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Can Pastors of Strong Individuality Be Used Advantageously?

By Mark R. Moore*

IN DEALING with this topic, "Can Pastors of Strong Individuality Be Used Advantageously?" we are probing into one of the most current sociological and organizational problems which confront us today.

This topic finds its foundations in the social, political, and organizational structure of man and man's relationship to the institutions of state, society, and church. Two broad views of man in his relationship to the institutions stand out. The one is propagated by the totalitarian power whether it be state, church, or business, organization. In this view man is a puppet, a pawn, or "common man." This places organization or state above man. Present-day communism represents a political example of this. One of the largest branches of Christianity offers an example within the Church. The results of such tyranny is so obvious that we will not spend our time with it.

The other broad view of man's relationship to the institutions is that which freedom-loving people have emphasized. It is the individuality of man. Even here we have a wide range of views, and those which we held as fixed fact in 1900 are changing fast.

In his book *The Organizational Man*, William H. Whyte, Jr., traces the social changes which are taking

place. There is the conflict between the desire of personal independence and freedom and the conformity of organizational life.

This is seen in relationship to industry, education, government, and the church. On the level of government the organizational grouping takes the form of proliferating committees. A White House surrounded by councils, boards, and panels now also has this body of special assistants for cabinet co-ordination — whereas President Lincoln reached decisions alone.

In education the legatees of the late John Dewey holds that the main object of schooling is not to instruct a pupil in a body of knowledge but to bring about his adjustment to the group. It is this approach that has made dominant "educationists" in our high schools abhor competition or even the giving of class grades, since this might inhibit the summit aim of co-operation, and to stress instead "group dynamics" and "group psychological engineering" that will keep everyone happy. The teacher becomes less and less a teacher and more just an elder pal or playmate—a "resource person" who "sparks sharing."

In industry the term of "junior executive" is given so as to lend an air of individuality to one who in reality has conformed to the organizational pattern. A study of the failure of

*Superintendent, Chicago Central District.

Russia to have "one rank" in business, the army, and in society reveals that they too have shifted to titles, rank, and position so as to capitalize on the productivity of individualistic accomplishments.

Mr. Whyte points out that "officially" we are a people who hold to the Protestant ethic. Because of the denominational implication of the term, many would deny the relevance to them, but let them eulogize the American dream, however, and they virtually define the Protestant ethic. Whatever the embroidery, there is almost always the thought that pursuit of individual salvation through hard work, thrift, and competitive struggle is the heart of the American achievement. John Calvin's doctrine of calling, his ethic of work and thrift, and his defense of interest and credit (profit and loans) contributed to present-day capitalism. John Wesley made a contribution of social responsibility to capitalism through emphasis of individual salvation and stewardship. Thus, "of all people, it is we who have led in the public worship of individualism."

Today, we still talk of personal independence long after big organization has become a fact. The corporation man pleads for individualism while at the same time he conforms to the organization. He is searching to redefine his place on earth as part of an organization and at the same time maintain his personal freedom.

How does this affect us as leaders in the church? How does it affect our laymen? To be sure, we are in the world. We are a part of society. We, in the church, are affected by the struggles which exist in business, government, and society. In thinking of my topic, I would like to state it thusly: "Can pastors of strong individuality advantageously find their place within our organized church?"

By individuality we mean in part personality, oneness, or being.

Protestant Christianity has held to the dignity of man and the expression of individuality. We emphasize individual participation. Each believer (preacher or layman) has access to God as an individual.

There is at least one major difference between the priest and the preacher. The priest has no demand for individuality inasmuch as the great portion of his duties is ritualistic. To the validity of sacrament, he can add nothing by his own virtues and efforts; and from such validity, his vices and negligence can withdraw nothing. For the preacher, however, such is not the case. More important than anything else, humanly speaking, is the man himself. Incidentally, the more a preacher yields to the ritualistic pattern, the less individuality counts. Mr. Brooks, in his lecture to the students of Yale University, has this to say: "Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely in his understanding and out through his pen. It must come through his character, his affection, his full intellectual and moral being."

John Kelman said: "All art is essentially self-expression. The outgoing of a man's own personality upon others. Of no art is this so true as in the art of preaching. The deepest secret of its power, humanly speaking, is the letting loose of the preacher's personality upon his hearer."

Ralph W. Sockman went so far as to say, "Not what is said, but who says it—that is the consideration which gives weight to what we hear."

Henry Van Dyke, in his view on the power of personalities, said: "The world moves by personality. All the great currents of history have flowed

from persons. Organization is powerful, but no organization has ever accomplished anything until the person has stood in the center of it and filled it with his thoughts and his life. Truth is mighty, and must prevail. It never does prevail, actually, until it gets itself embodied—incarnated in a personality.”

Just as this is true in the preaching of a message, so it is true of the preacher in his administrative, organizational, and promotional functions. We will not—and cannot—have successful pastors until the pastor puts himself, his personality, his individuality into every phase of his work. A wise district superintendent, knowing this, will not exact of a preacher that he be someone or something other than himself. He will use the man for what he has to offer in the way which he can offer it best. Pastors of strong individuality can be used to a great advantage. They should have the freedom to express their personal traits and to use their methods of accomplishing a task.

In the Church of the Nazarene we have had a lot of men who have stood out as being individualists. Uncle Bud Robinson could not have been placed in the mold of a J. B. Chapman. Nor was J. B. Chapman placed in the mold of an R. T. Williams. R. T. Williams could not have behaved as did E. O. Chalfant; neither could E. O. Chalfant have been an H. V. Miller. Even as the general superintendents view the district superintendents, they see an assortment of individualistic fellows.

We must always remember that personality, to be at its best, must have a freedom of expression. Yet this expression is not without restraint or without discipline. It is not an expression without the restraints of the Word of God, the doctrines of the Church, the holiness standards of

our Zion, or the ethical code which binds us together as a unit.

