just said? "The difficult we will do immediately; the impossible may take a little longer."

He wears a suit out of a relief box, wears a floppy hat, and carries a brand-new brief case, but he has the makings of a good preacher.

How to Develop a Healthy Pastor-Parishioner Relationship

By Paul D. Mangum*

I LIKE the word *pastor* in preference to *minister*, for it carries with it a tone of a closer relationship with the people. Early in my ministry I was influenced by a series of morning meetings for the ministers held during the class sessions at youth camp. Rev. L. E. Gratten, at the time pastor of our church in The Dalles, Oregon, and formerly the district superintendent of the North Dakota District, was used of God to speak to me. The theme of his talks to the preachers was "The Pastor as a Shepherd," and it so gripped me until my prayer became: "Give me a shepherd's heart."

About the same time I was reading the latest issue of the *Reader's Digest* and the very first article

challenged my thinking. The title was "Life Is Too Short to Be Little." I began to feel a closer relationship with my people. Such a relationship I have enjoyed for many years of pastoral ministry.

With a right philosophy of the ministry there must still be the actual working ministry or contact ministry. There doubtless are many attitudes that build this close pastor-parishioner relationship.

CONFIDENCE is a word which perhaps expresses the most essential quality to be found in this close relationship. A broken confidence never can be mended.

A pastor dare not become the source of quotations regarding others. The problems are many and varied. In my ministry I have faced problems in such areas as divorce, real

estate misunderstandings, employee-employer relationships, mental quirks bordering on schizophrenia, homosexual trends in one thought to be a devout Christian. Dealing with these problems is not easy, for they are time-consuming, taxing on the nerves, and call for wisdom beyond the human. Discipline in the area of confidence is mandatory if you are to help people. It is rewarding as you are able to help them.

After counseling for several months on a knotty divorce case in which both parties had aired freely the problems to anyone who would listen, a son, not living in the immediate area, told me that his mother had accused me of not holding a confidence. I was happy to be able to tell the son that to my knowledge this was the first time in my entire ministry I had been thus criticized. I felt I needed not defend my position further, and the son seemed relieved and accepted the statement. He continues to have confidence in me as a minister.

COURAGE is a word that demands respect, especially when tempered with kindness. It should also be tempered with good judgment and control. It is sometimes easy for us to speak our minds when to have not said anything would have shown more courage. Paul said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering." The wise pastor will never forget he is the "called of God" to lead His people. The very message we preach makes heavy demands upon our people in the field of personal relationships. It was said of those who tarried in the Upper Room: "And they were all with one accord in one place." Jesus prayed for such a oneness in John 17. It was a prerequisite to the immediate

coming of the Holy Spirit. It was also a trait of the Early Church after His coming.

One lady in one of my pastorates said in my presence, "Brother Mangum never lets us gossip." She meant that it was hit so hard from the pulpit that she was conscious of it when she felt the urge to say something unkind. She needed to be conscious of it.

Courage to ring out the "old truths" and to live by them will never cause a wedge between you and your people; rather it serves to build confidence and binds you closer to them. You are their spiritual leader. If you forget it, they will soon forget it also.

I was holding a revival for a young friend who was holding his second pastorate in as many years. After a few nights of preaching he asked me this question: "Do you preach like that to your own congregation?" Then he expressed a fear of not being accepted by his church. My answer was, "Yes." His ministry has been more fruitful since.

COMPASSION must permeate all areas of one's ministry. It automatically implies a deep devotional life on the part of the minister. One has said, "He who prays little studies in vain." There is no substitute for devoutness. Billy Graham was asked the question: "Our pastor is a poor preacher but a mighty man of God. He spends hours in prayer, and you can sense it in his spirit. However, some of the more nonspiritual people of the church want to get rid of him and get a flashy modern preacher. What do you think?" To this Billy answered: "William Penn once wrote of George Fox: 'But above all he excelled in prayer. The inwardness and weight of his spirit, the

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reverence and solemnity of his address and behaviour, and the fewness and fullness of his words have often struck even strangers with admiration as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld I must say was his prayer, and truly it was a testimony. He knew and lived nearer to the Lord than other men, for they that know him most will see most reason to approach him with reverence and fear. I think I would rather have a pastor like that than the most clever preacher in the world. Paul said, 'Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth light.'

"The true ministry is God-touched, God-enabled and God-made. The preaching that kills is nonspiritual preaching. The great need today is crucified preaching, and crucified preaching can come only from crucified men."

Sincere interest in others also comes from a compassion. A minister friend of mine said of our district superintendent: "When you are talking to him you have the assurance that he is keenly interested in you, your church, your family, and your problems. He never lets you feel he is anxious to get the conference over with." This, to me, is one of the highest tributes to be paid to the clergy.

Compassion places you in the position of another. You put his shoes

on, walk in his steps, face his problems realistically. Whether it be juniors, teen-agers, young adults, mid-adults, or senior citizens, you are interested in them. Experiences teach us that all of them have their problems and need understanding and love. A medical doctor accepts sickness as an opportunity to help and heal. Problems and needs of parishioners should be looked upon by us in the same manner.

Compassion endeavors to find a way to mend the breach of misunderstanding. I have had concrete instances in which prayer has brought more concern on my part and a closer relationship with my parishioners. Problem adults are much the same as problem children—they need our prayers and love.

Compassion brings a soul-winning ministry. A congregation is drawn closer to God, to one another, and to their pastor when people are moving to the altar and praying through to clear-cut experiences of regeneration and entire sanctification. Only a compassionate heart will bring this about.

I feel like the Apostle Paul: "I count not myself to have apprehended." I would also like to paraphrase the words of St. Peter and say: "Add to your ability to keep a confidence, courage; and to your courage, compassion; and to your compassion, a sense of humor; to your sense of humor, an availability; to your availability, a contagious optimism. If these be in you and abound, they shall give you a healthy pastor-parishioner relationship."

Please Read the Bible Better!

(Continued from page 29)

study, to a vital force in the life of every Nazarene. It can become so

necessary to the laity and to the ministry that we will realize that God speaks through the Bible to His people in this present day.

The Pastor's Prayer

God, keep me aware!
Awake to every moment,
Great or small,
Which has its source in Thee!

O God,
Help me so to keep
A sensitive finger
On the pulse of life,
That I shall know the
ills and hungers
Of all men;
And, knowing,
Find the Bread of LIFE
To break to them,
The water clear
With which to quench
Their parching thirst.

Help me to know
When hearts are breaking,
Backs are aching,
Lives are yearning, longing,
waiting

For the light—
And, knowing,
May I have the strength to
help,
The wit to guide,
The word to speak,
The heart to share,
The hand to give,
The grace to help my brother,
Even though that helping
Cause my own supply
Of earthly things
To be diminished.

In giving out to him,
And loving him,
And helping him to find
The better way,
Oh, could it be
That in it all
I too help Thee?

W. DALE OLDHAM
Gospel Trumpet

SERMON WORKSHOP

Supplied by Nelson G. Mink

THOUGHTS ON THANKSGIVING

Plymouth Rock, on which legend tells us the Pilgrims first landed, was a sizable boulder that once cluttered up an otherwise rock-free beach. Pilgrim children may have played on and around it, but as an old native once said, "Why any seaman would pull alongside a thing like that when he had all this fine beach is more than I can figure."

The stone now visible is only a small part of the original, long since buried in the sand, after attempts to move it resulted only in breaking off fragments. Even this sacred bit, the part souvenir hunters have left us, is shattered. Its two sections are held together by a wide band of concrete.

Adapted from *Friendly Thought*

THE PILGRIMS had their lives; no man has more. They had freedom, too. They were where they wanted to be. They could go where they chose to go. All the days ahead were theirs to use as they pleased. They owned themselves; no man owns more.

—John Hancock Mutual Life Ins. Co.

SOMEONE has said: "The test of thankfulness is not what you have to be thankful for, but whether anyone else has reason to be thankful that you are here."—ANON.

THE BOY in the Junior Department was asked what he was thankful for. Other members of the group had named the usual things that children name: food, friends, health, etc. When the teacher asked Mike what he would add to the list he said, "Well, lots of things have been named—all the main things—I guess I'm thankful just to be thankful."

Mike found the real key to the deeper meaning of Thanksgiving.

WHAT'S WRONG WITH SMOKING ANYHOW?

There are over 70,000,000 smokers now at the habit in this country. It costs a smoker about \$100 each year to smoke. One million smokers are joining the ranks each year.

Fire losses annually amounts to approximately \$70,000,000, due to smoking.

The annual American tobacco bill equals the amount of 6 billion 376 million dollars. More than is spent on education from the elementary schools through college.

In 1960, 35,000 men died of lung cancer, the number one contributing factor being that of smoking.

It is estimated that by 1970 one out of every ten men living will die of lung cancer.

I Cor. 6:19-20 says: *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(Above copied from "The Pastoral Call," from *Church of the Nazarene, Tulare, California*)

FAMOUS LAST WORDS

(Of the Lost)

Napoleon Bonaparte—"I die before my time, and my body will be given back to the earth. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ!"

Voltaire—"I am abandoned by God and man! I will give you half of what I am worth if you will give me six months of life. Then I shall go to hell, and you will go with me. O Christ! O Jesus Christ!"

Thomas Hobbes, the skeptic: "If I had the whole world, I would give it to live

one day. I shall be glad to find a hole to creep out of the world. I am about to take a leap into the dark."

M. F. Rich, an atheist: "I would rather lie on a stove and broil for a million years than go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold, and its weight sinks me into an endless, hopeless, helpless hell."

Sir Thomas Scott, on his deathbed: "Until this moment I thought there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

(Of the Saved)

Dwight L. Moody: "I see earth receding; heaven is opening. God is calling."

John Wesley: "Best of all, God is with us."

Catherine Booth, wife of the Salvation Army general: "The waters are rising, but so am I. I am not going under, but over. Do not be concerned about dying; go on living well. The dying will be right."

Ann Judson, wife of the missionary to Burma: "Oh, the happy day will soon come when we shall meet all our friends who are now scattered—meet to part no more in our Heavenly Father's house!"

Samuel Rutherford: "I am in the happiest pass to which man ever came. Christ is mine, and I am His; and there is nothing now between me and resurrection, except—paradise."

THINK A MOMENT!

The other day I saw underneath the glass top of a desk a card with this sentence: "Among the chief worries of today's business executives is the large number of unemployed still on the payroll."

I could not help but think of the many who are on the church roll who are nevertheless unemployed in the work of the Lord.

As long as the church merely is, there will be many unemployed on its rolls. As soon as it is realized that the church is FOR something, all will find plenty to do."—*The Sermon Builder*.

THE HIDDEN LIFE

David Brainerd did his greatest work by prayer. He was in the depths of the forests alone, unable to speak the language of the American Indians. But he spent whole days in prayer, that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him.

What was the answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do, yet scores were converted through that sermon.

We cannot account for it, only that it was the tremendous power of God behind him. After he was dead, William Carey read his life and went to India. Robert McCheyne read his diary and went to the Jews. Henry Martyn read his *Journal* and went to India.

The hidden life, in communion with God, reaches the source of power—the life that moves the world.—*Herald of His Coming*.

To Go or Not to Go

It was Sunday morning at the breakfast table, and my host asked his wife if she was going to church. I thought that was funny. Strange is better, or maybe tragic—or disgraceful.

Why should it be a matter of debate, because she was in good health, and they were both members of the church. Your children do not ask you at the breakfast table if they are going to school today. They know they are going if they are not sick, or cannot make you think they are.

I was just wondering why going to church is not taken for granted. How many fires would go out if only the chief got there and the volunteers came when they felt like it?—*Selected*.

BEYOND SPACE

Someday up there, perhaps a hundred years or more from now, when we are through with tears, when we are used to glory, and surprise after surprise has thrilled our souls, and grace has opened like a flower, and His face has grown

familiar and we rejoice in all the riches which are ours through Him—then, peering over heaven's golden rim, and looking down through space at this earth-ball, we'll find that scarcely can we then recall our tears, but only how it felt that day. When His dear hand wiped all our tears away.

(Written by Martha Snell Nicholson, twenty-seven years bedfast with arthritis)

THE PREACHER'S CORONARY CLUB

With more and more preachers becoming victims of heart attacks, the Coronary Club is extending membership to those who only a few years ago were considered much too young to be admitted. No doubt many preachers, young and old, are seeking membership but have lacked information on how to become members. The following rules, if followed, will assure speedy action, toward membership:

1. Never say, "No."
2. Insist on being liked by everyone and try to please everyone.
3. Never delegate responsibility. If you must appoint a committee, do all the work yourself.
4. Never plan a day off, but if you are forced to take one, visit a preacher friend and spend the day talking about church problems—yours and his.
5. Never plan a night at home, but if it happens that you have no meetings or calls, be sure to accept an outside speaking engagement.
6. Take all the revivals your church will tolerate, then book more for your vacations. (Place all honorariums in a separate account earmarked, "Heart Fund"; this will help pay medical expenses when your coronary comes.)
7. Never allow enough time to drive comfortably to an appointment. (This will do two things: It will show people how busy you are, and will protect the reputation preachers have as fast drivers.
8. When your doctor advises you to slow down, ignore him and brag about

the fact that you would rather wear out than rust out.

9. Take the burdens of your people to the Lord, but don't leave them there. Play God and feel that the Kingdom depends on you.

10. Watch the attendance records, especially the Sunday school. If it lags a bit, decide it's time to move and always wonder what caused the people to dislike you.

11. Be sure to beat the record of the former pastor, and try hard to beat your own each year.

12. Lead your church into a building program, whether they need it or not, and consider yourself better qualified than the architect and give it your personal supervision.

13. Consider it your civic duty to be a member of every club in town, and become president of as many as you can.

14. If, having done all these, you don't succeed, accept the largest church you can find and work very tirelessly and you should have a coronary within six months."

(By George W. Miller, chaplain, Western Baptist Hospital, Paducah, Kentucky)

THOUGHTS GATHERED BY THE WAY

Two congressional secretaries were discussing the alleged dangers of smoking. Said one, "I've read so much about giving up smoking I've decided to give up reading."

"People may get an education from reading the fine print, but what they get from not reading it is usually experience."

"Spare moments are the gold dust of time. Of all the portions of our life, the spare moments are the most fruitful for good or evil."

"If we possessed all that we desire at any age, life would become insipid and drab. Desire and the willingness to achieve that desire make life worth living."

"He who is truly great has one consuming desire—to remain small."

"You must 'let go' before you can 'lay hold.'"

SERMON STARTERS

Theme: The Shepherd and the Lost Sheep

SCRIPTURE: Luke 15:4-6

- I. He was not satisfied with 99 per cent attendance.
- II. He felt personally responsible for the one who was not there.
- III. He did not give up. He sought till He found it.
- IV. He was not satisfied until it was safe within the fold.
- V. He wanted others to share His interest and joy.

—AUTHOR UNKNOWN

Theme: Seven Things Opened

Message to children or young people

- I. The Open Heart (Acts 16:14)
- II. The Opened Eyes (II Kings 6:17)
- III. The Open Ears (Ps. 40:6)
- IV. Open Windows of Prayer (Dan. 6:10)
- V. Open Lips for Testimony (Ps. 51:15)
- VI. Opened Hands for Service (Deut. 15:8)
- VII. Open Doors (II Cor. 2:12)

Theme: The Cry for a Pure Heart

TEXT: Create in me a clean heart, O God, and renew a right spirit within me (Ps. 51:10).

- I. Acknowledgement of a Great Need
- II. Description of a Real Heart Cry
- III. Great Personal Emphasis
- IV. A Good Theological Presentation
- V. Willingness to Pay the Price
- VI. Offerings That Were Acceptable

Theme: Receiving the Holy Spirit

TEXT: If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13)

These Steps of Faith Needed:

- I. A Historical Faith. An informed mind.

- II. The Faith of Apprehension. "The cleansing stream, I see, I see."
- III. The Faith of Expectation (Heb. 11:6).
- IV. The Faith of Appropriation. "I plunge..."
- V. The Faith of Acknowledgement. "And, oh, it cleanseth me!"

Theme: Three Great Wherefores

Wherefore is an adverb and means "for which cause," therefore, so, etc. It is an appeal made after some proposition has been set forth.

- I. The Wherefore of a Complete and Full Salvation (Heb. 7:25)
- II. The Wherefore of Our Sanctification (Heb. 13:12)
- III. The Wherefore of Christ's Second Coming (II Pet. 3:14)

Theme: Be Diligent!

SCRIPTURE: II Pet. 3:14

Be Diligent Because:

- I. This book, written near the close of the New Testament, was for stirred minds.
- II. Scoffers are evident all about us.
- III. The Lord is not slack concerning His promise.
- IV. It is mighty important that we be found "in peace."
- V. The elements melting with fervent heat makes this imperative.

