

2-1-1956

## Preacher's Magazine Volume 31 Number 02

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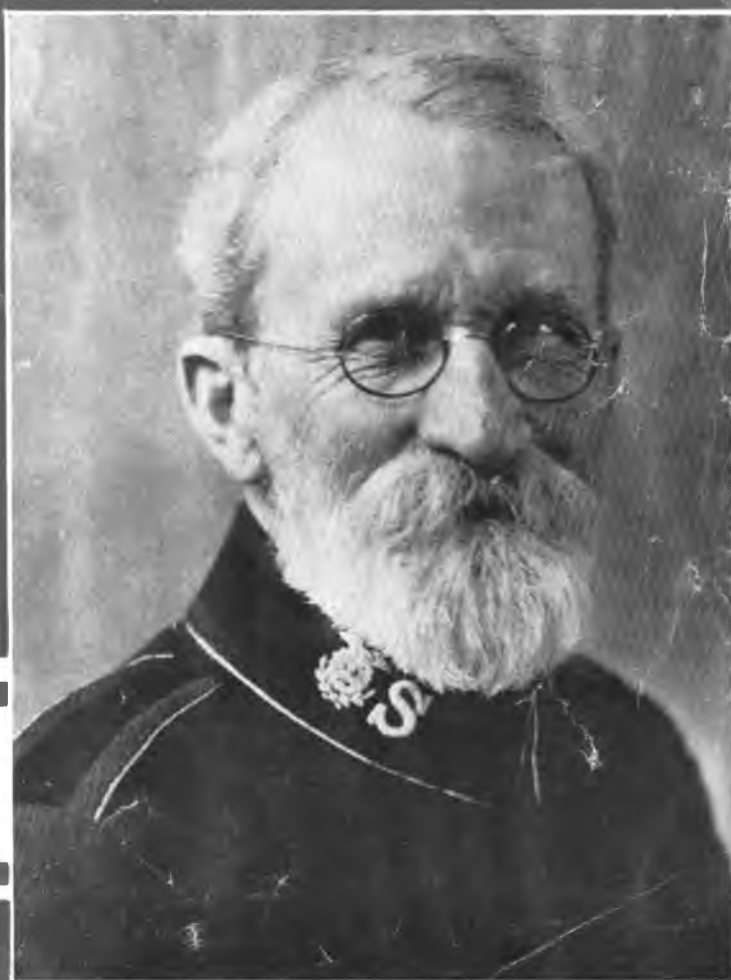
### Recommended Citation

Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 31 Number 02" (1956). *Preacher's Magazine*. 289.  
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# THE *Preacher's* *Magazine*

**FEBRUARY**  
**1956**



# The Preacher's Magazine

Volume 31

February, 1956

Number 2

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## Human Life Supreme

By C. B. Strang\*

**H**ARRY WARNER was a resident of Chicago until recently. He had an excellent position, made big money, spent it in riotous living, and cared little for his fellow man or God. Then illness struck hard. At Mayos' they pronounced it cancer and operated. After expensive weeks there, one day he heard a man say over the radio: "Wherever you are, I will come to pray with you."

The Holy Spirit used those words. They burned into Mr. Warner's very soul.

Calling a newsboy from the corridor, he gave him two dollars with the instruction that he find that man and bring him to the hospital. The lad did just exactly that. This resulted in Mr. Warner's conversion. He was baptized and took Communion. Later, he came back to Chicago a very sick man.

Dr. Whitsell was called in, then Dr. Hamlin, and then they asked me to go to see him. There commenced an ordeal such as I have seldom seen. Either one of these two doctors saw him every day. They gave him medicine and injections. He was fed intravenously. From the first, he was ticketed to die, but the doctors never gave up. They admitted to me that it looked like a losing cause, but their consecration to the profession de-

manded that they keep Mr. Warner alive as long as possible. If they had missed one day in attending him, that day Mr. Warner would have died. But the Hippocratic oath, which is peculiar to their profession, demanded that they keep that spark of life alive. I learned a great deal from these doctors. They were very busy men. Dr. Whitsell was out of his particular field of activity. But friendship, dedication to task, a consecration made, kept them working with Mr. Warner day after day. In spite of their efforts Mr. Warner died.

I had tried to keep him alive spiritually. Many times I read the Word to him and prayed with him. He was so appreciative. But the doctors saw him every day. I saw him once a week. They dealt with his body, I with his soul. They taught me the importance of maintaining life at any cost—that human life is supreme.

Perhaps we preachers give up too easily at times. We are always dealing with sin-sick souls. If our ministry is withheld or ineffectual it could mean the death of a soul. Startling! Yet true.

Perhaps we are too easily convinced that one has gone over the deadline, committed the unpardonable sin. Could it be that while there is life there is hope spiritually?

In commenting on his efforts to keep Mr. Warner alive, Dr. Whitsell

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told me about a man in the town where he first commenced practice before he became an eye specialist. The doctor with whom he worked had sent him out to attend this sick gentleman. Dr. Whitsell came back to report, "He is dying with cancer. He will be dead before morning." Several years later Dr. Whitsell went back to his home town. The first person he met on the street was the man he had attended years ago who would be "dead before morning." "One never knows," says this wise doctor. Yes, while there is life there is hope. There is power in the gospel to reach even the one furthest down the scale of moral rectitude. The grace of our Lord Jesus envisions even the vilest brought to Him.

Harold Begbie talks of the marvelous conversion and rehabilitation of "Old Born Drunk" and the Copper Basher. These infamous characters became, through grace, living witnesses of the fact that even the product of the gutter can be reached. While there is life there is hope.

"Concertina Joe" was a man I knew in my boyhood. It was easy to see how he came by his name. For a few drinks he would entertain the customers in any and every saloon on the avenue. Saturday night always found him intoxicated.

He was induced to come to our little church at Terrace, Pennsylvania. The claims of the gospel took hold of him. In simple faith he believed and was wonderfully saved. Until he died Joe and his concertina were the center of every religious gathering, and he who had wasted most of his life became an oracle of grace and redemptive power. He was almost lost. But while there was life there was hope. The cause of his trouble was removed; Jesus' blood went deeper than the stain had gone. The sharp scalpel of the Bible and the healing

power of grace were effective. Only a few believed he was worth saving. One especially never ceased to pray for him.

Physicians and surgeons sometimes must cut deep to get at the cause, but when the cancer is removed the patient has a chance for recovery.

Dr. Hamlin removed my gall bladder recently. He hated to do it. He knew I would suffer in the process, but like the good friend and great surgeon that he is, he removed the cause and I got well. I would have died without the operation. He believed my life was worth saving.

The persons to whom we preach are either saved or lost. The lost ones are worth saving. Our tools are incisive, our medicine is healing. Souls are at stake. The worth of one soul is rated greater than the value of the whole world.

Our praise goes to the men of medicine and scalpel. But Christ is a Physician of value. A touch from His hand, and application of His blood, a pouring out of His Spirit, will make men what they ought to be. Ministers are instruments in His hands to bring the sin-sick to Him. Ministers are not required to take the physicians' Hippocratic oath, but their pledges to Christ during their consecration or their reaffirmations at the time of ordination are even more serious. These cannot be taken lightly. To preach the glorious gospel, to administer the sacraments, to call on the needy in the third floor rear apartments, to visit hospital and hovel, to pray until ignited at the touch of holy fire are glorious privileges but tremendous responsibilities. To work hand in hand with men who are dedicated to medicine and scalpel, who would rather die than fail, is a challenge which ministers must meet.

Christ believed that men were worth dying for and He never hesi-

tated to pay that price. His ministers must believe that men are worth living for and also that they are worth sacrificing for even unto the death. Whether that death come instantly or through a slow diffusion of mental,

physical, or spiritual energy is not for the servant to attempt to ascertain. Human life is most worth while when it is touched by the spirit of the Master. It is our task to see that it is done.

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## FROM THE EDITOR

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### Darkened Churches

**D**RIVING to our church on a Sunday evening recently, we passed by several other church buildings which were dark, with no service planned. No lights were in the windows, no cars were parked at the curb near the entrance, there was no evidence that there was anything at all going on inside. In contrast to this, when we neared our own church the place was aflood with light, people were entering, and young people were laughing and talking on the walk outside. To top it off, I had to settle for a parking space a block and a half away.

That evening I got to thinking about *darkened* churches, those whose lights were turned out, whose doors were locked, and where the Bible on the pulpit was closed, where no songs were being sung, no prayers being prayed, no sermon being preached, no invitation being given. In a sense this picture of a darkened church represents the religious apostasy of our day and the spiritual indifference which blankets our land. It is a symbol of part-time religion, a day-time gospel, a half-open church door.

As I sat there and thought about these darkened churches, how I wished that the picture could be changed! How I wished that every Protestant church were open and thriving with a gospel service on Sunday evening! Certainly some of them had known better days. Let us all pray that one of the by-products of the present-day religious awakening will be the lighting of some church lights that have not been in use for many years.

But my thoughts did not stop here. I could not satisfy my mind by finding fault with and condemning others. For I saw countless numbers of our churches which were also darkened and perhaps just as effectively as the others. A church is "dark" in more ways than one. People will stay away from church through other means than merely that the doors are locked and the lights are turned out. Churches can be dark even though the lights are on and a service has been announced. And this is the picture which bothers me, more so than the other one, for this applies to us.

## THE PEOPLE DO NOT KNOW

Churches are dark because there are no people coming. Some will tell us that the reason a particular church gave up its Sunday evening service was that their people just would not attend more than one service on Sunday. But in another case people may not come because they do not know the church is there. The end result is the same. In our busy day it is not impossible for a family to live in the same block with the church and still hardly be aware that it is there. To that family the church is dark. It seems there are three basic things which we can do at this point.

1. *Advertising.* We need to let people know where we are and that we are in business! Let us remember that we are living in a day of high competition for the interests of people. The newspaper should be used. We must not be afraid to buy a little space for advertising and also use all of the free space that we can get. Radio, television, highway signs, special mailings to the "friendship" list, distribution of the special issues of the *Herald of Holiness*—all of these and others are means of letting people know that our church lights are on.

2. *Visitation.* But general advertising is not enough. In fact, it produces so few tangible results that many are discouraged from making use of it at all. Our advertising must be made specific and personal. As many members of the congregation as possible must enlist in the work of visitation. This is the Crusade for Souls with its fourfold emphasis: literature, enrollment, friendship, and soul-winning visitation. In this day we cannot hope to get the ears of the great host of unchurched people without this personal approach. The churches today whose lights are burning are those which have a witnessing people.

3. *Program.* Perhaps this is a cold word. I do not mean it to be. By program I mean all that goes on in the church, during the week as well as on Sunday. To put it bluntly, if we expect people to come once and keep coming we must have something going on. Our services must be planned to be interesting and with definite purpose. Our messages must be well prepared and pointed to say something that will relate to the spiritual needs of the people who come. Our entire service must be geared to the times with the real interests of people at the center. In addition we must have a weekday program which will challenge people that we are doing something important in Kingdom business. Let's feature every special day that we can, making opportunities to do something different and attractive if we have to. I was won to the church because of what was going on in that particular church. Frankly, I would never have gone back to the program I have seen since in some other churches.

## THE PEOPLE HAVE NO CONFIDENCE

Ouch! Can it be true? Yes, indeed it can. People do not come to church unless they have at least a measure of confidence in that church and in the people who belong or attend there. And whether or not we like to face it, our churches can become darkened to those in our communities who for one reason or another have no respect for us. Part of our job, then, in keeping our lights burning is to build confidence in ourselves, in our churches, and in our gospel. People will come for spiritual help where they feel they can get that help. Their confidence in us is the number one asset in our winning them.

1. *Our Building and Surroundings.* Recently a pastor took me with him

to visit one of his men in the hospital in a neighboring town. On the way home he drove through a village where we have a church, and circled by the building. It was a ramshackle store building, the very worst in a row of weather-beaten shacks. Over the sagging doors was the hardly distinguishable sign, "Church of the Nazarene." I was ashamed for the pastor and congregation and commented as we hurried by, "Who would ever be attracted to attend there!" And this was not a home-mission church just getting started! Certainly many fine churches today had humble beginnings. But this church had been organized for years. This was what they were content with. As a result they were derelict in their mission to that community.

2. *Our Foolishness.* There is an inertia in the work of the church which constantly draws us from the inner, spiritual aspects of the gospel to the external and superficial, from the central to the marginal, from essentials to nonessentials. And because it is easier to yield to the inertia than fight against it, we find ourselves, if we are not careful, substituting for true worship, true revivals, true righteousness, a lot of superficial methods and patterns and all of the time identifying them with our religion. People will be attracted by the true evidence of the presence of the Holy Spirit in our services, but they will be repulsed by human attempts to stir up a particular demonstration or by human imitations of the divine blessing. Sinners will be moved by the genuine moving of God in a spirit of conviction in an evangelistic service and we do not need to be afraid of the outcome, but they will be offended and probably will not come back when an attempt is made through human tricks and human pressure to duplicate that genuine

moving of the Spirit. Brethren, our job is to win men to Christ. We cannot violate the laws of courtesy and decency and expect people to come back. Our churches are dark to many, many people who have been thus driven away.

3. *Our Poor Living.* Holiness is an ethical gospel. Our preaching majors in good living. We insist that to come to Christ one must confess his sins, forsake those sins, and live free from sin. We insist that the experience of entire sanctification goes beyond this and cleanses the principle of sin from the believer's heart and digs out the root of sin from his inner life. Just mark it down that those who come in contact with our church are watching ever so closely to see if this gospel really operates in this manner in the lives of our people (and in the life of the preacher). There is just no excuse for poor living among our people that is directly or indirectly condoned by the church.

