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# The Preacher's Magazine

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## CONTENTS

COVER—A. M. HILLS (*See Page 6*)

I Glorify My Ministry, <i>J. B. Chapman</i> .....	1
Editorial, III. The Evangelist's Salary .....	2
The Preaching of A. M. Hills, <i>James McGraw</i> .....	6
We Are Stewards, <i>Ray C. Gery</i> .....	9
Youth—Our Great Potential, <i>William A. Tolbert</i> .....	13
II. The Propriety of the Preacher, <i>Raymond C. Kratzer</i> .....	16
Money Talk, <i>Bill Flygare</i> .....	18
The Holiness View of Revival, <i>D. L. Niswander</i> .....	20
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	22
Evangelism, <i>V. H. Lewis</i> .....	26
I. The Preacher as a Prophet, <i>J. Melton Thomas</i> .....	28
What We Owe Our Youth, <i>Jimmy Blankenship</i> .....	31
Premarriage Counseling Pays Off, <i>Bill Hanna</i> .....	34
Sermon Workshop .....	36

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### *A Message from the Past*

## **I Glorify My Ministry\***

By J. B. Chapman

**T**HE WORDS of our caption come from the Revised Version of Romans 11:13, and constitute part of one of many passages in which Paul indicated his very great joy in the fact that he was not only a Christian but a preacher. We nearly all enjoy being "conservative," so it is fashionable to speak often of the sacrifice of the preacher's calling, and to dwell much upon the irksomeness of his duties, and to magnify the insufficiency of his stipend as compared with others. Perhaps all this serves a good purpose in tending to keep persons of unworthy motive out of the sacred calling. But there are compensations which outmatch the drawbacks in the preacher's work.

I speak to you who have known the joy of helping a soul to Christ, and who have seen a discouraged soul revive under the inspiration of your own words: how would you like to turn today to a calling in which your service for the souls of men would have to be indirect? How would you like to come again into the place where you would not be sure you were in the highest calling simply because there are other callings at least on a level with yours?

I seek thus to stir you up because your calling, more than any other in

the world, demands that you appreciate it and that you not be ashamed of it and that you magnify it in the spirit of true and holy optimism. Your duties and privileges require you to live and encourage others in their times of trial and test, and you will be sorry in such service unless you yourself can live in the spirit and temper of the "more than conqueror."

It is all well and good that the preacher should hold in the background of his thinking the "woe is me if I preach not the gospel," but it is disastrous for him to bring this to the front and make it "woe is me because I preach the gospel." In the way of full, glad obedience the preacher keeps ahead of the woe and does his work because he loves it. There may be a place for the whining, grumbling, dispirited preacher, but I do not know just where that place is. The places I know all want courageous, triumphant men who are glad for the chance to live and die as preachers.

Some have supposed that this glory in the preacher's calling is an emotion of early days only, and that by and by the preacher will become humdrum; and sad to say this is very often the case. But there are multitudes of men who make their glorying intellectual and spiritual as well as emotional and

\*Reprint from "Preacher's Magazine," April, 1930. Selected by LeRoy Guyett, Omaha, Nebraska.

even when the disillusionments of the first years pass they still count themselves honored and happy to be in the business of leading men directly to Christ for salvation and comfort. And many an old preacher has looked back from his dying couch and rejoiced that he "fought a good fight" and re-

mained in the harness as a minister as long as he was able to do so. Like S. A. Keen, who surveyed his incessant labors which were believed to have brought him to an untimely death and said, "I have now no regret, bless the Lamb that was slain. If I could I would do it all over again."

## FROM the EDITOR

### *We Look at Our Evangelism*

## III. The Evangelist's Salary

**P**ERHAPS the most pressing material problem at the moment is the adequate remuneration for the work of our evangelists. And here the doors of suspicion and accusation swing open wide. It is a mutual problem, of course, but here let me present the case for the evangelist (which I have pried out of a number to whom I have talked). I am sure that there are factors which I have overlooked but allow me to present the issue as I see it.

The fact is, we have driven many good evangelists from the field during the last number of years because we would not give them a living wage, or even come close to what they could get in the pastorate. One of our excellent evangelists confessed that he operated "in the red" for the first three years of his evangelistic life, kept in the field only because his wife's folks were able to help them and because he felt God had called him to evangelism, whatever the cost.

Most of our evangelists have measurably less "take home pay" than they could command in the pastorate. Let's look at a few facts, especially as they

relate to the pastor and the salary he receives.

The evangelist has a far higher "business expense" than does the pastor. One representative evangelist travels by car 40,000 miles a year. The average pastor travels 20,000. Result: the cost to the evangelist of owning and operating a car is *twice* that of the pastor. The average evangelist (even at the most conservative minimum) goes through twice the clothes that the average pastor does. One representative evangelist (in an unusually good year) received in offerings a little over \$8,000.00 but paid only \$72.00 in income tax and his lawyer-adviser told him he would be justified in reporting less than that. The bulk of his income went into "allowable business expense." The pastor taking in this much in salary and parsonage allowance would pay from \$600.00 to \$1,000.00 income tax.

While it seems to the pastor and the church board that the evangelist gets his entertainment during the meeting in addition to his offering, actually we must see that the evange-

list has expense here over and above his meals while he is at a given church. Many an evangelist must maintain his family and a home, which means he must pay for this out of his salary. In addition, he has expense for his own meals en route to the meeting and for any layovers he has between meetings. This in itself, eating in restaurants and on trains, can add up in a year's time to perhaps 50 per cent of what his cost of entertainment is. Month by month the evangelist's food expense will equal or surpass that of the average pastor. In addition, he is practically never the recipient of "poundings" or other food supplies to help on his bill.

Then there is the very serious matter of vacations and layoffs. Industry today is talking much of "annual wage" for workers. Many board members are anxiously waiting for the day when the "annual wage" will arrive in their particular jobs. We need to talk also about the "annual wage" of our evangelists. They have just as much right as the pastor or anyone else to a "vacation with pay." They have a right to protection from layoffs because of cancellations, off season (midsummer and holiday time), for emergencies, for sickness and the like. The average evangelist must figure not less than *two months'* layoff (which includes his vacation) during the year. This means that his weekly income while in meetings must take account of this 16 per cent of his time when he will be without salary. Some evangelists plan to give one or two meetings a year in home missionary work. In these cases an additional two to four weeks must be added to this nonproductive (income-wise) period, bringing the total for the year to near 25 per cent.

The average evangelist, also, "takes his meetings as they come" with only slight allowance for planning them in

given areas to keep travel at a minimum. Hence he is in small churches as well as large ones. His annual income must be based *on the average*, not on what he makes in the best-paying churches.

Other factors could be mentioned but these are given for illustration. The fact is, pastors and churches must realize that they are the *employers* of the evangelists. The evangelists have no source of income (except to sell insurance or vitamin pills on the side) except the local church (and the district in the camp meeting season). The local church is under responsibility to this employee as well as to its pastor to see that his income is commensurate with his abilities and with the size of the job the church asks him to do. It is interesting (in an alarming sort of way) to know how many church boards are paying evangelists little more today than they did in 1935 or 1940. Yet pastor's salaries have doubled since that period, as have the living expenses of the evangelists. Church boards should realize that evangelists are entitled to "cost of living increases" just as are the pastors.

There is probably no fully satisfactory nor universally applicable formula that pastors and boards can use in determining a fair salary for the evangelist. (It is a salary, you know, not just a "love offering.") However, in talking with a number of evangelists and a number of pastors, it seems that the following would be a working base from which church boards could determine the amount they would pay their evangelists. Counting Sundays as a week (as they do with their pastor), the church should pay their evangelist from one and one-half to two times the amount they pay their pastor as a salary. That is, if the pastor is receiving \$50.00 per week, the church as a minimum

should pay their evangelist \$75.00 to \$100.00 per Sunday or \$150.00 to \$200.00 for a two-Sunday meeting. If this at first glance seems out of ratio, remember that the pastor gets his parsonage besides his salary and other benefits such as utilities and gas allowance. Remember also the extra, legitimate "business expenses" of the evangelist.

Perhaps a better working formula and one which might be more acceptable with church boards would be to pay the evangelist not less than one and one-half times the pastor's salary, *plus his travel expense from the place of his last meeting*. This would encourage pastors and boards to work with the evangelist in selecting a date for the meeting which would be to their mutual benefit.

Either of the above, of course, would be in addition to the evangelist's entertainment expense—room and board—while he is in the meeting, and the church's part of his social security tax.

Pastors, we must get our boards to see that these formulas are not out of reason nor out of line and that some such is necessary if we are to maintain a "take home pay" for the evangelist equal to that which the pastor himself is receiving. We must see that, by and large, our churches have been fair with us as pastors during these years of inflation. We must see to it that they are fair also with that other employee, the evangelist. We must understand, also, that if we are to maintain the annual wage of the evangelist, some churches who are able must go above this formula or else we will force the evangelist to bypass the smaller churches.

Along with these considerations, we should be sure that our evangelist knows what to expect when we contact him to come for a meeting. Just why we are so coy about what we pay

an evangelist, I do not know. Many times a ten-day meeting will develop into a guessing game in which the pastor tries to keep the evangelist from knowing just how much he is to receive and the evangelist spends his time sweating it out to know if he will have enough out of the ten days to pay the bills he knows have to be paid. No pastor would accept a call from a church as its pastor without knowing what the salary was to be. Or if the church could only say, "We cannot offer you a dime," he has a right to know that. The evangelist has a right to know what the church board has voted to pay him. There would be far less room for misunderstanding between pastors and evangelists if the pastor would make it a matter of routine when he contacts the evangelist for the meeting to say, "Our board has voted to give you \$200," or, "We customarily give \$300 for a ten-day meeting and we shall care for your expense from your previous meeting to us." An evangelist has every right to turn down a meeting because "it will not pay enough to meet expenses" just as a pastor might turn down a call to a church because he "has obligations which he must meet."

Even after all of these considerations, the churches which are able and churches which have an unusual income for the revival due to the above-average success of the meeting should do better by the evangelist than any cold formula would dictate. Perhaps in the past the evangelists counted on this "extra" to boost their offerings above the "average." Perhaps this is one reason why pastors have been fearful that the evangelist favors the "freewill offering" rather than the "set sum" plan. Whatever the thinking on the matter, the cold fact is this: a church has no more right to confiscate money which has been given for

the revival or for the evangelist than it has to impound all money, groceries, clothes, etc. given to the pastor by the members or friends and count it on his salary. The church has no real right to "make money" on the revival and not permit the evangelist to share in the particular benefits financially which a good meeting has brought.

We have tried to point out here the problems which the evangelist faces in meeting his expenses and staying in the field. We should mention one more which the evangelist would be the last to mention. There is no financial remuneration which will pay an evangelist for the intangible sacrifice of having to be away from home, away from his family and without the privileges of living normally in a community. This writer has traveled enough and has been away from home enough to make a fair evaluation of "suitcase" living. Here it is: you cannot *pay* me enough to stay away from my family for any length of time. There is no rate of salary high enough

to compensate for this separation from loved ones. The only reason I have ever done as much as I have has been because God and the church have asked me to. The evangelist must be a man called of God or he would come in and enjoy the common privileges which you and I enjoy day by day. In their lonely hours there are some things that help: a phone call home, bringing the family to spend a few days during a meeting, extra gifts to help the children remember their daddy, a flying trip across three or four states to be home for a holiday between meetings—but all of these add to the real expense of the evangelist in a way the average of us is not called upon to do. And if we assumed all of this expense and more, we still have not paid this lonely man of God for the weeks and weeks of separation from those he loves.

Pastors, can we not find some way to rethink our payment of evangelists? Can we not be realistic? Can we not see that the local church is the employer of the evangelist? Can we longer evade our true responsibility?

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#### GROWTH OF THE SANCTIFIED

A sanctified man is at the bottom of the ladder. He is but a child—a clean child. He is now to learn; to grow; to rise; to be divinely enlarged and transformed. The Christ in him is to make new and complete channels in and through every part of his being—pouring the stream of heaven through his thinking, living, devotion, and faith. The divine battery—its manifest presence—is to be enlarged. The truth of God is to be revealed, and poured through the soul and lips, with holy fire and divine unction, more and more abundantly. I am convinced that a lack of the conception of these facts has been the death warrant to many a soul. A lack of personal realization of the fact that I, myself, must stir myself up has brought wreck and ruin to many. God will stir up him who stirs up himself, until he comes "unto the measure of the fulness of the stature of Christ."

—P. F. BRESEE

*Herald of Holiness*, May 1, 1912



# The Preaching of A. M. Hills

By James McGraw\*

**G**OD-OWNED, God-filled, and God-used!"

This was the motto, the goal, and the oft-repeated slogan of one of the princely pioneers in the early Church of the Nazarene, Dr. A. M. Hills.

"God-owned, God-filled, and God-used" gave A. M. Hills the confidence that his themes were divinely suggested and his ministry divinely anointed. He prayed for results, he prepared for results, and he preached for results. And his preaching produced results.

Born on the eastern shore of Lake Michigan on February 4, 1848, he grew up in the atmosphere of hardy, pioneer, rural home life with Christian parents, thrifty habits, hard work, and rigid discipline. He was weak and sickly as a lad, but was healed and strengthened in answer to his saintly mother's prayers.

At an early age he was genuinely converted, and added to his studies of Latin, Greek, and geometry an intense interest in the Bible. Basil Miller reports in his book *Out Under the Stars* that young Hills had read the Bible completely through before he was eight years old. Seventy-nine years later Dr. Hills avowed, "I owe the clarity and power of my written style to this one fact, that I saturated my youthful mind with the pure diction of the Bible."