Theme: What of Our Sins

- I. According to Ps. 103:12 they are removed "as far as the east is from the west." No man has measured this distance yet.
- II. According to Isa. 44:22 they are blotted out like a cloud.
- III. According to Micah 7:19 they are cast into the depths of the sea.
- IV. According to Eph. 1:7 they are forgiven because of the riches of His grace.
- V. According to Rev. 1:5 they are washed away by the Blood.

Theme: The Signs of an Awakened Soul

TEXT: *And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day (I Sam. 10:9).*

- I. Three Kids for Sacrifice
One represents godly sorrow.
One stands for repentance.
The other stands for forgiveness.
- II. The Three Loaves of Bread
The first is an invitation to the weary (Matt. 11:28).
The second stands for our spiritual welcome (Rev. 3:20).
The third stands for spiritual satisfaction (Rom. 8:16).
- III. The Bottle of Wine
Joy for the heart.
Peace for the soul.
Comfort for the mind.
- IV. The Garrison of the Philistines—the Enemy
Satan says these three things:
 1. "Your life will be ruined."
 2. "You will not be able to hold out."
 3. "You have plenty of time yet."
- V. The Spirit Shall "Come upon Thee"
 1. Real transformation.
 2. Power to become God's son.
 3. Impartation of spiritual life.
- VI. Turned into Another Man
 1. The old life and habits are past.
 2. The new life is begun.
 3. The change is so wonderful! Every seeming sacrifice compensated for.

CONCLUSION: "Do as occasion serve thee."

Healed at the heart, he is free indeed. Divinely oriented.

He is ready for society, for home, for church, and decent to live with.

Theme: God's X Ray

TEXT: *Shall not God search this out? for he knoweth the secrets of the heart (Ps. 44:21)*

I. WE GO TO THE DOCTOR FOR X RAYS AND CHECKUP.

Living in a complex society this is needful. How much more for our spiritual condition!

II. SEARCH REGARDING SOME FALSE GOD (Deut. 13:13-15).

III. A SEARCH IN THE HOME. What is found there.

I Kings 20:6, "They shall search thine house."

IV. SEARCHING THE HEART

Ps. 77:6 "and my spirit made diligent search."

V. SEARCHING THE SCRIPTURES (Acts 17:11)

VI. THE HOLY SPIRIT IS A SEARCHER, and "searcheth all things" (I Cor. 2:10).

Theme: Life Is Like a Supermarket

TEXT: Isa. 55:1

1. We are all shoppers, buying and trading every day.
2. You choose the items that go into the market cart.
3. What you choose identifies you.
4. You could fill your cart with candy, soap, toothpicks.
5. There is much to choose from. You need to make your decisions.
6. There are many unwise shoppers today.
7. You ought to know your needs—shopping list—the Spirit is faithful to you.
8. Checking out! Sense of finality. Similar to judgment.

Theme: The Man with the Sword in His Hand (Josh. 3:13-14)

- I. God will not leave His people to fight alone.
- II. God knows the strength of opposing forces.
- III. God makes His power available for us.
- IV. God is interested in the individual, also the Church.
- V. God delights to give us the most complete victory.

PREACHING PROGRAM

The Lost in Hell

I Pet. 4:18, *Where shall the ungodly and sinner appear?*

Luke 16:23, *And in hell he lift up his eyes.*

INTRODUCTION:

The doctrine of hell to man is most objectionable and disagreeable; the idea of hell has all but faded from the public's mind. Many refer to it in sarcasm and jokes. Jesus had more to say about hell than all of the apostles and prophets combined. Let us seriously consider these verses from the Bible and receive help.

I. THE DESCRIPTION OF THE LOST MAN IN HELL

A. He is the true representative man of all the lost.

B. No indication that he was a philanthropist.

1. But he was well known and he was rich.

2. He was a miser and selfish (beggar seeking crumbs).
Read I John 3:17.

2. One minister said: "Till a person believes in Christ and repents, God is not under obligation to keep him a moment from the eternal torments of hell."

II. THE DECEPTION OF THE LOST MAN IN HELL

A. He may have been morally clean and scripturally sound.

B. Bible implies he lived for self, and shut out God and the church and fellow man.

C. In hell he knew he was deceived but it was too late.

III. THE DIRECTION OF THE LOST MAN IN HELL

A. He left suddenly for hell.

B. He left his brothers, who were unsaved and traveling in same direction as he.

C. He found himself in association with all who never repented.

1. Note the several versions of hell in the Bible.

a. Gehennah. The scavenger idea of hell.

b. Hades. The unseen underworld.

c. Tartarus. The deep and sunless abyss of the infernal regions.

d. Perdition. Junk heap where all the wrecked lives are gathered for burning.

IV. THE DESPAIR OF THE LOST

A. Horrified by the fact there is no chance of escape or to warn others.

B. Haunted by the fact that they are capable of retaining black past, and powerless to change it.

CONCLUSION:

May God help us all to profit by these horrible facts which have been brought to our attention in plain language.

—HENRY T. BEYER, JR.

Subject: Passing the Tests of Faith

TEXT: *As Jannes and Jambres defied Moses, so these men defy the truth; they have lost the power to reason, and they cannot pass the tests of faith (II Tim. 3:8, New English Bible).*

1. The suffering test (II Tim. 1:8, N.E.B.).

2. The sound teaching test (II Tim. 1:13, N.E.B.).

3. The strength test (II Tim. 2:1, N.E.B.).

4. The soldier test (II Tim. 2:3, N.E.B.).

5. The straight-furrow test (II Tim. 2:15, N.E.B.).

6. The servant test (II Tim. 2:24).

Compare I John 2:3 and 2:6; "There is the test" (N.E.B.).

—LEONARD J. DEAKINS

Our Rich Heritage

(Thanksgiving)

PSALM 16

SCRIPTURE: *Oh that one would give me drink of the water of the well of Bethlehem! (II Sam. 23:15)*

INTRODUCTION:

- A. May seem like a strange text.
1. Yet, like all scripture, it is profitable for us.
- B. Note the setting.
1. David was warring with the Philistines and the course of war had brought him near to Bethlehem, his ancestral home.
 2. As he was thirsty he thought of the well with its good, clear, thirst-quenching water.
 3. Apparently he gave no command, but three brave men went after the water.
- C. When it was brought him he would not drink of it.
1. It was what he wanted and was still good water.
 2. He poured out unto the Lord, for he saw in it more than just water.
 3. It had been obtained at the risk of life (v. 17).
- D. He recognized that that which he had had come to him at great cost.
1. This the thought for us, for all we have has come to us at great cost.

I. OUR NATIONAL HERITAGE

- A. Glad that I am an American.
1. Would not care to live anywhere else, though travel folders tell of the beauty of other places.
 2. It may be exciting to be in far-away places.
 3. We are in this service because we are Americans. No one forced us to come nor did anyone attempt to keep us away. We listen because we want to.
 4. Ours is a wonderful land. We have as much beauty as any

other place on earth. We have better living conditions and, best of all, we possess a freedom others do not know.

- B. But a price was paid to make this possible.
1. Our very observance of this day is in memory of this fact (the first Thanksgiving).
 2. Many came to set up new home and have religious freedom.
 3. A tremendous price was paid for all this. They froze, were starved, and died fighting—all that we might have that which is ours today.
 4. This was true of not only the first settlers but those who fought in the conquest against wrong of every kind. Many of us here today have paid in blood and tears to keep that which we have.

II. OUR CHURCH HERITAGE

- A. True that we have come from several denominations—
1. But back of us is a long line who fought for their convictions, stood staunch in the fight and preserved for us the heritage of our church.
- B. With each of us there have been those who sacrificed to give us our church buildings.
1. Many toiled with their hands and gave of their means.
 2. They prayed and believed God when there was nothing else. God has a record of their names.
 3. We are here today because of the heritage they left us.
 4. We have also done our bit to keep the church going. It was not always easy and often we were called upon to sacrifice and toil with our hands. But we put our hearts into it that we might keep our heritage.

III. OUR CHRISTIAN HERITAGE

- A. Back of the founding of our in-

dividual churches is our Christian heritage.

1. Suppose the Early Church had failed when persecution waxed hot.
 2. Or in the Dark Ages, where would we be today?
- B. They were fired by a zeal and passion nothing could stop as they faced difficult situations. They, like Paul, kept the faith, fought a good fight, and finished their course. We are reaping the fruit of their faith.
- C. That which put the "go" in them was more than human.
1. Men fail when they try in their own strength.
 2. Their strength came from without. They were inspired by a Person, the only begotten Son of God. There is no other answer.

IV. OUR SPIRITUAL HERITAGE

- A. James 1:17 indicates that all of our blessings are from God.
1. This fair land—God was in its establishment.
- B. But greater than this is the hope that is ours.
1. It has possessed Christians of all ages. "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."
 2. This hope still lives in the hearts of His people today, for wherever He possesses the life, that hope is there.
- C. This spiritual hope too cost a tremendous price.
1. Cost heaven its best, for no angel could have paid the cost. Nor were the Old Testament sacrifices enough; they were but symbols.
 2. We are not bought with silver and gold, but "with the precious blood of Christ," the Lamb slain

- from the foundation of the world.
3. When He said, "It is finished," God's plan was then complete, so that now "whosoever will" may have eternal life.

CONCLUSION:

- A. All we have has come to us at a cost to others.
1. This fact we must not forget. We are too prone to take things for granted.
 2. These are things for which we should be eternally grateful. We should express our thankfulness.
- B. What of the future, of others who will come after us?
- C. We too must carry on to preserve our heritage.
1. To preserve our national heritage we will need to continue to sacrifice, perhaps give of our blood, wet our cheeks with our tears.
 2. Christ has promised to build His Church. But it is in our hands to carry on the work.
 3. As we have received our Christian heritage, we must pass it on to others intact.
 4. What of our spiritual heritage? We can so live that the light will fall upon the paths of others. Jesus said: "Ye are the light of the world..."
- D. These will all cost us something, but there is an inescapable obligation.

—ARTHUR J. STOTT
Selah, Washington

A Sure Word of Prophecy

SCRIPTURE: II Pet. 1:19-21

INTRODUCTION:

1. Peter sees clearly that his "first-person experience" as an eyewitness of Christ's transfiguration and the prophetic announcements

of "God's holy men of old" complement and confirm each other. And in so doing they give us a "more sure word of prophecy" (v. 19).

- a) Any who might be tempted to discredit Peter's account must reckon with the united voice of prophecy.
 - b) And that united voice of prophecy has its confirmation in the miracle of the Transfiguration.
2. So the three disciples on the Mount of Transfiguration were not deceived, for they witnessed what prophecy had predicted; and the prophets were now vindicated by what the three disciples had experienced.

So we hold the prophetic word with a surer confidence than ever before. Both Peter and the prophets are to be trusted.

3. Peter now characterizes this sure prophecy as:

I. A SHINING LIGHT (v. 19)

A. A lamp in a dark place

1. The Greek indicates "a portable light" whose beams illuminate the darkness ahead as one advances with it. The darker the place, the more dazzling the light appears.
2. The Greek indicates a dusty, dirty, dry, squalid, and "murky" place. (Cf. Luke 11:24)
3. A man who has to travel in dark and dangerous places does well to take heed to his lamp.

B. Until day dawns

1. Dawn comes brilliantly in the Near East.
2. Christ's first advent was the dawning of a new day in prophecy.
3. Dawn-light before sunrise still is more illuminating than our brightest lamps.

C. "And the day star arise in your hearts"

1. Here some understand the ref-

erence to be to the brilliant "morning star"; others, to the sun itself. The Greek is *phosphoros*, "light bearer." Cf. Rev. 2:28 and 22:16.

2. Pentecost brought more brilliant understanding of truth than did the fleshly presence of the Saviour; just as Jesus had prophesied it would.
3. A light in the heart begets surer illumination than a lamp in the hand. Christ in the heart brings the fullness of spiritual day. Each of us needs the "indwelling Christ," the "Sun of righteousness."

*I heard the voice of Jesus say,
"I am this dark world's Light.
Look unto Me; thy morn shall rise,
And all thy day be bright."*

*I looked to Jesus and I found
In Him my Star, my Sun;
And in that Light of life I'll walk
Till trav'ling days are done!*

—BONAR

4. A brighter time than any that has yet occurred is yet to dawn on the race of the redeemed. We shall know as we are known, and then shall our hearts rejoice.

II. A PUBLIC REVELATION (v. 20)

A. Made public in the sacred writings

1. Prophecy of Scripture—written for all to read.
2. Hence not a private release of the individual's uninspired utterance.

B. Not for private interpretation

1. The word is the Holy Spirit's; hence it cannot be interpreted by its readers—any more than by its writers—by mere human powers, but only by the insight inspired by the Holy Spirit.
2. "He who is the author of Scripture is its Supreme Interpreter." —Gerhard.
3. We must study our Bible with

profound reverence, knowing that it has a higher than human origin.

- a) It discloses truth that the human mind cannot of itself originate.
 - b) It is not a prognostication made by man.
4. The Gnostics interpreted many of the prophecies after their own fancies, often violently distorting them to adapt them to their own systems.

III. A HOLY GHOST MESSAGE (v. 21)

A. "Not . . . by the will of man"

1. Men did not speak by their own suggestions.
2. The prophets were God's spokesman, not private orators or teachers.
3. Prophecy is always a divine-human message. The inspiration is divine. The messenger is human.

B. By the movement of the Spirit

1. Men were "borne along" (Greek) by the Holy Spirit as a sail vessel before nature's breath—the wind. Cf. The rushing, moving breath of Pentecost.
2. Being "borne along" by the Holy Spirit, these men spake from God.
3. That is how prophecy and revelation came.

C. Through holy men of God

1. Men called to a holy office.
2. Men used of God in a holy work.
3. Men holy in character and life.
4. Men who spoke by the Holy Spirit.

CONCLUSION:

1. He who would understand the Bible must understand this: The Bible is both a divine and a human book. Its message is self-validating.
2. This Lamp of revelation shines through the night of time to the daybreak of Christ's kingdom.

It is given to shed light on our way. To its clear and sure prophecy we do well to take heed.

ROSS E. PRICE

The Demand for an Exceeding Righteousness

SCRIPTURE: Luke 18:9-14

TEXT: Matt. 5:20

INTRODUCTION:

Jesus had a special message for His disciples; so, avoiding the multitude, He went up into the mountain (Matt. 5:1).

I. THE RIGHTEOUSNESS OF THE PHARISEE: (illustrated by scripture lesson).

- A. They were different from other men (v. 11).
 1. I am not an extortioner.
 2. I am not unjust.
 3. I am not an adulterer.
 4. I am not like this publican.
- B. They were faithful to the means of grace (v. 12).
 1. They were at all services.
 2. They prayed and fasted.
 3. They tithed their incomes.

II. CHRIST POINTS OUT THE FOLLY OF THE PHARISEES:

- A. They trusted in themselves (v. 19).
- B. They didn't practice what they preached (Matt. 23:3).

III. OUR RIGHTEOUSNESS MUST BE AN EXCEEDING RIGHTEOUSNESS.

- A. We must exceed the Pharisees in our relationship with the world.
- B. We must exceed the Pharisees in our attendance at the means of grace.
- C. We must exceed the Pharisees in our giving.

CONCLUSION:

It has been said that "the failure of Pharisaism lay in that it looked upon religion as the observing of an external law, by which a reward was earned" (Walker). The righteousness which is of God by faith is an inward righteousness of the heart, wrought by the Spirit

of God, enabling the child of God to live a life of righteousness and true holiness, which exceeds the righteousness of the scribes and Pharisees.

—HUGH H. GORMAN
Troon, Scotland

The Sinking Heart.

SCRIPTURE: Luke 18:18-30

TEXT: *He was very sorrowful, or, "At these words his heart sank" (Luke 18:23).*

INTRODUCTION:

The rich young ruler had everything—but Christ, and he turned his back upon Him.

- A. He heard the gospel.
- B. He received a personal invitation to follow Christ.
- C. He rejected the claims of the gospel.
- D. He turned his back upon Christ.
- E. He went away with a sinking heart.

I. FOUR CAUSES OF A SINKING HEART

- A. Rejecting the Word of God
- B. Regarding possessions to be more precious than Jesus
- C. Refusing to bear the cross
- D. Reigning sin

II. THREE CHARACTERISTICS OF A SINKING HEART

- A. Longing for God but not wanting to pay the price
- B. Lacking the real goodness in life
- C. Loving the wrong things

III. HOW TO AVOID A SINKING HEART

- A. By being obedient
- B. By being repentant

CONCLUSION:

- A. A sinking heart is noticeable and causes sadness.
- B. A lifted heart is noticeable and causes gladness.

HUGH H. GORMAN

The Jews in History and Prophecy

SCRIPTURE: Luke 21:24-33

TEXT: *Jerusalem shall be trodden down*

of the Gentiles, until . . . (Luke 21:24).