In other words, there are areas of conformity. For instance, within the church there are areas of conformity of doctrines. Dr. Hardy C. Powers, in his message at Pilot Point entitled “Pilot Points of the Church of the Nazarene,” pointed out four areas in which we agree in doctrine or policy:

1. The authority of the Holy Scriptures
2. The adequacy of the atonement of Jesus Christ
3. The reality of Christian experience
4. The urgency of our message in soul winning

These do not include all the areas of doctrinal agreement. They are merely high points.

There are areas of similarity within the church. We have a conformity to a holiness standard and ethical action. With the ministry, there is a standard of ethics in relationship to the church, community, and fellow ministers. These standards do not necessarily destroy the opportunity of an expression of the individuality of a preacher.

There are areas of co-operation. I think perhaps the greatest misunderstanding we would have in discussing this subject would be in the area of individuality as it relates to co-operation with the entire group. I have been amazed at times when at the General Assembly we are engaged in debate and it appears we could come to sword's point over a minor policy of government within the church. But just as soon as the ballot is taken, there exists a spirit of unity and co-operation among those who were on opposite sides of the question. This, to me, is individual personalities working in co-operation.

When a pastor accepts the doctrines, governmental policies, ethical and so-

cial standard of the church, he also accepts the responsibility of conforming to them. In this sense his personal freedom or individuality is restricted. He then must, to be true to himself and his church, walk the line between self-expression and organizational conformity. It is obvious that if, as an individual, the pastor expresses a self-centered arrogance, a stubborn or irresponsible independence, or a monopolistic possessiveness of the church and its resources, he should be dealt with. If he does not respond to counsel, then the superintendent has no right to use him. Incidentally, if the area of conformity does not meet his personal taste, he should use the orderly organizational structure to change it—not scuttle the ship by independent anarchy.

If, on the other hand, the pastor does conform to the organizational standards, doctrines, and policies but is unique in his expression and methods, we are obligated to him, God, and the church to use him.

Let us look at a case of individuality expressed by a pastor. This man was confronted with the problem of a disturbance on a given Sunday. The builder of a subdivision in the area in which this church had planned to build announced the building of a house in one day. He put up bleachers so that several thousand people could witness the progress of the building. It was to be a big picnic with music, food, and disturbance. Rather than being defeated or calling the police or the district superintendent, the pastor arranged for a large P.A. system. Early Sunday morning he had his ushers at the church parking lot to divert the milling masses to other areas and save the church parking for his own parishioners. As the worship hour drew near, and the members of the congregation were comfortably seated in their pews, their

cars safe and securely parked on the church lot, the strains of music filled the auditorium and went out over the P.A. speakers stationed at each of the windows to the multitude around about. They heard the prayers, music, and the morning message. Rather than defeat, the pastor and his congregation had a victorious service. The local metropolitan paper sent out a reporter and gave the pastor and church a front-page story about the way they handled what would otherwise have been a tragic situation.

Most of us would agree that this kind of individual expression is desirable and that we would like to see more of such resourcefulness on the part of our pastors. However, would not the same unique expression of individuality be acceptable if the fellow used a bit different method of promoting the Sunday school, raising budgets, and advancing the program of the church? I believe we ought to encourage a varied personality expression. Here in part are the genius and strength of our church.

The church is not the only place where the individual must walk the line between individual expression and organizational loyalty. We had that in the army. One of the things that helped us win the war was the individual action of the American GI's. They moved forward into battle as taught, but they were allowed individual initiative under the circumstance. Their individual characteristics and traits were unpredictable, but often they came up with a sizable victory by an unorthodox method.

For instance, we were bottled up on the Schenifel Ridge, in the Anderres Forest. The large pillboxes which held a small squad of German soldiers withstood artillery and tank shells. Even small bombs from the

ground-supporting planes bounced off. An old GI from Texas went to his commanding officer with the suggestion that he could break it open. He asked only for five gallons of gasoline. He made his way around in the darkness through the land mines, and finally, scaling the walls of the pillbox, pulled himself to the top near the stovepipe, which jetted through the four-foot thickness of concrete. Quickly he dashed the five gallons of gasoline down the stovepipe, and when it hit the hot coals in the little stove below, there was a terrific explosion, a flash of light, and burned, seared soldiers began to cry and scream for

help. Pillbox after pillbox was opened in the same unconventional manner. It was the action of an individualist that opened up this section of the front to us and gave us access to the enemy.

I would like to close with a few general summary statements. First, individuality must be expressed if a person is to be free. Second, the expression of individuality need not conflict with a pastor's co-operation in the organizational system; and third, the expression of individuality, when curbed wrongly, destroys both the man and the service which he could otherwise render.

Stir into Flame

*Stir me, oh, stir me, Lord—I care not
how,*

*But stir my heart in passion for the
world;*

*Stir me to give, to go, but most to
pray;*

*Stir till the blood-red banner be un-
furled*

*O'er lands that still in heathen dark-
ness lie,*

*O'er deserts where no cross is lifted
high.*

*Stir me, oh, stir me, Lord, till all my
heart*

*Is filled with strong compassion for
these souls,*

*Till Thy compelling "must" drives me
to pray,*

*Till Thy constraining love reach to
the poles.*

*Far north and south, in burning deep
desire,*

*Till east and west are caught in love's
great fire.*

*Stir me, oh, stir me, Lord, till prayer
is pain,*

*Till prayer is joy, till prayer turns
into praise;*

*Stir me till heart and will and mind,
yea, all*

*Is wholly Thine to use through all
the days;*

*Stir till I learn to pray exceedingly;
Stir till I learn to pray expectantly.*

*Stir me, oh, stir me, Lord; Thy heart
was stirred*

*By love's intensest fire, till Thou
didst give*

*Thine only Son, Thy best beloved
One,*

*E'en to the dreadful cross, that I
might live.*

*Stir me to give myself so back to Thee
That Thou canst give Thyself again
through me.*

*Stir me, oh, stir me, Lord, for I can see
Thy glorious triumph day begin to
break:*

*The dawn already gilds the eastern
sky;*

*O Church of Christ, awake! awake!
Oh, stir us, Lord, as heralds of that
day,*

*For night is past—our King is on His
way.*

—SELECTED

This Spirit of Unrest

IT GOES without saying that we are today seeing a spirit of unrest perhaps unprecedented in the history of the world. The world scene, the "cold war," the war of nerves, the expansion of Communistic spheres of influence, the mass reprisals in such nations as Hungary, Tibet, and China, the utter repudiation of so much of the world of the principles of right and human justice, the great upsurge of nationalism, the consolidation of heretofore rather indefinite racial and cultural values, the threat of total war with atomic weapons of uncalculated destructive power, the conquest of outer space, economic inflation, population movement, social and economic uncertainty, the high-speed, high-tension way of life of the majority of people—these and other issues of this twentieth century make for unrest and uncertainty.