His parents wisely moved near Oberlin College in Ohio when young Hills was ready for higher education, recognizing his sound mental acumen combined with his unusual spiritual

development and desiring to give him the benefit of association with such spiritual and mental stalwarts as President Charles G. Finney. Finney's Oberlin brought A. M. Hills through college training, and by the time of his graduation, to a decision that he change his lifework from law to the ministry. He decided upon leaving Oberlin to pursue his graduate studies at Yale Seminary.

He said later that all the while he had nursed his worldly ambition to be a lawyer and a "money-maker," he also felt a troubling impression that God wanted him to preach the gospel. This abiding urge, he expressed it, "haunted me and gave me no rest until after years of struggle I said 'yes' to God."

His first pastorate, when twenty-five years of age and a Yale divinity graduate, lasted ten fruitful years at Ravenna, Ohio. His popularity in the pulpit there brought him a call to the Congregational church in Pittsburgh, where he reached his zenith in the pastoral ministry. After nine years there, the demands upon his time and many calls for special engagements caused him to enter the evangelistic ministry full time. It was during the time of his evangelistic ministry that he sought and found the experience of entire sanctification, and began to identify himself with the holiness movement.

One of A. M. Hill's distinct contributions in the growing days of that movement's rise in nineteenth century Christendom was his writing ministry. Within six weeks following

\*Professor, Nazarene Theological Seminary.

his sanctification he penned the classic volume *Holiness and Power*. Still a standard item in the library of every holiness college and seminary is his book *Homiletics and Pastoral Theology*. He also wrote such books as *Pentecost Rejected*, *Whosoever Gospel*, and a book of children's sermons, *Food for Lambs*.

"God-owned, God-filled, and God-used," the life and ministry of Dr. A. M. Hills are very closely connected with the educational institutions in the pioneer days of the Church of the Nazarene. At the invitation of Peniel's E. C. DeJernett, he founded and was the first president of Texas Holiness University. (They believed in pretentious names in those good old days.) After some six years of service there, he founded a school in Oskaloosa, Iowa, which later became John Fletcher College. He proved himself as educational trail blazer also in Illinois, where he helped in the founding of Olivet Nazarene College. And the final sixteen years of his illustrious career was spent in Pasadena College, where his influence upon young ministerial students is still in evidence. President, founder, or professor in four colleges, three of which are now strong, growing, accredited Nazarene institutions with more than a thousand students each—Dr. A. M. Hills lived a life that was God-used!

Theological training and educational interest did not make A. M. Hills's preaching academic or pedantic. Proof of this is his success in preaching to children. His book of children's sermons, *Food for Lambs*, contains examples of the powerful simplicity in his appeal. His sermon under the title "Obedience" aims at a problem which is real to every child. His outline is:

- I. What God says about obeying
- II. Obedience is important
- III. Obey God's representatives

- IV. Obey God when directed to sin
- V. Qualities of obedience

Similar sermons for winning children to Christ make us wonder if more such preaching today might result in less hoodlums in the city streets.

His sermons for adults were equally strong in simple appeal, as for example was his message on "The Throbbing Heart." From the text John 3:16, which he describes in his introduction as "the throbbing heart of the Bible," he constructs a textual-topical outline as follows:

- I. The Occasion of the Gift, "sin"
- II. The Giver of the Gift, "Father and Son"
- III. The Motive for the Gift, "love"
- IV. The Object of the Gift, "who-soever"
- V. The Effect of the Gift, "salvation"

In this sermon, written in the pungent style of short sentences and vivid words, the text is quoted nine times. Illustrations are numerous and they are varied. Five historical examples are cited, from both ancient and modern history. Joseph Parker, President Fairchild, Charles G. Finney, and Martin Luther are quoted, and the closing illustration is from the experience of D. L. Moody.

Dr. Hills placed much emphasis upon the importance of illustrations, and his own sermons display an unusual ability for using this type of material. He often drew upon the Bible as a source of illustrations, but he also knew how to use magazine and newspaper clippings to good advantage in presenting current events and recent national and local developments in the illustrations of his sermons. History, travel, literature, and science were inexhaustible sources of fresh, new illustrations when A. M. Hills preached.

Hills believed the introduction of a sermon could "make it or break it." He declares in *Pastoral Theology* (p. 72): "The success of a sermon is settled in its opening words." He began his own sermons with conversational tone, in a natural and dignified manner. He believed a conservative beginning left room for later emphasis, yet his conservatism in the introduction never reached the stage of dullness.

A. M. Hills preached to the intellect, but he also appealed to the emotions. One of his illustrations describes a man working in a mill with torn and mangled hands; another tells of a boy's brother crushed to death by a heavy stone; and one relates the testimony of a dying boy describing his last feelings as though he is "beginning a Sabbath that will never end." All of his illustrations, however, are not "deathbed stories" but there is a rich variety of pathos and humor in his preaching ministry.

No sensationalist, Hills insisted upon simplicity in style. He writes, "There is no exaggeration, no extravagance of expression, no turgid, bombastic grandiloquence." He seemed to strive for holy dignity and simplicity itself in his sermons.

Charles O'Donnell discovers a dry sense of humor in A. M. Hills when he quotes from his book *Pastoral Theology*. Hills is vigorously decrying the custom of repetitious public praying, as he writes: "What if someone should obtain an audience with the President of the United

States and should address him after the fashion, 'O Mr. President, dear Calvin. I am come into your august presence, O Coolidge, to ask you to appoint me the postmaster, O powerful Calvin, of Podunk Corners!'"

"What would the President think of it?" asks Dr. Hills, and the reader resolves that his prayers shall henceforth be sincere, plain, and unadorned with vain and useless repetitions.

Dr. James B. Chapman wrote on the occasion of the publication of Hills's book *Homiletics and Pastoral Theology*: "Dr. Hills has been fortunate in his association with great preachers, beginning with Charles G. Finney at Oberlin. Then he has been fortunate in his association with hundreds of young men who have thronged his classroom during the past thirty years, and who were candidates for the ministry. He thus knows what a preacher of the gospel may be and he knows also the struggles which are incident to the attainment of success in this noblest of all callings."

"God-owned, God-filled, and God-used," Dr. A. M. Hills was one of God's chosen instruments in the building of a great church. Eighty years old when his three-year task of writing his most scholarly and momentous volume was completed, he was like Joshua, "a warrior of unabated strength"! His preaching ministry offers a challenge to the seven thousand Nazarene preachers who follow in the rugged trail he blazed across two continents.

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## HUMILITY

A guy is really a success when flattery gives him a big headache instead of a big head.

The trouble is that when success turns a fellow's head, it doesn't wring his neck at the same time.

—Sunshine

### We Are Stewards\*\*

By Ray C. Gery\*

SCRIPTURE: I Corinthians 4:1-2

In her book *Blueprint of a Christian World*, Mary Alice Tenney tells us that "... Wesley's reading in the history of religious movements as well as his observations of trends among the nonconformists led him to believe that back of every decline in spiritual force lies failure in stewardship." Not only did Wesley find this to be true in eighteenth century England, but also in young America. To John Wesley it seemed that riches "in all ages" brought an end to the rise of "pure and undefiled religion." He said riches have been "the principal cause of the decay of true religion in every Christian community."

As the burning stretches of a desert bloom forth after a night of rain; or as some long-submerged mountain, gradually lifted by the resistless heaving of the earth's crust from its submarine slumber, suddenly shakes off its blanket of dripping seas and stands forth as the crest of a new continent—so the ancient and indispensable doctrine of Christian stewardship must blossom forth again, and re-emerge into the consciousness of our people.

In the Church of the Nazarene, as we celebrate the golden anniversary of our founding, stewardship must be "an old truth reborn"—reborn so vitally that all the members of our constituency will rise to heroic ex-

ploits for God's kingdom. *We are stewards.* That must be the theme of our message to believers, the inwardly moving compulsion of our day-by-day living.

In order that the old truth of stewardship might be reborn among us, we need to re-examine its meaning. What does it mean that we *are* stewards?

The title of one of Harold Bosley's sermons is "Who Owns This Earth Anyway?" In this discourse Bosley relates one of the unique stories about Abraham Lincoln. Lincoln was talking with a visitor in his home. Suddenly the conversation was interrupted. Two of his boys had fallen afoul of each other upstairs, as boys will do, and the quarrel had become so loud that Lincoln's guest finally asked, "What's the matter with those boys?" The great president replied, "Only what's wrong with the whole world. There are three chestnuts and two boys."

In his penetrating way, Lincoln was describing much more than this small difficulty between the two boys. He was calling attention to one of the oldest and most difficult problems men must face: the problem of the meaning of ownership. Men have fought about every conceivable kind of property—their land, homes, rights, and persons. Indian tribes in America's early days used to fight over the

\*\*First Award, 1956 Stewardship Contest.  
\*Student Nazarene Theological Seminary.

salt springs in the south central states, and they fought just as savagely as modern nations now fight over rubber plantations, tin mines, and oil fields.

Still the question bounces back, "Who owns the earth anyway?" Beloved, the answer rings clear: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The earth is God's; it belongs to Him—and *we* belong to Him. Earl C. Wolf puts it this way: "God is the inalienable Owner of all and we are the undeniable stewards."

It is against this background of the ownership of all the earth by God himself that we first approach our stewardship.

You recall the part of our text that reads: "Moreover it is required of stewards, that a man be found faithful." In the light of the scripture which I read before you, and this verse, stewardship is *inevitable* for the Christian.

Between man and man, the matter of assuming a trust is optional. But between man and God, everyone, saint and sinner alike, is a steward, because life itself is a trust. Each one of us is living in a "borrowed existence," God being our Creator. Our daily *breath* as well as our daily bread is from God. Sad to say, the sinner does not keep his trust; but we as Christians must keep the requirement that a steward "be found faithful." For if we are not faithful stewards we are not Christian.

In being stewards the really big question is not whether we have five talents, two, or one. The big question is whether we are good stewards of what has been given. "To have is to owe, not own" should be in the center of our thinking.

As faithful stewards you and I will look at everything in life and its relations from the standpoint of God's

ownership and our responsibility and accountability for our use of what God entrusts. We become depositaries of a great trust. This becomes the believer's natural attitude, and with this spirit we find that our stewardship becomes a result of our vital relationship with Christ Jesus.

The dimension of what we mean by stewardship is limited only as life itself is limited.

Let's go a step further and see how the divisions of stewardship come into the picture. This is where we deal with the material world. Here is where we either store up or give up. The material realm breaks down to one main division: the "faithful steward" gives his tithes and offerings as an expression of love.

When you and I look about us we cannot help but see that the great "ism" of today is not found in the large number of religious cults that are so prevalent, but the "ism" that controls America's life and thought is "property-ism," or "money-ism." "Money talks" is the byword of all too many. Instead of our controlling the means of business intercourse, we sit down and let it talk to us and tell us what to do.

Beloved, the Son of God has redeemed money as He has redeemed man. This parable of the unfaithful steward may be fitly entitled "The Gospel of Money." If the Christianity of Jesus Christ has not become an all-inclusive gospel where our hearts and pockets alike are touched, we are at variance with the great part of Christ's ministry in which He explained at length the nature of our material duties.

Money represents the material aspect of our stewardship. A person's sharing with God of this encircling division is a tangible demonstration of his care for the Kingdom.

What do we do with our money, or how do we give it? Realizing that everything is the Lord's property, the Christian steward does not utilize "the base god of this world" for his own advantage. The primary and ultimate purpose of all our money should be the extension of the kingdom of God. Paul Rees reminds us that "neither Jesus nor His greatest interpreter, Paul, ever had the slightest embarrassment in talking to Christian disciples about money and the right use of money in the support of the Christian cause."

Down through the pages of Biblical history the law of tithing was formulated and upheld. This is the reason why our great segment of Zion has believed in it and practiced it from the very beginning.

But some have anxiously asked, "Does tithing pay?" or, "Why should I give?" One manufacturer answered something like this: "All my life I have found that the more I have given the more I have been rewarded." Another man expressed the same when he said, "God's shovel is bigger than mine."

My friends, while it is true that God promised to supply our needs, to bless us for giving, and to give us, yea, "an hundred fold," we do not give *in order that* we will receive. I fear there might be some sincere Christians who motivate their giving on this reciprocal level. We should never give of our substance because we feel that God will give back to us some of it, all of it, or more. God help us at this point! Stewards of God do not deal with Him on a back-scratching proposition. Beloved, this could border on sheer selfishness.

Christians, our giving should not spring from selfishness nor from mere duty. It was Alexander Maclaren who said, "Power to its last particle is duty," but I am also reminded that

Henry Drummond said, "Power in its greatest force is love." The great force that motivates our giving—whether it be tithes, offerings, or all that stewardship involves—must be the love of Christ constraining us.

If we believe that we love Him, nobody will know what we mean unless we act it out as well. Stewards, the nature of love is such that it gives—it divides. The world sees God's love through His children who give from the controlling force of this the highest Christian virtue. We give, whether we receive returns or not! This is the holiest philosophy of giving. This spirit elevates stewardship from a duty to a privilege, from the keeping of the law to the expression of God's wondrous grace.

Allow me to abstract an example of stewardship from the life of that great patriarch Abraham. Not only was Abraham faithful in giving tribute to the most high priest, but later on in Genesis we see a perfect demonstration of the love principle. After he had been faithful in giving the tithe he was called to give that which was dearest to his heart.<sup>1</sup>

Thus we find in Abraham the essential qualities of the faithful steward of God. He was faithful in the least, the tithe, and he was faithful in the most, his only son. Abraham's stewardship was like unto the stewardship of God himself when He gave His only Son for the salvation of the world. "God . . . loved . . . [and] he gave . . ." So will we when we love.