INTRODUCTION:

The two questions in verse seven, greatly separated in time but closely associated in significance. The fall of Jerusalem ended an era in God's dealings with His people. The restoration starts another era. May 13, 1948, for the first time in nineteen hundred years, the Star of David flag unfurled. Today floats over Mount Zion, above tomb of the great king whose greater Son someday will rule the world. Arch of Titus in Rome has engraved picture of Jewish priests being led into captivity.

I. THE JEWS IN HISTORY.

- A. Selected by God for a specific destiny.
- B. Inheritance to be permanent (Gen. 13:15).
- C. Jesus rejected by the Jews (Matt. 23:37-38).
- D. Exile predicted (Luke 21:6, 20, 24a).
- E. Racial identity to be preserved (Luke 21:32).—Adam Clarke.
- F. Jesus' strong affirmation (Luke 21:33).
- G. Restoration promised (Jer. 32:37; Isa. 61:4, 6b).

II. THE RETURN OF THE JEWS AND THE RETURN OF JESUS

- A. The parable of the fig tree.
- B. Three types of Jews.
 1. Olive—covenant relationship (Rom. 11:17, 24-25, 27)
 2. Vine—spiritual relationship (Hos. 10:1)
 3. Fig—type of national peace and divine favor
- C. A growing national restoration (Matt. 24:32).
- D. Suffering and persecution predicted for the Jews (Rev. 12:13).

III. THE UNCERTAIN STATUS OF PRESENT ISRAEL HIGHLY SIGNIFICANT

- A. It indicates that the exact time is withheld (Matt. 24:36).
- B. The Temple area still in Arab control.
- C. The count-down has started but there may be "holds."

- D. The return of Jesus to be:
 1. Sudden
 2. Unexpected to many
 3. Multitudes unprepared

CONCLUSION:

The urgent need of being prepared, and of being found busy in soul winning.

FLETCHER GALLOWAY
Kalamazoo, Michigan

The Hand of God

TEXT: *Behold, the Lord's hand is not shortened, that it cannot save (Isa. 59:1a).*

INTRODUCTION:

Look at your hand. Much of man's life is dependent upon the skills, abilities, and strength of his hands. How much greater is the hand of the One in whose image man was made!

I. A POWERFUL HAND

- A. Possesses the power of creation (Isa. 40:12).
- B. Possesses power over the soul and breath of man (Job 12:10).
- C. Possesses the power to heal and restore life (Mark 5:41; Luke 5:13).

II. A PROVIDING HAND

- A. Provides for the material needs of those who trust Him (Ps. 37:25).
- B. Provides spiritual blessing to those who love Him (I Cor. 2:9).
- C. Provides a heavenly home for those who follow Him (John 14:2-3).

III. A PROTECTING HAND

- A. Shields the righteous in times of danger (Ps. 31:15).
- B. Shields the weary in times of adversity (Ps. 37:24).
- C. Shields the believer from spiritual enemies (John 10:27-28).

IV. A PIERCED HAND

- A. Proves that the prophecy of suffering is fulfilled (Zech. 13:6).

- B. Proves that the price of redemption is paid (John 20:27-28; I Pet. 1:18-19).
- C. Proves that He cannot forget His own (Isa. 49:16).

V. A PUNISHING HAND

- A. Holds the fan of discernment, dividing truth and error (Matt. 3:12).
- B. Halts sin's pleasures with the handwriting of judgment (Dan. 5:5-6).
- C. Holds no mercy for those who reject salvation (Heb. 10:31).

CONCLUSION:

God's hand of mercy is still extended. Place your soul, your plans, and all you are in His hand, and salvation and spiritual safety are assured.

—ROBERTA LASHLEY
Mount Savage, Maryland

GEORGE MULLER: "It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit."

BOOK BRIEFS

SALUTE TO A SUFFERER

Leslie D. Weatherhead (Abingdon, 96 pages, cloth, \$2.00)

It is not necessary to acquaint you with the author, for his writings are well known throughout the world. In an age when there is so much emphasis on health and prosperity as the expected by-products of Christian living, this book comes as a splendid antidote. Perhaps the basic premise of the book could be spelled out in these words (from the author)—“Many who have served the world best have suffered most.”

It is the author's purpose to offer to the average man, the plain man, a Christian philosophy of suffering. At no place does he attempt to white-wash sufferings or the pain of life; neither does he leave the impression that pain and suffering are foreign to the lives of Christians. He faces realistically the fact that pain is a companion to piety and points out God's answer.

The reader may not agree theologically with this author all the way through, but here is a sane and sympathetic approach to the problem of suffering by a man who actually believes that there is divine healing but reacts against the flamboyant healing meetings where publicity seems to be more important than spiritual results.

THE MIRACLE OF AMERICA

George L. Ford (Zondervan, paper, 64 pages, \$1.00)

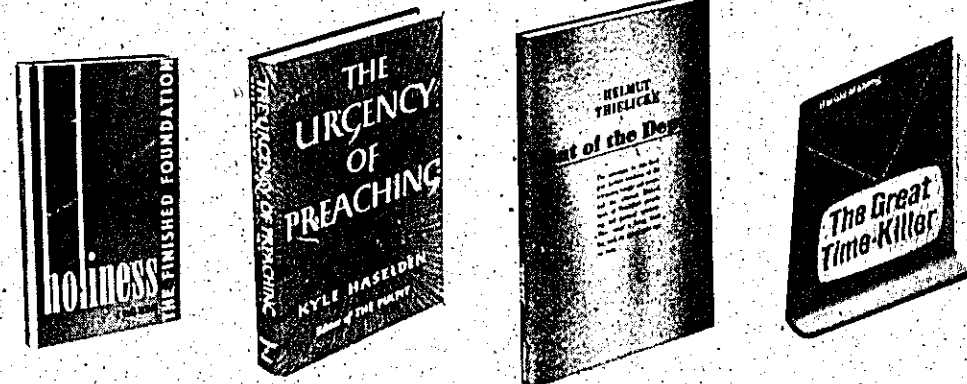
The author is the executive director of the National Association of Evangelicals, and so he speaks with a sense of reason, judgment, and worthy authority. He directs his discussion in this book to two twin perils: ecumenism and communism. Throughout the book he shows a wide acquaintance with the writings of recent days and the literature covering both of these subtle danger spots. There is restraint throughout—not the restraint of timidity, but the restraint of a man who realizes he has a broad background of authority for speaking. You are aware as you read the book that the author did not need to strain himself nor exhaust his resources to write this very splendid book.

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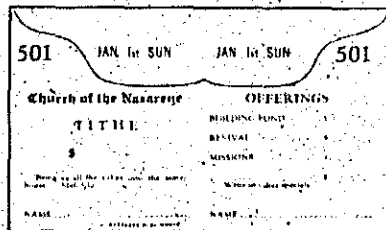
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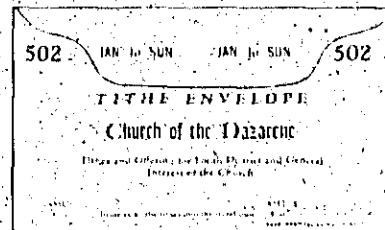


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THE PREACHER'S magazine

DECEMBER, 1963

ALMIGHTY GOD IN A MOTHER'S ARMS!

Editorial

WHAT IF THERE HAD BEEN NO CHRISTMAS?

Commissioner Brengle

THE WONDER OF THE INCARNATION

Dinsdale T. Young

WE MUST HAVE A MESSAGE

Fred E. Hartman

BRETHREN, WHY DO WE?

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—proclaiming the Wesleyan message

The Preacher's Magazine

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FROM the EDITOR

Almighty God in a Mother's Arms!

*Who art Thou there?
O Babe, that whimpers in the hay,
And cuddles in a mother's arms!
Art Thou the God who made the
worlds?
And flung afar the Milky Way?
And holds them all by naked word?
Art Thou that God?*

God in a mother's arms! Think of it—Almighty God cuddling in a mother's arms! And at Christmas it is well to think about it again.

The question has been asked a thousand times, by the eager and the skeptic, "Why did Christ come as a baby?" And there have been many varying replies. At this Christmas of 1963, permit me to editorially suggest an answer or two.

His Manner of Birth Proved That Truth Can Stand the Storm

He was thrust into a world of hate and bloody intrigue. That was a rugged time when the weak were down-trodden and women and children suffered under the rule of physical might. Into such a world Christ came in abject weakness. There was no circle of kindly relatives ready to grant His least desire. No fawning grandparents offered open check-books or open arms. He came to a cold and unkind world with a very minimum of human welcome. Nearly next door Herod sat on his blood-

stained throne and with the hate of hell in his heart. Herod hated babies, especially babies with kingly ambitions!

But by coming in just such a way Christ proved that truth can stand the storm: HOLINESS DOESN'T HAVE TO BE CODDLED. Whenever we are inclined to feel that holiness would do better if the world were kinder to us, remember He did well when the world stood squarely against Him. He had no position of advantage at birth. He didn't even have the initiative. He was clearly on the defensive. He who made the worlds had to flee from Herod and sought refuge in Egypt. The storm was on.

In a vivid way He was saying that truth can take it. Holiness can flourish even if it seldom has the initiative. Even while opposition plans its death, and while sensuality would smother out its very life, yet holiness can and will survive. He who was the Way, the Truth, and the Life depended not on human advantage but on inner power. Holiness does not flourish because men or nations vote for it; it lives by virtue of its own inner and indestructible power, its own transparent purity. Christ lived out His days because He had no moral vulnerability. It is thus with heart holiness.

We have fallen on times when Wesleyans need again to see the Babe

in the mother's arms—and recall that truth can stand the storm.

His Pattern of Life Undergirded His Preaching

Wise is the preacher who fully realizes that his philosophy of life is vital to his pulpit ministry. Men through the centuries have sympathized with Christ because of His lowly birth: ill-smelling stable, cattle for companions, poverty the brooding air.

But that very fact, preachers, made it easier for Him to stride up a hill later on and proclaim, "Blessed are ye poor: for yours is the kingdom of God." His birth made His preaching easier.

Read the sermonizings of Jesus throughout the Gospels. You will find that much of His preaching would have been ineffective had He been born in affluence. Let us hear it

again: luxurious, extravagant living saps the life from rugged preaching. When we lavish upon ourselves extravagance of cars or housing or attire, we place an obstacle before ourselves when we wish to preach on the virtues of sacrifice or simplicity. It might do us all good to go back over our sermon outlines. Twenty years ago did we preach more ruggedly on sacrifice and devotion and simplicity of life? Has the prosperity of recent years bled our sermons white? Have we silenced our pulpits on such needed preaching by our lavish pattern of life?

So don't sympathize with Him relative to His birth. It was perhaps His greatest asset when He opened His mouth and taught them, when He stabbed them to the heart about the ease and moral laxity of their times.

So at Christmas time it might do us all well to ponder.

And Now Adieu!

MY HAND is slipping from the editorial pen. With this December issue of the *Preacher's Magazine*, I hand the editorial reins over to my successor, Dr. Richard Taylor. So now to the splendid audience which it has been my great privilege to serve for these past months—I bid a fond adieu. God bless you each one.

I confess that there is a sense of loss as I step down from this forum-pulpit. For twenty-eight months I have chatted freely with you and there has been no pressure from any source that would have circumscribed my editorializing in any least degree. This has been a free forum.

The slices of my editorial bread may have been thin at times, and they may have seemed stale. But one thing I know—it all came from a homemade loaf. I didn't buy these at any bakery. Being so homemade, they may have been crude and they may have lacked polish. But they were Norman Oke just as they came from his heart and hand.

But I rejoice in this: My successor is ready with extremely able hands to take over the editorial pen. His will be a ministry of strength and wisdom. He is already well known in the entire Wesleyan world. His books, *The Right Conception of Sin* and *The Dis-*

ciplined Life, have earned for him a place of honor in circles everywhere.

It can well be said of him as Dr. J. B. Chapman once said, "He won't regret it if you said Amen early in his preaching." So I say Amen to Dr.

Taylor's ministry even before it begins.

So, Dr. Richard Taylor, we await your editorial ministry. As the outgoing editor may I be first to wish you Godspeed. Hundreds of your friends join in the same expression.

His Name at the Top

*I had the nicest Christmas list, the longest one in town,
Till Daddy looked at it and said, "You'll have to cut it down."*

*I knew that what he said was true beyond the faintest doubt,
But was amazed to hear him say, "You've left your best Friend out."*

*And so I scanned my list again, And said, "Oh, that's not true!"
But Daddy said, "His name's not there; that Friend who died for you."*

*And then I clearly understood, 'twas Jesus that he meant;
For Him who should come first of all, I hadn't planned a cent!*

*I'd made a Christmas birthday list, and left the Saviour out!
But, oh, it didn't take me long to change the list about!*

*And tho' I've had to drop the names of folks I like a lot,
My Lord must have the most—because HIS NAME IS AT THE TOP!
—Author Unknown*

This Is Christmas!

*To daily give of your own gifts, to reach gladness thro' sorrow,
To learn sympathy thro' suffering, to strengthen faith thro' perplexity,
To find truth thro' confusion, to see the star thro' the mist of night—
Behold, this is good will. This is peace. This is Christmas!
—EVANGELINE BOOTH*

What if There Had Been No Christmas?*

By Commissioner Brengle

IF CHRIST be not risen," wrote Paul, "then is our preaching vain, and your faith is also vain . . . ye are yet in your sins." By which he means, if there is no resurrection, there is no salvation.

But if there had been no first Christmas, no Incarnation, no Babe of Bethlehem, then what? It is painful and bewildering to think what the world would have missed without Jesus. Let us notice some of the things we should have missed.

We should not have had the sweet story of Mary's great consecration and faith, nor her matchless song of adoration and praise (Luke 1:46-55), nor the gracious words of the angel to perplexed and distressed Joseph, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

We should not have the story of the Babe in the manger nor the evidence of the nearness of the unseen world of spirits and the interest of those celestial beings in us sinful humans, revealed in the rush of the lone angel, the trailing clouds of divine glory, to announce to the sleepy shepherds the birth of Jesus, declaring it to be "good tidings of great joy . . . to all people"; nor should we have had the mighty choir

and the wondrous chorus of "the heavenly host" singing over the midnight plain, "Glory to God in the highest, and on earth peace, good will toward men."

The Babe was the resistless Magnet which drew heaven out of itself and down to earth, revealing the good will behind the veil through which our poor dull eyes cannot see, and making us feel that, in spite of all mystery and all contrary experiences, we are compassed about by unseen hosts ever watching and looking upon us with sympathetic kindness, and that the heart of God is ever moved toward us with love and tender compassion.

If there had been no first Christmas, with its Divine Babe, we should not have had the devil unmasked as he was when he beset Jesus with temptation in the wilderness, and we should have fought our uneven spiritual battles in the dark, with no assurance of help from One who "was tempted in all points like as we," and having overcome, knows how and has the heart of love to succor us when we are tempted. What an immeasurable loss it would have been to have no great Kinsman-Redeemer to help in such times of need!

If there had been no first Christmas, we should have had no Sermon on the Mount, reversing all the judgments of vain and haughty men, declaring blessedness to be the heri-

tage of meekness, not might; of goodness, not gold; of the pure in heart, not the proud of purse and power; of peacemakers, not of cruel and triumphant warlords; of those who for the sake of righteousness are lied about, maligned, persecuted; not those who trim their sails to every wind and are lauded by all men regardless of their character.

We should not have had the golden rule, or the sweet invitation of Jesus to all those who are weary and heavy-laden to come unto Him and find rest.

We should not have had the story of the prodigal son, of the Good Samaritan, the redemption of the Magdalene, opening the door of hope and the gates of mercy to fallen womanhood; the salvation of Zachaeus, revealing the longing heart of the everlasting Father for those who are lost; we should not have had the story of the one lost sheep, missed from among the ninety and nine within the sheltering fold, and the eager search till the lost was found.

We should not have had the world-embracing promise: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." We should not have heard Jesus say to weeping Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," and standing at the tomb of her dead brother, "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" And we should not have seen Lazarus, dead four days, rise up at the word of Jesus

and come forth from the stern gates of the grave.

We should not have had the assurance that Jesus is the Good Shepherd who gives His life for the sheep; the Door by which we may enter in, in spite of ecclesiastical overlords who would cast us out as they cast out the blind man from the synagogue when he declared that Jesus must be God because He opened his blind eyes.

We should not have had the sweet fourteenth and fifteenth chapters of John's Gospel, with the assurance of our Father's many-mansioned house awaiting us when we pass through the narrow and mysterious gates of death; the promise of another abiding Comforter who would be our all-sufficient Guide and Helper through life and in death.

But for that first Christmas, we should have had no "old rugged cross" to lighten our way, no redeeming Blood to wash away our sins and give peace to a guilty conscience, no jubilant Easter morning, no wondrous Day of Pentecost, no Apostle Paul, no eighth chapter of Romans, no thirteenth and fifteenth chapters of First Corinthians, no New Testament and no Old Testament that had meaning; no church; no Salvation Army; no Christian books and papers, no Christian schools, no mission to the heathen world; no light to guide our faltering steps in paths of peace, no help for the present, no assured hope for the future, no Christmas trees full of light and gifts of love, no happy, merry children shouting over bulging stockings, and no parents beaming with joy over the joy of their little ones.