We see this vividly in the philosophy of youth, demonstrated in a score of different ways even with the average teen-ager. We see it represented in the middle-aged group by attitudes toward jobs and toward possessions. Probably never in a "peacetime" has there been such an unrest among the "solid" citizens of our communities.

The Church and the ministry have not escaped this nervous disorder. Here is a serious malady which has affected laymen and preachers alike, cutting across the entire life of the Church today, having far greater and far more serious effects upon the work of the Kingdom than can possibly be measured. Part of the seriousness of this disorder is that we as ministers

and spiritual leaders do not recognize it for what it is and hence do not fortify ourselves against it. Let us notice a few of the more significant ways that this spirit of unrest manifests itself within the Church circle.

1. One of the most serious symptoms, affecting the ministry in a peculiar way, has to do with our attitudes toward our appointments. Too many preachers are restless, anxious to move on—to a "better" church, to a "larger" city, to a "happier situation." At times it seems we are using our present churches only as steppingstones to better positions. In any event, we do not reflect a calm and poise which says: I am content where I am; I see there a job bigger than I can do; my ministry is directed to the souls of men and not to my personal success. We are grateful that the records are currently showing that there is a trend to longer pastorates. Perhaps this is a sign that we are partially whipping this fever of unrest. But let each one search his heart to be sure that he has not been bitten by the deadly carrier of this pestilence.

2. This spirit of unrest is also manifested by a restlessness with respect to the traditions, the doctrines, the methods, and the polity of the church. This is not to say that it is wrong to seek to improve our effectiveness in winning people to Christ or attempt to make our message relevant today. But it is to say that wherever there is a chronic displeasure with what the church is and what it stands for, wherever there is a lack of appreciation for

what the church has given us, we are dangerously near the fever point.

Currently we see this reflected in two directions. There are those who are saying that the church is not spiritual and that every attempt to fit the church and her message to the present generation is really a trend toward apostasy. While it might appear on the surface that this reaction is made out of conservatism and confidence—actually it arises instead out of a spirit of unrest and near panic. It is a personal instability in a day of instability. On the other hand, we are seeing a rash of objection to the church because it is too slow in adapting to its day, too archaic in its polity, and too dogmatic in its doctrine. And so some are slipping off to what they feel to be the “greener” pastures of more liberal persuasion, into a fellowship of freethinkers and non-authoritarian ecclesiastical responsibilities. Here, in the main, is but another reflection of this unrest. Strange that these two near-opposite manifestations should be arising side by side! It makes one feel that indeed neither is wholly justified. We see this fact in bold relief. When these men are put to it to give a reason back of their thinking, their arguments are void of clear logic, of accurate data, and of the intellectual and spiritual honesty for which they are contending. Let us see these reactions for what they are, mental and spiritual unrest—lack of certainty and lack of spiritual ballast.

3. Another outcropping of this spirit is through anarchy and rebellion to organization, authority, and even law itself. With the politician it is expressed in a “law unto myself” spirit which lifts expediency above the statutes and personal gain above public good. The gang control of labor unions, the graft and corruption, the “rule by force” are all vivid dis-

plays of this spirit in public life. But does such bold anarchy exist in the church and in ministerial ranks? We would hope not in such extreme form. And yet there is an unrest among us which does show some characteristics of this spirit.

Anarchy is that spirit of lawlessness which says, I will not subject myself to the rules or laws or patterns of operation of the organization of which I am a part. It is not the spirit of progress which seeks to change what is felt to be bad or unfortunate through the designated channels for such amendments. It is rather that which says, Even though the law is this, and the majority has voted that, I shall do as I please! The banners of all too many ministers today carry the exclamatory phrase, I don't like it! Were these banners carried only by youth, we could well understand it, for youth and immaturity have a bit of anarchy inherent in them. But too frequently these banners are being carried by oldsters! In fact, the youngsters are in many cases getting the idea from those who should be more mature and more poised.

Anarchy is vicious. It can undermine any organization or nation or church if it goes unchecked. If the symptoms we see in the church were really premeditated anarchy they would be serious indeed. In the main, however, they are but one reflection of this spirit of unrest of our day. If we see it for what it is, then remedies can be found before serious harm results.

4. This spirit of unrest is seen also in the desire for change in leadership within the church. There is the feeling that somehow if we could change things from what they are a greater sense of security would result. This is being reflected in the church by opposition to the pastor, on a district by opposition to the district leader-

ship, and in wider circles by a general spirit of "perhaps a change would be good." But all too frequently there is little basis for a change and no clear alternative to the *status quo*. But to those who are restless this does not matter; "a change is all we need"—and such is certainly not a sound basis for any decision. This is only a spirit of unrest. Many pastors are picking up large negative votes these days because of this fever. Annual meetings are upset by the same fever directed at lay leadership in the church. We must adjust to this and understand the reasons back of it. Above all, we should as individuals be sure that we do not reveal that we have caught the disease when we cast our ballots.

5. Another phase of this unrest shows itself in ethics and morals—among our people and in the ministry. The principal officer of one denomination, in speaking privately about a certain "rash" of moral problems with which he had to deal, remarked in essence, "There is a seeming spirit of instability in our day that has gripped

us. I can explain this no other way." Could data be gathered surrounding such patterns of conduct, which of course cannot be done, it might surprise us that this churchman was nearly right. Certainly it is true that the church is fighting a battle today to keep Christian standards where the Bible has them. There are so many pressures to pull these standards down! And this spirit of unrest and uncertainty makes it easier to yield to these other pressures. We need to preach carefully to our people. We need to build safeguards around them lest they fail. We need to teach our youth soundly in the principles of ethical right. In it all we must watch our own attitudes and our own lives with all diligence lest this moral drift catch us as ministers of the gospel.