#### THERE IS NO SPIRITUAL LIGHT

The light in the church which most surely keeps the church open does not come from the power company but from the Lord. There must be an evidence of spiritual force and spiritual light or needy people will not long make their way to our services. Without doubt many churches whose lights are out today first lost their spiritual light. This is a real point of warning. Let us not lose the latter even though we may tenaciously hold to the former. Briefly let us notice three evident areas to which this applies.

1. *Atmosphere.* Dr. Bresee's admonition, "Let us keep the glory down," is as sound today as ever before in our history and probably more needed. This is essential if God's people are to truly worship Sunday



after Sunday, if they are to be kept melted together in a true Christian fellowship, and if we expect the unsaved to be brought to God in our services. True, God manifests himself in many different ways. There is no one pattern of demonstration which can be said to be "it." There is no human scheme which can produce this kind of genuine result. The sense of God's presence will not be in the same degree in every service. There is much that is a mystery about how God works in this regard. But all of us know when the glory is there and when it isn't.

We must keep ourselves in the place where God can bless us; we must conduct our services in such a manner as to give God a chance to work; we can keep alert to the moving of His Spirit. And our churches will indeed be dark if we go for extended periods without sensing this atmosphere.

2. *Prayer.* We recognize immediately that prayer is the lifeline of the church. It is also the "light line." We must encourage our people to be a praying people. I used to tell my

Sunday evening prayer group that I could sense the moment I stepped into the pulpit whether they had prayed that forty-five minutes preceding the service or just visited. It will reflect from more than just one group, however. Light will shine where prayer is wont to be made. Let us not fail God and our generation by running a spiritually darkened church.

3. *Grip and Power of Message.* Our preaching must have some grip to it. We have heard this again and again but it applies at this point also. The preacher must keep his own heart prayed up and blessed. His message must have the unction that God alone can give. God can readily ride into a hungry heart through a message that is warm and is aglow with light. He has a difficult time getting to those hearts if He has to move in over the top of a cold, lifeless lecture or if He has to climb over the top of a muddled confusion of ecclesiastical double talk. God help us all to preach simply, so that our messages will be light to needy hearts.

May we keep the lights burning in the churches where we minister.

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## TIME

Fanning the spark of life into flame anew, Time has lighted another candle for each of us. He tenders it, bids us do with it what we will.

No one man's candle burns more brightly than another's. But some are content to let theirs gutter in the ugly shadows at their feet. Others hurl theirs to the heights in brief, rocketing spectacle. Some, climbing upon the shoulders of their fellows, thrust their candles aloft so all may view with envy and admiration. And still others, through labor and faith, hold theirs high, and pass among men so the timid may be inspired, the doubting assured, the lost guided.

—*Sunshine Magazine*

# The Preaching of Samuel Logan Brengle

By James McGraw\*

**B**ROTHER BRENGLE, if that is holiness, we want it!"

This was the expression of many who heard Samuel Logan Brengle preach his first sermon after his experience of entire sanctification. His text was, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1), and he closed his message with his personal testimony of his own recent Pentecost.

Samuel L. Brengle did not waste any time in beginning a holiness ministry, and he preached the full gospel so effectively and so faithfully that many who heard him would be inclined to agree with George W. Ridout when he said, "Brengle became the greatest apostolic preacher of holiness throughout the whole world."

Young Samuel Brengle had a happy childhood until his father died, but then his stepfather was a poor provider and his later childhood was characterized with poverty. He worked hard during the summers and studied carefully during the winters to complete his education.

His early life provided a background from which a great preacher might develop; for hard work, frugal habits, extensive reading, and deeply religious home associations molded him into an instrument of power in the hand of God.

Clarence W. Hall, in his biography of Brengle, describes Samuel's desire to read widely. He read from the

Bible, from *Pilgrim's Progress*, *Plutarch's Lives*, *Pickwick Papers*, the works of Josephus, Scott's *Ivanhoe*, Stephen's *History of Methodism*, and *A History of Our Wars*. "So vivid was his desire to know," said Hall, "that when he had read and reread all the other books on the shelf, he would take down *Webster's Unabridged Dictionary* and find fun in toying with words, and their meanings."

It was a great day on Christmas Eve of 1872 when young Samuel Brengle prayed through at a mourners' bench in a little Methodist church, and it was a great day a few years later while a law student in Rhode Island that he accepted the call of God to preach. It was not until he attended Boston Theological Seminary that he sat under the ministry of Daniel Steele and began to realize his need of holiness. It was the greatest day of all, when "on January 9, 1885, at about nine o'clock in the morning, God sanctified my soul," as he related it. A student who saw him twenty minutes later remarked at the change in him, and another said later, "The minute I saw you I said to myself, 'Something has happened to Brengle.'"

## HIS DEDICATION

Soon after Brengle's experience of entire sanctification, he demonstrated his consecration in turning down an offer to be the pastor of one of the finest new churches in Indiana at South Bend. He declined this to pur-

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sue the uncertain course of full-time evangelism. Later he described his thoughts as he faced the rather insecure future of evangelistic work instead of a brilliant and attractive pastorate, and he said the Spirit took him into Exodus and reminded him of the Israelites. God seemed to whisper to his heart: "Can you not trust Me? If I could care for those Israelites in a desert land, cannot I supply all your needs in rich New England?"

He again indicated a spirit of dedication when he offered his services to General Booth in the Salvation Army. Booth is quoted as saying to Brengle: "You belong to the dangerous classes. You have been your own boss for so long that I don't think you will want to submit to Salvation Army discipline. We are an army, and we demand obedience."

To this Brengle replied: "Well, General, I have received the Holy Spirit as my Sanctifier and Guide. I feel He has led me to offer myself to you. Give me a chance."

He served in some of the poorer, run-down corps, and knew the sting of persecution and hardship. One night a hoodlum intruded in his meeting and threw a brick that hit him and nearly ended his life, but through it all he held steadfastly firm in his convictions and preached faithfully the full gospel.

#### HIS PREPARATION

When asked upon one occasion by a fellow field officer who had a great deal of difficulty in finding the time to build sermons, "If you had but ten minutes to prepare for a meeting, how would you spend it?" Brengle replied, "In prayer."

Brengle's own explanation of his plan for sermon building was that his whole lifetime had been a preparation for preaching. Regarding more par-

ticularly his preparation for a specific sermon, he said, "I prepare my sermons for others by preparing my own heart."

He read widely, not to find parts here and there to quote for the enrichment of his message, but to find materials that would enrich his own heart and inspire his own spirit. He believed that by this approach he could expect God to use him more effectively than through any other use of his time.

#### HIS USE OF SCRIPTURES

Brengle's preaching was Bible-centered, and his sermons were saturated with quotations and illustrations from the Scriptures. C. W. Hall said of his preaching, "Scripture quotations were so interwoven through all he said that to lift them out would be to make his addresses almost unintelligible." One man described Samuel Brengle as "a walking, talking edition of the Bible."

General Higgins, one of his colleagues in the Salvation Army, stated that in his opinion much of Brengle's success could be ascribed to "the place which the Bible occupies in his platform utterances." He not only used the Bible often, but used it in a most graphic way. He knew how to clothe a text with such action as to break down indifference in his audience. For example, he might be reading or quoting his text and then interrupt himself to carry on a dialogue with the Biblical character in his text. "Peter, an apostle of Jesus Christ . . . 'What's that, Peter? How can you make such a claim? Did you not deny Him in His bitterest hour? Did you not turn coward and curse and swear?'"

He then would continue the conversation between himself and the big Galilean fisherman, with the disciple telling in broken voice of the lov-

ing look and the infinite compassion of his Master in restoring him as an apostle.

#### SIMPLICITY VERSUS ORATORY

In describing Samuel Brengle's preaching style, one is at a loss to assert just what his attitude was toward oratory on the one hand or simple conversational style on the other hand. In his early ministry, with his background of law school, debating societies, and innate delight in the use of words as keen tools, Brengle was definitely an orator and a good one. His high school teacher in Illinois recognized his talents and sent him to a Professor Hinman, a specialist in words and phrases. For two years he studied oratory with this tutor, and then later in college, oratory was his greatest interest. For many hours in those days he would sit at an organ or piano, striking a note of the scale and following the tone with his voice, developing resonance, flexibility, and depth in his voice. In his early ministry he wrote out each sermon in full and committed it to memory.

In his later ministry, Brengle preached extemporaneously and with few if any notes. He said of his own preaching: "I carefully cultivated the conversational style because I soon saw that it was the most effective in speaking to all classes of people. You may believe that the cultivation took time, for I had all those years of training in oratory, with its flowery and bombastic style, to buck against."

Here, therefore, was a preacher possessing the unique combination of natural oratorical ability plus an appreciation for the value of simple, straightforward, gospel truth. Brengle was an equal success when he spoke before the university and seminary

audiences, as he did on so many occasions, or in the humble rural churches where he labored as a pastor and in the tight little halls where the Salvation Army held services. The combination has also existed in other well-known preachers in more recent years, such as Dr. Jarrette Aycock and the late Dr. James B. Chapman.

An article in the *War Cry* described Brengle's voice as having the tonal qualities of a great organ, with "the dominant chord mellow, soft, and conversational, but with time when it became deep throated and booming like the thunder of God's judgments."

One may better sense the spirit of the man by an examination of one of his sermons as it was recorded for us. Brengle once preached: "The Bible says Jesus is God. Jesus says so, John says so, Paul says so. The church in all its creeds says so. The wisest Christian teachers say so. The saints and Christian martyrs who have perished by flame and wild beasts' fangs say so. The great soul winners say so. The humble penitents, rejoicing in the assurance of sins forgiven, say so, and with comingling tears and smiles and heaven-lit faces, cry with Thomas, 'My Lord and my God.'"

Samuel Logan Brengle's preaching had a quality of power in it that can be explained in no other way but that God's Spirit was upon him. He once said, "To warm others—and is not that your purpose in preaching?—a man must keep the fire burning hot in his own soul!"

It burned hotly in Brengle's soul, and it kindled a response in the hearts of those who heard this great holiness evangelist preach.

# SERMON OF THE MONTH

## Stewardship: The Christian's Perspective of Life

By Wilfred Winget

EVERYONE who becomes a child of God sees life in a new perspective. Life takes on new length and breadth and depth of meaning. As one who leaves the shadows of the forest is thrilled to see the boundless glory of a thousand sunlit vales and hills, so he who lifts his eyes from earth to eternity leaves the dullness of a self-bound life and sees before him the glory of unlimited grace—his to conquer and share, in a life of Christian stewardship.

Peter, the fisherman, was one who heard a beckoning call to such a life as this. He was a man with his feet on the ground. To him religion was relevant to life. Nowhere is this more evident than in his first letter to the persecuted Christians of Asia. For them it was a time of extreme emergency, so he stressed the virtues of practical Christian living—sobriety, love, the sharing of grace, service; in a word, stewardship. While life was closing in on them, they must not forget their responsibilities to fellow Christian, the needy world, and God himself. Peter was concerned that they keep their perspective clear, and see life in the light of eternity. These are the words the great apostle wrote: "The end of all things is at hand: therefore keep sane and sober for your prayers. Above all hold unfailing your love for one another, since

love covers a multitude of sins. Practice hospitality ungrudgingly to one another. As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters the oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him be glory and dominion for ever and ever. Amen" (I Pet. 4:7-11, R.S.V.).

In this brief paragraph, the writer has asserted and implied a number of basic truths to Christian living, which have truth for life in any age. Throughout he is gripped by one dominating conviction: the son of God is a steward of grace. All of life relates itself to this one fundamental fact, and this principle of stewardship gives an eternal perspective to the duties and privileges of daily, prac-

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### Ed. Note:

This stewardship sermon by Wilfred Winget was the first-place winner in the 1953 contest sponsored by the General Stewardship Committee. It was sent to an international contest, sponsored by the Joint Department of Stewardship and Benevolence of the National Council of Churches, and there won second prize. Wilfred graduated from Nazarene Theological Seminary in the spring of 1955 and is, this current year, taking graduate work at Vanderbilt University, Nashville, Tennessee.

tical, Christian living. Let us give close attention to four important emphases in this paragraph as they are especially related to the all-inclusive truth of our stewardship of grace.

## I. THE GOOD STEWARD OF GRACE VIEWS ALL OF LIFE AS A TRUST FROM GOD

The primary fact of life is that God is the Creator of all—the Giver. Peter sees that strength for service (v. 11), the oracles of spiritual truth (v. 11), special gifts of whatever kind (v. 10)—all are given by God as an expression of His richly varied and “unmeasured grace.” We are not surprised to note that the words gift and grace, in the above passage, have the same original root meaning. “Every good and every perfect gift is from above” (Jas. 1:17, K.J.V.). In fact, it is “in him we live, and move, and have our being” (Acts 17:28). God is the Source of all life’s blessings, and even life itself.

How great, then, are the vastness and variety of God’s gift! “Each has received” (v. 10), and everything of value that he has received is from the Father. All the powers of body, mind, and spirit, the joys of family and friends, the beauties of nature, the blessings of a free nation, material possessions, spiritual gifts and achievements—all speak of the Father’s “unmeasured grace.”

Yes, God is the gracious Giver, and all of life His gracious gift; but with the gift comes a sobering truth—life is a trust, an estate over which we are stewards. He must accept this relationship to life and things who would be called a child of God. Jesus called that man a “fool” who boasted of “my crops,” “my barns,” “my goods” (Luke 12:17-18). Peter was there when the Master said that, and he remembered. Man may claim the wealth of earth, but “the silver is

mine, and the gold is mine, saith the Lord of hosts” (Hag. 2:8, K.J.V.). Man may hunt the beasts of the forest and the “birds of the air,” and herd “the cattle on a thousand hills,” but God says, “All . . . is mine” (Ps. 50:10, 12, R.S.V.). Man may be the owner in an earthly economy, but in the realm of eternal values, he is a commissary of the King of heaven, entrusted with the boundless grace of God. How fitting these words of Whittier!