We have noticed the meaning of stewardship and we have also considered the Christian concept of giving. Let us go on and observe the total demand of stewardship's living. You remember that we decided since God is Owner of all we must be stewards of all. But we need to get at the core of this concept of totality.

<sup>1</sup>Genesis 22:1-2, 9-12.

Too often Christian stewardship has been thought of only in terms of giving money. Yet it must come to be thought of in terms of the dedication of life. In other words, in the Christian order of realities the giving of money never comes first. It is the giving of ourselves which is the first consideration.

The late Archbishop Temple was preaching one night to a great congregation in Edinburgh, Scotland. That churchman closed his message with a stirring call to full personal consecration on the part of Christians. Then he announced the hymn "When I Survey the Wondrous Cross." The congregation sang with strong feeling. Near the end of the third stanza, Bishop Temple signaled for the organist to stop playing. He then appealed to the people to pause before singing the final stanza and to read it as their personal commitment. Someone present remarked afterward that, whereas the preceding stanzas had been sung with resounding voices, the last one was sung almost in a whisper, as though the Holy Spirit had suddenly driven it home, almost devastatingly, that the cross of Christ makes utter demand upon us. Listen:

*Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.*

Christian stewardship and complete consecration are inseparable.

Beloved, do we see it? We are either stewards of all of life—our things, our time, our neighbors, ourselves—or we are not Christian stewards.

The world is the harvest field for the true followers of Christ. Jesus came seeking for those who would confess Him as their Saviour, and who then would become His dis-

ciples. It seems that evangelism and stewardship are the twofold message of Christ to us. We must first of all be faithful stewards of all that there is; we must second of all be faithful stewards of the gospel.

When you read the history of the apostles you cannot help but sense their tremendous evangelistic spirit. The Apostles were stewards of the message of full salvation.

But the greatest Steward was Jesus Christ. Many examples are found in the life of our Lord. Yet it is easy to see that His greatest stewardship was that of a mission to fulfill, the glorious mission of redemption. On that great night of surrender in the darkness of the Garden of Gethsemane we behold the clearest evidence of Jesus' stewardship. The giving of His all came when in the Master's heart of hearts He fulfilled His mission of redemption, willing in His humanity to say, "... not my will, but thine, be done." The Cross was His choice.

This is what Paul means when he says, "... we are stewards of the mysteries of God." Christ completed His mission. Our mission is to tell the world that His mission can be accomplished in everyone's life because the gospel of the Cross is "the power of God unto salvation to every one that believeth."

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful"; faithful to all of stewardship's meaning, faithful to the true concept of stewardship's giving, and faithful to every aspect of stewardship's living.

In closing I wish to borrow a poem from the pen of Bishop Ralph Cushman. These verses point up all we have been saying. It reads:

*Ah, when I look up at that Cross  
Where God's great Steward suffered  
loss—  
Yea, loss of life and blood for me!—  
A trifling thing it seems to be  
To pay the tithe, dear Lord, to Thee,  
Of time or talent, wealth or store—  
Full well I know I owe Thee more;  
A million times I owe Thee more!*

*But that is just the reason why  
I lift my heart to God on high,  
And pledge Thee by this portion small  
My life, my love, my all in all!  
This holy token at Thy cross  
I know, as gold, must seem but dross;  
But in my heart, Lord, Thou dost see  
How it has pledged my all to Thee,  
That I a steward true may be!*

## Youth—Our Great Potential

By William A. Tolbert<sup>\*</sup>

**T**HERE ARE LIMITLESS POSSIBILITIES wrapped up in the youth of our church. It is related of the great statesman, Daniel Webster, that one day as he was walking down the street of a New England village he took off his hat to a boy he saw coming down the street. A friend who saw the incident asked the great statesman why he did so. "It dawned on me afresh," said Daniel Webster, "as I saw the boy, what his brain as it unfolded would witness and have opportunity to promote in the life of the world." With how much more reverence you and I might view, from the standpoint of Christ and His Church, the young people of our world today!

First our youth constitute the great potential of the Church because of their undimmed vision. Nothing is thought to be impossible to a young man. One of the poets has said, "The thoughts of youth are long, long, thoughts." In every nation it has been the vision of its young men that has swept wide horizons and brought rev-

olutionary changes in its standard of living and culture. And so it is in the Church of Jesus Christ—"Your young men shall see visions"—visions that shall make for great accomplishments in the Church and its program. The measure of the Church is the measure of her vision. "Where there is no vision, the people perish" (Proverbs 29:18).

Still again our youth constitute the great potential of the Church because of their unbounded strength and energy. The world is carried forward by the strength of youth. Our youth are possessed of the strength of the forward look—youth looks ahead, not backward. Youth is the dawn. Youth accepts the challenge of what is to be. The world is looking for this strength and they are finding it in our youth—young men and young women with strength and energy to put into new enterprise and untried plans to correlate the great wealth and resource of our nation to the growing need and demand of its people.

How great is the need of Christ and the Church for this potential! Young

<sup>\*</sup>Loudonville, Ohio.



men and young women with strength and energy to pour into the work of Christ in the interest of unsaved men and women! Young men with strength in order that the Church might launch forth and meet the great need of the world today! Never has the need been greater. Never, we are happy to say, has the opportunity been so great. The Apostle John said: "I have written unto you, young men, because ye are strong." The Church of Christ must capture this great potential, must somehow gain this strength and energy possessed by our young people for her work and program.

This leads me to think about the unspent years of our young people— young lives with years ahead of them for service in the Lord's great harvest fields. The most lamentable thing known is a life that is wasted in sin and worldliness. Many times have we heard someone lament the fact that he wasted so much of his life before turning it over to Christ and to His service.

As we have been reminded, Alexander the Great conquered the world when he was twenty-three. Hannibal commanded the Carthaginian forces at twenty-six. Columbus had his plans all laid to find India when he was twenty-eight. John Smith staked out a colonial empire in Virginia when he was twenty-seven. Martin Luther started the Reformation when he was thirty. Calvin followed at twenty-one. Joan of Arc did all her work and was burned at the stake at nineteen. Patrick Henry cried "liberty or death" at the age of twenty-seven. Hamilton was thirty-two when he was Secretary of the Treasury. A youngster of twenty-six discovered the law of gravitation. Roger Williams was a banished heretic at twenty-nine. Jesus Christ was crucified at thirty-three.

We observe further that our youth are the great potential of the Church because of their courage and daring. Youth knows of no fear because it has never known defeat. The armed forces of our country take our young men because they must have the very best. They realize that they must have the courage and daring of our young men if they are to win battles and defeat our enemies. Why should not the Church avail herself of this great potential?

The great missionary enterprise of the Church calls for courage and daring. There is sickness to face. There are hardships and deprivations to be faced. Yes, there is even death to be reckoned with. If the Church is to wage an all-out attack against heathen darkness, superstition, and ignorance, she must have the young people.

The *Christian Herald* tells of the great Baptist pioneer in Germany, Pastor Oncken, that he was approached by the burgomaster of Hamburg, who held up one of his fingers and said, "So long as that finger can move, I will put you down." "Sir," said Oncken, "I see your finger, but I see also an Arm which you do not, and so long as that is stretched out you cannot put me down." That is the kind of faith and courage the Church of Jesus Christ must have.

Again our youth are the great potential of the Church of Christ because early years are the years of planning and development. If one would serve the Church as a minister or a missionary one must plan and prepare in the early years of life. Many a man has regretted that his life was not surrendered to Christ in his early years in order that he might have more adequately prepared for His special call and service. The great leaders of the Christian Church have been men and women who have ac-

cepted the call of Christ and have yielded to His claim upon their lives while yet but upon the threshold of life.

How true it is that our youth are the great potential of the Church because it is then that habits are formed which develop character! These are the years which form tendencies and mold character. There is no fact of experience more true than that, in the years of youth, habits are riveted as with steel upon the lives of young boys and girls, habits which remain with them as men and women. How true it is that "thoughts become acts, acts become habits, habits constitute character, and finally, character determines destiny"!

It is very encouraging to know that youth are most responsive to the higher and nobler. But let us realize also that the converse is true; young years are the years when evil influences do their most damaging work. Habits of sin and evil can fasten themselves upon the life of a young man so binding that he is powerless to escape. Dr. Maclaren tells us: "Every sin tells upon character and makes the repetition of itself more and more easy. All sin is linked together in a slimy tangle like a field of sea-weed, so that a man, once caught in its oozy fingers, is sure to drown."

We know that God can break evil habits and make a crooked life straight; yet everyone who has had experience in driving a nail knows how nearly impossible it is to drive a nail that has been used. Once the nail has bent, it is better to pull it out and use a new one than to try to straighten it. All of us have had an old suit of clothes cleaned and pressed until it looked almost like new. But in a few days the old wrinkles and folds

came back. A lengthened sleeve of an old coat will always show the *old* crease. We see, then, that even inanimate objects are permanently modified by the experiences that they undergo. And so we see clearly that experiences in our early life, habits of our early years, may so modify our lives that we can never be at our best for God, never be the Christians that we would like to be.

If the Church is to avail herself of this potential she must capture these plastic years of her youth—when the life can be directed into the right channels of life, when the impression for good can be indelibly stamped upon the young heart and character.

Finally, the potential of the Church of Christ is its youth because character tends to permanency. If our young people are not related to the Lord Jesus Christ when young there is the possibility that they might be lost to Christ and the Church forever. When the clay is soft and pliable it can be molded and remolded again if need be. Once, however, the clay has set in the mold it cannot be changed. We see that there is infinite danger of the mold of life being set and hardened in the case of our young people. Our task is to bring them to Christ before character has become permanent.

Investigation has brought about the truth that nearly 90 per cent who are Christians were led to Christ when under the age of thirty, and of those a large part came into contact with Christ under the age of twenty.

May the Church and her leadership recognize these great truths, and may they pray and supplicate in the interest of the youth until they are won to Christ and enlist in the great fight against sin and evil.

## II. The Propriety of the Preacher\*

By Raymond C. Kratzer\*\*

### III. THE PRACTICES OF PROPRIETY

The preacher needs early in his career to realize that he is a member of the "household of faith." He is an individual within this household with singular duties to perform, but he is working with the whole and for the group. His relationships to his district program and his general church obligations are very real. If he fails in dynamic co-operation, he not only hurts the whole cause, but inevitably he begins to narrow down his own circle of influence.

Take in the matter of the payment of budgets. A well-rounded church program should include a planned economy in which the weekly offerings are divided proportionately between Jerusalem (local church), Judea and Samaria (district), and the uttermost parts of the earth (our missionary program through the General Budget). If any one of these is neglected we are not only hindering the ongoing program of our great Zion, but we are actually breaking one of the final commandments of Jesus.

It may be embarrassing to look at the record—perhaps the result of thoughtlessness or poor planning—but it is wisdom to apprise oneself of his trends and set out to correct them. We as elders in the Church of the Nazarene are beneficiaries of the entire church. We owe to it a place of service, a plan for persuation, and a "house of friendship" in which we can feel and expect the mutual sup-

port of the whole. Some pastors in their outlook expect everything to come their way without giving anything in return. Somewhat like the milkman who found a note at a home where he expected to deliver milk which read: "When you leave the milk please put coal in the furnace, let the dog out, and put the newspapers inside the screen door. P.S. Don't leave any milk" (*Reader's Digest*, January, 1947).

It's easy to rationalize one's position and say that one's budgets are too high, or the work is scarce in your area, or that you don't approve of a certain district or general program, or that you did thus and so and your church should be given credit on your obligations. But while you rationalize, the entire cause of God suffers, and your spirit begins to shrivel and weaken. It is said that two Scotchmen were playing golf on a very hot day. One of the Scots succumbed to the sweltering heat and had a stroke. His partner counted it against him.

We should be generous enough that, where possible, we will overpay our budgets rather than to grudgingly raise them, and always manifest the Spirit of the Lord, who always gives "good measure, pressed down, and shaken together, and running over."

The difficulty often comes as a result of poor planning. Proportionate giving on a weekly or monthly basis will ease the strain of "deadline" efforts and will teach churches a well-rounded attitude toward church finance.

\*Paper read at Idaho-Oregon Preachers' Convention.

\*\*Pastor, Nampa, Idaho.

But you say, "We try to pay our budgets, but we are specialed to death." I grant you that at times it appears that specials drip from every piece of propaganda. However, we must remember that the pastor's attitude is reflected in the attitude of the people. Wise and magnanimous presentation of all needs will enlarge the vision of our congregation.

A young lady eyed her escort disapprovingly and said: "That's the fifth time you've gone back for more ice cream and cake, George. Doesn't it embarrass you at all?" "Why should it?" The hungry fellow shrugged. "I keep telling them I'm getting it for you."

If we can just keep before our people that what we are asking is for God's cause, we need suffer no embarrassment.

Perhaps the greatest need for propriety is in the matter of one's daily life. Example always preaches louder than precept. If our words thunder forth the do's and the don'ts, and then we manifest the wrong spirit in our daily practice of living, our message will go flat and colorless.

If when things are going hard, we put on a whining, complaining attitude, how can our message of the victorious life so "take" that it will produce a victorious church? If a preacher "can't make light of his troubles, he should keep them in the dark." His buoyant, victorious attitude will spread the contagion of joy.

In one's conduct toward his people, the preacher should always remember that "charity suffereth long, and is kind." "Deems Taylor, Stock's great success as a conductor of the Chicago Symphony Orchestra, said, 'He knew his men were good. They knew he was good. He always tried to fix the mistake—never the blame'" (*Reader's Digest*, page 30, November, 1954). The apostle says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

#### CONCLUSION

Our task is so great that we must ever strive to make all that we do and say implement the work of the Holy Spirit in bringing men to Christ.