Other manifestations of this spirit of unrest could be cited but space has run out. Perhaps the consideration is not complete until we have tried to point up some corrective measures which we might take to counteract this spirit. We shall plan to take a look at some of these next month.

INFLUENCE:

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.

William P. Barker, "Twelve Who Were Chosen"
(The Fleming H. Revell Company)

The Preaching of E. O. Chalfant

By James McGraw*

THE SAYING GOES, "When God made Bud Robinson, He threw away the mold." This is undoubtedly true, for there has never been another man like this unique character. But God must have had another mold that He threw away after using it only once—the mold from which He made E. O. Chalfant. There has never been another like him, and those who knew him would predict without any hesitation that there will never be another person just like this unique, nonconformable, rugged individualist, completely uninhibited, perfectly lovable human dynamo—Everette Otis Chalfant.

Thirty years the superintendent of the Chicago Central District, he would have been elected for thirty more had his age and health permitted; but he retired from these duties to assume a full slate of things he loved most to do, promoting home missions and preaching holiness. Busy in the Lord's work until the Sunday before his death at the age of seventy-two, he left behind him a challenging ministry, a blameless life, a worthy example—and some unorthodox but nevertheless very effective ideas.

Begun in the home of devout French Huguenot parents near Muncie, Indiana, in a log cabin, his life was rugged, vigorous, and deeply religious. Twice daily the family gathered together for the reading of the Bible and family prayers, and this habit was followed throughout his life.

It was when Everette was only four years old that he remembers his parents praying until they were sanctified wholly. This made an impression on his mind that he never forgot. Many times he referred to it in his preaching, as he would declare, "They prayed through in the old-fashioned dying-out way!"

At seventeen he enrolled in Huntington College in Huntington, Indiana, and it was while attending this junior college that he was genuinely and definitely converted. He describes his experience in his book *Forty Years on the Firing Line*: "I saw every wrong doing of childhood; I saw the watermelon patch I had helped to ruin; I saw the old buggy that I helped put on top of the blacksmith shop; I saw the difference I had with a childhood friend . . . while I was promising God to take care of all these things, He came into my heart, my burden rolled away, and I experienced the joy of sins forgiven . . ." He referred to this occasion many times in his preaching, and said he "went down praying and came up shouting."

It wasn't long after his conversion that he began to seek the experience of entire sanctification. He read Wesley's sermons; he subscribed to every holiness periodical he could find and read them all—a practice he continued all his life. He sought the "second blessing" in a camp meeting in Cincinnati, and actually professed it, but soon realized he did not possess it. An incident on his father's farm illustrates his struggle and dramatizes

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his need for full salvation. He filled the water hole for the hogs and spread the corn, then called the hogs. But one large sow pushed against young Chalfant unexpectedly from behind and he fell into the mudhole. At this point, as one can well imagine, carnality manifested itself, and he picked up a fence rail and began to chastise the errant sow. "Suddenly I realized what I was doing," he relates in his autobiography, "and I dropped the fence rail and said to myself, 'Now, isn't this becoming of me!'"

Unable to stand it any longer without victory, he went to the country church near his home one Friday morning to stay until he received the baptism with the Holy Spirit. Still there when people gathered for services, he refused to leave until victory came. They thought he was crazy. But again his own words describe his experience: "On the third day about six o'clock in the evening, God opened all the windows of heaven and sent down glory and peace and joy and love; something hit me on the top of my head and went to the soles of my feet like an electric thrill. I knew the old man of sin was crucified, for I had the witness that I was sanctified wholly."

E. O. Chalfant had already been preaching a year before this experience at the age of twenty. His first sermon, at the age of nineteen and while a student at Huntington, was from the text in Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." At the close of this sermon nine people came forward to seek and find God at the altar, and from that time afterwards the preaching of this man brought results in the salvation of souls and the sanctification of believers.

Like Peter Cartwright, E. O. Chalfant was bold when he felt that the

occasion called for it. One community reacted so violently to his preaching that even the lady in whose home he was staying told him he would have to leave, that he could not remain under her roof. When she met him at the door and refused to allow him to enter, he said, "Now, Sister, I am going to stay here longer. Get out of the way." When it was time for the evening meal, he came into the dining room, to find there was no place for him at the table. So he went into the kitchen, got a plate, filled it with food, came back to the dining room, and made himself comfortable at the table with the others! Not exactly according to Emily Post, but as it turned out, it was according to the Holy Spirit's leading: for a revival broke out in that place, and among those who were converted was that lady in whose home all this took place.

Dr. J. F. Leist, of Olivet Nazarene College, in a tribute to Dr. Chalfant, relates how he did evangelistic work for two years after finishing his junior college work at Huntington, and then returned to resume his studies at Kingswood College in Kentucky. It was here he met and married Eliza Watts, and after graduation (with the degrees of bachelor of arts and bachelor of science) he was ordained in the ministry of the Church of the Nazarene by Dr. Roy T. Williams. His first pastorate, which lasted three years, was in Muncie, Indiana. He was then called to West Side Church in Indianapolis, where he served until his election as district superintendent of the Chicago Central District.

Dr. Chalfant's preaching was rugged, vigorous, uncompromising, and clear; and it was never dull. His actions were never predictable, and the audience soon began to expect the unexpected when he preached. When he was addressing the students at Northwest Nazarene College, a pulpit scarf

seemed to get in his way. It became twisted when his elbow brushed against it, and no sooner had he straightened it than it was again awry as his hand picked up the Bible. About the third time it slipped out of place he stopped what he was saying, picked up the scarf, wadded it into a neat little ball, and nonchalantly pitched it behind the back seat of the choir. He had no more trouble with that scarf during that service, nor during the entire lecture series. And it may be added, he had no trouble in holding the attention of his audience either.