*All things are Thine; no gifts have we,  
Lord of all gifts, to offer Thee;  
And hence with grateful hearts today,  
Thine own before Thy feet we lay.*

The error of ownership can blind the spiritual vision as a penny held close to the eye can shut out the rest of the world. The Christian perspective of life can be kept clear only as the child of God first recognizes that all of life is the gift of the Heavenly Father, and he holds it as a sacred trust.

## II. THE GOOD STEWARD OF GRACE IS FAITHFUL IN ADMINISTERING HIS TRUST

If then all the blessings of life and even life itself are given as a sacred trust, the good steward has a grave responsibility—he must be faithful in administering that trust according to the will of God. His divine charge is to be a “faithful dispenser of the magnificently varied grace of God” (V. 10, Phillips). Paul emphasized this too: “It is required in stewards, that a man be found faithful” (I Cor. 4:2, K.J.V.).

But how far does this requirement go? Here is the principle that Peter makes plain: “Let each one serve the group to the measure of his endowment” (v. 10, Berkeley). Again Peter seems to restate the Master’s decisive words: “Every one to whom much is

given, of him will much be required" (Luke 12:48, R.S.V.). The prescription of God corresponds to the possessions of men.

If God, then, is not satisfied with a partial return, what He truly desires is all that man *is* and *has*, in a complete surrender for time and eternity. Total self-giving must come first. Once God's right has been fully recognized and a man's surrender has been completely effected, that man becomes a steward in the greatest sense and has been given the sacred privilege of administering the sacred gift. Let me be more personal—you have become "a living sacrifice, holy and acceptable unto God" (Rom. 12:1). All of your living, active powers are in the hands of God—your undivided affections to love Him, your undaunted intellect to search for His eternal truth, your unwavering will to serve His kingdom purposes. Then you may sing with sincerity: "All for Jesus."

One's material possessions are a part of this sacred trust also. "Take my silver and my gold; not a mite would I withhold," is also the song of the surrendered soul. We think at once of the poor widow who "cast in all that she had, even all her living" (Mark 12:44, K.J.V.). How it thrilled the Master to witness such devotion! But He did not use this to teach that we were to have nothing on which to live. No! Remember, stewardship is practical! If *we* belong to God, we are required as God's stewards to provide for the practical needs of our daily living. This is God's service. Beyond that, the plan for the Christian is to give systematically and proportionately, "as he may prosper" (I Cor. 16:2, R.S.V.). It has ever been the Biblical plan that "every man shall give as he is able, according to the blessing of the Lord thy God which

he hath given thee" (Deut. 16:17, K.J.V.).

Such giving finds its expression first in the tithe. God established the principle with Abraham, and re-emphasized it at Sinai: "All the tithe of the land is the Lord's: it is holy unto the Lord" (Lev. 27:30, K.J.V.). To withhold it was to incur the guilt of robbing God (Mal. 3:8). Jesus sanctioned it as a duty, the apostles taught it, the Church fathers and later reformers practiced it, and outstanding men of modern times—Gladstone, Colgate, LeTourneau, and a host of others—have proved that it works. And beyond the tithe is the offering.

There are two ominous dangers in material prosperity which can be avoided only by this perspective. There is first the danger that one will dissipate his wealth upon selfish desires, and repudiate his spiritual duty. But haughtiness and pride have their reward. Life becomes blighted, and its treasures leak from "a bag with holes" (Hag. 1:6). Jesus' antidote is simple: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:33, K.J.V.). And, as another has coined it tersely: "Treasures in heaven are laid up only as treasures on earth are laid down." The safety is in stewardship: "Be rich in good deeds, liberal and generous" (I Tim. 6:17, R.S.V.).

A second danger threatens the prosperous, and even more so the one gifted with natural abilities: the danger of disuse. Foscue, an old French miser, hoarded his gold in a hidden cellar, where he would often secretly sneak to count his wealth. One time the trap door slammed and locked, and Foscue withered and died among the bags of cherished gold. How like the "wicked and slothful servant" of whom Jesus spoke! Shriveled in spirit and trapped by his selfishness, he was

cast into outer darkness—the reward for unfaithfulness (Matthew 25:26 ff.).

But how thrilling it will be to hear the “well done” of the Master! That is all the reward the faithful will desire.

### III. THE GOOD STEWARD OF GRACE IS MOTIVATED BY CHRISTIAN LOVE

In the Christian perspective of life, everything is viewed in relation to God, the Giver of life and every grace; and the good steward is required to be faithful in administering this sacred trust. But the motive is deeper and more dynamic than duty. The only worthy and efficient motive in the service of the King is the “royal law” of love! The heart of the gospel is love. The only commandment of Christ is love—Thou shalt love God and thy neighbor without reserve! Peter never forgot these words of the Master either, so he wrote with deep conviction: “Above all else, cherish intense love for one another” (v. 8, Berkeley).

Love must be the mark of the disciple, because it was the character of the Master. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). Christ was the unmeasured gift of God’s infinite grace—just because He loved without limit a wayward, sinful race. The Cross is the symbol of the deepest love the world has ever known. One sees no “grumbling” (v. 9) there! No unfaithful neglect, or selfish indulgence there! No unworthy motive ever blurred the beauty of that infinite gift of grace.

The soul that has received such a gift finds that love has been kindled. Throughout the ensuing years this love is cultivated by an intimate companionship with the Master. Such love grows more sensitive to the Saviour, and His gentlest leadings are

received as urgent orders. The surrendered soul never balks, but obeys as his Master did.

*How can I, Lord, withhold  
Life’s brightest hour  
From Thee; or gathered gold,  
Or any power?*

*Why should I keep one precious thing  
from Thee*

*When Thou hast given Thine own  
dear self for me?*

Love is the only worthy motive for the Christian steward.

### IV. THE GOOD STEWARD IS EVER ALERT FOR HIS MASTER’S RETURN

As Peter pondered these truths, he was gripped to the heart by the emergency of the hour in which they lived. “The end of all things is at hand” (v. 7), he wrote with deep conviction. It was true for them! Many of his readers, and Peter himself, were soon to seal their faith with martyrs’ blood. But “the end” seemed to be more than imminent death to the apostle. The glorious appearing of Christ was the object of his eager expectation. The secret of his buoyant spirit was in this: “Rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed” (4:13, R.S.V.).

Here, then, was the real emergency: the Master was soon to return, and He would require an account of every steward. This was a sobering thought that made the stewardship of grace a matter of utmost importance. The tendency of many was to neglect the Christian virtues in life. The turmoil of the times blurred their spiritual perspective, and cast a haze over the things eternal.

It was the Master himself who taught Peter to be ready at all times for His return, and especially in times



such as these. Jesus had warned: "The Son of man is coming at an hour you do not expect" (Luke 12:40, R.S.V.), and Peter never did forget! He determined to be ready at all times, and preparedness meant to be constantly engaged in the work of the Master. By discipline and sober prayer (v. 7), he kept his perspective clear and his spirit clean.

There is a gripping message here for the twentieth-century Christian Church! We are in a day of moral degradation and international anxiety. But, we *must not* become paralyzed by fear or speculation! The need of the hour is for a sober, sensible, spiritually sensitive Christianity that will get its perspective clear; a Christianity that will lift its earth-bound vision from the temporal and transitory to see life in an eternal light. A Church

that sees life against the backdrop of eternity will experience a new surge of power in the ethics of stewardship in practical Christian life. Christ will mean more to the Church; and the Church will do more for Christ!

Peter had traveled a long way since he had lifted his eyes from the nets and boat and fish to gaze into the face of the eternal Lord. His intimate schooling with the Master taught him much—much that he never forgot. One of the greatest lessons he ever learned was that the heart of Christian living was the stewardship of grace. Stewardship meant living "with eternity's values in view." It meant that every blessing of life was his to use for God. He must not, would not be unfaithful, for he loved the Master deeply and longed to see Him face to face again.

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## Historical Quotations on Tithing\*

Collected by Milo Kauffman

*Irenaeus* (A.D. 120-202) declares: "The precepts of the perfect life are the same in each testament . . . The Lord did not abrogate the law which also those who are justified by faith did observe, previous to the giving of the law, but extended them."

*Origen* (185-253): "It is fit and profitable that the first-fruits be offered unto the priests of the gospel also, for so also hath the Lord or-

dained, that they who preach the gospel should live of the gospel."

*Cyprian* (200-258): "The tribe of Levi had no inheritance, but was supported by tithes, that they might devote themselves entirely to Divine service . . . Which reasoning and form is now held in matters affecting the clergy, that those who are promoted to clerical ordination in the Lord's church should on no account be called away from these Divine duties . . . but . . . receiving from

\*p. 15, Ante-Nicene Fathers, VII, 471. Appearing in "Stewardship Facts," 1955.

the altar, as it were, tithes from the fruit of the earth."

*Ambrose* (340-97): "It is not enough to bear the name if we do not the works of Christians; and the Lord hath commanded that the tithe of all our fruits, cattle, etc. be annually required. . . . The nine parts are given to you; but if you will not give tithes, you shall be reduced to a tenth."

*Augustine* (354-430): "By the grace of Christ (dearest brethren) the day is now at hand, in which we ought to gather the harvest, and, therefore, should be thinking about returning thanks to God who gave it, both in the matter of making offerings and rendering tithes. For God who has deigned to give the whole has condescended to seek back from us the tithe, doubtless for our profit, not his own."

*Augustine* (354-430) brings to a close a sermon on Mal. 3:10 by saying, "For tithes are required as a matter of debt, and who has been unwilling to give them has been guilty of robbery."

*Chrysostom* (347-407): "How great a disgrace is this, that what among the Jews was no matter of astonishment or celebrity, has now among Christians become a matter of surprise. If it were a dangerous thing to fail in paying tithes then, to be sure it is a much more dangerous thing now."

*Innocent III* said, "God has commanded the payment of tithes to himself as a token of his universal ownership."

In the *Constitutions of the Holy Apostles*, believed to have been written the last of the third century, we read: "All the first fruits of the winepress, the threshing floor, the oxen and the sheep, shalt thou give the priests, that thy storehouses and gar-

ners and the other products of thy land may be blessed, and thou mayest be strengthened with corn and wine and oil, and the herds of thy cattle and flocks of thy sheep may be increased. Thou shalt give a tenth of thy increase to the poor, and to the stranger. All the first fruits of thy hot bread, of thy barrels of wine, or oil, or honey, or grapes, or the first fruits of other things, shalt thou give to the priests; but those of silver and garments, and all sorts of possessions, to the orphans and to the widow."

*The Council of Seville*, 590: "Let every husbandman and every artisan make a just tithing of his business. For as the Lord hath given everything, so from everything He demands the tithe, whether from fruit or field."

*The Council of Macon*, 585: "The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithe, that the clergy being hindered by no sort of employment, may be at leisure for spiritual duty of their ministry. Which laws the whole body of Christians for a long time kept inviolate, but now by degrees, almost all of them have shown themselves prevaricators of those laws since they neglect to fulfill the things which have been divinely ordained."

A later council, the *Council of Trent*, 1550, took the following action: "The payment of tithes is due to God, and they who refuse to pay them or hinder those who give them usurp the property of another. Wherefore the Holy Synod enjoins on all, of whatsoever rank or condition they be, that they henceforth pay in full the tithes to which they are bound in the law of the Church, and they who withhold or hinder them shall be excommunicated, nor shall they be absolved from the crime until full restitution has been made."

## Community Disaster

By Melvin Riddle\*

### Ed. Note:

The spring of 1955 was the spawning grounds for tornadoes across the nation. Perhaps no year in the history of the United States were there such tragic stories written. Blackwell, Oklahoma, was one of the cities severely lashed by such a storm. It was of the same family of storms which completely destroyed Udall, Kansas. Rev. and Mrs. Melvin Riddle were on their way home from church when the tornado struck. Upon arriving, they found their parsonage demolished. Many of their people suffered shock and loss. We asked Brother Riddle to share his experience—as a pastor—with our readers. He states:

"The following includes details of a community disaster which happened May 25, 1955. The purpose of it is to point out the tremendous responsibility of a pastor during and following such a disaster."

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### I. PRECEDING THE DISASTER

For many days and even weeks there had been a general feeling of apprehension among the people of the First Church of the Nazarene in Blackwell, Oklahoma. A few families increased their property insurance and the church also increased its insurance from four thousand to ten thousand dollars. This was the first increase in property insurance in twelve years, and although it was not a sufficient amount to cover the parsonage it was a tremendous help to the church.

One day preceding the storm, for no known reason, the Sunday-school

superintendent, Dallas Coffelt, notified his family to go to a designated closet if a storm should ever come. This closet was the only part of his home left standing after the storm which later struck.

Another member of the church, Mr. Charles Butcher, a man eighty-five years of age, strangely placed his hearing aid, treasured watch, and keys in a garment pocket and hung the garment on a particular closet door. This was unusual because for years he was accustomed to placing these items on a bureau by his bed before retiring. Strange as it may seem, after the storm one small closet with the hanging garment still stood. Mr. and Mrs. Butcher were both hospitalized, but it was a real comfort to Brother Butcher when he heard his watch and hearing aid were still where he had placed them the evening before the storm.

The day of the terrible disaster was a day of fear, apprehension, and an ominous feeling of impending danger seemed to hover over everyone.