What a dreary, dark world this would be had there been no first Christmas! Thank God for the love wherewith He loved us in giving us that first Christmas, with His great Christmas Gift to us all—JESUS!

*Revival, December, 1962.

The Wonder of the Incarnation*

By Dinsdale T. Young

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

BORN THIS DAY!" Is there anything remarkable in that? Every day someone is born. But if these words are true, then it is one of the most remarkable things which ever happened; and about the truth of these words, thank God, there is no doubt. "Born this day." Who? Listen. "A Saviour"! If believing it is true—and there are a thousand experimental reasons for believing it—then it is the grandest news the universe ever heard proclaimed, and it is of inexhaustible interest to us all. Yes, a Saviour was born this day. The world needs a Saviour and you and I need a Saviour and that great necessity has been met in Christ.

It was a marvelous birth. Wonders cluster about it. Not all the novels which have ever been written contain such surprising marvels as are contained in this old, old story. Remember, too, it was a birth which was prophesied. Christ was "the Saviour promised long," and He was not only promised, but vividly predicted. Was there a birth which was promised so long, and predicted so vividly? We should study prophecy more than we do. And, mark you, this prophecy is one of the greatest arguments for the inspiration of the Bible.

*Revival, December, 1962.

It was a miraculous birth. I say that emphatically. There are some people who maintain that they cannot accept the Bible story of the Virgin Birth. But the more I study it, the more I feel it to be philosophically justifiable. Can you think of God being born into the world apart from a miraculous birth? I accept the Virgin Birth, and its miraculous element, wholeheartedly. Furthermore, I submit this—that no one has a right to reject it if it is in the Bible. Who am I that I should be selective in reading the Word of God? It is all God's Book, and those who choose to reject certain portions of it do so at their peril.

Let me point out to you, further, that this miraculous birth was declared from heaven. The angel hosts burst the mystic barriers of heaven, and came forth to declare it. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." What a sentence that is! My dear old friend Peter Mackenzie used to say, "The Lord never had such a work to keep the angels in heaven as He had when Jesus was born." I can well believe that if ever the angels got beyond control it was then. They all wanted to come down to earth to see the wonderful sight of the Incarnation. Yes, heaven proclaimed Christ's birth.

One would have thought that, when heaven itself displayed such an interest in His birth, He would have been born amid corresponding earthly splendors. But was there ever a greater contrast? "There was no room for him in the inn"! The Saviour who was "born this day" was born in great humility. I wonder what the innkeeper thought afterward when he discovered who the Babe was. I would give a good deal to know how he felt. Christ was laid in a manger. Think of it! The Lord of glory had His lowly cradle among the beasts. Oh, the wonder of His birth! But it is more wonderful still that He should have been born at all! There must have been some reason for it. What was the reason? That He might be our Saviour. That He might be the Saviour of the world.

It was a beneficent birth. Who was it who was born this day? A Saviour. Mark the word. It is the first time we find it in the New Testament. Oh, how greatly men needed a Saviour! You say, How can I know that He was so greatly needed? Here is the answer—look into your own heart, and I will look into mine. We are sinners and there is, for each one of us, death to be faced, and the Judgment Seat. Oh, how greatly we need a Saviour! If He was so greatly needed, was not Christ also greatly qualified to be our Saviour? I should think He was. John Bunyan says, "He is such a suitable Saviour," and I am sure we can all say "Amen" to that. What pardon, and peace, and joy, and renewal, He brings to the penitent soul! And what power from on high He brings, enabling the redeemed ones to achieve all that is good and true and beautiful! What a Saviour it was who was "born this day"!

But read on. It describes Him as "a Saviour, which is Christ the Lord."

It is a magnificent description. He is the Anointed One, anointed to be a Saviour, anointed by God the Father, and by the Holy Spirit. He is "Christ the Lord." I venture to say that that word "Lord" has the same meaning as the word "Jehovah" in the Old Testament. It was the most wonderful miracle of history that Jehovah should be born into this world as a little baby. "Unto you is born this day . . . a Saviour, which is Christ the Lord." That little phrase "unto you" is very sweet. It was said, first of all, to the shepherds and then to the Jews and then to all people everywhere. For notice what it says in the tenth verse. "Fear not," said the angel to the shepherds, "for, behold, I bring you good tidings of great joy, which shall be to all people." Mark the word "all." There is nothing narrow about the Christian religion. He is a Saviour for all. Let that thought ring like a merry bell in your soul. Oh, it is sweet reading! It was, indeed, a beneficent birth. Never did anything so wonderful happen to the human race. Never was there such blessedness made available for man as this.

It was a gladdening birth. We want something to gladden us in these days. Life is trying for us all, and even the young people have their dark hours. I venture to say that the most glorious fountain of gladness which ever gushed forth was opened when Christ our Saviour was born. You remember that the angels bade the shepherds not to fear. You need not fear anything which comes to you if you have this Saviour. He is Christ the Lord; He is Jehovah. Is there anything too hard for Him? Is the Lord's arm shortened? Never! You have the grandest guarantee against fear in Him who was born this day. Notice, further, that there is "great joy" in this good news. Matthew Henry translates it: "I evangelize you with

great joy." You are an heir of great joy; how great it is! It is a joy which comes to all people; it is a universal joy. I love to think of the multitudes all over the world who find great joy in Him, people of different races and temperaments and living in all kinds of environments. No wonder that, with such a Saviour, we should "feel like singing all the time"; yes, and singing even when there are tears in our eyes because of sorrow and anxiety.

Is not this also an *instructive* birth? How it glorified God! God was never so glorified as He was in the birth of Christ. "Glory be to God on high," sang the angels, "and on earth peace, good will toward men." Oh, how the Father must have rejoiced in that wonderful birth! It rejoiced all of heaven; we have already seen how jubilant the heavenly hosts were on the Lord's birthday. What a solid joy

it gave to men! This birth of Christ imparts salvation to all who will accept it and there we find the origin of true joy. Take that joy out of life, and for many of us life would not be worth living. Heaven met our deep necessity in the birth of Jesus. In that birth is to be found our only hope; for that birth foreshadowed His atoning death, and those resources which made atoning death forever avail. Tennyson said, "When Jesus was born, hope was born," and he was right. What hope we have in Him of pardon, of conquered death, and of being "openly acquitted at the Judgment Seat," as one has put it! What hope we have of life which will go on through all the glories of eternity! Yes, He was born to give us second birth; He was "born that man no more may die." He was born that we might carry the brightness of that hope everywhere. Blessed birth! Thanks be unto God forevermore!

Everybody Sing!

(Hymn-of-the-Month Project)

THE Hymn-of-the-Month idea will be completely described in other periodicals. I need not point it out in detail in this periodical. It is being sponsored by the *Herald of Holiness*. Here I merely wish, as editor, to join in with a hearty AMEN.

Many of the hymns in this monthly selection will be familiar. But it will be something to have thousands of Nazarenes singing them in unison around the world. So let's sing!

Then, some of these may be less than familiar, and this will demand a

hymn-learning process. This we really need. In spots we have stagnated on a few familiar numbers in our hymnal, till the hymnbooks turn open automatically to those numbers while others are as new as the day the hymnal was bought. So if we can learn a few new songs this year, it will be clear profit.

So, preachers, let's use this project. Let the Hymn-of-the-Month be a weapon in your arsenal. Join Nazarenes each month on a worthy hymn.

And let's sing!

May we have the same ideal as did Richard Baxter—"To preach as though he'd never preach again, and as a dying man to dying men"

We Must Have a Message

By Fred E. Hartman*

I APPROACH this study with trepidation; for, first, I am not a worthy example of the theme and, second, the greatest minds and most spiritual of Christian leaders have written volume after volume and tome after tome concerning this greatest of subjects. But I will do my best in preparing this and prayerfully hope that something good may come of it.

Paul, in writing to Timothy, said in II Tim. 4:2, "Proclaim the message, press it home on all occasions, convenient or inconvenient, use argument, reproof, and appeal with all patience that the work requires" (N.E.B.). It is agreed that the minister has many duties to perform that are most worthwhile. For instance, there is the visit to the sickroom, where comfort and courage are offered; there are the bereaved that need new hope and light in times of deep darkness; and there is the time of counseling and advising to troubled minds, and other most important ministries too numerous to mention. But I am firmly convinced that the preacher reaches the towering height of his ministry when he approaches the pulpit to proclaim THE MESSAGE. Here as in no other place he functions as God's man of the hour.

I think the importance of Paul's admonition to Timothy will seize our minds when we consider that Paul was a prisoner in Rome awaiting execution when he wrote these words to Timothy. He was aware that this would probably be his last message to the youth he had nurtured in faith and in the ministry of Christ for so many years. Surely he considered this the most important of all his words of instruction. So in the face of death he did not hesitate to direct Timothy to continue faithfully in the preaching of the Word. We cannot read the Epistle without sensing the weight and solemnity of the message Paul would leave with his son in the faith. "Preach the word." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." *This is it. This is THE calling of the minister.*

First, preachers, we should take Christ as our Example! He was bold in preaching the Word. He faced the scoffers, the ridiculers, the unbelievers of his generation and boldly proclaimed, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Time after time He exposed sin, for He knew it must be exposed.

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Such boldness sent Him to the Cross, but at least the people heard the truth.

Paul, in his preaching, said, "I am not ashamed of the gospel of Christ," and then gave the reason: "For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." If we truly believe that in this gospel there is power unto salvation and that it is the ONLY hope of the world, we too will be bold in our declaration of the message. The coming of Christ is so near; and if this great, yet unfinished, task is ever brought nearer to completion, we must have the Spirit of Christ and of Paul and say with the apostle as he solicited prayers from the Ephesian church, "That I may open my mouth boldly, to make known the mystery of the gospel." If there has ever been a more opportune time to preach the Word of the Lord than in this unbelieving, godless generation, I am not aware of it. The Holy Ghost is doing His part in convicting and reproving the world of sin and of righteousness and of judgment. He needs strong voices crying loudly the message of salvation from sin, that all men may hear and know that Christ can save.

The second thing that should be emphasized is that which we are to preach—the Word. It wasn't necessary for Paul to explain to Timothy what the Word was. Paul had exemplified that in his own preaching and had made it clear to Timothy long before this time. John in his Gospel said, "The Word was God." Consequently, to preach the Word was to preach Christ. It is impossible to separate our preaching from Christ and still preach the Word. Paul had no other message; his preaching was full of Christ. It is considered informed and wise today to preach about science, art, literature, or phi-

losophy because these present strong attractions to the unspiritual. The multitudes today do not want to hear the truth but would rather like to hear smooth things from the pulpit. Neither does the sick man want to take some medicines that taste bad, but the physician knows best and chooses them for him. So, preachers, we must preach the rugged truth even though unpopular with the masses, for it is God's remedy for their ailment. If we help men find eternal life, nothing short of the gospel of Jesus Christ will meet the need.

Again we must be prepared to preach. There is more required today in the way of preaching than in any other day before. Our people are much more educated than formerly and they demand a message that contains food for thought and their souls. We cannot be prepared to preach an acceptable message unless we spend much time in study, prayer, and meditation. We cannot spend all of our time away from our study doing extracurricular things and then expect to enter the pulpit on Sunday morning with a message with thought and content that will help the listener. Long since has the day passed when mere exhortation will suffice for a Sunday morning. WE MUST FEED THE PEOPLE. And to do that, we in turn must be fed by study and God's Word. So sacred is the responsibility of the worship hour upon the preacher that nothing short of faithfulness and complete fulfillment of our duty here frees us from the responsibility placed upon us. WE DARE NOT WASTE THESE IMPORTANT TIMES WITH TRIVIA. WE MUST HAVE A MESSAGE. The word *preach* is designated in the Greek by the word *kerux*, which means "to herald." So the message we herald is not our own, but His. Therefore our preparation must be done with

the thought of the responsibility that is ours because of our call to preach.

May I suggest in conclusion that our preaching re-emphasize the tenets of our faith as expressed in the "Manual" of the Church of the Nazarene and by the pioneer preachers of the early days of our movement. Every religious denomination, no matter how vigorous and positive its preaching may have been at one time, faces the problem of maintaining that vigor and emphatic preaching as the generations come and go. The tendency is to lose momentum, to get old and tired fighting the unending battle against sin and worldliness and let the urgencies of the past become dull and blunted, to slip into a careless attitude of "Oh, that's just old stuff which we have heard for many years now." And so, as the years slip along, the task of communicating the "What's it all about?" to third and fourth generation of Nazarenes becomes alarming. How do we retain and give new dynamic to the urgencies of days now gone? There are two opposite dangers that confront us in this generation. One is the danger of using terms as a shibboleth, words that have had meaning in other days but now do not. In such cases we might be able to preserve some of the emotion-laden words they loved, but the danger would be great that we would awaken one day to discover that, while we have been busy preserving the words, the experience (so

blessed and precious!) they express would be lost. What a tragedy that would be—to remember the old words, to say them over and over again, but to forget the music that went with them, to no longer march as a militant church to the music of Canaan!

The opposite danger is the danger of over-accommodating our preaching to the pagan culture around us, of adopting carelessly the shallow religious experiences of our times which lack real rootage, conviction, or drive. Along with such trends usually goes a settling down into staid and traditional organizational, and institutional patterns that are so manifest in so many congregations. So, to avoid such dangers on either side, we must have a fresh affirmation of our doctrines with zeal and passion generated by Holy Ghost power and presence. Perhaps this need be couched in language so that new people will catch "the idea" and commit themselves to it. But, brethren, let's be true to our heritage of faith, "proclaim the message," press it home on all occasions—use argument, reproof, and appeal with all patience that the work requires. Richard Baxter gave his ideal of preaching:

"To preach as though he'd never preach again,
And as a dying man to dying men."
May our preaching contain so much of the Spirit of Christ that men will see, not the man, but the Saviour.

(This is the third and concluding installment of Dr. White's article. This is one of the finest, most substantial contributions to be found in the *Preacher's Magazine* in my editorship. The editor desires to express appreciation to Dr. S. S. White for making it available.)

Two Major Trends in My Theological Thinking

By S. S. White

III. THE DOCTRINE OF GOD

THE LAST doctrinal division of Curtis' *The Christian Faith* presents the doctrine of God and the Christian doctrine of the Trinity. I begin with a discussion of the Trinity and present a lengthy quotation from Curtis:

One very glaring inconsistency is often found in the conventional works in systematic theology. Their teaching in Christology is that Jesus Christ is one person with two natures, a divine nature and a human nature; but the human nature is impersonal, merely a bare nature of the one Eternal Person. Our Lord is (to quote a typical statement) "a conscious, intelligent Agent, who preserves from eternity into time and onward to eternity his own unbroken identity. And this we do not inaptly or unreasonably term his undivided personality." Some of these theologians, indeed, are so anxious to protect the full personality of the Son of God in the event of the Incarnation that they find it necessary to reject every form of the doctrine of the *kenosis*. Not only so, but in their discussions of our Lord's pre-existence these theologians are wont to maintain, and to maintain with commendable energy, that his pre-existence was not ideal, but was personal. And yet to these very men, in their cautious, theistic treatment of the doctrine of the Trinity, the eternal Son of God, the second person in the Godhead, is "not what we mean by a person"—no, he is an agnostic non-descript to remain in mystery until a veri-

table person is needed in Christology!

Another inconsistency almost equally pronounced is to be found in the work of many defensive theologians, namely, an inconsistency in their teaching concerning the Holy Spirit. In their theology, in their doctrine of God, the Holy Ghost is viewed as something less than a real person; but in every other place, where any reference is made to the nature or to the dispensation or to the activity of the Spirit, he is regarded as having not only functions of his own, but also a will of his own. Indeed, some of the men I have in mind devote precious pages to prove "the proper personality" of the Holy Spirit and look upon the point as essential to genuine orthodoxy. Now, how the Holy Spirit can be a person making actual self-decisions out in the application of redemption to men, and yet nothing but a principle or potency, or impersonal entity, in the deep life of the eternal and immutable God, is "a mystery so boundless that no man can understand it; and I will therefore not pretend to understand it!" (Curtis, pp. 492-93).