A young preacher once asked him how to write sermons, and his reply was a characteristic "Chalfantese": "This is the way you do it. Take a few points. Make them definite. That's all there is to it." Looking at his own sermons, this is about the method he used. One is not sure just how many points he means by "a few points," however. His first sermon, mentioned above, had six points. He gives his outline in his biography:

- I. The way of holiness produces the highest morality.
- II. The way of holiness produces the highest type of separation from the world.
- III. The way of holiness produces the highest intellectual grasp of God.
- IV. The way of holiness produces the highest type of Christian experience.
- V. The way of holiness produces the highest grasp of consecration.
- VI. And this same holiness works today.

His own explanation of his method of sermon preparation was given in an unpublished lecture series at Olivet Nazarene College, "Gearing Our Ministry to the Age in Which We Live." His summary of the process was: "(1) Prayer. (2) Sweat. (3) Dig. (4) Read sermons. (5) Scared." This is not only a succinct, concise,

pithy appraisal of the process; it is a good example of the way E. O. Chalfant could jolt his listeners with the truth clothed in unusual garments.

John Payton recalls hearing in this lecture series Chalfant's four sources for his sermon subjects. They were: "Live with God, live with people, live with the newspapers, live with the Bible." He saw the major task of the preacher as the preparation and the preaching of good sermons, and he was always quick to point out: "Keep the pioneer spirit!"

An occasional flair for alliteration is seen in his statement, "We believe that the only way to promote the kingdom of Jesus Christ is to stick to our great objective . . . that holiness must be definite, denominational, dogmatic, dynamic."

His first sermon as district superintendent, preached at Chicago First Church in 1922, was typical of his spirit and emphasis as a preacher and administrative leader. His outline was:

- I. A man who succeeds in Christian life goes for a vision that is sane, yet seemingly insane.
- II. He must have an activity that is superhuman.
- III. He must have a passion that partakes of the nature of mania. (And mania means crazy.)

In the proper sense, he was driven by a holy zeal which exemplified the "mania" or craze which he spoke about in this sermon. That "mania" to preach Christ, to insist on scriptural holiness, to advance the Kingdom, drove him to organize more than two hundred and fifty churches during his ministry. It compelled him to inspire and challenge the members of his first pastorate to give more money for missions that year than all the other churches of the district combined. It motivated him to help raise the money that saved Olivet College

from bankruptcy and extinction in 1917, and give thirty-seven unselfish years as a member of her board of trustees, without ever accepting a cent of pay or a dollar of expense money. It drove him to assist in the financial campaign that saved the Nazarene Publishing House from financial insolvency during her crisis years, and it kept him busy in the work of Jesus wherever he found work that needed to be done.

Hard on himself, charitable toward others—E. O. Chalfant knew when to soothe, when to scold. His prayer during a financial campaign for the college once included something to the effect that God might get hold of “these stingy merchants in Kankakee” who haven’t yet contributed. And

some of them were there to hear him pray! On another occasion he led in the prayer for a sick old lady in Fort Wayne, Indiana, and even reminded the Lord what highway to take to get to Fort Wayne. Unpredictable and unorthodox, certainly; but always straight, above reproach, clean—and full of love for people!

Dr. Leist puts the spotlight on the secret of E. O. Chalfant’s success in the ministry: “His heavily-marked, worn-out Bibles are mute but eloquent testimony of his utter dependence on the Word of God, saturated with prayer . . .” The Word, saturated with prayer, and flavored with the personality of one we can never forget—such was the preaching of Everette Otis Chalfant.

Golden Opportunities in the Hospital

By Deane R. Hardy*

BELIEVE IT OR NOT, even as a preacher I am still somewhat bashful on some occasions. I sometimes find it difficult to speak to all of the people in a ward room in a hospital when I call.

I would like, though, to relate an incident that happened to me recently. I was calling in a local hospital on a contact and while I was there I did stop to speak to a lady near the door. I called again the second time and in our conversation I realized she had a spiritual need. This time I had prayer before I left. I managed to get in and called the third time, inviting her children to come to our Sunday school. After she came home from her operation I called in the home and she promised to start com-

ing to church. She came regularly for only about three weeks and then made her way to the altar and was gloriously saved. She revealed to me afterwards that she had been a terrible sinner, and had committed about every sin in the book, so to speak.

As a mother of four children, she started attending church and Sunday school each week. It took her only a short time to get her husband to attend. Now, only about ten weeks later, her husband made his way to our altar last evening and was gloriously saved. Praise God for His faithfulness! We will now be able to have a man and his wife join our church together with four small children to attend our Sunday school.

Golden opportunities—I mean to take advantage of them this and every year!

*Pastor, Bangor, Maine.

The Work of the Holy Spirit

By Samuel R. Brown*

SCRIPTURE: . . . in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19).

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . (Acts 2:16-17).

INTRODUCTION:

The work of the Holy Spirit has been one of far-reaching scope. Before time was known, the Spirit was at work. When time comes to an end and ceases to be and eternity has been declared, the Spirit will continue to have His work and responsibility.

There are many things we do not understand nor can we explain about the Spirit. It is certainly hard to realize how He can be a distinct Person and yet a part of the Trinity; how He existed before the world was; more difficult to fathom how He can come into the hearts of men to live, walk, and talk with them.

The work of the Holy Spirit cannot be said to have a beginning "right here" or an ending "over there." For as long as God has been He was, and as long as there is a God the Holy Spirit will be. It is difficult to pressure within the boundaries of a few hundred words the work of the Holy Spirit when it covers a space from before "the beginning" to after "the end."

A look into the earliest work of the Spirit that we know anything about can be gotten by turning time back when there was "in the beginning God . . ." (Genesis 1:1). At the same time we are introduced to the Spirit. In verse two of the first chapter of Genesis we read, ". . . And the spirit of God moved upon the face of the waters." Thus we see:

I. THE SPIRIT'S PART IN CREATION

It was the Spirit who brooded over the waters and brought order and beauty out of chaos. His work started the morning of the first day. By inspiring the writers of old He gave us a record of how the Trinity laid out the great universe.

With the Father and the Son, the Holy Spirit had a part in forming the earth from void. To add to its beauty a carpet of grass was laid out upon it. Trees took their form as sparkling brooks fingered their way across the meadows.