Prayer meeting that memorable night is one never to be forgotten. The atmosphere was tense and the testimonies of God's people peculiarly revealed an inner unknown fear. Brother Alfie Houser, a dear member, was strangely and wonderfully blessed during the devotional period of the service. Later as he testified he

\*Pastor, Blackwell, Oklahoma.

seemed to leave the people with the feeling that this was his last earthly testimony, and he assured all that he was prepared to meet his Creator. Brother Houser did meet his Saviour, due to fatal injuries of the storm.

## II. THE DISASTER

Prayer meeting had ended and the skies were filled with threatening black clouds that looked like billowing black smoke from a thousand furnaces. The heavens, which would give one the feeling that he was looking into outer darkness, were broken only by the intermittent flashes of forked lightning. We took two older couples home from the church. On our way the rain started to descend—at first lightly, then in great sheets, then in torrents. After taking the couples to their homes and while we were still in the car, the rain seemed to cease and huge hailstones fell in its stead. We drove our car under a shelter and this phase of the storm continued for several minutes. Then came a sudden cessation of both rain and hail, followed by a deathly calm witnessing only slight, interchangeable breezes. These breezes were first extremely warm and then very cool.

At this moment an extremely brilliant flash of lightning revealed before our very eyes a vicious black cloud that hung over the edge of our city like the trunk of a great elephant. With breath-taking fear and with one motivating thought in mind, to get to the basement of the parsonage, I pushed the accelerator to the floor and the car roared into motion, only to be stopped only two blocks from the parsonage by a huge tree which fell directly across our path. We realized then we were caught in the heart of a real tornado.

The next few moments which

seemed like eternity are indescribable. Our eardrums witnessed such intense pressure we thought they would burst. The roaring sound of a hundred speeding boxcars filled the air. My first thought was to protect my wife and two-year-old son. She crouched on the floor board of the car over our son, and I hovered over both of them as flying debris came crashing in from all sides, bursting the windows and smashing the car. Instantly we felt the car starting to move and we knew any moment we would be spinning into mid-air. The feeling of utter helplessness was appalling. At this moment I was quoting God's Word, and as I came to this verse in the twenty-third psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," a huge, breath-taking crash which shook our inmost beings took place. We then realized that a gigantic tree had fallen across our car, pinning the car safely down yet leaving the portion where we were hovered unharmed. Like a mighty hand it held us firmly to the earth while all hell seemed to roar around us and then pass on.

It was over. Crawling from our crushed car, shaken and somewhat bewildered, we were all too soon shocked to our senses and to the realization that the entire east part of our city had been destroyed. The shooting flames of the glass factory were the only source of light. The wails of crushed and dying people will never be forgotten. Some were frantically screaming, others calling for help, and, yes, many could be heard praying. I had some concept in that moment of what that great and terrible day of the Lord will be like when mountains shake and the islands of the seas begin to move from their moorings, while men cry for the rocks and the mountains to fall on them to

hide them from the face of Him who sits on the throne.

After blindly groping and climbing our way over debris and fallen trees, we reached the place where our home had been. An inexplicable feeling seized our souls as we saw all our earthly possessions gone. But while we wept unashamed as we stood in the rain viewing the rubble with a dim flashlight, we sincerely thanked our Heavenly Father for His protection, that our lives were spared.

### III. POST-DISASTER RESPONSIBILITY

Realizing that a great number of my parishioners resided in this devastated wilderness, now nothing but splintered trees and shambles where homes once were, I began immediately to look for my people. The storm struck at 9:29 p.m.; and by 4:30 a.m., drenched with rain and covered with mud, I had most of them located. Some had already seen the Saviour face to face. Others I found in the streets and many were almost unrecognizable, lying in the hospital halls and filled rooms.

Many whom I had not known previously received my attention and prayers, but my most difficult task was to keep back a fountain of tears when I would come to my own people.

Walking into the hospital operating room where two or three doctors were operating, I found my superintendent. His right hand was filled with splintered wood and his face was badly bruised. As the doctors were operating we rejoiced and thanked God that we were still alive and ready to shoulder the load of rebuilding our Sunday school. The Holy Spirit seemed near in this hour.

It was now time for the gigantic task of cleanup, funerals, and con-

stant vigilance over the wounded. Boxes of clothing were coming in by now, and it was my task to see that they were distributed among the eleven stricken families of the church.

As funeral arrangements were being made and there was a need of constant, unhurried hospital calls, I was given added strength for each day. At this time the church also needed encouragement. Many loved ones had been stricken with loss, many were housing those who needed shelter, and still others were now unemployed because of the destruction of the glass factory. My messages were constructed to cheer the bereaved, to give hope to the homeless, and to build up their faith in a God whom Paul said would work out all things to our good if we love Him.

Now weeks have passed and the task is still great. Many have moved to other cities, many Sunday-school children are living at new addresses, and still others are in the midst of rebuilding. My sheep as never before need green pastures and still waters. It will be some time before they can produce wool and sustenance for others. There must be no stone throwing and no driving. At this time there should be the tender call of a loving shepherd who is willing to suffer and sacrifice along with his sheep.

At the time of such a community disaster the pastor, as never before, must be steady, spiritual, in touch with God, and ready for any eventuality. He not only will serve his church at this hour but he also can as at no other time work his way into the very heart of the community. It is no time to take a vacation or to run from the task, as did Jonah. It is a time which tries men's souls. Oh, the virtue of knowing where the upper window is in the time of storm! Jesus was and is standing by.

# Gleanings from the Greek New Testament

By Ralph Earle\*

## Romans 1:3-7

### DIVINE OR HUMAN

Ask a fundamentalist, "Was Jesus human or divine?" and he will answer emphatically, "Divine!" Ask a modernist the same question and he will reply, "Human." Both are right and both are wrong. For the correct answer is, "Both." Jesus was both human and divine.

This dual truth is expressed forcibly in the third and fourth verses. The third states that He became, or "was made," from the seed of David—that is, from Davidic ancestry—"according to the flesh" (*kata sarka*). The fourth affirms that He was "declared to be the Son of God with power, according to the spirit of holiness [*kata pneuma hagiosunes*], by the resurrection from the dead."

The Greek for "which was made" is *genomenon*. It is the aorist participle of *ginomai*, the simplest meaning of which is "become." The verb indicates "transition from one state or mode of subsistence to another." By His physical birth Jesus became a human being, descended from David and so Heir to the throne of Israel.

But He was also "declared" the Son of God. The Greek word is *horisthen-tos*, which comes from *horos*, "boundary." So it means "marked off by

boundaries." In the metaphorical sense, as here, it means "designated."

Jesus did not become the Son of God by His resurrection. He was God's Son from all eternity. But His resurrection designated Him as such to mankind. James Denney has well expressed it in these words: "The resurrection only declared Him to be what He truly was."<sup>1</sup>

What is meant by the phrase "spirit of holiness"? Some modern commentators agree with the Early Church fathers in taking it as a reference to the Holy Spirit. Others refer it to the divine nature in Jesus, implying that *sarks* means the human nature. But it seems best to take it as referring to Jesus' human spirit, which was completely holy. Sanday and Headlam express the consensus of the best commentators when they write: "The *pneuma hagiosunes*, though not the Divine nature, is that in which the Divinity or Divine Personality resided."<sup>2</sup>

These two verses sum up the twin truths that He who was from all eternity Son of God became Son of Man by a human birth and that He was then designated as God's Son by His resurrection from the dead. The purpose of the latter was that man-

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<sup>1</sup>"Expositor's Greek Testament," II, 586.

<sup>2</sup>"Epistle to the Romans" (ICC), p. 9.

kind might know beyond dispute that He was divine.

The word *anastasis* ("resurrection") means "a raising up." It is used in a Greek inscription for the erection of a monument. The resurrection of Jesus Christ was God's monument to the deity of His Son, erected to confirm the faith of all generations to come.

Before we leave these two verses there is one other word that deserves attention. Paul uses the very full expression "his Son Jesus Christ our Lord" (v. 3).

The word for Lord is *kurios*. In the Septuagint (Greek) version (LXX) of the Old Testament, made before the time of Christ, *kurios* is used regularly to translate the Hebrew name Jehovah (or Yaweh). But Jehovah is the God of the Israelites, the only true God, the "high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15).

When the early Christians applied to Jesus the term *kurios*, they thereby expressed their faith that He was really God. Though men may use "lord" in a lesser sense, with Paul and the other writers of the New Testament the word as applied to Jesus involved a declaration of His deity. James Denney says: "'Our Lord' is the most compendious expression of the Christian consciousness."<sup>3</sup> By the use of this term the believers declared that Jesus was all that the term Jehovah implied in the Old Testament.

### GRACE

In the fifth verse we meet the term "grace" for the first time in this Epistle. Though a small word both in

English and in Greek (*charis*), its meanings are many and varied.

The oldest sense in which *charis* was used, going clear back to Homer, was that of "sweetness" or "attractiveness." Then it came to mean "favor," "good will," "loving-kindness," especially when shown to an inferior, as by a master to his servant or by a king to his subjects. So in the Old Testament (LXX) it is used of God's favor to man.

A new element is then introduced, that of *unearned* favor. Thayer says that the writers of the New Testament use *charis* "pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ."<sup>4</sup>

The word *charis* occurs about one hundred sixty times in the New Testament. It is translated a number of ways in the King James Version: favor, thank, pleasure, liberality, benefit, thanks, joy, thankworthy, acceptable. But by far the most common rendering is "grace."

When Paul says here, "We have received grace," he apparently refers to God's wonderful favor, shown in his salvation. The great apostle never got over marveling that God should have saved him, the chief of sinners. He expresses more fully his feelings when writing to Timothy: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering" (I Tim. 1:15-16).

Cremer sums up the New Testament meaning of *charis* in these words: "*Charis* has been distinctively appropriated in the N.T. to designate

<sup>3</sup>EGT, II, 586.

<sup>4</sup>Joseph Henry Thayer, "A Greek-English Lexicon of the New Testament" (New York: American Book Co., n.d.), p. 666.

the relation and conduct of God towards sinful man as revealed in and through Christ, especially as an act of *spontaneous favor*, of favor wherein no mention can be made of obligation."<sup>5</sup>

### SAINTS

The word translated "saints" in the New Testament is *hagioi*. It is the plural of the adjective *hagios*, "holy," which occurs over two hundred times in the New Testament. About sixty of these times it is used as a substantive and is rendered "saints."

So the literal meaning of "saints" is "holy ones." That is the way Father Spencer renders it in his translation of the New Testament from the original Greek.<sup>6</sup> (All official Catholic translations have to be from the Latin Vulgate.) The reason for Father Spencer's choice is obvious. Among Catholics the term "saint" has a technical connotation. It refers only to one who has been officially canonized by the church.

But it is obvious that Paul uses the term as a general designation for all Christians. In what sense, however, can they be called holy?

If we restrict the word holy to the

character or state resulting from entire sanctification, there is no answer. Obviously the term holy has a wider usage.

The primary idea of the word holy, as used in the Old Testament, is that of *separation*. It describes both persons and things as set apart to God and to His service. But since what was consecrated to God must be unblemished, the word came to mean "free from blemish, spot, or stain."

In the New Testament the ethical or moral, rather than the formal and ceremonial, use came to the front. Since God is holy in character, that which is set apart to Him and for His use must be holy in character. Thus we have the essential idea of holiness as Godlikeness.

In referring to Christians as "saints" Paul is emphasizing the fact that they are set apart to God. He is also implying that, as such, they should become more and more holy in character, more like the God they serve.

### GRACE AND PEACE

This is Paul's typical greeting, found at the beginning of all his Epistles. The typical Greek salutation was *chairein*, derived from *chairs*. The universal Hebrew greeting, then as now, was *Shalom*, "Peace." Paul combines the two in his letters to these churches composed of both Jews and Gentiles.

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<sup>5</sup>Hermann Cremer, "Biblico-Theological Lexicon of New Testament Greek" (Edinburgh: T. & T. Clark, 1878), p. 574.

<sup>6</sup>Francis A. Spencer, "The New Testament" (New York: Macmillan, 1941).

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### Foot in Mouth—

One of our pastors out here, who hadn't been preaching very long, preached one Sunday night and had the congregation stand. Then he said, "Let us all bow our eyes and shut our heads." They were quiet for a moment, and then all began to laugh hysterically. Church was out. He had to dismiss them and let them go home.

—B. V. Seals



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# CRUSADE FOR SOULS

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Supplied by Alpin Bowes\*

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## A PASTOR ASKS

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**QUESTION:** *Do you know of any methods for telephone evangelism?*

**ANSWER:** Recently a pastor told me how, during a very busy time in the construction of his church building, a woman called him with a spiritual need. He could not leave right at the time, but he asked the lady to kneel down at the phone and he prayed with her in this manner. Within a few minutes she had prayed through to definite victory and was rejoicing in God's answer to her prayer.

Perhaps we have never thought of the potentialities of evangelism over the telephone, but for over fifteen years a minister in New York City, Rev. J. J. B. Hall, has been giving telephone sermons from his apartment office. There are now sixteen Protestant sermon telephones in the United States. About a year ago a telephone ministry of a Roman Catholic church in Charlotte, North Carolina, was started and has been flooded with calls. More recently a group of Jesuit priests in Germany suggested that anyone in trouble should call them during two hours of the evening. They have had to extend this to a twenty-four-hour service and install additional telephones. Surely as Nazarene ministers we can use our telephones to bring comfort and guid-

ance and salvation to many in spiritual need.