The Word says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." We may have a continued growth in *prudence* for the asking. If our *policies* have been warped by prejudices rather than bolstered by principles, we should correct our mistakes and remove the hindrances to a growing usefulness. The great, all-consuming task, then, will be to make our outer *practices* measure up to our inward experience until we shall live dynamic lives of blessing in a world of great need.

God grant us the strength and wisdom to "walk worthy of the vocation" wherewith we have been called.

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#### SHORT SERMONS

A famous clergyman once remarked to his congregation that "every blade of grass is a sermon."

A few days later he was engaged in mowing his lawn when a witty member of his church passed by, and remarked, "That's right, Reverend, cut your sermons short."

—Sunshine

# Money Talk

(Fund Raising)

By Bill Flygare\*

*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (Luke 6:45).*

A preacher was nearing the end of his first trip on a pullman train. He had very little of this world's goods, yet he wanted to be a good sport and play the game according to the rules. So he asked a porter, "What is the average tip?" "Two dollars," was the ready answer. The preacher thought this was a little steep but he handed it over. "Reverend," said the delighted porter, "you is the first one to come up to the average."

It is natural to expect a man of God to give generously, perhaps over and above the average. For a Christian heart is supposed to be an abundant heart, full of the treasure of charity and liberality. And as this treasure is given out it is replaced by the more abundant treasure from above.

There has been much "to-do" about the taking up of money in the church. There are many who are outspoken in their condemnation of any organized effort to raise money for God's work among us. We must presume that these objectors are strict tithers! We assume that in addition to paying the

tithe punctually into their regular treasury of the church, they make liberal offerings as the Lord prospers them and that they are accustomed to fasting and denying themselves in order to further support the work of God.

Dr. J. B. Chapman said, "We would be inclined to think that an objection to 'money-talk' is from the same source that such objections spring, that is, from a covetous, stingy, self-pitying, self-indulgent heart. Our observation is that money talk is much more offensive to those who do not tithe and make liberal offerings to the work of God than to others. It just naturally 'throws a coldness over the meeting' to talk money, especially if there is a good percentage of tightfisted professors present."

You will often hear objectors to fund raising cry, "Preach the Word and the money will take care of itself." But these same objectors would be amazed to find out how much Christ (the Word) had to say about money. He raised the tribute money (Matthew 17), He preached on taxes (Matthew 22). He preached on withholding God's money and stewardship (Matthew 25). He preached on sacrificial giving of money (Mark 12:43; Luke 21:3). He told His first disciples not to carry money (Mark 6:8). Later He told them to take a purse (Luke 22:36).

\*Pastor, Community Church of the Nazarene, Los Angeles, California.

He preached on money figuratively in five recorded messages.

Paul took an Old Testament text and preached to the churches in Galatia and at Corinth. He in no way rescinded the admonition in Malachi 3:10 (*Bring ye all the tithes into the storehouse*) but He applied it to the local situation. "Bring them in on the first day of the week, habitually and worshipfully, and if you are prosperous make it more. And let's not have any holding back but have it all in the church treasury when I come."

If people wholeheartedly would take the commands of God's Word about money and prayerfully and obediently follow them, there would be no need for extra offerings, pulls, or fund raising, for there would be plenty of money in the church, so much "that there shall not be room enough to receive it."

Unfortunately this ideal plan has been adopted by most of the churches but is not practiced by most of the members. We are aspiring but we have a long way to go before the ideal becomes accepted. While endeavoring to bring our people up to the ideal, we must continue to use the resources of organization to raise our budgets.

Pastors and faithful church workers, after giving liberally of their own

resources in a Biblical way, still need funds to carry on the Master's work. After prayerfully considering some honorable means of raising these funds it might be reasonable to first put the plan before the church, air the objections, give the objectors a chance to meet the deficit personally, and if they are unwilling or unable, put the plan into operation.

Church members who have the terrible treasure of self-indulgence as to giving to God's work will, in due time, reap their own harvest. And stingy, closefisted members will continue to dole out their favors to the church in their own way and time, giving grudgingly and demanding a token for their gift. Some will continue to hold it as Ananias and Sapphira, perhaps losing their portion of eternal treasure for the harboring of the terrible treasure of worldly goods which tarnishes and corrupts the inner man.

But ours is not a negative, destructive program. We are not content, nor do we fulfill our obligations by preaching only "against" the evils that arise from covetousness, but we must exhort and instruct our people to tithe their income punctually and carefully and then to make liberal freewill and sacrificial offerings for the promotion of the work of God.

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### Foot in Mouth—

Then there is the story about a young preacher. He had been pastoring a few weeks in his first pastorate before his young wife came. The Sunday she arrived he called her up front with an old bachelor and was going to take the two into the church. But he was halfway through reading the marriage vows before he discovered he had mixed up his rituals! He has never been able to live that down.

—B. V. Seals

# The Holiness View of Revival

By D. L. Niswander\*

THERE IS A NEED for a new approach to the evangelistic gospel message. Everyone seems to be feeling the need of it, and while we have explored about every area of revivalism that has a fundamental plank, yet we have not yet come up with a wholly satisfactory answer. I have been greatly interested in what many preachers are reading today, and yet there is still something that is missing, sadly missing, in this diet. There is still that great, searching question: "Do people want deep, solid truth today?" To try to answer such a question as this may lead us either into speculation or rank fatalism. Perhaps we can best answer the entire argument by stating the solemn fact that what we need is a revival of Holy Ghost conviction which will accompany the preaching of the gospel.

But it is well to appraise our condition carefully. I am in agreement with Dr. Carl F. H. Henry in his book, *The Uneasy Conscience of Modern Fundamentalism*, when he said: "The revitalization of modern evangelicalism will not come by a discard of its doctrinal conviction and a movement in the direction of liberalism. For current history has decisively unmasked liberal unreality . . ."

The study of revivals indicates that the effective evangelists have used a form of theological realism or what I should like to term "idealism." To point this out is not to minimize the work of the Spirit in this regard, but it is true that these evangelists possessed a uniqueness which lifted them

out of the realm of the ordinary. Jonathan Edwards and Charles Finney emphasized the awful judgments of God. Moody had revival blessing upon his entire ministry because of a positive approach upon the love of God. The Wesleys, Bishop Asbury, and others who followed in their train emphasized the holiness of God. Revival fires burned with holy light and truth because of the emphasis upon heart purity.

If we are to face the facts, we must admit that too frequently the modern Christian approach is secondhanded. We have clearly stated rules, our doctrinal standards seem ideal, our ethics is simple; but there is still a lack, a serious lack, of that unique "something" which God can use to move men. We have become "hobbyists" instead of realists. Our ideals are man-centered instead of God-centered. Our sermons are so well organized that it would seem as though the whole congregation would yield to sighing and tears, and yet one service follows the other without a deep work of the Spirit resulting.

Although I do not now wish to be guilty of a strained "dogmatism," yet certain facts must be faced if we are to see ourselves in the light of our day. I wish to merely suggest, therefore, two standards which I feel must be reached before we attain a level of "idealism" through which a revival spirit may flow.

## WE MUST SEE GOD

First, there must be a pure philosophical approach to God that results

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in respect, faith, and obedience. Man today is not intent upon thinking seriously of God. We have devised "easy" ways to think about God. Some emphasize this need by an insistence upon prayer meeting attendance; others stress the science of true worship and still others emphasize Christian responsibility by systematic patterns such as contests and recognition cards. But these duties by themselves do not create this "idealism" in spite of all of our enthusiasm.

The effective approach to God is always radical, and we have to be dead in earnest if we find this "idealism." Truth becomes real only when it becomes a burning passion within. I may believe in the regenerating and sanctifying grace of God with all the logic that my simple intelligence can understand, but it is only when that knowledge is "set on fire" that I can perpetuate it in the hearts of others.

It must be admitted that there is grave danger of substituting *a* truth for *the* truth. It is much easier to believe *a* truth than to allow *the* truth to become a burning fever in my heart. Christian colleges and Bible institutes have often been so insistent upon facts and indoctrination that they have failed to point out the importance in soul winning through heart passion.

We are running out of ideas in our theological concepts. We can now browse through the sermons of the great mystics of the past, but while we can copy the message we so frequently fail to grasp the "theological conviction" which was the heart of the successfulness of their ministry. The saints of old were able to see the spiritual lack of their day, and so relate these needs to the gospel of Jesus Christ that sinners felt the burning passion of that philosophy as the Holy Spirit clarified every point.

## WE MUST SEE OUR DAY

Secondly, our message must be interpreted in the light of the conditions of the day in which we live. How many preachers have been disappointed when they repitched Edwards' sermon, "Sinners in the Hands of an Angry God," that it had little results upon the listeners! It is not because the message is not clear or that it is not a proper vehicle over which that "idealism" can reach people. But rather it is because the "idealism" is lost in the process of its delivery because the message has not been personally related to present-day human needs.

The danger today for so many of us is that we have given ourselves to certain conveniences in Christian approach. The "idealism" and rapport with our congregation is missing because we insist upon maintaining our dignity at any cost and there is actually a fear that we might become lost in the message we are preaching. If all that we have learned of ministerial decorum keeps us from giving ourselves to the unction of God and keeps the full light of a deep conviction from burning in our hearts, it is time to rediscover ourselves. We can quote every saint of our day and still be "on the fence" about our own personal views.

This is a pragmatic hour. The thing that counts is the thing that works today. The message that has power is the one that comes from a man in whose life it has already dynamically worked. People are waiting, anxiously waiting, for a message that is alive with poignant truth upon God's power in the lives of believers today. We have studied this condition seriously, we have diagnosed it in our spiritual laboratories, we have analyzed every segment of it in the field of psychology; but what we still need



is a sane interpretation of the facts and a clear presentation of the remedy for man's sin and help for human ills. Upon the basis of this "idealism" the sinner or saint is brought into the clinic of God's own laboratory, and he sees that only God can cure the maladies of his life and sees that he can accept the blessed cure from the hand of the Master Surgeon. Oh, for a ministry that is freighted with all the force of that "idealism"!

There is a need of a new voice in Christendom today. We need a voice that can be heard. It seems as though that voice should come from the seg-

ment of believers that believe in the gospel of full salvation. We need to hear again what God can do for the saints in bringing victory. We need to advance in a holy search that will cause man everywhere to see that the *truth* of holiness is not only a sane doctrinal belief, but that it is a truth that burns like a fire in holy and consuming conviction. Whatever our view may be now, whatever has been accomplished in the ministry among believers, let us pray that a revival of that burning conviction that the saints of the past possessed may become our consuming passion today.

## Gleanings from the Greek New Testament

By Ralph Earle\*

### Romans 5:6-10

In verses six, eight and ten, Christ is declared to have died for us, first, "while we were yet weak" (v. 6); secondly, "while we were yet sinners" (v. 8); thirdly, "while we were enemies" (v. 10).<sup>1</sup> Weak—sinners—enemies—these describe in ascending scale the condition of the natural man before God. At best he is weak, too weak to live a fully righteous life. Worse still, he is a sinner, disobeying God's law. But worst of all, he is actually an enemy of the Almighty, defying his Maker by rebelling against His will. This is Paul's picture of every man without God.

#### Weak

*Asthenon*, "weak," is translated "without strength" in the King James Version and "helpless" in the Revised

Standard Version. It comes from alpha negative and *sthenos*, "strength." So it literally means "without strength." Abbott-Smith defines it as "weak, feeble."<sup>2</sup> Thayer adds "infirm" and suggests that here the meaning is "sluggish in doing right."<sup>3</sup> In the Gospels and Acts it is used in a physical sense as "sickly." It almost always has this connotation in classical Greek.<sup>4</sup> But Moulton and Milligan cite one example of the moral sense in Epictetus (Dissertation I. 8. 8), where it is coupled with *apaideutois*<sup>5</sup> (undisciplined). Arndt and Gingrich give its primary meaning as "weak, powerless."<sup>6</sup> It is used

<sup>2</sup>"Lexicon," p. 64.

<sup>3</sup>Ibid., p. 80.

<sup>4</sup>Cremer, "Lexicon," p. 525.

<sup>5</sup>VGT, p. 85.

<sup>6</sup>"A Greek-English Lexicon of the New Testament and Other Early Christian Literature" (Chicago: University of Chicago Press, 1957), p. 115.

\*Professor, Nazarene Theological Seminary.

<sup>1</sup>Quotations are from the American Standard Version (1901).

for the "impotent" man (Acts 4:9), who had no power to lift himself.

Hence it aptly describes the unregenerated man, who is "weak" and "helpless," unable to help himself but completely dependent on a Higher Power. Until the unsaved person is willing to recognize and confess his utter helplessness and hopelessness he cannot be a recipient of God's redeeming grace in Christ Jesus.

### Sinners

The second word, "sinners," is *hamartolon*, which comes from the verb *hamartano*. This in turn is from alpha privative and *meiromai*. So it means "not to become a participator in, not to attain, not to arrive at the goal."<sup>7</sup> It is used by Homer of missing the mark in shooting. From Homer on it carried the moral sense, "to miss the right, to go wrong, to sin."<sup>8</sup> In the Septuagint it means "missing the divinely appointed goal, deviation from what is pleasing to God."<sup>9</sup>

A "sinner," then, is not necessarily one who has gone far astray in wicked living. Rather, every man without

Christ is a sinner because he has missed the goal of God's purpose for us as human beings, namely, that we should live holy lives in fellowship with a holy God. Apart from Christ no man is complete (Colossians 2:10).

### Enemies

As though it were not enough to be weak and helpless, and further to miss the mark of God's goal for human living, man has gone so far as to rebel against his Creator and thus to become actually an enemy of God.

In Homer *echthros* meant "hated" or "hateful." In the New Testament it is used actively with the connotation "hating, hostile."<sup>10</sup> Arndt and Gingrich give its primary meaning as "hostile."<sup>11</sup> In the King James Version it is used as a substantive and is translated "enemy" (thirty times) or "foe" (twice).