To give light by day He turned on the furnaces of the sun and then set in orbit the lesser light at night. He put other universes out there to keep us company. We see His handiwork expressed in the full moon, and His Godhead testified to in the twinkle of the stars.

The writers of the Sacred Writ give Him credit as having a part in placing the gold in its veins and the cattle on a thousand hills. The birds of the air

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and the fish of the sea were formed from the whisper of the Spirit.

For five days God created and saw that it was good. He viewed the earth, sea, sun, moon, and stars. He looked upon the fowl of the air and the fish of the sea and said, "It is good." The master plan of creation was nearing completion.

But there was still something lacking. From the Scriptures we are left with the impression that the Trinity went into a council and from the council room the decision was brought and announced to all by the Spokesman for the Trinity. "... Let us make man in our own image, after our own likeness . . ." (Genesis 2:6). So out of the dust of the earth the Great Architect molded humanity into perfection. The body was formed, and Genesis 2:7 states it was the Spirit who breathed into the face of man, making him a living creature.

Man became the crown of creation and the beginning of a new order of being. He differed in that the Lord breathed into his nostrils the "breath of lives" (plural). Not only the breath of the physical life was present but the Bible says there was another life there. "Man became a living soul" (2:7). God made man a spiritual being after His own image—a self-conscious and self-determining being. Man, then, became a part of the work of the Holy Spirit. This same "man," thousands of years later, was to become the dwelling place of the Spirit.

II. THE WORK OF THE SPIRIT DURING THE OLD TESTAMENT PERIOD

There have been found at least eighty-six references to the Spirit in the Old Testament. Most refer to the "Spirit of God." These references to the Spirit point to His work in relation to the world in general and to the great plan of redemption.

The word "spirit," as used in the Old Testament, suggested a "wind,"

such as the power of a tornado. The word, according to several writers, came to mean a supernatural power. This power was given to men by God for special tasks.

In Judges we read how "the spirit of the Lord came upon Gideon" so that he was endued with superhuman courage and wisdom. With the touch of the Spirit upon him, Gideon was no longer a thrasher of wheat but a champion for the cause of Israel and God. He and a handful of men thrashed the enemy while the Spirit flooded them with power. The power of the Spirit brought him out of hiding behind the wine press and made him a captain of an unconquerable army of 300.

We read in Judges 13:25 of an incident in the life of Samson where "... the spirit of the Lord began to move him . . ." With this he felt the degrading bondage of his countrymen and a strong desire to accomplish something for their deliverance. As the Spirit strengthened him he was able to master the lion, rob a beehive, destroy the crops of the enemy, kill a thousand Philistines with a jawbone of a dead animal, and all this was possible only because "... the spirit of the Lord came mightily upon him . . ." (Judges 15:14).

In I Samuel, the tenth chapter, Samuel instructed Saul in the working of the Spirit when he said, "The spirit of the Lord will come upon thee, and thou shalt prophesy unto them . . . God gave him another heart . . . and the spirit of God came upon him, and he prophesied . . ." (I Samuel 10:6, 9-10).

The prevailing idea in all these passages is not that of making men righteous or holy, but of endowing them in times of national crisis or for the purpose of divine revelation . . . There is no hint that the Holy Spirit came as a permanent indwell-

er; rather, He "came mightily upon them" for prophecy or for some immediate task. To put the same idea in a different way, He did not come to sanctify the souls of men. John said specifically, "The Holy Ghost was not yet given" (John 7:39)¹

We would not want to be careless and say or leave an impression that the Spirit didn't make His mark upon men. He certainly did. He transformed men. The Spirit made Moses the meekest man on earth; endowed Job with the riches of patience; made Jeremiah a man with a heart full of sympathetic understanding; elevated Solomon until he was the wisest man on the earth; walked with Abraham through fiery trials and helped him to look through eyes of faith until he arrived at that city which hath foundations, whose Builder and Maker is God; granted Noah the ability to build an ark and save the human race; molded Joseph into the most Christ-like man in the Old Testament; made Samuel a man of ethics and nobility; tagged Elijah as the grandest old man in the world and paid his fare on a chariot of fire that wheeled its way through the eastern gate and down the streets of purest gold into the capital city of heaven; ordained Isaiah a priest of holiness and righteousness; made Elisha the greatest and grandest pastor of his day, Nehemiah the bravest man, Jonathan the truest friend, and David the greatest saint. The Spirit was working and is still working today—praise His name! Taking the work of the Spirit a step further we will note—

III. THE SPIRIT WAS INTRODUCED IN THE NEW TESTAMENT THROUGH THE INCARNATION OF JESUS CHRIST

The angel of the Lord introduced the first work of the Spirit in the New

Testament when he spoke to Mary. "... The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The incarnation of Jesus Christ unveils the Holy Spirit as the Third Person of the Trinity. Never before had He been called by His own name, but was always mentioned in connection with the other divine Persons.

The Holy Spirit appeared and acted during the life and ministry of Jesus Christ. One of the most pronounced appearances of the Spirit was in the form of the dove descending during the baptism of the Master. At no time during the life of the Saviour, whether during the days of temptation on the mount or at His death, was the Spirit absent.

In the closing days of His ministry Christ taught His disciples the truth concerning the Holy Spirit. It was His purpose to prepare them for the coming of the Holy Spirit on the Day of Pentecost. The last lesson from the lips of the Master came in the form of promises just prior to His ascension. He assured the disciples, "I will not leave you comfortless . . ." (John 14:18), because "... ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

Pentecost was the day that the Spirit found a new home in the hearts of men. For on that eventful day the men in the Upper Room emptied themselves and the Spirit did the filling. On that day men were elevated to a new level of living, for it was the birthday of the Spirit and the birthday of the Church. "But this is that which was spoken by the prophet Joel" (Acts 2:16).

Thank God, the flames of Pentecost didn't burn out and fall to earth in ashes. Pentecost held its form and its

¹William M. Greathouse, *The Fullness of the Spirit* (Kansas City: Nazarene Publishing House, 1958), p. 43.

power. Jesus prayed in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word."