We may also encourage our laymen in telephone evangelism, and some who may feel unable to help the church in other ways may become soul winners through this method. In telephone evangelism the caller must be natural, sincere, and friendly. Invitations to church are always in order and salvation can be brought into the conversation by asking what the person understands it means to be a Christian, or to be converted. A personal testimony with a minimum of theological expression is helpful. We can use many opportunities—even those of the wrong number caller—if we are alert to be ready to witness for Christ. A Bible by the telephone with bookmarks to quickly find passages is of assistance in a telephone ministry.

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## CRUSADE ECHOES

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### Winning a Farmer

By C. B. Dickerman

"I felt I had to drive out and see you this afternoon, Mr. T.," I said after visiting a bit about his new house and the new road leading to it. Mr. T. had come to church three or four times with his wife and family and seemed to be quite interested. We were preparing for three revival

\*Secretary, Crusade for Souls Commission.

services with Rev. J. W. Short, beginning on Sunday morning. Saturday afternoon with all of its extra duties had come, but I felt constrained to drive fourteen miles into the country, for here was a man who needed to find God in these special services.

"I did not want to approach you about salvation in a public service before I had a chance to talk to you here at your home," I told him. "I would not want to embarrass you, but only to help you." I had called on this man and his family many times in the fifteen months that I had been in this parish. He thanked me for my interest and thoughtfulness.

"Of course, you don't even have to wait for a revival service to get saved," I said. "God could save you right here and now." I cast a glance around the little garage in which we were standing. "Would you rather find Christ at an altar, or—"

"That's the only place," he interrupted before I could finish.

From that statement I took my cue. "I believe you are right, and that is exactly what you should do. We are having three special services tomorrow and Monday night and I want you to come. When the altar call is made, I hope you will step right out on your own decision without even being asked. It will mean so much more to you to do it that way, won't it?"

"I believe it will," he agreed with a positive tone. He promised he would come to the altar and he shook my hand in agreement.

The next morning I scanned the congregation, but Mr. T. was not there. He had been detained, but that night he was present and conviction was written upon his face. He did not respond to the altar call, and I did not approach him about it. On Monday night the Lord came on the

scene. The invitation was extended and people came seeking the Lord. Still he did not come. Oh, how I prayed! At last he came, and, oh, what victory and rejoicing we shared in that altar service!

Within two weeks Mr. T. was asking for work to do for the Lord and was soon teaching the young people's Sunday-school class, leading others to know the Christ he had found when we faced his own spiritual need.

*The Crusade pays big dividends!*

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## HOW WE DID IT

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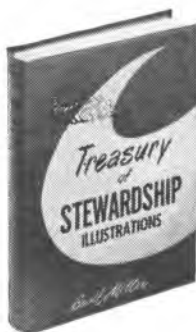
I believe that a reading church will be a growing church. With that in mind, we have endeavored to get good holiness literature into the hands of our laymen. We had the Sunday-school classes buy their teachers a set of commentaries. Our church bulletins are mailed ahead of time to the homes instead of being passed out in the services. We have put the *Herald of Holiness* and *Other Sheep* in the home of every church family and have sent them to many of our friends. I often take a few moments in prayer meeting to sell pamphlets and books to our laymen as cheaply as I can get them. This has brought returns to us in our church.—PAUL PITTS, *Lake Charles, Louisiana.*

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"It isn't the question of what God will do with those who don't know, but what God is going to do with those who do know and don't care."  
—W. A. STRONG.

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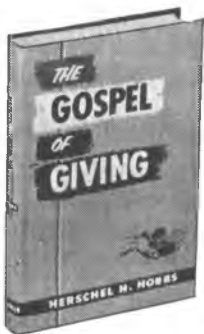
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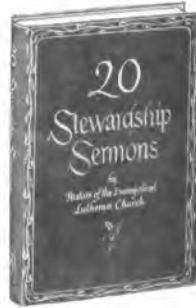
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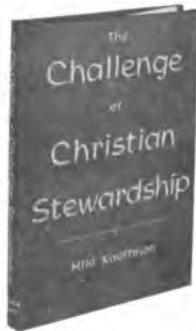
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# “QUEEN OF THE PARSONAGE”

## The Blessings of Soap and Paint

By Lora Lee Parrott\*

JOHN WESLEY, the fifteenth child of his mother, Susanna, was born in a parsonage where cleanliness and orderliness were the basic rule. Judged by modern standards, the people, particularly the working people of Epworth, were a filthy lot. They fed like animals and were physically dirty. Baths as such were for the rich, and diseases of all types were on constant rampage. Even the luxury of the ruling classes was substandard to the clean efficiency known by the average American working family today. Coarseness of the most rare type was prevalent among the people who found their only escape from their dirty, unlearned selves by drinking and riotous week-end living. Pride of home and cleanliness of body and mind were the exception, not the rule. Many drinking establishments advertised, “Dead drunk for a penny with clean straw to lie in.”

Against such a background the clean but sparsely furnished parsonage at Epworth was a jewel. In the big room where the children sat six hours a day, the mental discipline was certainly severe, but it was a splendid contrast to the coarse illiteracy of contemporary living. The house was swept clean daily; children were made to be mannerly; and unlike the village youngsters who ran scot-free through the streets and alleyways,

Susanna Wesley maintained her family within the acre provided by the congregation. John Wesley became a Christian through the grace of God, but he was a Methodist from his mother's knee, where he learned the secret of orderliness and cleanliness.

Be it ever so humble, your parsonage can be clean. A set of tools consisting of a broom, mop, pail, box of detergent, plus an ample supply of elbow grease, can transform any dingy parsonage into a sparkling set of rooms. Clean woodwork and windows are the result of application. Keeping the furniture in order and the toys picked up is a matter of bodily exercise, which St. Paul says is profitable.

Most parsonage families need occasionally to sponsor for themselves a “cleanup, fix-up, paint-up campaign.” I know of one parsonage family which moved into a new dwelling and spent the first two weeks working on the outside of the property, making it presentable. When they had finished working on the lawn and cleaning up the dwelling, they were visited by several neighbors, who complimented them for their industry and testified that for the first time in years they were not ashamed of the parsonage property in their neighborhood.

Our little family once moved into a parsonage which had not been

\*Pastor's wife, Flint, Michigan.

painted in more than a dozen years. Porch screens were rusted through and the drainpipes were rusted out. Furthermore, the church, which was back considerably in its operating expense, had felt an inability to change the situation. But with only a few dollars of materials and the deft touch of some volunteer painters and carpenters, the entire complexion of the property was changed in a few after-work painting and repairing bees. Paint is comparatively cheap, and oftentimes volunteer help may be utilized in changing completely the appearance of unkept parsonage property.

In our hustle to keep the church program going and in our concern to see that the immediate needs of our family are taken care of, we must not forget that the parsonage is testifying

to the community of whether we care or whether we do not care. And usually our people are more anxious that the parsonage be kept in good repair and in good appearance than we think they are. Most of them are happy when they can point out a nicely painted house as the "place where my preacher lives." With some leadership they will do what is necessary in providing the necessary materials.

Furthermore, we owe it to our children to give them a home of which they can be proud. We ask so many things of our children, there are so many things in which they are isolated in their schools and in their neighborhood. It gives them a sense of confidence and well-being if they can look upon their home as one of the nicest in the block.

### My Prayer for You

Our Father, again we thank Thee for Thy providential care, for the comfort and guidance of the Holy Spirit. How wonderful to feel Thy presence day and night, to know that Thou art with us, that our every need can be supplied through the promise, "According to your faith be it unto you"!

Grant, dear Lord, that we may discover how to relate ourselves to the world in which we live. May we be able to follow Thy precepts and Thy example in dealing with those who conflict with us. Save us, Lord, from petty conflicts, from selfishness, and from any desire to be important or superior. Help us to forgive and to forget. Make plain to us our responsibility. May we not shirk nor shrink from any duty, no matter how distasteful or humiliating it may be.

When disaster visits us, we know that we reveal ourselves for what we really are. Give us the inner courage and endurance to meet it and master it, remembering that "adversity is the prosperity of the great." Through Jesus Christ we can conquer.

Give us the quietness and patience to work out our own salvation, and to be at peace with ourselves, maintaining our dignity and integrity.

This we ask in Jesus' name. Amen.

**Mrs. R. T. Williams, Sr.**

Bethany, Oklahoma

## The Information Class

By Theodore Simonson\*

THREE YEARS AGO I was appointed to a church which was at a low ebb spiritually. The membership was divided into bitter, gossiping factions. Financial troubles were a constant cloud overhead. And at first glance, Jesus was nowhere to be seen.

I went to God in prayer with the tiny group that still came out to prayer meeting on Wednesday nights. I preached the great extremes of the gospel: the ghastliness of the unfaithful man's eternal hell and the bliss of the heart forgiven and made clean. Gradually a penitent silence stole upon the people. Many ceased murmuring as their eyes were lifted to the Man on the cross. A thousand times I asked myself the question: How could a gospel-preaching church come to such a condition?

The answer came out one day as I was looking through our Church Membership Register. Further investigation confirmed it: for years it had been a simple, undemanding matter to join church. Little care had been taken to make sure that every probationer had accepted Christ. Often whole groups had been taken in on short notice. Some of these undedicated people never came back. Others stayed, eventually were elected to the governing board of the church, where they exerted a constant poisonous influence. With peo-

ple like this directing, the church was "driving with the brakes on."

I learned a real lesson about church membership. I learned that future pastors would have a victorious or a harassed ministry, depending upon how I received members. And to make matters worse, church-joining had become such a traditional affair that people who had never been to church or had attended only one meeting frequently called up, expecting to join the following Sunday. They were insulted at the mention of salvation, feeling that we ought to be grateful enough to accept them without question.

Out of the conversations we had with God about this came the "Information Class," which has been a wonderful blessing to our church and may be the same for yours.

We no longer have the traditional "Membership Class." Instead, we invite all people who are interested in church membership to attend an "Information Class." We hold these meetings in the church about once a month for six months. They are lecture and question-and-answer type meetings. We even urge transferred members to attend these meetings as a "refresher" course.

The topics for lecture and discussion are: Salvation, Sanctification, The Church, Stewardship, Sacraments, etc. But the really important part

\*Pastor, Methodist Church, Thorndale, Pa.

comes afterwards: I ask a different couple or individual to remain behind after each meeting. By the end of the series of get-togethers, I have personally counseled every inquirer and had an opportunity to lead him to Christ or to the place of cleansing. In between meetings, visiting teams from my Committee on Evangelism have called and witnessed in the homes of all inquirers.

Inevitably, there are those who count the cost and decide against accepting Christ. These people can quietly drop out of the "Information Class" any time during the six months without embarrassment and without feeling forced to "go through with it." (Later they may attend another "Information Class" series.) At the end

of the six months, the "residue" is made up of committed, educated people who now view church membership as a spiritual experience of high order.

The "Information Class" has greatly blessed our church. The ideal of becoming part of the body of Christ has been raised before the community. Sincere unbelievers are challenged by something treated as the big step it really is. Even the scoffers think twice, recognize it as "difficult." And into our church for three years, solving our financial problems and reviving our spirits, has poured a small but steadily increasing group of men and women who know Christ and are striving to make Him known.

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## The Worth of a Highway Sign

By Mrs. W. M. Franklin\*

**O**UR CHURCH has signs on the highway and I am glad. Sometimes we wonder if the signs are ever seen, and if we have gone to a needless expense to put up those signs. Recently I've been musing about the importance of such witnessing because of an incident of the past week. Let me put the story together this way:

Years ago a young man attended a holiness school, and met the Lord; and also a sweet Christian girl. They were married and three precious children came to bless their home. After leaving the school and holding some very good jobs, the man was called to the service of his country. Sad to say, the forces of evil were so

strong that he was led into temptation, started drinking, and became an alcoholic. A second term in the army deepened the desire for drink. His wife was faithful for years; stood by him when he lost jobs, hoped and prayed for him when he sought help through psychiatry in a state institution, loved him as he moved her from one state to another; but she finally sued for separate maintenance.

All that was really important to him seemed lost and he started on a trip to hunt for another job. As he drove along near our town, the desire for a drink came, and about that time he saw the sign of the Church of the Nazarene in our little town. Instead of stopping at the tavern for a drink, he stopped at the parsonage for

\*Rufus, Oregon.



prayer. He sobbed and cried, admitted his need of the Lord instead of psychiatry, prayed, and believed. He went on his way strengthened—with a joyous look on his face. Later he wrote that he still had the victory. Another Nazarene pastor had prayed with him as he journeyed along, and

his letter was definitely one of praise for the Lord's help.

We are glad the sign was on the highway and that God used it in this case. If it helps one soul it's been worth while. I wonder what other ways we can find of witnessing to the passers-by.

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## Are You Frustrated About Reverence?

By R. E. Lawrence\*

**L**ET US NOT BECOME too frustrated in our failures to approximate what is called reverence in those churches referred to as formal, conservative, or ritualistic. The difference rises out of our basic teachings.

Those churches which set forth salvation through the church, placing no emphasis on individual experience of salvation as distinct from any church affiliation and performance of ritual, naturally found a reverence for that structure wherein the performance of ritual takes place, and which of necessity, when the individual is excluded, form the only visible manifestation of the church through which he is to be finally saved. Hence the perfect psychological setup and easy enforcement of what may be called reverence.

But those churches that preach being born again and being entirely sanctified as essential to any final salvation, and hold that these experiences bring about a continual consciousness of God's presence, produce an altogether different psychological pattern for the church house.

When a person has accepted and complied with these doctrines and our teachings, he walks into the church house and knows that a greater than

the house has walked inside. His presence has hallowed the place. God was not there waiting. God walked in with him. The entrance into this building did not call for a change of attitude or conduct other than that which had sustained God's presence all through the week. Hence the absence of any unnatural restraint on conversation and conduct. The church house will hold no awe or mystery of salvation or hell to the individual who walks and talks with God all through the week, while participating in all those things which we call secular.