This quotation from Curtis lays the foundation for an emphasis upon the three Persons in the Trinity and the true understanding of the incarnate Christ. The Holy Spirit is truly a Person in the triune Godhead as well as in His varied activities in the world. And Jesus Christ is not merely an Eternal Person united with an

impersonal human nature in the Incarnation; He is also the Son of God, the Second Person in the Trinity from all eternity. Now we are ready for a summary of Curtis' view of the Trinity:

There is one God, who has revealed himself in three historical manifestations, namely, the Father, the Son, and the Holy Ghost. These manifestations are revelations of three inner distinctions in the Godhead which are fundamental—necessary to the ongoing of the divine life, and eternal. Further, since they are treated as personal in the Scriptures, Curtis names the Father, the Son, and the Holy Ghost Persons. Following Athanasius rather than Augustine, Curtis rejects the idea of a fourth something which constitutes the common deity in each of the three Persons and adopts the view that the Father is the Supreme Cause. The position given here as to the Father is brought out more clearly when Curtis explains that the personal peculiarity of the Father is that of origination. Then he sets forth the personal peculiarity of the Son as obedience—obedience which is personal and self-assertive. This is followed by a description of the peculiarity of the Holy Spirit as personal self-effacement—a voluntary, eager, self-effacement.

A later and briefer statement on the Trinity in Curtis' own words is significant:

I believe in the Father and the Son and the Holy Ghost; an individual, organic, eternal Trinity of self-knowing, self-decisive persons; every one of the three persons necessary to the unity and activity and very existence of the Godhead; and all equal in power and wisdom and love and felicity and holiness. (Second article from Curtis' "Personal Creed," which was read before his Martensen Seminar in 1914, several years after his book *The Christian Faith* was published.)

After explaining Curtis' doctrine of the Trinity, something should be said as to his concept of the God who is a Trinity. The first article in Curtis' twenty-one-article "Personal Creed" is a brief definition of God, which reads as follows: "I believe in one God, a personal and moral Spirit, without beginning, without cause, without need, and without end." This is followed in the second article of this creed with his statement as to the doctrine of the Trinity. This means that his definition of God in this personal creed is just what I want here, because it defines God as a unity, or as one individuality, and leaves the description of his idea of the Trinity for the second article.

By one God, Curtis means that God is a unity, or a single individuality. Also, He is a personal and moral Spirit. This signifies that God in His essential selfhood is a spiritual, and not a material, reality. This spiritual reality is personal—has the power of self-consciousness and self-decision. He is also moral, or holy. Last, God is absolute—"without beginning, without cause, without need, and without end." This interpretation of Curtis' definition harmonizes with the definition which he gives in *The Christian Faith*, where he says that "the God of the Christian faith is one Spirit, personal, moral, absolute, and triune." In his 1914 creed he defines the Trinity in a separate article, and this accounts for its not being mentioned here. The only part of the definition given in *The Christian Faith* which is not found in this 1914 creed is the word "absolute." This indicates, then, that these four statements in his last creed—without beginning, without cause, without need, and without end—take the place of "absolute" in the earlier definition which is given in *The Christian Faith*.

Having sat in Curtis' classes for three years, after his book had been published, I can understand the difficulties which beset the term "absolute." I remember that Curtis once said in class, "If they insist on either of these meanings of absolute, I'll let them have it." He meant by this that he would no longer use the word absolute in defining God. He had in mind those philosophers and theologians who insist on "absolute" meaning either not related or that which takes in everything. In other words, to describe God as absolute would mean that He stands above or beyond all else that exists—is unrelated to everything else which exists, or else He is a pantheistic God—including within himself all that is. Of course Curtis thought, as some other theologians and philosophers have, that God could be absolute in the sense that He is the World-Ground,

or the uncaused Cause of the universe and its inhabitants. Such a definition would separate God from His creation. Here we have, I believe, the reason why Curtis left the word "absolute" out of his last definition of God and substituted instead these statements: "without beginning, without cause, without need, and without end."

Thus far in this paper I have omitted completely ecclesiology, or the doctrine of the Church, and eschatology, or the doctrine of the last things—the hereafter. Since this discussion is already far too long, I conclude by saying that Wiley and Curtis would not disagree as much in their doctrines of the Church as they would in their doctrines of the last things. Further, I confess that where they disagree in the latter I would, as a rule, follow Wiley rather than Curtis.

UNNATURALNESS

Dr. Parker said: "The thing that people often dislike in a minister is some unnatural air he has assumed by probably trying to imitate someone he admires. It is often our unnatural attitude they dislike. Be earnest and you will be eloquent. Let your soul speak and your words will be wise and good. Invite criticism if you would be strong and useful. Fret at criticism, if you wish to lose a life rather than endure temporary mortification. What I do warn you against is the wickedness of taking any studied gestures into the pulpit. Abandon all selfish notions of popularity when you stand before men as a messenger of God and that you may be enabled to do this, watch and pray and fast if need be, and God will accept your sacrifice. Look upon all self-consciousness in your ministry as temptation of the devil. Cry mightily to God that He may break the snare, for what have you to do with your personality and with human opinions about your appearance and style when your Lord is waiting to speak His living words through your lips? Will you attract their eyes by a gesture when you should fix their vision upon the uplifted Saviour? May God in His mercy make us dumb rather than allow us to preach ourselves, and rather may He fill us with His love that our preaching may be all of Christ."—Contributed by the late B. V. Seals.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:12-14

"PERFECTING" OR "EQUIPMENT"?

INSTEAD OF "perfecting" (K.J.V., A.R.V.) some recent translations prefer "equipment" (R.S.V., Moffatt, Williams). Others use the verb "to equip" (N.E.B., Weymouth; cf. Phillips, "properly equipped"). Still others have "to fit" (Goodspeed), or "to make fit" (Berkeley).

The Greek word is *katartismos*, found only here in the New Testament. It comes from the verb *katartizo*, which means "to make artios"; that is, "fit" or "complete." The verb is used for mending nets (Matt. 4:21; Mark 1:19). Its basic meaning was "put in order, restore—a. restore to its former condition, put to rights . . . b. put into proper condition, complete, make complete."

Vincent notes that the noun was used "in classical Greek of refitting a ship or setting a bone." Salmond calls attention to the fact that in Polybius and Herodotus the verb carries the idea of "preparing, furnishing, equipping." So he would translate the phrase here, "with a view to the full equipment of the saints."

"EDIFYING" OR "BUILDING UP"?

The word is *oikodome*. It comes from *oikos*, "house," and *demo*,

¹Arndt and Gingrich, *Lexicon*, p. 418.
²Word Studies, III, 390.
³EGT, III, 330-31.

"build." So it refers to the act of building. In the Gospels it is used for the buildings of the Temple (Matt. 24:1; Mark 13:1-2). In the Epistles (Romans, I & II Corinthians, Ephesians) it is always used metaphorically. It is translated "building" in I Cor. 3:9; II Cor. 5:1; and Eph. 2:21. In most other passages it is rendered "edifying" or "edification." Since these are rather outdated terms now, it is better to translate the word as "building up" (so A.R.V., R.S.V., N.E.B., Weymouth, Williams, Berkeley).

"COME" OR "ATTAIN"?

The verb *katantao* properly means "come" or "arrive." But here it is used in the figurative sense of "attain." That seems to be the better translation here (so A.R.V., R.S.V., N.E.B.).

"PERFECT" OR "MATURE"?

The word "perfect" is a bone of contention in ecclesiastical and theological circles. At the one extreme are those who bristle at the very mention of the term in a religious connection—though they will use it freely about a thousand other things in life! At the other extreme are those who when they see the word "perfect" or "perfection" immediately assume that it refers to the crisis experience of entire sanctification.

Both attitudes are equally mistaken.

The Greek adjective *teleios* comes from *telos*, "end." So it means "having reached its end, finished, mature, complete, perfect."¹¹ In Heb. 5:14 it is used literally of a fully grown or mature person in contrast to a "babe," and is translated in the King James Version "of full age." Here, and in other passages in Paul's Epistles, it is employed in an ethical sense. It is translated "man" in I. Cor. 14:20, but elsewhere in the King James Version as "perfect" (seventeen times). The Revised Standard Version renders it "mature" seven times. Which is preferable?

The contrast with "children" (v. 14) suggests that "fullgrown" is the basic connotation here, and that is the way it is given in the American Standard Version. Salmond comments: "The state in which unity is lacking is the stage of immaturity; the state in which oneness in faith and knowledge is reached is the state of mature manhood in Christ."¹² In relation to the use of "man" here in the singular, he says: "The goal to be reached is that of a new Humanity, regenerated and spiritually mature in all its members."¹³

It seems evident that "fullgrown" (A.R.V.) or "mature" (R.S.V., N.E.B.) is a more accurate translation here than "perfect." It should be noted that "perfecting" (v. 12) and "perfect" (v. 13) are from two entirely different Greek roots; and "perfect" is not the basic idea of either.

"FULNESS OF CHRIST"

What is meant by the *pleroma* of Christ? Salmond says: "The *Christou* is the *possessive genitive*, and the phrase means the fulness that belongs

to Christ, the sum of the qualities which make Him what He is."¹⁴ Vincent carries it one point further: "Which belongs to Christ and is imparted by Him."¹⁵

"CHILDREN" OR "BABIES"?

"Children" is the translation in all the standard English versions (K.J.V., E.R.V., A.R.V., R.S.V., N.E.B.). But "babes" occurs in *The Berkeley Version* and Weymouth, while "babies" is used by Goodspeed and Williams.

The noun *nepios* literally means an "infant." But it is used of children; and of legal minors not yet eligible to inherit the family estate. It may very well be that the idea of babyishness is intended here (cf. Heb. 5:13-14). At any rate, the admonition is to "grow up!"

"TOSSED" AND "WHIRLED"

The expression "tossed to and fro" is all one word in the Greek, *klydonizomenoi*, found only here in the New Testament. It comes from *klydon*, which means "billow" or "wave." Hence the verb literally means "to be tossed by waves." Metaphorically it signifies "to be tossed like waves."¹⁶ That is why Weymouth has "tossed on the waves," and *The New English Bible* "tossed by the waves." Williams renders it "like sailors tossed about"; and Weymouth, "mariners tossed on the waves."

The second word, *peripheromenoi*, is literally "carried about," and is so translated in most versions. The combination of the two terms is expressed in different ways. Moffatt has "blown from our course and swayed by every passing wind of doc-

trine." *The New English Bible* has perhaps the most "breezy" translation: "tossed by the waves and whirled about by every fresh gust of teaching."

"SLEIGHT" OR "TRICKERY"?

The word *kybeia* comes from *kubos*, "cube" or "dice." So it literally means "dice-playing." It occurs only here in the New Testament. It may be rendered "cunning" (R.S.V., Berkeley) or "trickery" (Goodspeed, Williams). While the word "sleight" is still used in the phrase "sleight of hand performance," the basic idea is that of "trickery," and so that is probably the best translation.

"CUNNING CRAFTINESS"

This is one word in the Greek, the noun *panourgia*. It comes from the adjective *panourgos*, which literally means "ready to do anything." So it means "cleverness" in the classics, nearly always in the bad sense of "craftiness."¹⁷ The one word "craftiness" is perhaps an adequate rendering (so A.R.V., R.S.V.).

"AFTER THE WILES OF ERROR"

This is the A.R.V. translation of the last part of verse 14, rendered in the King James Version as "whereby they lie in wait to deceive." The Greek is literally "to the method of deceit."

The word *methodeia* comes from the verb *methodeuo*, which first meant "to treat by rule," and then "to employ craft." So the noun means "craft, deceit."¹⁸ It is found here and in 6:11, but nowhere in earlier Greek literature. It occurs in later papyri (fifth century and following) in the sense of "method," which has been taken over into English. Arndt and Gingrich would translate the whole phrase here, "in deceitful scheming."¹⁹ Vincent says that literally it should be rendered, "tending to the system of error," since *methodeia* means "a deliberate planning or system."²⁰ He adds that "error" includes the idea of "deceit or delusion."²¹ Weymouth gives a paraphrase: "that makes use of every shifting device to mislead." That probably expresses very well the correct meaning.

¹¹Ibid., p. 282.
¹²Op. cit., p. 500.
¹³Op. cit., III, 392.
¹⁴Ibid.

¹⁵Ibid., p. 336.

Brethren, Why Do We?

By Ross E. Price*

MANY leave the older books unread," says Bishop S. M. Merrill, in his *Aspects of Christian Experience* (p. 223). When Dr. Wiley began the task of building a college library, he

was urged by a very competent librarian of his acquaintance that, since funds were limited, he ought to major on the purchase of "primary sources." The actual original works of the great authors—the classics in each field—should be acquired.

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¹⁶Abbott-Smith, op. cit., p. 442.
¹⁷EGT, III, 332.
¹⁸Ibid.

¹⁹Ibid., p. 333.
²⁰Op. cit., III, 391.
²¹Abbott-Smith, op. cit., p. 250.

Today we must confess that among us ministers very few have actually read Augustine on *The Freedom of the Will*, or even his *Confessions*. Nor have we read Arminius' 240-page dissertation on the seventh chapter of Romans (though it is the best thing ever written on that chapter). So it is with John Fletcher's *Checks to Antinomianism*; or Eusebius' *Ecclesiastical History*; or the works of Flavius Josephus; or Wesley's *Plain Account of Christian Perfection*; or Luther's writings on the importance of faith. As is the case with our own Bibles, so it is with the classics; we are content to see them, if ever, through the eyes of some commentator rather than to read them for ourselves.

So we have those among us who try to answer antinomianism without the aid of Fletcher, who did it fully and finally and in the spirit of Christian love.

We have those among us who try to teach Christian perfection or the witness of the Spirit without knowing the spadework that has already been done by Wesley.

We seem to forget that Descartes borrowed his doctrine of the "Cogito" from Augustine, as did William James his "Will to Believe."

We seem to have the idea that nothing written before our time has lasting value or valid scholarship. Hence the situation arises in which one finds himself overstocked with "secondary sources" and utterly lacking the "primary sources."

We read those who have "written about" rather than those who have "written."

Sometimes the sad situation arrives wherein Rev. John Doe has read only

what the opponents of holiness think and say, and nothing much of what its faithful exponents have written. Then he begins to flounder and fails to preach the doctrine, and before long has departed to the camp of the opposers—when if he had concentrated on the strongholds of evangelical thought, he would have strengthened his own faith and found proven weapons with which to confront the adversary.

Why do we leave the older books unread when from them have come the most original, valid, and stimulating expositions of truth? Let us read A. M. Hills, Daniel Steele, James Arminius, J. A. Wood, John Wesley, John Fletcher, A. Kempis, Adam Clarke, T. C. Upham, Phoebe Palmer, S. L. Brengle, Katherine Booth, H. Orton Wiley, G. A. McLaughlin, S. M. Merrill, Beverly Carradine, J. B. Chapman, George D. Watson, Jessie T. Peck, C. W. Ruth, and many others like them, if we want to learn to preach scriptural holiness. And let us read Pope, Miley, Curtis, Watson, Wesley, Arminius, Fields, Ralston, Raymond, Hills, and Wiley if we would know the shortcomings of modern writers whose systems are less complete and more superficial than these greater lights.

Perhaps it is true to say that to be abreast of the times one ought to read Niebuhr, Tillich, Barth, Brunner, Kierkegaard, Calhoun, Baillie, DeWolf, Carnell, and Mackintosh; but it is also valid to contend that we must not leave these others unread.

So, brethren, why do we leave these older books unread? Many of them are being made available to us in "paperbacks" and reprints. Let's read them! We'll strengthen our preaching if we do so.

The last in a series of articles provided by the superintendents of our Overseas Mission Fields (Editor).

Qualities That Make a Good Preacher

By Earl E. Mosteller*

EX-ROMAN Catholic priest and now assistant pastor of our Campinas church, Armando Uchoa Cavalcanti, delivered a heart-gripping message on Pentecost and turned the service over to the pastor. Choir and congregation sang in Portuguese:

*"There is sanctifying power,
Like a sweet refreshing shower,
Waiting for each consecrated heart:
Power to cleanse us from all sin,
Power to keep us pure within,
Power for service which He will impart."***

"You may be very sure," exhorted the pastor, "that when we fulfill the conditions for being 'partakers of the divine nature' (II Pet. 1:4), 'partakers of his holiness' (Heb. 12:10), we shall have no need for doubting the possibility, reality, and advantage of the 'wholly sanctified life'" (I Thess. 5:23-24).

The church expectantly continued singing:

*"I'm so glad, I'm so glad,
For this saving, sanctifying
power.
Waves of glory o'er me roll;
Peace abides within my soul,
I'm so glad for this sanctifying
power!"*

—MRS. C. H. MORRIS

and eight Brazilian seekers, hungry for Christian holiness, resolutely stepped up to the altar of prayer and became happy finders. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

Three indispensable qualities for national ministers are:

Holiness in the Head
Holiness in the Heart
Holiness in the Habits

I. Holiness in the Head

Many of our English-speaking ministers do not know that for more than fifty years the Nazarenes have been working in Portuguese territory, preparing national pastors, without textbooks. The Baptists in Brazil are getting out a fair selection of books that are suitable for their use. Even in the eighty-year-old Presbyterian Seminary of Campinas, the majority of the classes are lecture courses, due to a lack of appropriate books in the Portuguese language. There is a dearth of Christian literature.