This term shows the seriousness of sin. Reduced to the final analysis, sin is rebellion against God. It is not only a failure, but a refusal, to do God's will. Only when understood thus can the serious consequences of sin be properly appreciated.

<sup>7</sup>Cremer, "Lexicon," p. 98.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 99.

<sup>10</sup>Abbott-Smith, "Lexicon," p. 192.

<sup>11</sup>"Lexicon," p. 331.

## NEED FOR HOLINESS

Is there a need of a straight second blessing-holiness church in the United States? Yes, a thousand times yes! First because where the doctrine of scriptural holiness is neglected we find that the doctrines of regeneration and the witness of the Spirit are woefully neglected. Again, wherever you find a man or a church that preaches the doctrine of holiness as a definite second work of grace you find a man or a church that is as clear on the doctrine of regeneration and the witness of the Spirit as a sunbeam. These two great experiences are inseparable. The birth of the Spirit will lead us to the baptism with the Spirit; and when we give up the baptism with the Spirit it is but a short time until we give up the birth of the Spirit.

—BUD ROBINSON

*Herald of Holiness*, April 24, 1912

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- Striking Four-Color Bulletin for October 12, 1958
- De Luxe Hymnal with Anniversary Emblem and Pastor's Name\*
- Publication of the Year—a History of the Church of the Nazarene
- Appropriate "Fifty Golden Years" Keepsake Souvenir

\*See outside back cover.

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By V. H. Lewis\*

## POWER—for the Anniversary Crusade

By Harold J. Glaze\*\*

**T**HE WORK of the Church cannot be done by armies, navies, or air forces. We serve in the spiritual realm, and our work will succeed only in proportion to the power of the Spirit of God working *in* us and *through* us. The basis for this comment is found in God's Word, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

As our forces are marshaled in celebration and crusade inspiration of the Golden Anniversary, and as we observe and are challenged by the mighty things before us, a definite victory can come in this great movement only as we are led by the Spirit of the Lord. We can be effective only where the Spirit of the Lord has complete charge.

The first preparation for a great 1958 must be on our knees to "tarry . . . until ye be endued with power from on high" (Luke 24:49). The higher, busier, and more intense our life becomes, the more carefully it must be guarded. A neglect of duty, slackness in prayer, inattention to the Bible, indefinite and hesitating testimony, and carelessly instead of steadfastly walking with the Lord will dull the witness of the Spirit and our

power for the task. But there is power—power over the world, power over the flesh, and power over the devil, by the transformation wrought in us by the baptism with the Holy Ghost and the resulting dynamic.

### God's Spirit Provides Ways

To undertake any work for the Lord, we must submit ourselves to His Spirit and follow His leadership every step of the way in all phases of the work. Those who have humble and teachable minds are those in whom the Holy Spirit dwells.

Organization is essential for locating, reaching, enrolling, teaching, and winning the lost. The Holy Spirit-led people have been most effective in organizing and leading spiritual crusades, as seen in the life of Abraham, Joseph, Moses, Joshua, Jesus, John the Baptist, Peter, Paul, and others. A look at our own churches, the phenomenal growth in fifty years, our strong leaders (unsurpassed by any others), the efficient Sunday schools, youth groups, missionary societies, and their sacrificial giving and miraculous achievements will remind us that the Lord has been at work. We must mass our scholarship, financial resources, noble fellowship, prayer potential, and witnessing ability in the greatest effort we have ever made.

\*Executive Secretary, Department of Evangelism.

\*\*Pastor, East St. Louis, Illinois.

But a fresh interpretation of our mission must be made by our church boards, church school boards, committees, teachers, officers, choirs, ushers, women's, men's, and youth organizations. Our every function must be shot full of compassion and soul-winning endeavor. Only by the Spirit of the Lord can we succeed.

The same holds true in the erection and use of adequate church buildings. "Except the Lord build the house, they labour in vain that build it" (Psalms 127:1). To have more and better building campaigns we must let the Lord lead, for it is impossible to do a superhuman work without a superhuman power, "by my spirit." It is possible to do a human work with human power only.

### God's Spirit Gives Efficiency

The Lord's servants are efficient in His service in proportion to the presence and power of God's Spirit working in and through the life. Doubters and critics are never crusaders. The vast number of "if's" in modern life have cut the crusading nerve of many a potential soul winner.

Peter was not effective in his service until the Holy Spirit came upon him on the Day of Pentecost. *Power* took hold of him and launched him mightily for the salvation of souls.

Philip, a layman, was effective in the revival at Samaria and in winning the man on the Gaza road because the Spirit of God led him and gave force and inspiration to what he was and said.

Great Christian leaders through the years have wielded mighty power and have been unusually effective because the Spirit of the Lord rested upon them abundantly. Some of the great ones of our short past have been Bresee, Jernigan, Robinson, Williams, Chapman, Miller, and Nease. Does our church have some men and

women to turn to for great leadership that is saturated with Spirit-given power?

How needy we are, and how diligently we seek His Spirit that we may rise in conquest at the turn of the century in our Zion!

### How to Sell Your Religion

God's great prime minister of Egypt, the charming Joseph, got a poor start in life as a salesman of good religion. Like Moses, he muffed the ball early in the game of life and made people mad at him, thus delaying his effective service.

Young Joseph, handicapped by his indulgent father's favoritism, swaggered around among his older brothers with the lovely coat of many colors thrown over his shoulders, reciting dreams in which he was always the hero and his brothers were bowing down to him. They hated him, for the coat he wore was a symbol that he was his father's special pet, and "they hated him yet more for his dreams." Who could blame them? He was a poor salesman and they eliminated him—or thought they did.

But Joseph learned. He learned that the super-spiritual attitude is basically unchristian and self-contradictory. He learned that his special gifts from God, such as dreams and the interpretation of dreams, were good only if used rightly, and dangerously harmful otherwise. He learned that the truth can be told in a repulsive way, thus hindering the very thing he wanted done. He learned that patience is imperative. He learned that there are times when one cannot fight back to save his own reputation. He learned that he must keep busy and keep sweet, so that he would be ready when his big moment arrived. He sold his religion to all Egypt!

—FLETCHER SPRUCE

# I. The Preacher as a Prophet

By J. Melton Thomas\*

**I**F ANY MAN has ample opportunity to mount the proverbial horse and dash off in every direction, it is the pastor of a modern-day church. No one is called upon to be so many things to so many people as is he who leads a church congregation. The varying situations into which he will be called is one thing of which every man who would aspire to this office should be forewarned. In a single day a preacher conceivably may be called on to engage in activities so varied as to call forth the extremes of human emotion. A quiet morning hour, preparing heart and mind for the holy business of preaching, may be followed by an afternoon in which he follows the funeral train to some silent city of the dead. Yet evening of the same day may call upon him to joyfully unite some youthful couple in marriage.

You no doubt have heard the story now making the rounds of the minister who had been called on to preside at a parliamentary body of his church. Engrossed in the business, he had not quite divested his mind of it when the next phase of his activity came around. Called upon to dedicate a baby, he raised his hand to solemnly pronounce a blessing, when what to his amazement came forth but this, "All in favor, say, 'Aye'!"

Historically the office of the pastor has been a threefold one, a sort of trinity of function. He has been, variously, shepherd, that brooding, heart-quickenning phase of his work that

best expresses itself through the pastoral visit. Or again he has been priest, not emphasized as much as it should be in Nazarene circles, but so very important in that it has such a wide bearing on whether the public service will be a corporate experience of the worship of God or a hodgepodge of religious activity. The third is the prophetic function of the pastoral office, that joyful but terrifying privilege that a man has to stand up behind a pulpit and speak as for God. To this we shall return shortly. Before we do it is necessary to say that the present-day church, whether the pastor will it or not, has forced upon him a fourth responsibility, that of administrator. Rightly conceived, this can be the valued function of guiding the actions of a working force; wrongly emphasized, it may well be the making of the preacher into a trifling force!

By way of pulling these things together into a brief synthesis, it may be said that all of them, or at least three of them, are tributaries flowing into the one great stream of ministerial activity, that of preaching. Of John it was recorded, "In those days came John the Baptist, preaching . . ." (Matthew 3:1). It was also said of our Lord, "Jesus came . . . preaching" (Mark 1:14). May we aspire to the same historical sketch from whoever writes the record of our ministry. Let us be first, last, and always, preachers! Not religious errand boys, preachers!

Before going to that more fully let a brief note be made of the contribu-

\*Pastor, Shawnee, Oklahoma.

tions those tributaries bring. Initially the preacher in the pulpit will need remembrance of the shepherd out among the flock. If he has faithfully visited the people all week the preacher will come to them on Sunday morning seeing them as hungry, yearning souls. He will remember the sobs he has heard during the week, the doubts that have poured like a torrent from some distraught heart. Thus his preaching will take on a human quality. The function of the minister as priest is that of preparing the atmosphere for preaching. Let the preacher give careful attention to the planning of the service. Let him realize that the purpose of the people's being out there before him is that he may lead them, through Christ, to God. To this end he will have selected his hymns; to this end he will pray the morning prayer; to this end he will direct every phase of the service, from the making of the announcements to the taking of the offering. Finally the pastor's work as administrator adds also to his work as preacher. All his promotional efforts, all his directed activity, all his leadership of such things as building churches and enlarging Sunday schools will be in order that more people may be brought to the preaching of the gospel. The late Dr. J. B. Chapman is quoted as saying that everything else a preacher does is a sort of price that he pays in order to have this high privilege, the privilege of preaching.

With this too long introduction let us move directly to the prophetic phase of the minister's work, that of the pulpit itself. And concerning that let us ask four questions: From what source? In what spirit? By what method? To what end?

# 1

Let the question be asked, "From what source does the prophetic phase

of the ministry begin its flow; and further, from whence will come the rains to keep it flowing?" The answer to both is the same, namely, the eternal hills of God. The authority to preach is not an honor that one takes to himself. It is a commission stamped with heaven's insignia. It is a yoke placed upon one by the hand of God himself. To be forthright about it, men are *called* to preach. As Paul Scherer states it: "There is such a call: and when it comes, it comes straight from God. I believe with all my heart that a man must hear it and feel its imperious constraint before he can ever give himself with any wholehearted and abiding wonder to this stewardship of the gospel." To be sure, that call will manifest itself in various forms to various men. To one it will be a thunderclap from a storm cloud, a sudden overwhelming knowledge that God has crooked His finger at him and said, "Come, follow Me." To another it will be the gradual dawning of day from some long night of brooding upon the blight of sin and the blessedness of the Saviour, until with wonder one realizes that all along the Spirit of God was stirring within the dark to bring the glad but sobering revelation, "You too may run with the tidings." To still another it will be the opening of a rosebud, the consciousness of the beauty that is Jesus, and that the feeling you have is a quenchless desire to paint this picture with words for all the world to see.

Whatever the way it comes to you, you will need it, my brethren. Out there when the guns are going off and seem to be pointed in your direction, out there when you have so bravely tried to unveil your vision and know that you have quite miserably failed, out there when the waters in which it seems you are about to sink roar loudly, it will be reassuring to be able



to listen and hear a divine voice, however faint, remind you, "I have called." And just as the ministerial stream has its beginnings in the hills of God, so too are these hills the watershed from which replenishment and strength come. Sad indeed is the minister who has gotten caught in the wheels, is being swirled by the activity, is being harassed by the demands until he takes no time for God and his own soul's nurture. We must be fed before we can feed; we must take time for personal soul devotion, for prayer, quiet reading, delight in the Bible. Else our ministry will be only ashes of an initial glory; only wilted, falling petals from a once fragrant flower.

## 2

So we come to the question, "In what spirit?"

It would be trite to belabor the point that speaking of the preacher as prophet does not mean, as is sometimes mistakenly supposed, that he will be forecasting future events. That was not the supreme function of the Old Testament prophet. Even then the prophetic had to do with a forthright presentation of God's will for the day in which the prophet spoke. The prophet, as Dr. Hugh C. Benner is pointing out these days, discovers the thing that needs to be done in a given place and "moves in" to see it done. It might be said that at times he needs to do his "moving out" quickly! Nevertheless the prophet of God conceives himself to be a leader in setting up a colony of heaven on earth, and all energies are bent in that direction. I submit to you that his success in accomplishing that will be bounded in no small measure by the spirit of his preaching.

The preacher must be certain, clear, firm. "For if the trumpet give an uncertain sound, who shall prepare him-

self to the battle?" (I Corinthians 14: 8) Let the preacher clear the cobwebs out of his own mind until he himself knows what he has to say. Then let him think through his material until he knows it will be clear to the minds of others. Let him be sure that every utterance is a firm conviction, and then let him fearlessly stand up to talk; let him talk so he may be heard.

Not only must the preacher speak with conviction, however; he must also speak with feeling. Too often, it is to be feared, we appear as human blanks to our congregations. Because our hearts do not burn, we set no fires among our folk. Because our eyes are dry, no flowing tears are seen on their faces. Because hearty confidence in ourselves, our enterprise, and our God is lacking, we create a confused, faithless, defeated congregation. Since sin has ceased its horror, salvation its wonder, we impose a barren spirit, and we reap a listless, unproductive people. Says the late Dr. L. A. Reed, "The impassioned ministers are the ones who have made history. They are the ones who have started the revival periods."

Too often we are more like the preacher Emerson heard, and whose preaching almost drove him from church altogether. "The snowstorm was real," wrote Emerson; "the preacher merely spectral, and the eye felt the sad contrast in looking at him and then out of the window behind him, into the beautiful meteor of the snow. He had no word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived or acted, we were none the wiser for it. The capital secret of his profession, namely to convert life into truth, he had not learned."