Do not be frustrated; there should be laws of courtesy, order, humility, and good manners. These can be presented and insisted upon. Many Christians are careless in these graces, but as to the awe and fear that arise from confidence in church house and ritual, we cannot expect it. We should not desire it. Let our people live godly every day. Their worship will be accepted any time, anywhere, by the Lord, who said, "To obey is better than all burnt offerings and sacrifice"; "... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; . . . go thy way; first be reconciled to thy brother, and then come and offer thy gift."

\*Pastor, Hoquiam, Washington.

## The Importance of Sermon Series

By L. Guy Nees\*

**A**LBERT SCHWEITZER stated once: "To me preaching was a necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life." This being true, it is of no small importance that serious consideration be given to the preparation of sermons.

I think it might well be said that sermon preparation varies—varies even with the individual. That which is true at one time may not necessarily hold true at another. However, I presume that when we are at our best in this field we have somewhat of a set pattern. In any case we have an ideal as to how we think it should be done and, though we do not always measure up to this level, we at least have something to beckon us onward and upward.

For my regular pastoral preaching, with the exception of the special day messages and other messages I feel especially led to preach, I like to prepare sermons in series or groups. I might say after some experiment along this line I have found it better to confine the series to not more than three or four in one group. A series longer than this suffers the hazard of losing interest, and in our busy church program too many conflicts arise to continue a longer series. For me, one of the most difficult tasks is the choosing of a subject or subjects. Therefore in arranging a group or

series of messages this problem is solved several weeks in advance.

Last summer I brought a group of sermons on Sunday morning based on the Sermon on the Mount. The first message was taken from chapter 5 and the subject was "The Highest Goal," with Matt. 5:48 as the key verse. The second message was from chapter 6, entitled "The Hindering Cause," with verse 33 cited as the way of victory. Message number three was taken from the forepart of chapter 7 and was called "The Helpful Power," with verse 11 used as a text. The final message, entitled "The Heartening Assurance," was based on the last nine verses of chapter 7. At this same time I was bringing an evening group of messages under the general heading of "Obscure Personalities from the Old Testament," which dealt with such persons as Joab and Jabez. Last summer I preached a morning series on the "Life and Ministry of St. Paul," taking the historical record in the Acts and relating it to four of his Epistles. In the evening I delivered a group of messages on "Spirit-filled Messages from the Book of the Acts," and spoke on the messages preached by Peter on the Day of Pentecost, Stephen at the time of his martyrdom, and two of the sermons of St. Paul—before Felix and before Agrippa.

The questions might be asked as to how these subjects or others are chosen. It is not difficult of course to decide to preach a series of mes-

\*Pastor, College Church, Kankakee, Illinois.

sages on Stewardship in February, or on the passion of our Lord during Lent, or on the ministry of the Holy Spirit leading up to Pentecost Sunday. A series on some particular theme of holiness is always appropriate. Otherwise suggestions come to me from my reading, many times from devotional reading or study in the Bible itself. For instance, the suggestion for preaching on the "Life and Ministry of St. Paul" came to me at the time of Pentecost Sunday. Thinking of the ministry of the Holy Spirit and the tremendous effect it had upon the lives of the disciples themselves, the thought came: As Paul was writing the Epistles, he was living in the Book of the Acts. Therefore why not try to find out just what he was doing when he wrote Corinthians, Thessalonians, Ephesians, and Philippians, and then share these truths with the congregation? My own mind was stimulated to dig into the historical record and then go into the Epistles themselves and relate the two together. There was a definite reason, you know, why each of the Epistles was written.

Another interesting method for me is to select some portion of scripture from which I can preach both morning and evening—a passage that contains both a devotional and an evangelistic appeal. Tit. 2:11-14 is a good example of such a portion of scripture. In the morning an expositional sermon can be preached on the entire passage with the following four main divisions:

I. The Origination of Salvation, verse 11

II. The Instruction of Salvation, verse 12

III. The Culmination of Salvation, verse 13

IV. The Intention of Salvation, verse 14

Then in the evening preach a gospel message from the eleventh verse.

Once the subject and text are chosen, the procedure is clear. First of all I read and reread the scripture to be sure that I have not misinterpreted the meaning. Dr. Harry Jesop recently said, "No matter how well I know a verse of scripture, I never preach from it until first refreshing my mind as to its location, wording, and explicit meaning." This procedure would eliminate "ministerial muddling." I always like to get the proper location of the scripture. Then I find out what Bible scholars in various commentaries have to say on this portion of God's Word—jotting down ideas, quotations, etc., as I read. It is then time to build an outline, emphasizing the things that are important for my congregation. There is no use preaching a sermon that is unrelated to the people and their needs.

Added to this procedure is the scanning of books, periodicals for additional information, illustrations, etc. I quote freely from many sources, always seeking to be free from plagiarism.

My messages for Sunday are usually not put into their final form until the latter part of the week and I preach on Sunday from a full outline.

All of this preparation would mean little, of course, without that inward preparation of soul and spirit. I continually ask myself this question, Why am I preaching this sermon? It must answer to the motive of exalting Christ and helping the people. With this motive firmly established I can go to my knees in prayer and stay until the assurance of His presence is mine. Then and only then do I feel adequately prepared to "address my congregation about the deepest questions of life."

# SERMON WORKSHOP

Contributed by Nelson Mink\*

## SERMON THOUGHTS ON LINCOLN AND WASHINGTON ON MONEY

*The Practical Life:* "Remember me, O my God, for good, according to all that I have done for this people" (Neh. 5:19).

*Remembering Great Men:* "The memory of the just is blessed . . ." (Prov. 10:7).

*The Cost of Freedom:* "With a great sum obtained I this freedom" (Acts 22:28).

*The Foresight of Our Forefathers:* "Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. 128:6).

"The word 'alms' has no singular, as if to teach us that a solitary act of charity scarcely deserves the name."

"Charity is never lost: it may meet with ingratitude, or be of little service to the one on whom it is bestowed, yet it does a work of beauty and grace upon the heart of the giver."

"A lot of money is tainted—'tain't yours, 'tain't mine, but 'tis God's."—(Anon).

## GEMS

"I will make all my mountains a way" (Isa. 49:11).

"I will lay thy stones with fair colours" (Isa. 54:11).

"I will hasten my word to perform it" (Jer. 1:12).

## SENTENCE SERMONS

"Modern man has the genius to make it rain, but lacks the common sense to come in out of it."

"You shouldn't blame the boss for being a 'crank,' if the employees aren't 'self-starters.'"

"God has millions of worlds that rush to do His bidding, but only now and then can He find a man He can trust."

"Thomas lived a defeated life all week, because he was not at the place of meeting. He that would go with God must go with God's people."

(Origin unknown)

## A PRAYER FOR MY PASTOR

"Our Father, let me be a pillar of strength to hold him up, and not a thorn in his flesh to sap his strength. Let me lift his hands without putting shackles around them. Let me give him my help, that he may devote more time in working for the salvation of others, and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious hours bragging on me." Amen!

—ROBERT S. KERR, in *Corpus Christi*, Texas, *Nazarene Bulletin*.

## LET US STRIVE SO THAT IN OUR CHURCH:

No stranger shall remain ungreeted!  
No unfortunate member go unfriended!

No invalid be unvisited!  
No needy person be unassisted!  
No bewildered soul be unadvised!  
No home of mourning be neglected!  
No act of needed mercy shall be omitted!

(Selected)

\*Pastor, Oxford, Pa.

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the Communist party, and there are six hundred million enrolled Christians!

When we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as

Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born.

From *The Secret of Effective Prayer*  
By HELEN SMITH SHOEMAKER  
(Fleming H. Revell Company)

## Sermon Subjects for February

By the Editor

Luke 12:13-21

### Subjects

1. COVETEOUSNESS—THE MAD DOG OF HUMAN LIFE
2. THE COMPONENT PARTS TO LIFE
3. BOUNTIFUL HARVESTS
4. A MAN WHO TALKED TO HIMSELF
5. THE FUNDAMENTAL QUESTION OF STEWARDSHIP
6. THE WORLD'S PHILOSOPHY OF OWNERSHIP
7. STARVATION DIET FOR A SOUL
8. GOD'S EVALUATION OF SELFISH LIVING
9. ACCOUNTING TIME
10. "YOU CAN'T TAKE IT WITH YOU"
11. LIFE'S GREATEST TREASURE

### Scriptures

1. v. 15, *Beware of covetousness.*
2. v. 15, *A man's life consisteth not in the abundance of the things which he possesseth.*
3. v. 16, *The ground of a certain rich man brought forth plentifully.*
4. v. 17, *And he thought within himself*  
\* \* \*
5. v. 16, *What shall I do?*
6. v. 18, *I will pull down my barns, and build greater . . .*
7. v. 19, *And I will say to my soul, . . . thou hast much goods . . . take thine ease, eat, drink, and be merry.*
8. v. 20, *But God said . . . Thou fool . . .*
9. v. 20, *This night thy soul shall be required of thee.*
10. v. 20, *. . . then whose shall those things be . . . ?*
11. v. 21, *So is he that layeth up treasure for himself, and is not rich toward God.*

**February 5, 1956****Morning Subject: THE PATTERN OF PROCEDURE****SCRIPTURE: II Chron. 20:1-5, 27-28****INTRODUCTION:**

- A. These verses sound two bugle calls: (1) to battle, (2) to victory.
- B. Between verses a unique battle is fought in which Jehoshaphat gives us a pattern of procedure for fighting spiritual battles.
- I. **HE RESORTED TO PRAYER.**
  - A. He did not underestimate the strategy of the enemy.
    - 1. Enemy always seeks to cut supply lines.
    - 2. Enemy always seeks to cut communication lines.
  - B. He did not depend upon his own resources.
- II. **HE RECITED THE PROMISES.**
  - A. He reminded God of His word for such a situation.
    - 1. This reassured him of heavenly reinforcement.
    - 2. This revived the courage of his subjects.
- III. **HE RELIED ON GOD'S PLAN.**
  - A. This plan seemed contrary to human wisdom.
    - 1. To set forth singers.
    - 2. To praise before victory.
  - B. This plan routed the enemy.

—E. S. PHILLIPS

**Evening Subject: LESSONS WE NEED TO LEARN****SCRIPTURE: Jonah 1:1-4****INTRODUCTION:**

- A. This story illustrates a dual evaluation.
  - 1. The world evaluates things—centers attention in the whale.
  - 2. God evaluates personality—centers attention in man.
- B. The purpose of story is not to prove science but to teach lessons relative to human behavior.
- I. **WE CAN'T EVADE GOD BY CHANGING OUR RESIDENCE.**
  - A. Jonah faced the personal problem—choice of my way or God's way.
  - B. Chose his way but still had to deal with God.
- II. **WE WILL ENCOUNTER STORMS ON THE ROAD OF EVASION.**
  - The outer tempest was a symbol of his inner storm.
- III. **MORAL EXCURSIONS CONTINUE IN MEMORY AFTER THE TRIP ENDS.**
  - Illustrated by Noah, David, Achan, and prodigal son.
- IV. **THERE ARE NO EXCEPTIONS TO GOD'S INTEREST IN SINNERS.**
  - This is the central lesson of the book. No nation or individuals are outside of God's interest. Not His will that any should perish.
- V. **THE STORY IS EVIDENCE THAT THE FUTURE CENTERS IN CHILDREN.**
  - God pleaded with Jonah for the sake of 120,000 children in Nineveh, that they might be saved.

—E. S. PHILLIPS

February 12, 1956

**Morning Subject: HELP FOR THE HOPELESS**

SCRIPTURE: John 14:15-17

INTRODUCTION:

- A. History is replete with scenes that stir emotions.
- B. History's most stirring scene—the Upper Room, where hopelessness is abandoned by the promise of the Comforter's helpfulness.
- I. CHRIST PROMISED ANOTHER COMFORTER (implying that He had been a Comforter).
  - A. As a Comforter, Christ had a special field of activity.
    - 1. To the lost sheep of Israel.
  - B. As a Comforter, Christ had a mission to perform.
    - 1. To the brokenhearted, to the captives, to all that mourn.
- II. CHRIST PROMISED ANOTHER COMFORTER (THE HOLY GHOST).
  - A. As a Comforter, He has a special field of activity.
    - 1. To those whom Christ has received out of the world.
  - B. As a Comforter, He has a special mission to perform:
    - (1) to convict; (2) to purify; (3) to stand as Advocate; (4) to guide.
- III. CONDITIONS FOR RECEIVING THE COMFORTER.
  - A. On man's part—obedience, "if ye keep my commandments."
  - B. On Christ's part—intercession, "I will pray the Father."
  - C. On God's part—giving, "He shall give another Comforter."

—E. S. PHILLIPS

**Evening Subject: DANGER OF DEPLETED RESOURCES**

SCRIPTURE: Matt. 25:1-13

INTRODUCTION:

- A. Jesus took observable events and gave them spiritual significance. (Give resumé of custom of groom entering bride's home with guests.)
- B. Here Jesus would teach us.
- I. THE DANGER OF SPIRITUAL EXPEDIENCY
  - A. Religion must have an outside.
    - 1. Outwardly the virgins were alike (in dress, activity, etc.).
  - B. Religion must have an inside.
    - 1. Inwardly virgins differed (in preparation, attention, etc.).
  - C. Religious expediency left five virgins without reserve.
    - 1. Principle rather than expediency gives reserve for the unexpected.
- II. THE DANGER OF SPIRITUAL INADEQUACY
  - A. Religion is a personal matter.
    - 1. It is not transferable, cannot be borrowed when needed most.
    - 2. Inadequate supply leads to catastrophe (the door was shut).
- III. THE BLESSINGS OF SPIRITUAL SUFFICIENCY
  - A. Readiness for life's emergencies.
  - B. Entrance to life's opportunities (here and hereafter).