Peter preached in his Pentecost sermon in Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The gift of the Holy Spirit was not only for those in the Upper Room on the Day of Pentecost, but was then and is now for all. It was not a fly-by-night arrangement but was to continue to fill and empower the hearts and lives of men until Jesus returns.

The breaking dawn of Pentecost morning was the signal flare for the Holy Spirit to begin His new work of cleansing and empowering the hearts of men, and for the first time He had a new and select group to work with—those who had been redeemed by the blood of the Lamb.

The work of the Spirit in the hearts of men brought about reactions and results. The disciples threw open their locked doors as the Spirit dispelled their fears and came forth to preach, sing, and witness to the living Christ and the baptism of the Holy Spirit. We see the stirring results written across the pages of history. It was the Spirit that enabled Stephen to be victorious even though cut down

by stones and whips; Paul to say, "To die is gain" as he faced the chopping block; the early Christians to sing and shout as they were fed to lions, dragged through streets, flailed, burned as human torches in Nero's garden; the saints to see heavenly visions as they hid in the darkness of the catacombs; a faithful few to carry the banner of holiness through the Dark Ages and the age of reason; a Wesley to resurrect from the scrap heap of theologies a doctrine of spiritual empowerment that would enable man to live above sin; men like Hoople, Bresee, Jernigan, McClurkan, Walker, and Ruth to follow His leading and join forces so as to stand for "Holiness unto the Lord."

The work of the Spirit—is it over? No, indeed! It works today! It keeps today! It empowers today! It cleanses today!

Thank God, the experience of holiness, wrought by the Holy Spirit, can be obtained and lived today.

For this wonderful truth we too can shout with the writer of old:

*Glory be to the Father,
and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and
ever shall be,
World without end.*

WHO ARE OUR ENEMIES?

I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil.

Vance Havner in *Repent or Else!*
(Fleming H. Revell Company)

Paul and the Tongues Theory

By D. Edwin Doyle*

ON THE Day of Pentecost, when the 120 in the Upper Room were filled with the Holy Ghost, they spoke with other tongues. There was a reason for this. They were gathered there to observe the Feast of Pentecost. This brought many people of other races to Jerusalem, the center of religious activities. We find listed in the second chapter of the Acts fourteen different nationalities present, each speaking a different language. Because the outpouring of the Holy Spirit was new in the plan of God, none had knowledge of it. Those who were in the Upper Room had only recently been filled with the Spirit and these for the most part spoke one language, Arabic. How were the others to know about it unless God would give someone the power to speak these other languages? This was a gift, not for the benefit of those who spoke, but for those who listened.

There are those who hold to the idea that speaking in other tongues is the evidence of being filled with the Holy Spirit. However, nowhere in the Scriptures do we find that it was necessary to speak in another tongue in order to be filled with the Spirit. These on the Day of Pentecost were already filled before they began to speak in these other languages. We must conclude, from the evidence of Acts 2:4, that this gift gave the newly sanctified disciples communication with those people whose native tongue

was other than that of the disciples. The gift was given primarily to facilitate the spread of the gospel.

The tongues about which Paul speaks were also a gift, and had become so established in the beliefs of the Corinthians that it was considered a doctrine.

Paul was not altogether against the speaking in tongues, but he did have certain restrictions which he placed on their public use. He insisted that there must always be one who could interpret, for without a knowledge of what was spoken, the church could receive no benefit. He was against that which would not benefit all who made up the church, but he was in favor of anything which would help the church to become a more powerful institution.

According to Paul there were no unknown tongues. An unknown tongue would be one that could not be understood by anyone. He advances the idea that only God understands the unknown language. The groanings of intercessory prayer would fall into this category.

TONGUES VERSUS PROPHESYING

In I Corinthians fourteen, Paul gives a contrast between tongues and prophesying. The position which he takes is this: prophesying is more important than the speaking in tongues.

The gift of prophecy is that which enables one to speak with authority those things revealed through divine

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inspiration; this is that expression which teaches and enforces the truths of Christianity with divine energy and effect. Here is Paul's comparison of the two, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Corinthians 14:22-25).

Through all this discussion Paul takes the point of view that both tongues and prophesy are limited; for he says, ". . . whether there be prophecies, they shall fail; whether there be tongues, they shall cease . . ." (I Corinthians 13:8).

TONGUES AND THE EDIFICATION OF THE CHURCH

In order for the church to be edified there must be an understanding of all that is said. This would require that we speak with all of the clarity of which we are capable, to the end that our listeners might understand what we are trying to say. To do this we must speak in the language that is understood by the ones to whom we are speaking. Let us look at what Paul says. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (I Corinthians 14:4). We could well assume that one who speaks in tongues is thinking selfishly, for he seems to care more for his own edifi-

cation than he does for that of the church.

When tongues are spoken in the church there must always be an interpreter in order that the church might receive edification. ". . . for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Corinthians 14:5). Again Paul uses these words to help him explain his point, "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Corinthians 14:9). Paul means here that if we do not speak so as to be understood our labor is useless, and our speech will be lost into the air without conveying any meaning to the persons to whom we speak; there will be a noise or sound but nothing else. Gifts of this nature are good for nothing if they are thusly used. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (I Corinthians 14:12). We should seek after only those gifts which would help us to benefit the church.

Paul goes so far as to say that if there is no interpreter in the congregation the one who would speak in tongues should keep silent. He put it in these words: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (I Corinthians 14:28). Paul knew the value of time, that it was too precious to be wasted listening to words that one could not understand.

PRAYING IN TONGUES

Praying in tongues is another point with which Paul deals in this Epistle. He says, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (I Corinthians 14:14). It is better to pray in

the spirit with understanding than it is to pray in the spirit without understanding.

There are times when we are so burdened with the toils and cares of life that it becomes easy for us to repeat prayers from the Bible and call it praying. This is praying but it is praying without our understanding what is meant by the words we are saying. The object of public worship is the edification of those who attend; five words spoken so as to convey edification are of much more consequence than ten thousand which, not being understood, convey none, according to Paul.