However, there has long since been one good textbook on holiness, a book called the *Holy Bible*. As much as or more than in any other segment of the church, the missionaries have, "line upon line," presented the doctrine and dynamics of holiness that

*Superintendent of the Brazil District.
**© 1908 and 1936, Nazarene Publishing House.

the national might be able to give a reason for the hope that lies within.

II. Holiness in the Heart

Head knowledge of holiness without heart knowledge only brings frustration, conviction, shyness, disadvantage, and defeat. Gadgets, devices, program, and scholarship will not substitute for a fire-baptized ministry; for our nationals are face to face with crude, unpolished, daring fellow countrymen who demand reality or silence. They've got to produce the goods. Their countrymen have not learned from Carnegie "how to win friends and influence people." These preachers must have the Holy One in their hearts. They must make their friends by winning their enemies. They are surrounded by a suspicious crowd. Only reality convinces.

III. Holiness in the Habits

Teachers of holiness are increasingly aware that the experience of entire sanctification is just what it is called—an experience—but an experience that makes possible a life of constant beauty, grace, glory, triumph, and effectiveness. IF habits (and discipline) are formed that tend to increase our fellowship with, and knowledge of, God.

This our missionaries feel to be the greatest and most important of the three issues being presented here. No Nazarene minister, national or otherwise, begins to doubt the holiness in his head or his heart—that is, holiness as a Bible doctrine or an experience—until first he has failed to nurture and nourish his soul with fresh, hot, daily, spiritual dishes of communion with God. Doubt is not pre-eminently intellectual, but moral—the result of disobedience. There is a large place given over to normal

human shortcomings in the wholly sanctified life without our glutting the area with conscious, continuous failures to discipline ourselves and then attribute all these failures to our poor, sanctified humanity. "Don't make excuses, make good."

Rev. Lown from Great Britain says, "In America our pastors have an office; while in Britain they have a study." On most mission fields they have neither, except as a bedside, a box, a corner in the back yard, or a church bench may serve as one. It would perhaps be more correct to say that all serve for both, especially as a place for devotion and prayer.

Much could be said about many habits. Believing that the pastor that prays will strengthen the holiness of his head and heart, let us give our attention to some practical examples from the mission field regarding the habit of prayer and the benefits reaped thereof. "Men ought always to pray, and not to faint."

Missionaries grab at every suggestion and incentive given to promote praying national pastors. Some will recall our story about "Cobalt Bomb"—that he carried in his hip pocket a neatly cut circle of goatskin that he could unfold anywhere to kneel upon and pray without getting his trousers dusty. It would not be difficult for you to understand the direct relationship between that skin and the fact that during one thirty-day period of house-to-house evangelism in his area, ninety-nine found God.

Going was hard; things were rugged; the Nazarenes were in the minority; the government was giving opposition; not every member was giving wholehearted co-operation; a new convert had failed. So one of our national pastors said, "Let's pray; let's pray until God from heaven answers." Directing his words to some young people, he said, "You stay here

at the church and pray. I'll go out and get others to pray during the night hours. Tomorrow morning I'll contact others to pray throughout the day. Let's pray in two-hour periods around the clock until God answers." Pray they did: youth, children, and adults—washwomen, blacksmiths, carpenters, masons, lawyers, housewives, servants, students, missionaries, merchants, pastor, and others—all prayed. They prayed throughout ten days and ten nights. Any time of the day or night one could go to that pastor's prayer meeting and find anywhere from two to sixty people interceding. It was like the constant flow of a river that ran deep. Laymen took the objects of their prayers to prayer meeting with them and prayed them through there. Restitution was made. Broken fellowship was restored. Vows were made; tithing became a must. In fact, like the ever-broadening ripples in a pond caused by a pebble, the influence of that prayer meeting continues out and on even until today. When the immediate results were tabulated, 120 people had found God in ten days in the church, not in a protracted meeting, but in the regular services of the week. During the three months that followed that prayer chain, largely as a result of simply telling about it, another 300 people sought the Saviour either in saving or in sanctifying power. Today we have Nazarenes in Europe, Africa, North and South America who know God as a result of the burden of a preacher—preacher, no; he really wasn't much of a preacher, but rather a pastor, who carried a burden.

Another national carried his part of the load in another seven-day prayer meeting in another area. This time in the midst of similar blessing and glory 100 persons found God.

The great majority of our national

pastors can present irrefutable, concrete examples of divine healing—a difficult matter except that powerful praying and intimate relationship with God be maintained.

Our national pastors, through praying for our general superintendents, general department leaders, and fellow pastors, all by name, have become tremendously conscious that they constitute a part of the great Nazarene family numbering a half million. They believe that everyone is praying for them, and they don't want to fail. This unity, this knitness, this Nazarene affinity made possible through prayer, is a source of amazement to ministers of other denominations who ponder the matter.

The ministers' Wednesday noon prayer meeting is great. Last year's denomination-wide, three-day fasting and prayer program was a real blessing to the Campinas church.

We just received a letter from our national pastor in the Brasilia area saying that last month (May) eighteen were converted in his Sunday services. Here is one that knows that that man prays! He has holiness in his head, in his heart, and in his habits.

By the way, lest the writer forget, Ex-Priest Uchoa, converted here in the Campinas church in September of 1960, from the point of view of content, passion, and delivery, preached his best ever last Sunday; and if eight Brazilians spontaneously stepped up to the altar (all but two to be sanctified), the writer has a hunch that some relationship could be established between those heaven-bought victories and the fact that recently on Thursday, Friday, and Saturday noons the front of the church was well filled for three glorious prayer and fasting services, with Uchoa wholeheartedly participating—and the end is not yet.

A solemn judgment on those whose hands are more accustomed to the steering wheel of the car than to the horns of the altar

Prayerless Preachers: A Modern Peril

By Forrest McCullough*

A RECENT SURVEY of five hundred theological students in two of the leading seminaries of this country revealed that only 7 per cent of them had a daily devotional life. Ninety-three per cent of these young men training for the ministry were destined to become prayerless preachers. *Prayerless preachers*: even the thought should alarm us. Surely we have not become so accustomed to prayerlessness that we fail to shudder at its sinfulness.

A call to preach is also a call to pray. A minister of the gospel has many duties, but if he neglects his ministry in prayer he is unfaithful to his calling. Spurgeon said, "Of course, the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. All our libraries and studies are mere emptiness compared to our closets." A prayerless preacher is the world's worst example of a misplaced emphasis, and a misused calling.

Prayer within itself is a ministry. We meet our obligation to God and man as well by our praying as by our preaching. We are to be priests as well as prophets. As priests we repre-

sent the need of men to God; as prophets we present the message of God to men. Aaron was instructed to bear the names of the children of Israel in the breastplate of judgment upon his heart "for a memorial before the Lord continually." Samuel was so keenly aware of his responsibility to pray for his people that he said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Praying preachers produce praying parishioners. A spirit of prayer is contagious. Others will sense that we have "been with Jesus," and will long to share the blessedness with us. As with all other matters, the minister must lead the way if he desires a praying church. We cannot lead our people where we have not been ourselves.

The apostles thought the matter of prayer so important that they desired the laymen to care for the business of serving tables so that they could give themselves "continually to prayer, and to the ministry of the Word." They put prayer first when so many of us put it last. *Prayer first*—other things to follow. This was their reason for desiring a full-time ministry. Not more time for leisure, but more time for prayer. We could see more in our day of what they saw in theirs if we would follow this pattern. It is time we put prayer where they put it—FIRST.

Preaching without prayer cannot save. The truth of God in the hands of a prayerless man can be the most dangerous thing imaginable. "The letter killeth, but the spirit giveth life." While one person may be saved because it is the Word of God, a dozen may be lost because it is handled with unholy hands.

As ministers of the gospel we are leaders of men, and prayerless leaders are dangerous. Rehoboam, through his lack of wisdom, divided the previously united Israel into two kingdoms. What a failure he was as a leader of God's people! The reason is found in II Chron. 12:14, "And he did evil, because he prepared not his heart to seek the Lord." We must have wisdom to lead men aright, and this wisdom is promised in answer to prayer. God said He gives "liberally, and upbraideth not."

Prayerless preachers produce powerless pulpits. Natural ability, polished oratory, and perfected preparation are as a sounding brass or a tinkling cymbal without prayer. The anointing of the Lord comes in answer to prayer. It was said of the Early Church, "And when they had prayed . . . they spake the word of God with boldness." It should be our desire never to preach again without this anointing. We are helpless without it. Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing."

Prayerless preachers are also diligent in other matters. R. A. Torrey said, "By praying more we will not work any less, but will accomplish vastly more." Praying men are not lazy. They apply themselves where application brings results because they are led of the Spirit to those activities which are the most fruitful. Martin Luther, who said that he had

so much business he could not get on without three hours spent in prayer daily, had as his motto, "He that has prayed well has studied well." John Wesley said that if he must choose between intellectual and spiritual preparation he would choose spiritual. These men as well as others who have accomplished great things for God are remembered for their prayers as well as their sermons.

The list of praying preachers is led by Christ himself. Before He entered upon His public ministry forty days were spent alone with the Father. All through His ministry He would spend all-nights in prayer, and on occasion would arise "a great while before day" to engage in this holy ministry. And what is He doing now? PRAYING. With His earthly ministry complete, He is at the right hand of the Father "to make intercession." Should we not be ashamed to be His followers and yet give so little time to this ministry that He considers so important?

The constant attitude of our hearts and the atmosphere surrounding our lives should be prayerful. Spasmodic praying will not do. As the apostles, we must give ourselves "continually" to prayer. Like the manna in the wilderness our supply of grace must be fresh with each new day. Yesterday's victory will not win today's battle. Moody said, "Our trouble is that we are trying to do the work of God with the grace we had ten years ago." Revivals are not born in a hurry! We must "wait" and we must "continue."

Our warfare is spiritual. To suppose that we can do more with our human efforts than with prayer is the worst form of presumption. When we pray, God works, and He can do more in a moment than we can do in a lifetime. Brethren, let us pray. The benefits to be reaped from it are immeasurable.

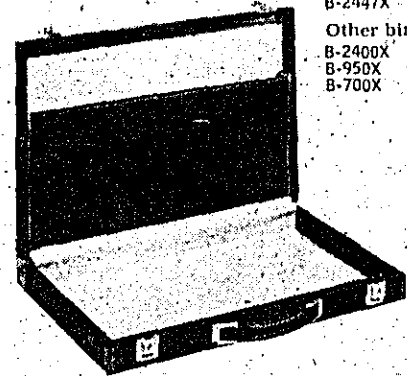
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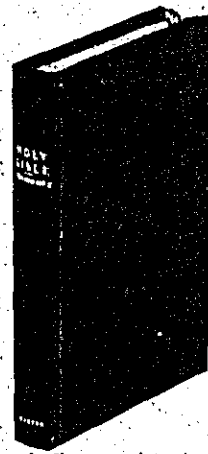
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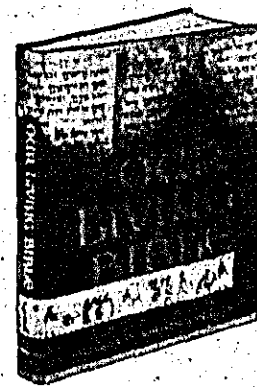
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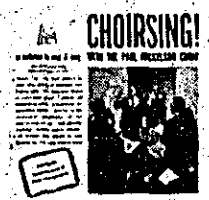


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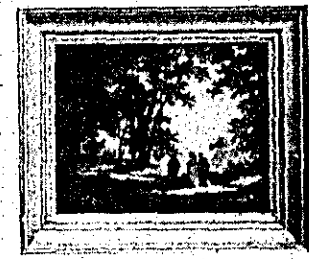
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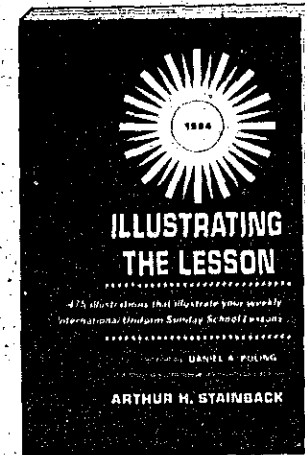
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(A sincere thank-you to Mrs. G. B. Williamson. Out of her busy schedule she has taken time and, with much prayer and heart concern, has poured out her very self in these monthly chats with ministers' wives.—(Editor.)

How Do You Do?

By Audrey J. Williamson

(Concluded)

WHEN I STEPPED out on the patio that third afternoon, I stopped short and began to laugh. Our select little group had grown from two to twenty, and I knew that Evelyn would never dare to make her “confession” before such an audience. So I began.

“Since the increased attendance has changed the character of our meeting, I am going to start things off by telling you something that happened to me. Some weeks ago one of our Kansas City ladies invited me to her house for dinner. I was told that along with the other guests I was to bring a covered dish—something my mother used to make when I was a child.

“Well, that was a party! There were chicken and homemade noodles from Iowa, turnip greens from Texas, Boston baked beans and brown bread from New England. There were hickory nut cake and lemon soufflé, all like Mother used to make.”

“But one guest brought a mysterious dish with the label on the cover, ‘Food for Thought.’ Inside were Bible

promises, significant anecdotes, and moving bits of verse. And this is what that daughter said, ‘My mother didn’t have any favorite recipes . . . In fact, Mother wasn’t a cook! I can’t remember anything special we ever had to eat! But, say, I shall never forget the things we said at the table. Our conversations, our arguments, our laughter, our high moments, the solemn and searching, uplifting words from Mother.’

“That mother was Mrs. E. E. Martin, who in her own way left an indelible imprint upon her family, her church, and her world. Evelyn, that is my word for you. Had you spoken, you would have told us that you have been grieving because you can’t sing a solo like Doris or play the piano like Ann or make a speech like Lois or arrange the pulpit flowers like Lucille. When Mary broke the alabaster box of ointment, very precious, upon the feet of Jesus, she was criticized because she wasn’t either out in the kitchen helping Martha or out calling on the poor. Jesus praised her,

He said, *She hath done what she could.* And that is all He expects of any of us. We can’t excel in every place. We are not expected to do so. And it is not so often the people as it is our own selves who put us in bondage at this point.

“And now, Marie, we are waiting for you to tell us of the experience which gave you such a lift when you had almost reached the end of your strength and you thought you would never feel well again.”

“I am a little frightened by this larger group,” began Marie, “but I have said I would like to shout my victory from the housetops, so maybe this is my opportunity.”

“Many of you know I had been under the doctor’s care, and like the woman in the Bible I suffered many things at the hands of physicians and was not better, but rather grew worse! Ha!

“I was almost at the end of my rope. I had been so ashamed of my state of mind, so fearful that it would become known and would be a reflection on my husband and his ministry. But now I was desperate. I told my husband, if I didn’t get help while we were gone, I was going to have him put me in a rest home or a sanitarium when I got back. It seemed I had lost my grip on all the things I had always held of greatest value. When I went out to associate with people I felt like I put on a mask to hide my true self. You see, Mrs. Williamson, I was really miserable. And don’t think the enemy doesn’t take advantage of that!

“We were leaving on our vacation and I told my husband if I could just go back to the old home-town doctor I believed he could help me. So we planned our trip that way. It was my last resort. I sat in his office and told him my story.

“He made some tests and checkups.

Then he said, ‘Marie, the real power to make you better lies in yourself.’ Then raising his voice a bit and looking at me with challenge in his eyes, he said, ‘Marie, where is your God?’

“If he had struck me, I could not have been more shocked. ‘Where is your God?’ I had been trying to get along without Him! It was as though He had been holding health and peace of mind and quiet assurance out to me, and I had failed to take it.

“Dear friends, from that moment I have had a different outlook. I was not immediately restored to full health and vigor. I am not of a rugged constitution. I may always need to use care in conserving my strength. But whereas I was defeated, I am now a victor. Whereas I was miserable, now I am happy. Whereas I lived in fear, now I live in freedom. ‘The Lord Jehovah is my strength and my song.’ Now the verse I live by is Ps. 61:2, ‘When my heart is overwhelmed: lead me to the rock that is higher than I.’”

It was a moving testimony. Some of that listening group sat with bowed heads, some with uplifted faces, while tears flowed unheeded from other eyes. In the exaltation of that hour came a searching question from one who had spent a lifetime in the parsonage.

“Mrs. Williamson, could it be that this problem of mental and physical health might have a spiritual cause? Could it be that back of the overwork, the weariness, the tension, the frustration, the unhappiness and unrest, there is a lack of perfect abandonment to God and His will, a lack of perfect trust in Him and His way for us?”

Without pausing, the speaker continued, “When I was a young preacher’s wife we served home mission charges. In fact we have been ‘home missionaries’ most of our lives. My

father had become a preacher after he had seven children, so you know I was used to 'hard scrabble.' But I figured after I was grown and married I had something better coming to me. I wanted nicer clothes; I wanted some new furniture and carpets. I was tired of pinching and scraping. I had long ago sought and claimed the experience of heart holiness. But a deep resentment began to build up inside me. I wanted some new things!"