—E. S. PHILLIPS

**February 19, 1956**

**Morning Subject: COMPANIONSHIP FOR TROUBLED DAYS**

**TEXT:** Psalms 91:15

**INTRODUCTION:**

- A. Great truths are often incorporated in songs.
  - 1. Negro spiritual—"Nobody Knows the Trouble I've Seen."
- B. David was the sweet singer of Israel.
  - 1. In this psalm he tells of help in time of trouble.
- I. **TO WHOM DO WE GO FOR HELP?**
  - A. The help sought depends upon the need.
    - 1. To the physician.
    - 2. To the psychiatrist.
    - 3. To the philosophers.
    - 4. To the preachers.
  - B. There is boundary beyond which these cannot help.
- II. **TO WHOM SHOULD WE GO?**
  - A. To the One who can help whatever the need.
  - B. To the One who promises His help but also His presence.
    - 1. Aloneness, the most difficult aspect of trouble.
    - 2. His presence alleviates suffering, allays fear, affords comfort.

—E. S. PHILLIPS

**Evening Subject: PERSONAL RESPONSIBILITY**

**TEXT:** Matt. 25:15

**INTRODUCTION:**

- A. In every parable Jesus sought to teach a central truth.
  - 1. Lost sheep, coin, son—truth of individual worth
  - 2. Flowers of the field—truth of individual care
- B. In this parable he taught truth of individual responsibility.
- I. **NOTICE THE DISTRIBUTION OF TALENTS.**
  - A. Each man received according to individual ability.
  - B. Each man received his amount for the same purpose.
  - C. Each man received something to use in furthering the Master's business.
- II. **NOTICE THE TREATMENT OF TALENTS.**
  - A. Each man was tempted.
    - 1. The five-talent man (exceptional man) to get by with less than his best.
    - 2. The two-talent man (average man) to slide by with the crowd.
    - 3. The one-talent man (limited man) to excuse himself on inability.
  - B. Two men wouldn't yield to temptation—they succeeded.
  - C. Third man yielded to temptation—he failed.
- III. **NOTICE THE DAY OF RECKONING.**
  - A. Judgment not on basis of returns but on faithfulness.
  - B. The Master's disposition of us there based on our disposition of Him and His work here.

—E. S. PHILLIPS



February 26, 1956

**Morning Subject: INVEST WISELY**

TEXT: I Tim. 6:6

INTRODUCTION:

- A. Paul writes to Timothy about universal problems.
  - 1. The relation of people to their possessions.
  - 2. The temptation to be religious for personal gain.
- B. Paul advised that only spiritual investment secures material riches.
- I. STEWARDSHIP IS MAN'S GREATEST PRIVILEGE.
  - A. The story of life is the record of individual stewardship:
    - (1) of time; (2) of health; (3) of friendship; (4) of citizenship; (5) of love; (6) of money.
- II. STEWARDSHIP IS MAN'S GREATEST RESPONSIBILITY.
  - A. Individual privileges involve individual responsibilities: (1) to self; (2) to others; (3) to God.
- III. STEWARDSHIP BRINGS MAN'S GREATEST REMUNERATION.
  - A. Material investments have possibility of evil.
    - 1. Much money invested in digging graves for body and soul.
  - B. Material investments have possibility of good. Money invested in spiritual interests brings spiritual returns.

CONCLUSION: The test of character is what we do with what we have.

—E. S. PHILLIPS

**Evening Subject: CHRISTIAN CERTAINTY**

TEXT: John 9:25

INTRODUCTION:

When Michael Faraday, the scientist, was dying someone asked, "Professor Faraday, what are your speculations now?" He replied, "Speculations, I have none; I now rest on Christian certainty." We need Christian certainty in our lives.

- I. WE NEED TO BE CERTAIN OF THE PAST LOVE OF GOD IN THE FORGIVENESS OF OUR SINS.
  - A. This is essential to Christian positiveness.
  - B. This is essential to Christian progress.
- II. WE NEED TO BE CERTAIN OF THE PRESENT LOVE OF GOD IN THE CLEANSING OF OUR HEARTS.
  - A. This is essential to consistent conduct.
  - B. This is essential to sanctified service.
- III. WE NEED TO BE CERTAIN OF THE FUTURE LOVE OF GOD IN THE RETAINING OF OUR EXPERIENCE.
  - A. This is essential to victorious living.
  - B. This is essential to keep from backsliding.

CONCLUSION: Nothing but sin can rob us of the certainty of sins forgiven, hearts cleansed, and future victory.

—E. S. PHILLIPS

## GIVING AND GETTING

TEXT: Acts 20:35

INTRODUCTION: Does one's interest in religion lie with what he can give or what he can get?

I. THE GETTER IS A LOPSIDED CHRISTIAN.

- A. Comes to church to enjoy himself, demanding a certain atmosphere. He decides whether he likes the preacher and the preaching.
- B. He insists that people treat him just so. He requires a certain amount of praise and handshaking, wants his ideas to be accepted.
- C. He longs for heaven, sings, "O land of rest, for thee I sigh." I wonder why some who do so little should be so weary.
- D. He may be sincere but he grows selfish.

II. IT IS BETTER TO GIVE THAN TO GET.

- A. You find that, as you give out of the fullness of your heart, God replenishes and overflows you.
- B. Examples: At Cana the wine vessels were refilled. The widow's oil continued to flow as it was used. The manna was good only when used.
- C. There are distinguishing marks of one who is determined to be a giver.
  1. He comes to church to contribute, to enrich the lives of others. His songs, his words, his spirit, his face—all contribute something.
  2. He demands nothing in return for the help he can give.
  3. His thought is not how people treat him but how he treats them. He will support any reasonable idea. Boosts every preacher, receives every message.
  4. He regards religion, not as something to enjoy, but to use. Ready at every call for volunteers. Responds to every financial need.

III. THE GIVER IS HAPPIER THAN THE GETTER.

- A. He knows happiness not found by seeking it, but by losing self in service.
- B. Through accepting Christ, receiving the Holy Spirit, obeying the Word, he serves and gives out of the fullness of his heart.
- C. Giving all is the secret of happiness. Give and ye shall receive.

CONCLUSION: Perhaps you cannot be a giver because you have not enough of grace for yourself. You may be spiritually empty, you have never received Christ as Saviour; or you do not possess the Holy Spirit in sanctifying fullness. Let God fill your life, then find your highest happiness in giving.

DONALD H. STRONG, *Pastor*  
*East Rockaway, New York*

## THE SINS OF OMISSION

TEXT: Jas. 4:17.

INTRODUCTION: There are very few hypocrites, not many Pharisees. Their wrong hurts the Kingdom, but not as much as the good left undone by good people. We are responsible to God for the failures caused by neglect, carelessness, delay, or refusal.

### I. THE OMISSION OF DUTIES COMMANDED IN GOD'S WORD IS SIN.

- A. Righteousness is both negative and positive. "Thou shalt not," "Thou shalt."
- B. Text shows the importance of full obedience.
  - 1. Some Christians do not need this reminder—others do.
  - 2. No excuse justifies us in any disobedience.

### II. SCRIPTURE GIVES US MANY PLAIN EXAMPLES.

- A. The Pharisees, known as spiritual people, yet with wrong hearts (Matt. 23:23).
- B. The unfaithful steward (Matt. 25:28).
  - 1. He did no wrong, nor any right—would not use his possessions for God.
  - 2. Drove his car empty, his phone was silent about the gospel, would not reach to his hip pocket for a financial need.
- C. Ananias and Sapphira (Acts 5:1).
  - 1. Had some interest in the work—sold their possessions.
  - 2. They just kept back part—perhaps intended to give it to some "independent" work.
  - 3. The condemnation on them, how stern a lesson!
- D. Those who ignored the strangers, the hungry, the sick (Matt. 25:41).
  - 1. To omit deeds of Christian mercy is to insult Christ.
  - 2. Is this not a call to missionary concern?
  - 3. See the severity of the judgments.

### III. CONSIDER THE RESPONSIBILITY OF CHRISTIAN USEFULNESS.

- A. There are seven things to which every Nazarene is pledged by his vows.
  - 1. All are good, and to break one pledge is sinful.
  - 2. Because all are commands of God, and because the Christian keeps his word.
- B. These are: Christian courtesy, church support, helpfulness to the household of faith, personal devotion, faithful attendance, ministering to the needy, personal witnessing, and invitation.
- C. Christians too will go to the judgment.
  - 1. To determine rewards, to judge how well we did right, to reveal the good we would not do.
  - 2. Some will be embarrassed and shamed.
  - 3. Do not mistake self-confidence for the commendation of the Spirit.

CONCLUSION: You can contribute in many ways to the church, to help bring revival power.

DONALD H. STRONG, *Pastor*  
*East Rockaway, New York*

## FUNDAMENTALS OF STEWARDSHIP

SCRIPTURE: Matt. 25:14-30

TEXT: I Cor. 4:2

### INTRODUCTION:

- A. The gospel deals with all that a man is—body, soul, and spirit—his person (I Thess. 5:23).
- B. The gospel also deals with all that a man has—his possessions. This involves stewardship.
- C. In the matter of stewardship are some fundamentals which all of us should know well.

### I. OWNERSHIP. God owns all.

- A. Creation (Gen. 1:1; Ps. 24:1; Ezek. 18:4)
- B. Preservation (Dan. 5:23; Acts 17:24-28)
- C. Redemption (Isa. 43:1; I Cor. 6:19; I Pet. 1:19-20)
- D. Consecration. We are His by our own free will.

### II. STEWARDSHIP. Man is a steward.

Steward defined as one who is entrusted with goods or property of another; thus one who manages or oversees for another or others.

A. Of person—"me"

B. Of possessions—mine

#### 1. Acquisition

- a. John Wesley in a sermon on money said, "Make all you can; save all you can; give all you can."
- b. Christian is responsible to secure best possible for body, mind, and spirit.
- c. Christian is to acquire honestly within the limits of the Ten Commandments, I Corinthians 13, and Sermon on Mount.

#### 2. Conservation

- a. Wastefulness is sin.
- b. Seek golden mean between being spend-all or a miser.

#### 3. Distribution

- a. Time
- b. Talents
- c. Money and goods

### III. ACCOUNTING. We must give account of our stewardship

A. Certain. The fact of our giving account is sure.

B. Basis

- 1. Not according to amount entrusted
- 2. Not according to amount gained
- 3. According to faithfulness

C. Results

- 1. Commendation—where faithful
- 2. Condemnation—where unfaithful
- 3. Compensation—reward or punishment

CONCLUSION: May ours be: "Well done, good and faithful servant" (Matt. 25:23).

B. W. DOWNING, *Pastor*  
*Meridian, Mississippi*

## A CHARGE TO KEEP

SCRIPTURE: I Pet. 4:1-11; I Cor. 4:1, 2

TEXT: I Pet. 4:10

### INTRODUCTION:

- A. Stewardship is more than tithing; it is all-inclusive—time, talents, energy, personality, etc.
- B. But a church must exercise stewardship also. We have “a charge to keep.”

### I. OUR PRIVILEGE

- A. True light of God shining on our hearts and minds.
  - 1. The true interpretation of the Bible as foundation of our doctrines and lives and ministry.
  - 2. We have heard the message of full salvation.
- B. Enjoy presence, power, and love of the Holy Spirit abiding in our lives.
- C. In true sense we are in Pentecostal succession.

### II. OUR STEWARDSHIP

- A. The Church in general has a stewardship.
  - 1. Salt of the earth.
  - 2. Light of the world.
- B. Holiness church includes these things above, *plus* stewardship of:
  - 1. Message—holiness! “Christianize Christianity.”
  - 2. Mission—spread these truths world-wide.
  - 3. Might—Holy Ghost! Potential, prayers, moments, abilities.
  - 4. Manner—holy living, as well as inner spirit!

### III. OUR PERIL

- A. Peril of failing—poor stewards. Become satisfied with small accomplishments instead of major victories.
- B. Peril of faith that does not venture.
- C. Peril of service that does not serve. (Serve minor or secondary interests rather than God and Kingdom first.)
- D. Peril of material resources not practically consecrated.
- E. Peril of prayer that is not persistent and intercessory.

### IV. OUR ACCOUNTING

- A. Its certainty.
  - 1. Nations are to be judged.
  - 2. So are churches (note Revelation 2; 3).
- B. Its character. A day when God sets.
  - 1. Accomplishments over against opportunities and open doors it had.
  - 2. Activities compared with its privileges.
- C. Its consequences.
  - 1. Revelation.
  - 2. Regrets—see where failed because of carelessness, failure to follow Christ as closely as possible, satisfied when should have had passion for the souls of men.
  - 3. Rewards—to the truly faithful.

B. W. DOWNING, *Pastor*  
*Meridian, Mississippi*

## THE SUPREME PATTERN

SCRIPTURE: I John 3:11-24

TEXT: I John 3:16

INTRODUCTION: While thinking on the question, "What does the Christian owe in example to those in the world around him?" the text was brought to mind. How well it answers the question, and what a great pattern it lays out for the Christ-filled life!

I. THE SCOPE OF THE PATTERN. "Greater love hath no man than this, that a man lay down his life for his friends."

A. Jesus laid out His life for others.

1. In His own spirit and life He was an Overcomer.

2. He was always attentive to the needy.

3. He gave His life, "I lay it down of myself."

B. The Christian should follow His example. "And we ought to lay down our lives for the brethren." If it might be argued that brethren does not mean the world around us, then recall Jesus' story of the good Samaritan.