Thus the preacher must feel, and the motive of that feeling is the su-

preme spirit quality, that of love. Someone has said that there is a lot of "tongue lashing" from the pulpit going under the guise of straight preaching. Now straight preaching we must have, but it must come from a broken spirit. People will take nearly anything if they feel that their pastor loves them as he says it. So above all things else the preacher must pay the price for tenderness of spirit. He must

come to adopt the attitude of Paul, and make it his own: "I will very gladly spend and be spent for you: though the more I love you, the less I be loved" (II Corinthians 12:15). This does not mean a sentimental maudlin. It does mean that active good will that leads the preacher to spank or to spoil, as the need may require.

*(To be continued next month)*

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## What We Owe Our Youth

By Jimmy Blankenship\*

**I**N THIS ARTICLE I would like to discuss this subject in three phases: (I) What We Owe Our Youth Socially, (II) What We Owe Our Youth Educationally, (III) What We Owe Our Youth Spiritually.

I. *What We Owe Our Youth Socially.* We cannot deal too extensively with this phase and yet one cannot leave it entirely alone when dealing with youth. Just because an individual is sanctified doesn't mean he loses all his desire for social activity. I have heard preachers set the standard of holiness so high that every sort of get-together was of the devil. It seems to me that it is a dangerous thing to teach young people that when they are sanctified such desires leave their hearts, because after they are sanctified awhile and find those desires still there, it will be easy for the enemy of their souls to persuade

them that they do not have the blessing.

If we as a church are going to save our youth we are going to have to satisfy that social desire with some Christian activity. Adult Christians like to get together for fellowship and to discuss their problems; likewise with the youth of the church.

In dealing with the social field I would add that we need to include them in our social circles. That is, make them feel they are a part of the program and group. Let them know that we are interested in them, that we have hearts of sympathy for them in their struggles and problems.

I cannot say that any one person or one thing kept me in the church during my perilous teen-age years. I know it was a combination of people, prayers, efforts, revivals, preachers, and Sunday school teachers. However, there is one thing which stands out in my mind that was a real boost

\*Pastor, Pawhuska, Oklahoma.

to me. There was a man in the local church in which I was reared who always seemed interested in me. So far as I know he was never on the board, he never taught a Sunday school class, and never sang a special song. But he always took time to notice me and that thrilled my teenage heart. I believe there was never a time I was at church but what he spoke to me and always encouraged me. It was not just I but the other young people of the church also. I remember on one occasion after church I slapped him on the back and in a joking way (just to have something to say) said, "Vernon, reckon you'll ever amount to anything?" What do you suppose his reply was? He said, "No, Jimmy, I won't but *you* will, boy, *you* will!" Somehow, that stuck with me and was a challenge to me in hard places. When the devil would tempt me I would say to myself, I cannot give up; the church folk are counting on me.

The world is offering a colorful program to attract the youth of today and if the church fails to give adequate attention to its youth they will be plucked one by one by the attractions of the world. *Satisfy their social desires by Christian activity.*

II. *What We Owe Our Youth Educationally.* Really, this word educationally doesn't fit exactly what I have in mind here but it is the closest word I can find. There are some fundamental teachings which we need to get over to our young people. We owe our young people some teaching and training if we expect them to live up to the standards of the church. It is important for our young people to know what we believe and it is also important for them to be able to convey these convictions to the world. Our youth will not be able to explain

*why* if they are uninformed by the church.

If you ask the average young person what the church believes; he will say, "Well, we do not smoke, we do not go to the movies, we do not dance, we do not wear make-up, etc." It is good he can truthfully give this answer. I am glad for a church that has a standard as high as ours. And yet this answer is only half enough.

One of our vital needs is to teach our young people that we not only stand *against* some things but that we stand *for* some things. Most of our young people do not even know that there is such a thing as the articles of faith in our *Manual*, let alone know what they are. But whose fault is it? It is ours for not teaching them!

We owe our young people a Sunday school lesson that is well prepared and based on the Bible with an abundance of God's Word all through it. Here again we too often miss the mark. It might be surprising to know just how little Bible is taught in these classes. God help us to remedy this situation if it exists. Could it be that more emphasis is placed on the size of the class than on what is taught in the class?

Then too, along the line of teaching and training our youth we do well to lift up some of the old ideas of the church. One of our strong scriptures used to be, "Abstain from all appearance of evil." And today we still need to preach and teach this. The old idea, "If there's a doubt—don't," isn't too bad to pass on to our youth today. If we do not get this idea over to them, the world will help them formulate the idea, "If there's *any* doubt—it is all right."

III. *What We Owe Our Youth Spiritually.* The thing that is uppermost in my mind here is that we owe them a life of example. *It does not do any good to set a holiness standard*

*and not live up to it!* We need to prove to our young people that holiness works. If we find it is not working in our lives it is a good sign we do not have it.

This younger generation of Nazarenes will know about holiness only as we preach it to them *and* live it before them. No one else is going to instruct our youth in holiness living. We must do it! I believe in holiness because it is in God's Word, yes. But, before I ever knew it was in the Bible I believed it because I saw it in action in the lives of church people.

One writer has said, "The fiery torch of second blessing holiness was handed on to us from those of the first half of the twentieth century. . . . if we are not careful we will pass on nothing more than the smoldering embers." We owe it to our youth to pass on this fiery torch to them, and God grant that they may preserve it and pass it on, and on, and on, to the succeeding generation until Christ comes.

I would add that we owe our youth some of the spiritual glow and melting presence of the Holy Spirit that we have felt in church services. Some of the camp meeting type experiences that I enjoyed as a youth helped preserve me and are pleasant memories to me today. But they must be more than memories for my sake and the sake of the youth of my church. They must be realities that still occur. It is alarming to realize that we have young people who have been in the

church several years and have never heard anyone shout or have never witnessed a real Holy Ghost revival. We owe them the kind of service where God's Spirit is keenly felt.

Then we need to challenge our young people. We must not pity them. Their young hearts do not want pity—they want challenge and adventure. One reason communism is taking such a foothold in America is that it calls for a sacrifice.

I heard recently of two girls in a big eastern city who live in the same apartment. They live on soup and crackers and have only one dress between them. They work at the same factory on different shifts. The one girl comes home and goes to bed while the other girl puts on their dress and goes to work. Every penny they save is given to the advancement of communism in the United States. That kind of challenge is a thrill to them and that kind of devotion will submerge Christianity unless we give our youth a greater challenge—the challenge to go out and with the help of God make a dent in this sin-cursed world. Let them know they will meet opposition, let them know they will be tempted, let them know they will be tried, let them know they will be misunderstood, let them know they may be laughed at and ridiculed. Tell them there is no room for cowards and you will find the kind of challenge that appeals to the youth.

When the church loses its challenge our better days will be behind.

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#### PASTORS—ATTENTION!

Sheep-shearing is once-a-year business,  
Sheep-shepherding is an all-year-round activity, and  
Sheep-skinning is once-a-lifetime responsibility.

—*Pentecostal Holiness Advocate*

# Premarriage Counseling Pays Off!

By Bill Hanna\*

**T**ALK ABOUT WEDDING FEES—I really collected one the other day! The ten dollars in the envelope was relatively small compared to the enclosed note. Here is what it said:

Dear Pastor:

Just a note to express our appreciation for all your help during our wedding preparations and ceremony.

We will never forget the counseling sessions we had together. You helped us answer all our bewildering questions. Your suggestions for establishing a harmonious home are bound to help us in the adjustments ahead. Our qualms and fears were alleviated by your frank and honest reassurance.

We feel that with such a start our home, with God's help, will be happy and our marriage successful.

You will never know how grateful we are. Thanks again and God bless you.

Sincerely,  
M and K

What a payoff! And to top it all, we have hopes of winning this unchurched couple to Christ. For, you see, neither M nor K has a religious background. However, they wanted a religious ceremony, for they sensed the importance of their action. For both of them this was the first vital contact with the church they had ever experienced.

As is generally true, this couple was seeking more than just a man to read a ritual. *They were wanting help!* No, they didn't ask for it in so many words. However, a request to perform a ceremony of marriage is generally an unspoken but urgent plea to provide adequate premarriage guidance.

Many ministers miss a valuable opportunity by failing to take advantage

of the numerous fears and questions which haunt honest young people immediately before marriage. The fact is, they more than "miss" an opportunity, they deliberately avoid it! What better time to offer Christian principles and counsel? If a minister finds himself too busy to provide such help, he should politely decline the invitation to officiate at the wedding. If he is fearful to tread upon such vital personal issues, he is in the wrong business! Let me repeat, *a request to perform a ceremony of marriage is generally an unspoken but urgent plea to provide adequate premarriage guidance.*

The time required by such a program is, of course, proportionate to the needs of the couple. Some individuals are sufficiently mature and enlightened in the various aspects of marriage so as to require but few words from the minister. Others are tragically ignorant and emotionally immature. To be sure, in neither extreme is the minister guaranteed ultimate success, but the odds in his favor merit a genuine attempt.

In the initial statements of the first session care should be taken to define the counseling situation and purpose. This, technically, is known as "structuring." At this time the minister indicates his availability to discuss any question which the couple or individual might wish to suggest. He assures them of the frank and confidential nature of their conversation. Also that there is a Christian answer to every question.

Premarriage counseling does not come "naturally." It must be well

\*Pastor, Hamlin, Texas.

planned and properly executed. There are numerous problems which tend to destroy its opportunity and effectiveness. Perhaps the greatest problem presented to the minister with good intentions is the couple with "no problems." When thus stifled, some ministers resort to questions and probing in an effort to uncover problems which they know exist. However, unless the minister is well known and respected by the couple, this method often involves serious risks of blocking and negative reactions. A safe way in which to contend with this situation is for the minister to be prepared with selected vital topics which are consecutively presented to the couple in lecture form. Such a situation is not counseling, as such. It is, rather, educational guidance which, in itself, is of value as an aid to crystallize the couple's thoughts. Consequently, should the session continue without further development, valuable help has been given. Ordinarily, however, as the minister progresses the couple will reciprocate with troubling problems upon which the minister has touched. Once this has occurred the way is open for the minister to follow the

couple's lead and a genuine counseling situation develops.

Since this is Christian counseling, care should be taken to relate Christ and the Church to every possible area. Appropriate scriptures are numerous and helpful and should be used. The session should always conclude in a prayer of consecration and petition for God's richest blessings upon the home shortly to be established.

As the couple leaves the counseling room for the last time before the ceremony, the door remains open. The minister may tell them this if he wishes, but such verbalization is superfluous. They have discovered, already, that the door is always open. When future needs or problems develop, the threshold of that open door to help will, once again, be darkened by their shadow.

So if you enjoy collecting real rewards, if you like the assurance of a job well done, if you want to open the door to future helpfulness, plan a solid premarriage counseling program. When you do, you will agree with those who have already tried it—the real payoff is much greater than the fee!

## ERRATA

### "Observance of the Lord's Day"

By Jack Ford

*September, 1957*

Page 1, Lowell instead of Howell

Page 2, footnote should read Ep. to Magnesians IX.

Page 3, column 2, Heylin instead of Heglin

Page 3, footnotes 20 and 22, bk. (for book) instead of br.

*October, 1957*

Page 15, Variorum instead of Vaviohum

Semitic instead Sernitic

Page 16, gulled instead of pulled

Page 18, Dr. instead of D.

We regret these errors in transcribing Rev. Ford's material

—EDITOR

# SERMON WORKSHOP

Contributed By Nelson G. Mink\*

## VACATION ON THE LORD

I took a long vacation drive;  
My costs were high and steep.  
Forgot the church and kept the tithe—  
Hallelujah, my religion's cheap!  
—*Corpus Christi First Church Bulletin*

## SENTENCE SERMONS

"A proud man is like an egg—so full of himself there is no room for anything else.  
"So live that you would not be afraid to sell the family parrot to the town gossip.  
"Raising children is like baking bread; it has to be a slow process or you end up with an overdone crust and an undone interior.  
"A baby sitter is one who accepts 'hush' money.  
"Apostasy usually begins at the closet door."

—*Selected*

## I GO TO CHURCH SUNDAY NIGHTS BECAUSE:

1. I promised my pastor, my church, and my God that I would be faithful in attending the means of grace.
2. I love souls and want to do my share in winning the lost to Christ.
3. I want to see the doors of my church kept open. If I stay home, I vote to close my church on Sunday nights.
4. Places of amusement are open, and I would not want anyone to think that I was at such a place.
5. I want my loved ones to have confidence in me, and to feel that God does have first place in my heart and life.

—*Wilmington, Delaware,  
Church Bulletin*

## BUDDHISM, LARGEST NON-CHRISTIAN RELIGION IN THE WORLD

Here is the heart of truth for five hundred million people in the world today:

1. All existence involves suffering.
2. All suffering is caused by desire.
3. All suffering will cease upon the suppression of all desire.
4. The destruction of desire can be achieved through Buddha's Noble Eight-fold Path: right views, right aspirations, right speech, right conduct, right livelihood, right endeavor, right mindfulness, and right meditation. (In a recent world congress of Buddhists, they issued the statement that "Buddhism begins without God, and brings you to the place where you don't need God.")

## NO CENTURY LIKE 600 B.C.

It seems passingly strange that in the sixth century before Christ six of the great world religions began. They are as follows: Buddhism, Confucianism, Jainism, Taoism, Shintoism, and Zoroastrianism. If Ezekiel may be classed as the founder of Judaism, it was in this century when he did his work of laying the foundation for our own blessed canon of Scriptures.

## DEGREES OF FAITH

1. "How is it that ye have *no faith*?"
2. "O ye of *little faith*."
3. "O woman, *great* is thy *faith*."
4. Barnabas was "*full of the Holy Ghost and faith*."
5. "Though I have *all faith . . .*"

—N. G. M.