"I believe every woman does," I said.

"And then my own husband preached a sermon which brought me to my senses and to my knees," she continued. "His text was, 'Let this mind be in you, which was also in Christ Jesus: who . . . took upon him the form of a servant, and . . . humbled himself, and became obedient unto death, even the death of the cross.' Mrs. Williamson, I became a seeker after the *mind of Christ*. It took me days of heart searching, groaning, and soul travail, but finally I died—died to the things of this world, to soft living and ease and comfort, till the 'servant's place' was all I craved and 'the cross' became my glory."

"Since that time down through the years God has occasionally seen fit to give us some of the comforts, even the luxuries, of life. Then He has taken them away again, I guess just to prove to us and to the world that we didn't have to have them. When we have been blessed with material things, we have been grateful; but when we have had it rough, it has given us new opportunity to test the grace of God. This perfect trust in Him and His goodness and wisdom, this com-

mitment to His will and way, takes so much of the strain out of living. It throws the responsibility back on our Father! He bears the burden for us!"

Again there was a long silence, as the shadows lengthened on the lawn, and golden light suffused the little group.

"How well you have expressed it!" I said. "Your testimony is more convincing than exhortation could be. While God places us in different situations with various kinds of difficulties and demands, He asks us to leave the choices to Him. It may be our location is totally different from that in which we were reared, or which we might prefer. But if God places us there, we know we are adaptable. We grieve Him if we are unhappy with our lot, if it overcomes us or palls upon us; if we seek to avoid it by substituting other activities or occupations for the work He has given us to do. There must be in us a deep-down commitment to all of His will for us. This single-mindedness does much to remove conflict and tension, the 'pulls' of our complex living, and the baffling circumstances of our lives. We are wholly and forever His!"

In a scarcely audible tone Irma began to sing, more to herself than to us, while one by one we all joined in,

*"God will take care of me,
Through every day, o'er all the
way,
God will take care of me."*

*No matter what may be the test,
Lean, weary one, upon His breast,
God will take care of you!*

Babies Are Our Business

By John G. Hall*

ONE of the leading baby food companies in the United States has a slogan that says, "Babies are our business—our only business." And for the sake of speculation, I wonder if this phrase could be applied to some churches. It is a sad picture indeed when a person for some reason never matures spiritually; and when this is repeated in several instances in any local church, a pastor becomes chief baby sitter and bottle warmer.

Paul, who seemed to meet every type of adversity, also had to deal with this which plagues so many ministers today. In I Cor. 3:1-3, he wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Paul very candidly described their condition and then diagnosed their case as being carnality. They were not suffering from a lack of light but rather they were not living up to what light they had received.

In Heb. 5:13-14, we read: "For every one that useth milk is unskilful in the word of righteousness: for he

is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The question arises as to what a grownup in Christ is; and to try to be all-inclusive on a subject such as this would be presumptuous on the part of the writer. However, I can give some that I have experienced and then trust that God will help me in the areas in which I have yet to learn. I believe that we will have to walk in the light. I believe that we will have to use all of the opportunities of worship at our disposal. I believe that we will have a sincere desire for the Word of God. And I believe that we will have to have some strong convictions (not stubbornness) which will help us to stand in the hour of greatest crises. These are only a few and I realize there are many more areas in which we show to the world that we are no longer babes.

Before I might be misunderstood by some, may I say that I'm not against babes in Christ. The only thing that I have undertaken here is to show that there is a time when these little ones exhibit signs of becoming warriors of the Cross. The Church has two important tasks: (1) to win new converts (babes) and (2) to preserve that which they already possess.

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No church can survive unless children are being born and nurtured on the milk of the Word. But is it possible that some churches are expecting births without travail? What would happen if a soul were born into a cold and divided church? It would probably be as disastrous as a child born into the world and then left to care for itself. This to me is the greatest challenge of the ministry; for in Kingdom work I deal with souls that are hungry and weary, and what I do and how I lead will have a great effect on where they will spend eternity.

How tragic it is today when we hear of a child who due to a congenital disease never develops into manhood! As a result doctors probe to

find a cure for this illness; that they might be better prepared to meet this illness should it occur again. How much more then must we as preachers find the remedy for those who fail to grow into manhood, and then by God's help strengthen the individual! I believe it would be a sad picture of humanity if the world were as sick physically as it is spiritually. But as we analyze it, isn't it spiritual sickness that is the worst?

So may we cry out, "God give us men"—men who no longer desire to be babes.

Then we would be able to say, "Babies are a part of our business but not our only business."

May God help us to sense more keenly than ever before the sacredness of the ground on which we stand!

Calm in a Chaotic World

By Samuel N. Smith*

GENTLEMEN, the word is out! We are cracking up. Nearly every newspaper in the country has run a recent series on the oppressed, poverty-stricken, exhausted, mistreated minister on the verge of a nervous breakdown. Sympathy fairly oozes from the fat, indulgent society in which we live. At the same time our mailboxes are screaming at us to rise to the challenge of the moment. Fail-

ure haunts us at every turn. Everyone has a new project that he feels is worthy of our undivided attention. Everyone is out to sell us a bill of goods relative to the indispensable in our ministry. Everything is a must! Cancel everything else but do this!

Now, gentlemen, I cannot believe that a call to the ministry of the Lord Jesus Christ is to be equated with the call to panic or stupefied frenzy. Can we preach adequately about the peace of God to this sin-crazed gen-

eration unless we can share the fruits of these divine resources?

This paper is being presented to inquire if there are not some supportive implications related to our role as minister called and led of Almighty God. Can we not assume that the very commission of the Almighty God is the assurance of divine enablement?

The knowledge of techniques, methods, and materials is, of course, important. Promotion and goals can make meaningful contributions. But the ultimate source of reassurance in our call is related fundamentally to the implications of our call itself.

Basic to the adequate understanding of our role is to see ourselves chosen of God to sacred assignment. We need to see ourselves as neither the talent nor the power but as persons capable of reverent obedience and wholehearted co-operation to the will of God. We need to see our calling in contrast to our profession.

No man who has a divine commission and a willing spirit has cause to be disillusioned, discouraged, or disheartened, regardless of any apparent failure or obstacle. Like Joshua and Moses of old, we need to hear the voice of the Lord saying, "Take off thy shoes; thou art on holy ground."

Moses, you remember, was not permitted to enter the promised land. He, by overeffort, tended to mislead the people to think that it was his much striking rather than God's grace that had brought water from the rock. Our role is to be the instrument of God.

Let us examine four crucial relationships to see how an adequate understanding of our role can bring us inner strength, confidence, and effectiveness, enabling us to avoid many of the failures and pitfalls common to our calling. They are:

- I. Our relationship to our own motivation
- II. Our relationship to our own self-evaluation
- III. Our relationship administratively with others
- IV. Our relationship to moral and ethical responsibilities

I. Our Relationship to Our Own Motivation

Our motivations are the fundamental reason for every action and attitude. Ultimately our lives will reveal our motives. Our work can be of no different spiritual quality from the motives that support it. However, for the church to rely solely upon spiritual motivation is to accept the risk that it entails, namely, that when the church dies spiritually it will immediately die organizationally. Intensive organized promotion will serve to somewhat effectively embalm the corpse and delay the immediate putrefaction of the body. Now there are those men who believe the ecclesiastical air would be greatly cleared if in the history of the church the corpses had been buried with greater dispatch.

Brethren, if there is a greater honor that can be bestowed upon us than the call of God to the ministry of Jesus Christ, or if there is greater reward that we can receive than to hear His "Well done," we are in danger. The man who sees himself as sharing in God's redemptive plan has adequate motive.

It is time that we stopped and asked ourselves, Why? Why shall we drive ourselves to a nervous frenzy over that which is incidental? Why shall we compromise brotherliness to build our church? Why are we here? If we have the right kind of understanding of why we are here, every pressure asserted on us will either be

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going our way and supporting us or any pressure contrary to our fundamental purposes can be seen in proper perspective as simply one of the many obstacles over which God has promised to give us victory if we are willingly obedient to Him.

Our task is too crucial, our calling too holy, and our responsibility too vast for anything less than adequate motivations. The motivation must be internal.

II. Our Relationship to Our Own Self-evaluation

The second crucial relationship is to our own self-evaluation. Now no man can adequately serve God unless he has a proper value of himself and the work which he is doing. St. Paul knew of his own work that he had fought a good fight. A nonentity can't serve God. To be an effective minister one must be able to see God working through his life. However, we live in the day of the status seeker. We are all subject to the flattery or criticisms of men. We have all been guilty of using the artificial to bolster our evaluation of ourselves. The truth is that every minister has had moments when he suspected that he was absolutely worthless. Even Jesus Christ was approached by Satan, who implied that Jesus could succeed only by joining in league with the devil.

Who has not come up wanting in the Monday morning inventory (if not in the Sunday morning production)? No wonder we frantically seize on a gain of three in Sunday school attendance (though we lost five in worship attendance). No wonder we make sure every person stands at the zone rally so as to be sure to get that banner which says we are not a failure. No wonder that we buy our wives the big-rimmed hat for preachers' meeting. This means that our

suspicions that we were nobody are not really true—we have evidence that we are somebody!

We laugh. We see the shallowness of this. Yes, but if we do not develop an understanding of our values in terms of the place the Almighty has called us to fill, the day will come when we will crack up under the competitive search for proof that we are somebody. Your salary is not the measure of your worth. Your Sunday school is not the measure of your worth. Your offices on the district are not the measures of your worth. You are "a chosen vessel unto me, to bear my name before the Gentiles" (Acts 9:15). Jesus said there were men doing many wonderful works whom He did not know. God help us humbly to see the evaluation of our work, not in terms of cold statistics nor in terms of formal recognition, but in terms of our devotion to the task God has given us to do.

III. Our Relationship Administratively with Others

The third area of danger for a minister without an adequate appreciation of his role is in the area of administrative problems with regard both to his superiors and to those who serve with him in the local church. The first thing that we need to acknowledge is that there is nothing outside a man that can cause him to fail in any task which God has given him to do. The history of the Israelites illustrates again and again that God could give them victory over any difficulty that was exterior, whether it was the walls of Jericho, the swollen Jordan, or the mistakes of Moses. They met with difficulty when they rationalized their cowardice and disobedience in terms of others. If we understand the role God has given to us, we will recognize

that no problem is fatal unless it is internal.

Let us take that man on your church board that gives you the hardest time. I will assume that you are in the role where God wants you to be as pastor of this church. Now when God designated you to be pastor and gave you a task, did not He know about this man? Did not He hold his life in His hands? He could have struck the man dead. He has not! The man is a fact! Whenever that man comes into the place where he becomes an impasse in the work God wants done, God can remove him. But watch out, that is also true of you and me. But still the man is a fact! You are also a fact! God's holy will is a fact! You have a commission from God. It may be that your commission does not include the building of a new parsonage, the purchase of a Sunday school bus, or even the re-decorating of the parsonage. However, you are in a divine assignment and you have assurance of the divine enablement to accomplish every iota of that which God has given you to do, every obstacle notwithstanding. You need not panic in the face of any administrative crisis. There is no man that can keep you as the minister of God from accomplishing that which God wants you to do except yourself.

However, the administrative problem becomes a personal problem in the moment in which we permit ourselves to become defensively involved. To the degree that it upsets us, to that degree we are the problem. Even in the administrative duties that are ours we have only the responsibility to love and obey God. God is the Source of power and blessing and deliverance. Our concern must be related to our obedience and love in

spite of circumstances, and not to the circumstances.

IV. Our Relationship to Moral and Ethical Responsibilities

Finally, let us consider our relationship to the problems of moral and ethical decisions. If we permit ourselves to make decisions as a professional clergyman on the basis of expediency, we will find ourselves diametrically opposed to what our role calls for. One of the greatest problems in the history of the holiness movement has been that our emphasis on heart holiness has not always had a consistent interpretation in terms of ethics and moral decisions. Moral cowardice and compromise are easily rationalized away. However, we must face the facts that we cannot fulfill a holy mission unless we are willing to accept the consequences of courage in ethics. We are on holy ground. We must not desecrate our calling with cheap conniving. We cannot justify the means by the ends. God is our means. Shady, unethical, discourteous practices will never have a part in building God's kingdom. To deliberately undercut another for personal advantage or simple maliciousness is morally wrong. It must not be so if we are sent from God. Equally we cannot engage in cheap flattery and petty politics. We are not to count odds but to earnestly obey, regardless.

Gentlemen, ours is a high and holy calling. It is a noble calling. May the almighty God help us to sense more keenly than ever before the sacredness of the ground on which we stand. May this awareness bring comfort to the obedient and faithful, but conviction to all who err. Amen.

Does it matter what kind of car a preacher drives? Or the size or cost of the parsonage he lives in? This is a timely and probing discussion. (Editor.)

Maintaining Ministerial Humility

By Dwayne Hildie*

I JUST BOUGHT a new car. It is always my custom to stay within the Ford, Chevrolet, Plymouth classification, for I always feel that a pastor should be humble enough to drive a "small" car. Furthermore, if he appears too prosperous in his automobile it makes the regular salary raises just a little more difficult to come by. I did, however, get the super-de luxe model—the one with all the fancy chrome trim. Not that I wanted all this "taffy," mind you, but our church is coming to have an increasingly large voice in the community, and I somehow felt that, since I was driving a "small" car, I would not want to embarrass my people by driving a car which was both small and plain, and which would show up to poor advantage beside the cars of the business and professional men who frequent the same service club and golf course which I enjoy. (The golf course gives a special rate to preachers, so it really isn't as expensive as it sounds.) Then I did go for the big motor in the car. It wasn't much more money (about \$100) and I am sure it will be somewhat more costly to drive than the small engine, insofar as any church work is con-

cerned, for that is all city driving. Still when I got to thinking it over, my wife uses the car quite often in the summer, taking the kids to camp, and such, and when she gets out on the highway, she needs that extra margin of safety which is provided by the big motor. And say, does it move! It will pass anything on the road but a gas station! But I must not get off my subject.

I was a little bit startled when all of the accessories were figured in, to find that my "small" car was costing more than some models of the Mercury, Oldsmobile, Pontiac, or Buick! But I am happy to make the sacrifice and stay with the "little" car. I just wouldn't feel right driving around in one of those big things, and none can ever accuse me of showing carnal pride in my automobile as long as I drive a "humble" Ford. Now can they?

I am hoping that the church will buy a new parsonage right away. I am planning to present it at the next board meeting. There will no doubt be a few old "die-hards" on the board who won't go for it, but by doing a bit of leg work among the younger, more liberal members of the board, I believe that we can get it through. One of the fellows I was talking to (he's new on the board this year)

expressed a doubt that we needed a parsonage just yet; but when I explained to him how that a church should show continuous progress in every department (including the parsonage real-estate), he was quick to see the point. It is so much easier to deal with new Christians—they seem so much more anxious to cooperate with the forward progress of the church than some of the old residents who have been on the board since the year 1. Really, our present neighborhood is becoming a little bit shabby, and the parsonage is ten years old. If we are going to take our place in the community and be respected as a denomination and not merely another sect, we need to have the pastor living in an area of the city where his very address is a symbol of respectability. The place I have found is ideal in every way. It was built for a doctor who died last year, and is virtually surrounded by brokers, lawyers, doctors, and such-like of professional people.

The church should have a ministry to the "up-and-outer" as well as to the "down-and-outer," and it is my opinion that we cannot minister to this class of people when the pastor lives in what is almost a slum part of the city. (Of course, that is really an exaggeration. We actually don't live in a slum area, but that is what you feel like after seeing this new property.)

My wife was particularly impressed with the beautiful wall-to-wall broadloom, and the gorgeous draperies—both of which go with the house. No doubt it would "curl the toenails" of some of our church board members if they thought about the cost of those draperies and that broadloom, but I have talked with two or three on the board who are very sympathetic, and we feel that if we present it as being "all in the package" it will probably

pass. Of course, there is bound to be some opposition to it, especially if any of them stop to figure what we will pay out in interest on the loan over the next twenty years, but still I feel that it is justified. A man does make considerable sacrifice in the ministry, and if his people want him to have a nice, comfortable parsonage, I feel that it is justified, don't you?

Of course, the foregoing paragraphs are pure fiction, and are only written to show how far out in left field a fellow could get should he become inclined toward materialism and go to defining his economy as "doing without necessities I don't really need, so I can buy luxuries I cannot live without."