II. THE EQUIPMENT NEEDED ACCORDING TO THE PATTERN.

A. Jesus had a supreme purpose. "My meat is to do the will of him that sent me, and to finish his work," and, "I must work . . . while it is day." The purpose was noticeable in all He did.

B. His will was always subject to and co-operative with the higher plan. "The works of him that sent me"; note His prayer in the garden.

C. But the following of His purpose and the set of His will were only made possible by the grandeur of His love (John 3:16 and the text).

D. We ought to equip ourselves as He did. "As he is, so are we in this world"; "The servant is not above his lord." We need a real purpose, God's will, and divine love.

III. FINISHED WORKS OF OUR EXAMPLE.

A. Purchased our salvation (Gal. 1:4).

B. Was exalted into heaven (Eph. 1:20-23).

C. Shares His power, peace, joy, and hope with His people.

CONCLUSION: If we follow the pattern of Christ, we may expect to join Him in:

A. Helping to save others.

B. Making it safely home to heaven.

C. Sharing with those about us all the benefits of His life, whether here or there.

T. A. BURTON, *Pastor*

*First Church, Corpus Christi, Texas*

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### Solitude

Any man is what he is when he is not being watched.

—ROY L. SMITH

*Christian Advocate*

## THE MASTER OF THE VINEYARD

TEXT: Mark 12:1-12

### INTRODUCTION:

- A. This one of Jesus' most important stories, found unchanged in three of the Gospels. Given in the last week of His ministry.
- B. This is one of the most pointed parables intended for the Jews.
- C. But as Jews were morally free, so are all people, and the story is timeless.

### I. GOD'S DAY OF CREATION.

- A. God's wisdom and love in creation. "Planted a vineyard."
- B. A fruitful world. "That he might receive . . . of the fruit."
- C. A safe world. "Set an hedge about it."
- D. A world of activity. "Digged a place for a winevat."
- E. A world with a forward vision. "Built a tower."

### II. AFTER CREATION CAME A DAY OF STEWARDSHIP.

- A. "He let it out to husbandmen."
- B. This fruitful world is man's to use for good as a steward.
- C. This beautiful world is man's to enjoy. ✓
- D. This world of activity is man's to make a living and a life.
- E. This world of vision is man's to see afar the glory of God, to seek first His kingdom, to lay plans for the day of accounting.

### III. DURING THE DAY OF STEWARDSHIP WAS A TIME OF GRACE AND WAITING.

- A. Though the stewards betrayed their responsibility, the Master sent many messengers, who were insulted, killed. They were God's best men.
- B. Then the Master sent His Son. "They will reverence him," the "wellbeloved." See the process of moral decay in the husbandmen.
- C. Yet through all this the Master of the vineyard was patient and merciful.

### IV. AFTER THE DAY OF WAITING COMES THE DAY OF FINAL RECKONING.

- A. The Master of the vineyard will return in Jesus Christ.
- B. We plan for the world of tomorrow, of atom power and pensions and security, but must remember God will come for an accounting from us and the Church. Signs of His coming multiply.

CONCLUSION: What have you done with the messengers and the message? How are you using your resources? Are you good and faithful?

DONALD H. STRONG, *Pastor*  
*East Rockaway, New York*

### Failure

Failure is the path of least persistence.

—*Sales Maker*  
(Hardwick & Magee Co.,  
Philadelphia)

## “SO GREAT SALVATION”

SCRIPTURE: Hebrews 1:1—2:3, 9-10

TEXTS: Hebrews 1:3-4; 2:9

INTRODUCTION: The person of Christ is the very heart of the Christian creed. Without Christ there is no Christianity. Christianity is Christ.

Christ shared with the Father in creation (John 1:1-3; Gen. 1:1-3).

We see throughout God's Word the relationship that exists between Jesus and man.

### I. BECAUSE OF HIS SOVEREIGN POWER, GOD MADE ME.

God said of the Son: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands” (Heb. 1:10). “All things were made by him, and without him was not any thing made that was made” (John 1:3; also Neh. 9:6).

A. The created universe is marvelous. “The heavens declare the glory of God . . .” (Ps. 19:1).

B. But man is the crown of all His creation (Ps. 8:3-9).

1. Man is made in God's image (Gen. 1:26-27).

2. Man has an eternal soul.

C. Something went wrong with this beautiful scene of the perfection of God's creation—when man sinned!

### II. BECAUSE OF HIS AWFUL HOLINESS, GOD JUDGED ME (Heb. 1:9).

A. Sin entered the human race when Adam sinned.

B. The human race is enslaved to sin (Jer. 17:9; Isa. 53:6).

C. Death is the penalty for sin (Gen. 3:3; Rom. 5:12; 6:23; Ezek. 18:20).

D. A gulf was fixed between man in his sin and God in His absolute holiness.

### III. BECAUSE OF HIS SACRIFICIAL LOVE, GOD REDEEMED ME.

A. God still loved man though He judged against his sin; He wished to reconcile man with himself (John 3:16).

B. The Creator became as His created to redeem him (Phil. 2:5-7).

C. Christ stepped lower at the Cross (Phil. 2:8).

D. God had never known death, but Christ laid aside His deathlessness and died the death of a man for our salvation.

E. He died, but He rose from the tomb in glory, the Victor over death.

### CONCLUSION:

“Worthy is the Lamb that was slain . . .” (Rev. 5:12).

“Alleluia: for the Lord God omnipotent reigneth” (Rev. 19:6).

“All hail the power of Jesus' name!”

—HAROLD M. DANIELS, *Pastor*  
*Spokane, Washington*



## THE RICH FOOL

SCRIPTURE: Luke 12:16-21

TEXT: Matthew 6:33

### INTRODUCTION:

It was the purpose of Jesus in His teaching and preaching to emphasize the right relationship that is to exist between a man and the material things of this world. By precept and example the Lord Jesus taught the proper conception of stewardship. The Master was very careful in the choice of terms He used in appraising people; so that we may give diligent attention when He terms a man "a fool."

Three distinct accusations are brought against this rich man whom Jesus called a fool: That of——

### I. HIS CARNAL SECURITY

- A. Security for his goods. He put too much confidence in earthly means of security. Barns do burn; thieves do steal; storms do destroy; and God has a mysterious way of reaching into a man's coffers!
- B. Security for his happiness. Poor wretch! He thought happiness and contentment were secure for him because he was rich in this world's goods.
- C. He, like millions of others, hadn't learned that the only sure and safe places of deposit are the bank of heaven, and the barns of God's vineyards to be used at His discretion.  
"Lay not up for yourselves treasures upon earth . . ."  
"Seek ye first the kingdom of God, and his righteousness . . ."

### II. HIS COMMON SELFISHNESS

- A. Thought only of his own selfish interests and pursuits.
- B. Filled his barns, sat back in ease and luxury, while the poor went hungry and God's cause suffered.
- C. The center of his universe was self!  
In his inner being he was surrounded by mirrors, and in every direction he looked he saw self.  
No window upward to see God.  
No window outward to see needy mankind.  
If he had any window at all in his soul, it was the window of greed, through which he gazed with lust and envy for a few more paltry dollars.

### III. HIS CARELESS STEWARDSHIP

- A. He regarded himself as sole owner, but God placed him here as a steward who will give an account at the judgment of his stewardship.
- B. He might have been a wise farmer, but he was a foolish steward.
- C. He forgot God in life but faced Him at death and the judgment.  
"What shall it profit a man, if he shall gain the whole world . . . ?"

DOYLE C. SMITH, *Pastor*  
*Asheville, North Carolina*

# BOOK BRIEFS

## Book of the Month Club Selection for February

### THE MAN WHO FORGOT

By Clarence E. Macartney (Abingdon, \$2.00)

In the libraries of many of our ministers there is almost a Macartney section, so prolifically has he written and so well. Over a score of books have come from the vigorous pen of this well-known religious preacher and writer.

*The Man Who Forgot* comes out of the years of retirement after more than forty years of active ministry. But the writing and the thought-content have still the penetration and warmth we have come to expect from Macartney. The book is a series of sermons on Bible characters—a type of thing where he excels. The Chief Butler (with Joseph), Cyrus the King, Herod the Great, Simeon, James, Uzziah, Cain and Abel, Rehoboam, Luke, Trophimus, Gaius, and Lazarus: these are the men who walk before us once again as Macartney lights a flame under the scriptures which tell the story of each. And using a bit of God-given imagination (without which all preaching is as dead embers) the men tell their tale in unforgettable tones. Lessons this weary world needs are gathered up in this volume.

### THE EFFECTIVE CITY CHURCH

By Murray H. Leiffer (Abingdon, \$3.50)

The problems associated with a church in the city are far greater than many realize, and with the rapid changes in recent years, our city churches are facing decisions that will vitally affect their future usefulness. A failure to fully understand the problem, or a mistake in the decision, may limit the effectiveness of the church for its entire future.

*The Effective City Church* is a guide to the city church pastor in studying the city and community in which his church is situated, in assessing the probable future changes in the community, and in evaluating the effectiveness of the outreach of his church in the city and the impact of his church upon its constituency.

This is not a book on how to have a revival in my church this year, but one on how to build my church across the next twenty-five years so that it will effectively and increasingly reach people for God. It is an excellent reference book for every city pastor, and should be studied by every city church that is contemplating a change in location. (A. B.)

### WHAT'S IT ALL ABOUT?

By Robert E. Goodrich, Jr. (Revell, \$2.50)

A series of seventeen short chapters purposing to give a palatable answer to the question which is the title, "What's It All About?" Discussions deal with such varied topics as God, Faith, Prayer, Perfection, Tears, Money, Pride. The title will cause many to buy it hoping for a full answer. However, the author deals all too superficially with deep-down issues. Perfection is an academic issue and there is no full cry toward a life of victory. Ministers will find many excellent illustrations but little evangelical help.

## **THE CHALLENGE OF CHRISTIAN STEWARDSHIP**

*By Milo Kauffman* (Herald Press, \$2.50)

We do not hesitate to recommend this title. It is one of the best books I have read in this field during the past five years. Dr. Kauffman, president of Hesston College, has done extensive and painstaking research in the field and gives a clear, fundamental background to the entire concept of "Christian Stewardship." His book is well documented and it agrees fundamentally with the general position of the Church of the Nazarene.

Out of the ten chapters only two of them are strictly denominational, "The Mennonite Church and Stewardship" and "Improving Stewardship in our Churches." The other eight chapters are of a general nature and have very worth-while material in them. This book ought to be in the library of every pastor in the church. (S. T. L.)

## **THINKING ABOUT GOD**

*By R. L. Middleton* (Broadman, \$2.00)

A layman writes in a devotional vein, and he writes well. This man knows God and knows also the broad stream of devotional and classical literature, and knowing it he dips in frequently to hand out refreshing cupfuls.

There is no significant theological reference in the book, and a wealth of illustrative material. Just a good book, worth several hours of your time, and one to which I think you will return with relish.

## **CALVINISM**

*By Ben A. Warburton* (Eerdmans, \$3.00)

We Arminians can only expound our own theological point of view adequately when we understand the Calvinistic interpretations. And it is well, oftentimes, to read the other man's point of view to be well informed.

This book is a study of Calvinism by a student of Calvinism and one utterly devoted to that theological position. So an Arminian will read it with this in mind and will derive solid good.

It gives a historical background and also a chapter on Arminius (which you will find written with a distinct bias). The famous "Five Points" are thoroughly covered and then the author concludes with a study of the fruits of Calvinism.

Warburton is an English scholar and brings to his task a typical English thoroughness which you will soon discover as you read.

## **TOWARD A THEOLOGY OF EVANGELISM**

*By Julian N. Hartt* (Abingdon, \$2.00)

In the attempt to make evangelism proper, the writer inclines to steal its rugged forcefulness, and the methods used in public evangelism are too largely declared obsolete. While offering a lot of helpful suggestions for content of evangelism, the book is weak at the point of evangelistic method. It is a liberal's view of the upsurge of evangelism in our times.

## **WHY I ACCEPT THE GENESIS RECORD**

*By John Raymond Hand* (The Hoosier Schoolmaster) (Van Kampen Press, 75c).

The evolutionary hypothesis is not as openly promoted now as in years gone by, but it is more subtle, rather than absent. Here is some fresh and very readable material in defense of the Genesis record of creation. The strain of humor throughout is seldom found in a discussion as scholarly and technical as this. You will find it a good book for reference for your high school youth when faced with the claims of evolution.

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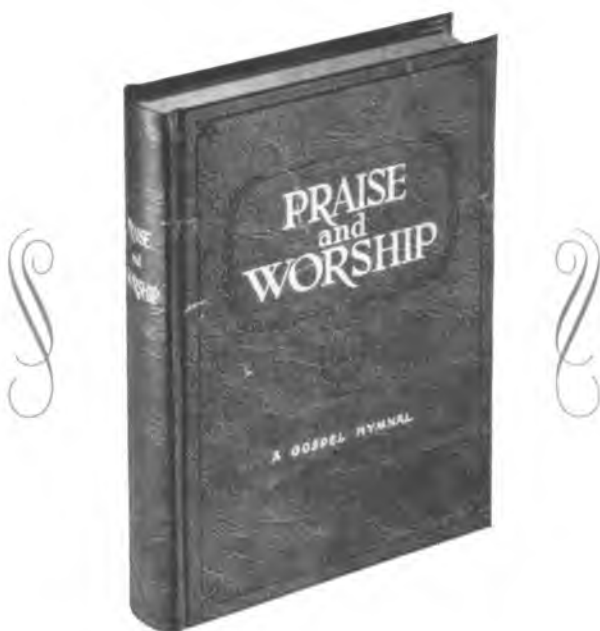
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