**February 2, 1958**

**Morning Subject: THE GLORY DESIRED**

Text: *And, behold, the glory of the God of Israel was there* (Ezekiel 8:4).

INTRODUCTION: The glory of God occupied the mercy seat between the two cherubim. Gross sin and immorality in the life of Israel displeased God and His glory was taken away. Note that today:

- I. **THE FAITHFUL CHURCH IS CHARACTERIZED BY GOD'S GLORY.**
  - A. Smyrna, an example of a faithful church.
  - B. Ephesus, once faithful, now drifting.
  - C. Your town: Where would your church rate in faithfulness?
- II. **A UNIFIED CHURCH WILL PORTRAY GOD'S GLORY.**
  - A. Some say they do not believe in the church.
  - B. Others say they do and then act as though they do not.
- III. **GOD DOES NOT ANNOUNCE THE DEPARTURE OF HIS GLORY.**
  - A. The Israelites knew not that the glory of God had departed until the ark of God was taken by the enemy.
  - B. Samson knew not that God had left him until it was too late.
  - C. Mary and Joseph knew not that Jesus was not with them until they had traveled many dusty miles.

—WILLIAM C. SUMMERS

**Evening subject: THE FAITHFUL AND THE FAITHLESS**

SCRIPTURE: Mark 9:14-30; TEXT: "O faithless generation" (v. 19)

INTRODUCTION: Faith is the commodity that is needed more than anything else. Faith in God! Real faith!

- I. **THE DISCIPLES' QUESTION—"Why Could Not We Cast Him Out?"**
  - A. It was the nine who questioned.
  - B. The condition that made this question necessary is manifest in Christians today.
  - C. Faithlessness is a product of the age in which we live.
- II. **THE ANSWER OF THE MASTER—"Because of Your Unbelief" (Matthew 17:20)**
  - A. Unbelief is the root of faithlessness.
  - B. The Christian community is divided into the nines and the threes.
  - C. An unbeliever or a faithless person is a traitor to the cause of Christ.
- III. **MORE THINGS ARE WROUGHT BY "FAITH" THAN THIS WORLD DREAMS OF (Tennyson said "prayer")**
  - A. Some look at the mountains instead of at God.
  - B. Some look at the giants and tremble.
  - C. Some look at the people around them and fall.

—WILLIAM C. SUMMERS



February 9, 1958

**Morning Subject: OUTWARD CONFORMITY OR  
INWARD PURITY?**

SCRIPTURE: Matthew 23:1-28; TEXT: 23:26-28

INTRODUCTION: (1) The meaning of conformity (outward and inward)  
(2) The meaning of purity

**I. THE RELATIONSHIP BETWEEN OUTWARD CONFORMITY AND INWARD PURITY**

- A. In these texts Jesus pointed out that the outside was nice but what about the inside?
- B. God and man look at things differently (I Samuel 16:7).
- C. It is clear that outward conformity is powerless to produce inward purity.

**II. THE DANGER OF OUTWARD CONFORMITY WITHOUT INWARD PURITY**

- A. The trend is to legalism.
- B. It is a form of deceit.
- C. It builds a barrier that makes it difficult for one to obtain inward purity.

**III. THE IDEAL—OUTWARD CONFORMITY AS A RESULT OF INWARD PURITY**

- A. Inward purity is the Christian standard.
- B. Our conformity is faulty but our purity is perfect.
- C. Our conformity may please people but only purity can please God.

—WILLIAM C. SUMMERS, *Pastor*  
*Union City, Pa.*

**Evening Subject: TO THE VICTOR BELONG THE SPOILS**

SCRIPTURE: Luke 11:1-13

INTRODUCTION: This is common knowledge that to the victor belong the spoils in the political world. It has been true in this country for at least one hundred and fifty years. But it has always been true in the spirit world.

**I. THE BATTLE LINES ARE DRAWN.**

- A. The human heart is the field of battle.
- B. The two opposing armies are led by God and Satan.
- C. The battlegrounds are multiplying faster than the army of right is progressing.

**II. THERE IS A SECRET WEAPON ON THE SIDE OF RIGHT: PRAYER.**

- A. Prayer is the determining factor in the battle.
- B. Soldiers who are absent can win the battle through prayer.
- C. An outpost in the enemy territory is made possible by prayer.

**III. PRAYER PROVIDES THE POWER FOR PROGRESS.**

- A. The Spirit's help is secured only through prayer.
- B. Prayer before, during, and after each undertaking.
- C. Earnest, fervent, consistent prayer.

CONCLUSION: Everyone in this army must use the "secret weapon."

—WILLIAM C. SUMMERS

February 16, 1958

**Morning Subject: THE ACTIVITIES OF THE BLESSED**

SCRIPTURE: Psalms 1

INTRODUCTION: There are several things that are apparent in this psalm but let us note particularly the three types of activity mentioned in verse one.

- I. BLESSED IS THE MAN THAT WALKETH
  - A. But not in the counsel of the ungodly.
  - B. Blessed is the man that walketh in the straight way.
  - C. Blessed is he that learns early that one is known by the company he keeps.
- II. BLESSED IS THE MAN THAT STANDETH
  - A. Blessed is the man that stands for something.
  - B. Blessed is the man that stands where people can see him.
  - C. Blessed is the man that stands steady when the storm is on.
    1. The storm of affliction.
    2. The storm of opposition.
    3. The storm of defeat and the resultant discouragement.
- III. BLESSED IS THE MAN THAT SITTETH
  - A. There is a time to be still. ("Be still, and know that I am God.")
  - B. Blessed is the man that sits in his seat in a worshipful and expectant attitude.

—WILLIAM C. SUMMERS

**Evening Subject: THE COMMAND OF JESUS**

SCRIPTURE: Luke 6:1-11; TEXT: v. 8

INTRODUCTION: These words that were spoken to the cripple have great significance for the Church in general today and for each individual Christian in the Church.

- I. THE COMMAND BEGINS, "RISE UP."
  - A. "Rise up" above the circumstances that surround you.
  - B. Rise above your weaknesses and temptations.
  - C. Rise above your own environment.
- II. THE COMMAND CONTINUES, "RISE UP, AND STAND FORTH."
  - A. Against wickedness wherever you find it.
  - B. Against seemingly harmless trends; the trickling stream wears a great valley through the rocks.
  - C. Against formality—the cold, modern kind that lacks the warmth of Christ.
- III. THE COMMAND CONCLUDES, "RISE UP, AND STAND FORTH IN THE MIDST."
  - A. Of a world filled with lost people, in darkness and sin.
  - B. Of a family that is opposed to your way of life.
  - C. Of your circle of friends and associates.

—WILLIAM C. SUMMERS

February 23, 1958

**Morning Subject: THE STEWARDSHIP OF LIFE**

SCRIPTURE: II Corinthians 9

INTRODUCTION:

- A. The stewardship of life requires courage.
- B. It requires consecration.
- C. It requires sacrifice.

I. THE STEWARDSHIP OF TALENTS

- A. The talents of ability.
- B. The talents of money (Rockefeller, Colgate, LeTourneau).
- C. The talents of prayer (the invalid lady praying for revival).

II. THE STEWARDSHIP OF TIME

- A. Our time belongs to God—at *least* a seventh.
- B. Many professing Christians are seen in church only Sunday morning.
- C. Many others are too busy “working” even to attend church.

III. THE STEWARDSHIP OF SELF

- A. We belong to God—“Know ye not that . . . ye are not your own?” (I Corinthians 6:19)
- B. We must be available for God’s service (Matthew 10:38).
- C. We must “serve” our fellow men (Matthew 20:26-28).

—WILLIAM C. SUMMERS

**Evening Subject: A CONDEMNING CONSCIENCE**

SCRIPTURE: Matthew 27; TEXT: v. 4

INTRODUCTION: Define conscience in the dictionary terms.

“If our hearts condemn us not, then have we confidence toward God” (I John 3:21). This is the nearest the Bible comes to saying that conscience should be our guide. It should not except insofar as it has been educated right.

I. THE TRAITOR’S CONSCIENCE

- A. “I have sinned . . .” is the cry of a condemning conscience.
- B. The condemnation drove Judas to return the money.
- C. The same condemning conscience drove him to hang himself.

II. THE GOVERNOR’S CONSCIENCE

- A. Perhaps at first Pilate had an unenlightened conscience.
- B. If so, it began to be awakened in the presence of Jesus.
- C. He attempted to wash away the pangs of conscience.

III. A BACKSLIDDEN DISCIPLE’S CONSCIENCE

- A. Peter followed afar off, like many people today.
- B. Peter denied Christ, cursed, swore, sinned grievously.
- C. His conscience condemned him and he repented.

—WILLIAM C. SUMMERS

## THE UNSTOPPED GAP

SCRIPTURE: Ezekiel 22:23-30; TEXT: Ezekiel 22:30

### INTRODUCTION:

- A. Ezekiel has received some disturbing news.
  - 1. God is going to gather the inhabitants together and blow His wrath upon them.
- B. Ezekiel receives this news, but he also learns of God's mercy. God is looking for an intercessor.
  - 1. God must punish sin, but He attempts always to save the sinner.
  - 2. In this case He seeks for someone to stand in the gap.
- I. GOD HAS FOUND THIS KIND OF MAN, ABRAHAM.
  - A. Abraham placed himself between God and Sodom, and interceded for them.
  - B. Moses returned from the mount where he had been with God, and found his people worshipping a golden calf. He stepped into the gap and interceded for them.
  - C. Paul—Men were unsaved and Paul stepped into the gap. Willing to be accursed himself if that would bring them to Christ.
- II. BUT HERE IN EZEKIEL, GOD FOUND NO MAN.
  - A. God searched, but none was found.
  - B. No man aware of the destruction about to come—priest, prophet, ruler, laborer, all corrupt.
- III. WHAT ABOUT US TODAY?
  - A. If God should need a man for the gap would He find one?
  - B. In our midst are a group under condemnation. They need an intercessor. Will they find one?
  - C. How many would be willing to stand between God and lost souls, and plead for them?
  - D. Today God calls for a man to stand in the gap, an intercessor in prayer. Will you be that man?
  - E. Let's realize the tremendous power prayer can be, let's get a burden for condemned souls, let's stand in the gap!

—JACK C. PISCHEL, *Pastor*  
*Cleburne, Texas*

### SPEECH

A speech should be like the leaping of a fountain, not the pumping of a pump.—LIONEL CROCKER, head of Department of Speech, Denison University, "Maxims for Public Speakers," *Banking*, 12-'49.

## MAN'S EXTREMITY IS GOD'S OPPORTUNITY

**TEXT:** *I am not able to bear this people alone, because it is too heavy for me* (Numbers 11:14).

**INTRODUCTION:** Moses was encountering great difficulties. God was chastening the people for disobedience. People murmured and pressed Moses for intervention. Was Moses able to see the situation in the light of God's word and commandments? The reasons this situation existed are:

### I. GOD'S OMNIPOTENCE OBSCURED BY FAITHLESSNESS

- A. Resources exhausted (Christ feeding the multitudes).
  - 1. Food supply was limited.
  - 2. Failed to see God's ability—complained.
  - 3. Moses was unable to cope with the situation—his education could not assist him—psychology would be totally inadequate.
- B. Reasons why Christian workers quit. They cry, "I am not able," and faithlessness is hindering them from drawing on God's power.
- C. Rely on God's omnipotence.
  - 1. Share your load of responsibilities.
  - 2. Do not say what ought to be done—do not complain to the preacher—*do it!*

### II. GOD'S OMNIPRESENCE CLOUDED BY PRAYERLESSNESS

- A. Longed for Egypt—leeks, onions, garlic, etc.
  - 1. If we could have it like the good old days!
- B. When going was rough, did not resort to prayer, and seek the face of God.
  - 1. Many wanted to give up—be excluded from the Kingdom (Jonah, Moses, etc.).
  - 2. Land was not far away—Canaan, type of heaven.
  - 3. Moses consoled the people and urged them on.
- C. Prayer is a strong antidote to combat this terrible, gripping disease.

### III. GOD'S OMNISCIENCE NOT PERCEIVED BY RECKLESSNESS

- A. Fail to grasp God's will.
- B. God knows all about us—knows our attitudes towards laymen, preacher, work, etc. We should not be so reckless with our tongues and sin against our fellow men and church. "With what measure ye mete, it shall be measured to you again." Reason God's work is thwarted. Church suffers.

### IV. GOD'S PEOPLE TURNING FROM BACKSLIDING TO HIS LEADINGS

Moses said to people: "Up! Sanctify yourselves."  
Let's rely on God's mercy and grace.

**CONCLUSION:** Let's be more aware of God's Spirit and presence. God is able to help us, as preachers and laymen, solve the present difficulties and make us more than conquerors and not grumblers. Today is God's day—let us arise and go in His strength and power.

—HENRY T. BEYER, JR.

## THE COMING OF THE LORD

SCRIPTURE: II Timothy 3:1-7; Read: Luke 21:28

### I. LOOK AT THE PROMISE OF HIS RETURN.

- A. The angel told the disciples that Jesus would return in like manner as He left.
- B. The Bible tells us in words like this—"I will come again, and receive you" (John 14:3).
- C. I Thessalonians 4:16 says the Lord himself shall descend.
- D. The Bible says also that the day of the Lord will come as a thief in the night.

### II. LOOK AT THE SIGNS OF HIS RETURN.

- A. The Word says when they shall talk of peace.
- B. The Word says when the pestilence and earthquakes, and wars and rumors of wars, and famine, and trouble, nation rising against nation, and so on.