Seriously, it would do all of us good to attempt to define this ambiguous word about which it is so much fun to preach. We can really get steamed up about the materialism which is being taught in our state universities. We decry the materialism which has moved into some of the homes of the church until the "almighty dollar" seems more important than the finest virtues of home and family living. But have we ever had occasion to wonder if maybe the germ might have made ever so small a beachhead in the thinking of the men behind the pulpit? It would be lots of fun to cook up a scorching-hot sermon on the evils of materialism as we see it in the pew—fun as long as we only look at the pew and fail to look at some of the works which make the man behind the pulpit tick. I know—I tried it . . . had a wonderful time getting material for the sermon right up until I took out my desk dictionary and looked up the meaning of the word I was preaching, or proposed to preach, about. The second definition given was: "Tendency to care too much for the things of this world and neglect spiritual needs." After read-

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ing that definition and thinking about it a little, I felt a strange leading to preach on "The Love of God."

We might not want to stand hitched to the charge that we have neglected anything or any part of God's work in the pursuit of material goals, but honestly now, where is the present spiral of rationalization in excusing bigger and better parsonages, furnishings for the same, cars, etc., etc., going to lead if not to a satisfied, smug sort of comfortable religion? Not that there is anything particularly religious in being uncomfortable, but a disciplined life with relationship to material goals has in past times been used for the enrichment of the individual and the blessing of the church.

It is highly improbable that the *Manual* position of the Church of the Nazarene will ever be altered. We will hue to the line in observing the letter of the law while through the back door of our lives, in such pious disguise, will come the selfsame evils about which we were preaching with such eloquent rhetoric. I recall that one of the most scathing attacks made on female dress to which I have listened was delivered by a man who was dressed to the hilt of the then latest fashion, waving his arms in the vehemence of his delivery, and in so doing showing off cuff links roughly the size of a cow's eye! One would be led to conclude that pride in dress was evil only when it was fixed in the feminine gender.

The virtue of humility is the opposite of pride. Humility begins at the altar of complete consecration when we surrender entirely to Christ. We

are all quick to conclude that, no matter how profound the religious experience of past days, we have no insurance against the temptation to the indulgence of pride. It is such an insidious thing—so easy to rationalize. It can even be reflected in the sort of church sanctuary we may build! It is surely reflected in the provision of legitimate needs which are carried to the extreme. For example: It is true that we may need carpet on the floor of the parsonage, but it does not follow as economically feasible or necessary that the cost per yard for the carpeting be the rough equivalent of two days' wages of a laboring man in the congregation. Again, it will be admitted by even the most conservative that the parsonage needs both dishes and cutlery with which to set the table, but must the cost per service be on a scale to compare with the most luxurious which can be found? There may be some areas where economy is to be practiced in buying the best, but such is not necessarily the rule.

If we are to find humility within the church, it would seem that it must be planned for—it does not seem to fall "like a gentle rain from heaven upon the place beneath." It needs to be carefully cultivated in the lives of the leadership of the church. Those having to do with the education of the oncoming generation of our ministers should by precept and by example demonstrate the principle of Christian humility. Surely the clergyman must set the example before the folk of his congregation—an example which will help to stem the rising tide of materialism.

SERMON WORKSHOP

Supplied by Nelson G. Mink

THOUGHTS ON CHRISTMAS

Christmas is many things. It is a star shining brightly to guide the Magi from the East to the baby Jesus. It is shepherds gazing with wonder at the heavenly visitors who announced the birth of the King of Kings. It is peace in a world of war and unrest, joy in a time of bewilderment and sorrow, hope in a situation of anxiety and apprehension. But most of all, Christmas is the Son of God cradled in the arms of Mary. God's great gift of salvation and reconciliation to all mankind.

—The War Cry

The true preparation for Christmas is not in the baking, cleaning, or gift-shopping, but in preparing of the heart. A Christian heart is extra loving, extra patient, extra sensitive to the needs and problems of others. Such a heart is peaceful, and from the peaceful hearts of millions will eventually come "peace on earth."

—JULIA GAMON in the *Farm Journal*

To me, Christmas means we may hear the music of the bells of love. It means we may smell the fragrance of the rose of love. Christmas means our darkened world is lightened and brightened by light from the candle of love. Christmas means that love still lives in the human heart.

—ADLAI ALBERT ESTEB in *These Times*

"PEACEFUL COEXISTENCE"

"Happiness is three friends in a sand-box . . . with no fighting."

—CHARLES M. SCHULTZ

WHAT IS INTELLIGENCE?

Research, however, has shown that intelligence is not one thing, but a combination of several different abilities tied up in a package under one label."

—THELMA G. THURSTONE

MODERN DESIGN

The 4-H boys were visiting their state capital for their annual convention when a girl walked by. She was the finished product: high-piled hairdo, blue-tinted eyelids, gaudy lipstick, and silvered nails. One boy stared after her for long minutes, and said:

"It sure looks like it must be mighty poor soil to need that much top-dressing."

—GEORGE C. DESMOND

COMPARISON OF COMMUNISM WITH CHRISTIANITY

"A great deal has been said about the zeal which motivates the Communist propagandists. They have been used as examples to Christians, urging them to give to Christ what Communists will give for their cause. But we have always thought that this was greatly overdone. Communists have nothing in their history to compare with the fruits of Christian service. The centuries are full of glorious examples of sacrifice and courage on the part of Christians."

—*Watchman Examiner*

PRODUCTIVITY

While the dramatic side of productivity improvement is to be found in new technological opportunities, the parties must not overlook the major opportunity to be productive with the tools and techniques at hand.

As the farmer said to his son when the lad graduated from a leading agricultural college, "Why should I learn scientific farming techniques when I'm not farming as well as I know how now?"

—*Public Management*

SERMON STARTERS

Advent Preaching

Theme: The Heart of the Advent

TEXT: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).*

- I. The Great Condescension
- II. The Great Reconciliation
- III. The Great Restoration

Theme: Eight Christmas Bells

TEXT: *Glory to God in the highest, and on earth peace, good will toward men.*

- I. The first bell peals out the chime of joy
- II. The second bell is that of peace.
- III. The third bell tells of the spirit of giving
- IV. The fourth bell peals out love.
- V. The fifth has the message of good will
- VI. The sixth tells about gladness.
- VII. The seventh has a message of cheer.
- VIII. Number eight peals out the message of hope

Theme: Christ Enthroned

- I. Christ Enthroned in the Ivory Palaces
Ps. 45:6-8—the Myrrh, the aloes, and the cassia
- II. Christ Enthroned in the Heart (Gal. 4:19)
- III. Christ Enthroned in the Heavens (Heb. 12:2)

Theme: Star of Wonder, Star of Light

TEXT: Matt. 2:2

Five suggested points of the Christmas star

- I. A Christian is one who has found spiritual peace.
- II. A Christian is one who has found spiritual purity.

- III. A Christian is one who has found spiritual poise.
- IV. A Christian is one who has found spiritual power.
- V. A Christian is one who has found Christ's purpose for his life.

Miscellaneous Themes:

Theme: Twelve Steps to the Upper Room

1. The first step leading up the stairs to the Upper Room for the 120 represented a oneness of purpose.
2. The second step stands for a consciousness of need.
3. Number three stands for obeying God.
4. Step number four meant a deadness to the opinions of others.
5. Step number five, proper evaluation of other things.
6. Step number six, emphasis on the will of God.
7. Step number seven, Joy of following your heart.
8. This step stands for plans with an "until" in mind.
9. Step number nine, reaching up as far as you can.
10. This step stands for following God's plan for a successful launching.
11. Strong and literal confidence in what Christ has said.
12. The last suggested step might stand for walking in all the light we have.

Theme: Ways in Which the Spirit Was Active in the Early Church

- I. The Spirit was active in dealing with sin.
 - A. Ananias and Sapphira
 - B. Saul on the Damascus road
 - C. Elymas, the adversary
- II. The Spirit was active in sanctifying and filling believers.
Seven places recorded in the New Testament where the Holy Spirit was received—six of them in the Acts of the Apostles.
- III. The Spirit was active in providing something for everyone to do.
- IV. The Spirit was active in a great manifestation of grace (Acts 4:33).

PREACHING PROGRAM

Peace with God

SCRIPTURE: Rom. 5:1-8

TEXT: Rom. 5:1

INTRODUCTION:

In the past 4,000 years there have been only 300 years of peace. There never can be, and there never will be, peace in the world until there is peace with God.

I. PEACE WITH GOD FOLLOWS JUSTIFICATION "... being justified we have peace ..."

- A. The hindrance to peace is sin (Rom. 8:6).
- B. The "how" to peace is justification.
- C. The help to peace is faith.

II. PEACE WITH GOD: THE NEED OF EVERY HEART.

- A. Peace Problem No. 1—"How am I to live right with fellow men?"
- B. Peace Problem No. 2—"How am I to live right with myself?"
- C. Peace Problem No. 3—"How am I to live right with my God?"
- D. Answer to problems—justification: "Since then it is through faith that we are set right with God, let us have peace with God" (Bates).

III. PEACE WITH GOD COMES THROUGH FAITH IN CHRIST.

- A. Christ came into the world to bring peace. He was heralded as the Prince of Peace.
- B. Christ died so that we could have peace. He was our Peace Offering.
- C. Christ lives to give you peace.

CONCLUSION:

Be assured, on the authority of the Word of God, that the first fruit of justification will be to produce peace in the heart. "Since then it is by faith that we are justified, let us grasp that fact that we have peace with God, through our Lord Jesus Christ" (Phillips).

—HUGH H. GORMAN
Troon, Scotland

December, 1963

Christ's Way

SCRIPTURE: John 14:1-14

TEXT: ... I am the way (v. 6).

1. A Picture of a Scene in the Life of Christ.
2. The Precept of Christ (v. 1)
3. The Preparation of Christ (v. 2b)
4. The Place to which Christ has Gone (v. 3a)
5. The Promise of Christ (v. 3b)
6. The Presence of Christ (v. 3c)
7. The Path of Christ (v. 6)

—HUGH H. GORMAN

The Ultimate

TEXT: *To the end he may establish your hearts unblameable in holiness before God ... (I Thess. 3:13).*

INTRODUCTION:

God's first call to man was: "Repent and be converted." His second call was: "Unto holiness." This is the ultimate (experience of holiness) that assures us that we will see God. Since holiness is a well-balanced Christian experience, we should subscribe to its truths, by observing:

I. That Holiness Is an Experience

- A. This experience affects the whole man (I Thess. 5:23), in that
 1. It conditions the heart (Heb. 3:14).
 2. Makes it firm and unblameable (Heb. 3:6).
- B. The scripture reveals it so (II Tim. 1:9; I Thess. 4:7).

II. That Holiness Is an Example

- A. Revealing a character that is acceptable (Phil. 2:15).
- B. That commands the respect of others (I Tim. 4:12).
 1. The radiance of Christ manifest in earthen vessels (II Cor. 4:10).
- C. Showing a conversation that is authoritative (Phil. 1:20).

III. THAT HOLINESS IS THE ULTIMATE, ASSURING ETERNAL BLISS

- A. That we do belong to the company of saints (I Thess. 4:17).

- B. That we can be blameless unto the coming of Christ (Phil. 3:20)
- C. That we can behold the wonders of His grace and glory (II Cor. 9:8).

CONCLUSION: May we all aspire to be like Christ by seeking God's best in the experience of holiness.

—HENRY T. BEYER, JR.
Sulphur, La.

Holiness—the Glory of Christianity

SCRIPTURES: Lev. 11:44-45; Hab. 1:12-13; II Chron. 30:27; Isa. 35:8; Luke 1:74-75; Eph. 1:4; I Thess. 4:7; Heb. 12:14

TEXT: Isa. 35:8

INTRODUCTION:

- A. Holiness—a Vital Subject
- I. There are many relations in the world, and there is much that is called Christianity.
 - A. There is only one true religion—Christianity.
 - 1. More than just a religion
 - a. Accepting Christ
 - 2. True religion plus salvation
 - B. God created man holy, and in the beginning he was religious.
 - 1. Adam's religion was true but he was not a Christian.
 - a. No need for Christianity
 - C. Man lost his holiness by the Eden fall, and became a sinner.
 - D. God requires holiness.
- II. There is quite a strong movement today in certain educational and religious circles to emphasize religion, to promote devotion and worship of God, without Christianity, without any atonement or experience of definite salvation.
 - A. False religions
 - 1. Jehovah's Witnesses
 - 2. Mormonism
 - 3. Christian Science
 - B. Some of our larger and modern churches
 - 1. Nothing to offer more than the world has
 - a. Same as the world

CONCLUSION:

- A. Working together in this great work.
 - 1. Men ready to hear
 - 2. Ready to attend church if invited
 - a. A boy in a picture leaning against a post with his dog. Under the picture the words, "I wasn't invited to Sunday school this morning."
- B. Let's see the work progress.
 - 1. Holiness—the glory of Christianity

—ELWYN A. GROBE
Dawson Creek, B.C.

Stones

TEXT: *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Pet. 2:5).*

INTRODUCTION:

Using the figure of a building, probably the Temple, Peter shows the fact that worship is twofold: (1) individual and also (2) joint, or corporate. We are saved as individuals, and are individually accountable to God, but we have a co-operative responsibility as Christians to God and His Church, like stones in a building:

- I. THE "QUARRYING" OF GOD'S BUILDING STONES
(How does God find the material to build His Church?)
 - A. There is not much promise apparent in most stones . . . they lie half buried, obstructions in farmers' fields . . . underground . . . in slate beds.
 - B. But God can, and will, use every type of stone in the building of His Church if the stone be willing!
- II. THE "DIVINE PLAN" FOR EACH STONE
 - A. Some folk think Christians should be all alike, but:
 - God needs keystone at the top, holding things together, but He can't use all keystones . . .

God needs great *foundation stones* under the surface, unseen, unsung, but bearing great pressure, keeping the church solid.

God needs some *sill stones*, willing to be walked over, making entrance into the church possible.

He needs *chink stones*, willing to be placed in little places to do vital work.

He needs *pivot stones*.

- B. God needs to chisel these stones according to His master plan, so the pound of a hammer will not be heard . . . "When there is too much hammering, it is a sign that the stone is in the wrong place, or else the stone didn't wait for the right chiseling."
- III. THE WHOLE STRUCTURE BECOMES A SINGLE UNIT OF PRAISE
 - A. The stones must be willing to submerge their desires for praise as individuals, and seek to glorify the God of the temple.
 - B. There must ever be a great dependence upon and contact with Jesus Christ, the Chief Cornerstone . . . or all else is wasted effort.
 - C. But this done, then all stones rejoice in the glory of true and vital fellowship with Christ, for these are not cold, dead stones—they are "lively stones"—living people, finding the full meaning of worship.

—RUSSELL METCALF

Believing in God

TEXT: John 20:31 is twofold:

- 1. That ye might believe that Jesus is the Christ, the Son of God; and
- 2. That believing ye might have life through his name.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:6).

I. BELIEVE AND RECEIVE PARDON (Acts 10:43; 13:39).

- A. Adoption (John 1:12).
- B. Eternal Life (John 3:14, 16; 6:40, 47).

II. SOUL SATISFACTION (John 6:34-35).

- A. Answers to prayer (Matt. 21:22; Mark 11:24).
- B. Not doing but believing (John 6:28-29).
- C. Not ashamed because believing (Rom. 1:16; 10:11).
- D. Believing and confessing (II Cor. 4:13).
- E. Believing with the heart (Rom. 10:9-10).

III. "WHILE YE HAVE THE LIGHT" (John 12:36).

- A. Martha, believing, sees the glory of God (John 11:26-27, 40).
- B. Shadrach, Meshach, and Abednego, believing, were secure in the burning, fiery furnace (Dan. 3:25-27). Taken from the burning, fiery furnace, and no manner of hurt found upon them—because they believed in their God.
- C. Daniel, believing, secure in the lions' den (Dan. 6:23). Daniel taken out of the den—no manner of hurt found upon him—because he believed in his God.
- D. Paul, believing saved from shipwreck (Acts 27:23-25).
- E. Blind men, believing, receive their sight (Matt. 9:27-30).

IV. THE PURPOSE OF JOHN'S GOSPEL (John 20:30-31; I Pet. 2:7).

CONCLUSION:

The firmest thing in this inferior world is a believing soul (Wilberforce).

*Beset with snares on every hand,
in life's uncertain path I stand;
Saviour Divine, diffuse Thy light,
to guide my doubtful step aright.
Engage this roving, treacherous heart
to fix on Mary's better part,
To scorn the trifles of a day for joys
that none can take away.*

—J. O. STEELE
Bartow, Florida

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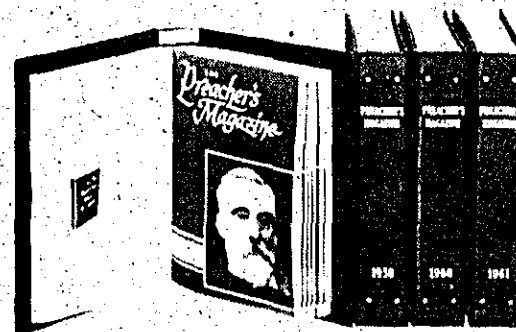
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