### III. LOOK AT THE PROMISE OF HIS RETURN.

- A. It would pay us to look at the days of the Flood, how God gave everyone opportunity.
- B. The Bible teaches that God is "longsuffering . . . not willing that any should perish, but that all should come to repentance."
- C. It would seem though that men were trying to call God's hand on His return.
- D. In the many ways that they wantonly break His laws day in and day out (but if we break civil laws we are punished).

### IV. LOOK AT THE FATE OF THE UNPREPARED.

- A. The Lord says they will be cast into the lake of fire and brimstone.
- B. They will be forever damned.
- C. Not only that, but their thoughts and their consciences will point the accusing finger at them forever.
- D. Jesus said some men's sins go before them to the judgment, but others they will follow (the unsaved).

### V. LOOK AT OUR HOPE IN THAT DAY.

- A. How—by being in that number that have their names written in the book of life.
- B. By having our sins forgiven by His blood.
- C. By having kept His commandments here on earth.

CONCLUSION: By having our house in order.

—JAMES WALKER, *Pastor*  
Hawthorne, Nevada

## THE AVENGING SAVIOUR

TEXTS: Isaiah 63:1-6; Revelation 19:11-16

INTRODUCTION: The text: Who is the subject, when will it happen? Not Judas Maccabaeus, but Jesus Christ. Isaiah predicts the events described in Revelation.

### I. HIS APPEARANCE

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength; wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

A. The many facets of Christ in the Bible.

B. The picture here:

1. Edom (traditional enemies of God's people).
2. Mighty traveler (as it were, with seven-league boots).
3. Vesture dipped in blood (not His own, His enemies).

### II. HIS AUTHORITY

"I that speak in righteousness, mighty to save."

A. Authority means "power or right to act or command; power derived from opinion, respect, or reputation." This would apply to earthly monarchs but not to the Lord of Glory.

B. His power or authority comes from two facts which are essentially one:

1. Filial consciousness.
2. Moral perfection.

### III. HIS ALONENESS

"I have trodden the winepress alone, and of the people there was none with me . . . And I looked, and there was none to help; and I wondered that there was none to uphold; therefore *mine own arm* brought salvation unto me; and my fury, it upheld me." (Describe winepress and meaning.)

A. Christ alone in life.

B. Christ alone in death.

C. Christ alone in triumph.

### IV. HIS APPOINTMENT

"For the day of vengeance is in mine heart, and the year of my redeemed is come."

A. Christ has met all His appointments thus far.

B. "The year of my redeemed is come"—Christ now fully redeems His people.

C. Weymouth translates: "And it is his work to tread the winepress of the fierce anger of God" (Revelation 19:15).

### V. HIS ANGER (Isaiah 63:6)

A. God's anger is the response of His holiness to outbreking sin.

B. Postponement is not abolition (Romans 2:5-9).

C. The only thing that can save the sinner from the outpouring of the wrath of God is the blood of the Lord Jesus Christ.

—RAY DUNNING, Pastor  
Maryville, Tenn.

## 1. AT THE FEET OF JESUS

TEXT: *And stood at his feet behind him weeping* (Luke 7:38)

INTRODUCTION: We hear much of the hands, heart, and voice of Jesus, but little about His feet and our humble posture. In Tibet a monk prays daily hours on end to Buddha, and the layman, too, often devotes two or three hours each day to prayer and meditation. The same is true of devotees of other world religions. Why the lack of prostration before the Christ of Calvary? Shall the Moslems, Buddhists, and Confucianists in their darkness, superstition, and idolatry outdo professing Christians in devotion?

### A. AT THE FEET OF JESUS IS A VERY BECOMING POSTURE.

1. Because of the majesty of His person—"King of kings, and Lord of lords."
2. Because of our conscious unworthiness.
3. Because of Christ's claims upon us (Matthew 22:37, 39) "All."
4. Because He is All in All—Creator, Preserver, Redeemer, King.

### B. IT IS A VERY HELPFUL AND PROPER POSTURE.

1. For a weeping penitent—"A woman . . . which was a sinner (vv. 37-38), "Weeping."
2. For a new convert—teaching necessary, guidance desired, prayer essential.
3. For a pleading intercessor—"Without me ye can do nothing"—Jesus (John 15:7; Romans 8:26).
4. For a willing learner in the school of Christ (Mark 11:29; Matthew 5:2)—Mary sat at His feet.
5. For an ever-grateful worshiper—Woman of Samaria (John 4:20-26).

CONCLUSION: The lofty head, the proud look, the haughty spirit obscures the vision of Christ. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

—E. E. WORDSWORTH, *Pastor*  
*Goldendale, Washington*

## 2. AT THE FEET OF JESUS

### A. THE FEET OF JESUS, THE PLACE OF HELPLESSNESS AND MISERY (Matthew 15:30)

1. The physically lame, blind, dumb, maimed.
2. Spiritual lameness, blindness, dumbness, and the crippled.

### B. THE FEET OF JESUS, THE PLACE OF PERSONAL, PRESSING NEED (Luke 8:41; Mark 5:22)

1. Jairus at the feet.
2. Syrophenician woman at His feet (Mark 7:25-26).
3. Demoniac (Luke 8:35).

### C. THE FEET OF JESUS, THE PLACE OF DEEP DISTRESS AND TENDER SYMPATHY (John 11:32) Mary at His feet.



D. THE FEET OF JESUS, THE PLACE OF CHRIST'S INSTRUCTION (Luke 10:39)

1. The utter folly of overactivity, impulsiveness, strong feelings as exhibited by Martha.
2. The wisdom of quietness, sacred contemplation, becoming meditation, and receptivity as exhibited by Mary.
3. The snare of the many, cumbersome cares of this world.
4. The blessedness of solitude, serenity, aloneness with Christ.
5. Christ's high commendation of Mary's choice.

"One thing is needful."

David: "One thing have I desired of the Lord."

Paul: "This one thing I do."

Spiritual specialists the great need of our day.

CONCLUSION: "Sitting at the Feet of Jesus," hymn 27, *Praise and Worship*. Memorize and deliver anointedly.

—E. E. WORDSWORTH

### 3. AT THE FEET OF JESUS

INTRODUCTION: "Sitting at the feet of Jesus"—Not a priest, prophet, king of human origin; not a mere human teacher, philosopher, sage, psychiatrist, scholar unenlightened by the Spirit. Let us learn at His blessed feet.

A. THE FEET OF JESUS, THE PLACE OF WORSHIP AND ADORATION (Matthew 28:9-10)

1. The natural attitude of a suppliant.
2. Homage essential to divine worship.
3. Rejoicing an intrinsic part of worship.
4. True worship brings happiness to the worshiper—"Happiness attend you" (Wesley). Its secondary and more usual meaning (Wesley). Ezra—reading of the law (Nehemiah 8:1-10).

B. THE FEET OF JESUS, THE PLACE OF COMFORT (Luke 24:40; John 20:20)

1. Suffering precedes comfort (Psalms 22:16).
2. Comforted that we may become comforters (II Corinthians 1:3-6).
3. The cross is prior to glory (Mark 8:24-38).
4. Christ's resurrection, a comforting truth.

C. THE FEET OF JESUS, THE PLACE OF MANIFESTED GLORY (Revelation 1:15)

D. THE FEET OF JESUS, THE PLACE OF MANIFESTED POWER (Revelation 1:15)

E. THE FEET OF JESUS, THE PLACE OF STRENGTH (Revelation 1:17-18).

CONCLUSION: The day approaches when all His enemies shall be put under His feet (I Corinthians 15:25; Ephesians 1:22; Hebrews 2:8). We must sit at His feet here or suffer punishment from His crushing feet in judgment and destruction. Let us humbly bow and learn of Him.

—E. E. WORDSWORTH

### Book of the Month Selection, February, 1958

#### **LETTING GOD HELP YOU**

*By John A. Redhead (Abingdon, \$2.00)*

It does not always happen to us. The title of this book describes it exactly. It is a blessedly helpful and practical discussion of how we can better avail ourselves of the help of God. Please do not think I am reflecting upon you when I elaborate that this is written with nervous, frustrated, edgy, jittery Christians in mind. I am not thinking of you so much as I am of some of the sheep within your fold. I believe that this can give vital and definite aid in your ministry to persons who are thus afflicted.

But as I have had to do more than once, I must confess that this is lacking in evangelical tone. I wish the author had gone by way of the Calvary Road and that he had paid his full respect to the blood of Christ, but this is not evidenced. The value of the book (and I think it is well worth the price) is to help Christians relax and restfully "wait upon the Lord." I wish these writers would be more theologically accurate and quit insisting that Romans 7 is a picture of the normal Christian. I reacted toward this in this book. However, I will have to admit that I was really intrigued by some of the practical suggestions in the opening of the first chapter relative to prayer and meditation.

Realizing its definite lack of evangelical tone I invite you to help yourself to its rich resources of spiritual soul-therapy.

#### **BILLY GRAHAM AND THE NEW YORK CRUSADE**

*By George Burnham and Lee Fisher (Zondervan, \$2.50)*

There seems to be no lag in the interest relative to the evangelistic ministry of Billy Graham. Under the blessing of the Lord he seems to move from conquest to conquest and each major campaign results in a book or two. It must be admitted that many of these books have duplicating elements, but each has the freshness of its new setting. So now comes a book on the great New York Crusade, one of the true revival periods in modern Christian history. The book is brilliantly written, very warm, deeply stimulating. Billy Graham's theological platform is not presented here but one can catch creeping out at spots the fact that he does not preach the full life of victory over sin. Having accepted this for granted, go into the book and feel the evangelistic warmth, feel the movement of victory as the Holy Spirit penetrated hearts with deep conviction. It will be a few hours of very worthwhile reading.

#### **THE HOLY SPIRIT IN YOUR LIFE**

*By Andrew W. Blackwood, Jr. (Baker, \$2.50)*

All of us are intensely interested in the title of this book. The work of the Holy Spirit has certainly not been overplayed in the writing of recent years. In some ways this book deserves a splendid reading. It is done in a sparkling style, thoroughly scholarly relative to research, but it does not emphasize the work of the Holy Spirit in a special second crisis of cleansing. It does amplify the necessity for the Holy Spirit as empowerment in the Christian life. One who will read it with this in mind will find some brilliantly incisive insights into the work of the Holy Spirit. With recognition of its shortcomings, the book does deserve a place on the bookshelf in that area where you have books dealing with the work of the Holy Spirit.

## **GEORGE WHITEFIELD. WAYFARING WITNESS**

*By Stuart C. Henry* (Abingdon, \$3.75)

A definitive biography of Whitefield. Its bibliography as well as its documentation is impressive. It lacks warmth or something. It seems to me that one writing the life story of a fiery evangelist such as Whitefield should infuse some fire and enthusiasm and spark into his book. This author does not. He writes in a cold, academic, analytical fashion. In this book the contribution is more an armful of kindling rather than a bucket of burning fagots.

## **THAT REVOLUTIONARY CHRIST**

*By Allan Knight Chalmers* (Scribners, \$2.95)

This author writes with unusual literary skill. He dips with ease into literature of the ages to provide the illustrative sparkle for his book. In a very relaxed mood he walks with the worthies of literature both classic and secular.

But in doctrine he is extremely liberal. Social righteousness is for him the torch and he carries it gladly. But the basic beliefs of conservative Christianity such as native depravity are shrugged off. The contribution he would make in the direction of an enlightened social conscience, he would destroy by his liberal attacks upon conservative Christianity.

## **LIVING CLOSE TO GOD**

*By Dale Oldham* (Warner, \$2.75)

This is high type sermonic material, evangelical and written from an overflowing soul. On every page you will catch the yearning of the soul of the author—it peeps out like daisies in a meadow. However, the sermons are poorly organized relative to material and it is hard to follow the thought progression in each sermon. The sermons are not superior in sermonic insight. The illustrations are good, but not brilliant.

## **EVANGELICAL RESPONSIBILITY IN CONTEMPORARY THEOLOGY**

*By Carl F. H. Henry* (Eerdmans, \$1.50)

I invite you to sink your teeth into this and spend some time chewing and digesting. This is carefully done, scholarly, warmly evangelical. The author (who also is the editor of *Christianity Today*) looks objectively at both liberal and fundamentalistic errors. His evaluation of present ecumenical trends is especially helpful. One of the distinct contributions of the book is his answer to Harry Emerson Fosdick's recent book, *The Living of These Days*. Let me repeat, you put your teeth into this book; you do not drink it. This is definitely strong meat, solid and yet rewarding.

## **DELINQUENCY, SICKNESS OR SIN?**

*By Richard Vincent McCann* (Harper, \$3.00)

This is to be recommended for one who faces seriously and repeatedly the problems of delinquency. This author in a very careful study outlines the factors that build toward juvenile delinquency. You will find a wealth of information pinpointing the social factors as well as the other environmental factors which help create delinquency. You will have to look very carefully to find a very strong evangelical tone throughout. The author does not come out flat-footedly enough and call the changes on sin and unrighteousness. We feel he is too prone to blame social conditions for some delinquency trends that we believe come from sin in the heart.

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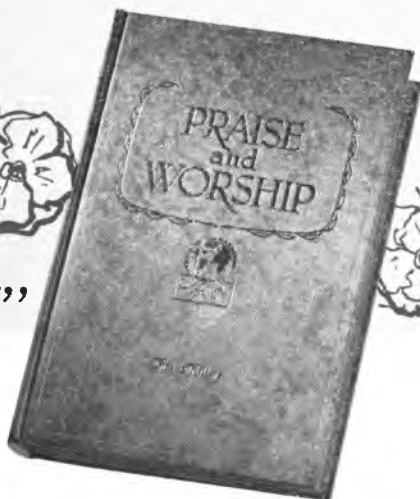
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