SPEAKING IN AN UNKNOWN TONGUE

The controversy with tongues would not be so severe if it were not for one word that was added during translation. The word unknown is small but alters the meaning of the text. According to I Corinthians 14: 10 there is no such thing as an unknown tongue. Paul says, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." He goes on to say in the next verse that he who speaks in other tongues is a barbarian to his listeners, and because his listeners do not get his meaning, they are barbarian to him. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries" (I Corinthians 14: 2). The marginal reading tells us to read it, "No man heareth him." This being true we might say that the "unknown tongue" is a silent tongue.

We find in the Old Testament where God used another tongue as a punishment, and not as an avenue of mercy. Paul quotes Isaiah 28:11, "In the law it is written, With men of other tongues and other lips will I

speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Corinthians 14:21). It is apparent that Paul inserted this reminder from the past to add emphasis to his exhortation to be careful with this as well as all other spiritual gifts.

We would gather from all of this that the danger of punishment comes when there is no interpreter. There still remains the possibility of the table turning, and the undesired effect coming from the practice. We need not think ourselves exempt from such reversals. The greatest ill stemming from the practice is that of deception. Be not deceived; there is a right way to handle this gift that will prove a blessing to all.

THE IMPORTANCE OF AN INTERPRETER

Paul places great importance upon an interpreter. He makes the statement that unless there is one that can interpret we had better keep silent in the church. There are several references to this effect in I Corinthians fourteen. "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Corinthians 14: 5). "Wherefore let him that speaketh in an unknown tongue pray that he may interpret" (I Corinthians 14:13). "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (I Corinthians 14:28). The reason Paul had for putting more emphasis on the interpreter in his day coincides with the importance that we place on one today. The importance was to convey our ideas to those of other languages in whose presence we might be.

Paul's theory about tongues was this: You had better leave them alone

unless there arises a real need for them; and after using the gift, forget about it. Never use it just to impress others. It is certainly true that the need for this gift is far less today than it was in Paul's day, because we have opportunity to learn other languages through modern education; and certainly, should God see fit to give the gift today, it would be the gift of an unlearned language for the purpose of preaching the gospel to a needy people.

PAUL'S INSTRUCTION AS TO THEIR USE

Paul had not dealt with this question of tongues and their use in the church without giving some specific instructions regarding their use. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret" (I Corinthians 14:27). The reason Paul placed limitations on this part of the worship service is this, "How is it then, brethren? when ye come together, every one of you

hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Corinthians 14:26). This all makes sense when we look back to the twelfth chapter of I Corinthians and read that Paul told them that all spiritual gifts were not for all people. He says that to one, one gift is given; to another, another gift is given. We do not all receive the same gifts. With the use of our imagination we can see the bedlam that would possess a service if everyone were bent on putting his particular gift on public exhibition.

Decency and order were the two factors which Paul exhorted this people to follow. A well-ordered service is a great blessing, while a service filled with confusion and disorder is a hindrance to the cause of Christ and the church. Paul closes his thoughts on this subject, as well as the chapter, with these words, "Let all things be done decently and in order" (I Corinthians 14:40).

Suffering

I often think of the little boy I saw sitting outside of the walls of Versailles. He was holding a little sparrow with a broken wing. A kindly lady came along and she asked, "Sonny, would you like me to take this sparrow home and nurse it back to health? I promise I will bring it back to these gardens when it is healed and let it fly free again."

The little boy thought for a moment. Then he said, "If you don't mind, Madam, I will take care of the bird myself." He paused momentarily and added, "Because, you see, I understand this bird."

The woman could not quite get what that boy meant until he stood up. Then she saw his left leg was in a cast. Because he was crippled, he understood the suffering bird's problem.

The God whom I know became incarnate in Jesus Christ and came into the world to learn what problems I must face in life, so that He can match the strength I may need in order to face those problems triumphantly. That is why, when I walk with Him, I can have such confidence.

REUBEN K. YOUNGDAHL, in *The Secret of Greatness* (Fleming H. Revell Co.)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:5-7

THE SPIRIT

THE GREEK word for spirit is *pneuma*. It comes from the verb *pneo*, which means "blow" or "breathe." Hence the noun signifies first of all a blowing or breathing, and so "wind" or "breath." The noun and verb occur together in John 3: 8—"The wind bloweth where it listeth" (*to pneuma . . . pnei*). This is the only place in the New Testament where *pneuma* is translated "wind," although that sense is common in classical Greek.

The second meaning, "breath," is found twice in the New Testament. In II Thessalonians 2:8 the King James Version reads: "... whom the Lord shall consume with the spirit of his mouth . . ." But *pneuma* here rather clearly means "breath." That is the way it is translated in the English Revised Version (1881), the American Standard Version (1901), and the Revised Standard Version (1946), and also by Weymouth (1902), Moffat (1922), Goodspeed (1923), Williams (1937), Knox (1934), Verkuyl (*Berkeley*, 1945), and the *Amplified New Testament* (1958)—in other words, most of the scholarly translations of this century.

The other passage is Revelation 13: 15. The King James Version reads: "And he had power to give life unto the image of the beast." But John Wesley (1755) correctly translates *pneuma* here as "breath," as do the

three revised versions and the private translations. Clearly this is the meaning.

In the second stage of development *pneuma* was used for the "spirit" of man. When a man dies he stops breathing. Since it was held that the spirit left the body at death, *pneuma*, "breath," was also used for "spirit." This usage occurs several times in the New Testament. Vincent defines it as "the inward, self-conscious principle which feels and thinks and wills."¹ Arndt and Gingrich similarly call it "the source and seat of insight, feeling, and will, generally as the representative part of the inner life of man."² It is differentiated from the *soma* (body), the material part of man. Its distinction from "soul" (cf. I Thessalonians 5:23) is a psychological problem into which we cannot go.

But our main interest in *pneuma* is in its use for the Holy Spirit, the Spirit of God, the Spirit of Christ. That is the most common usage in the Epistles of Paul. He employs the word in that sense literally scores of times. That is its significance in the eighth chapter of Romans.

MIND

The fifth verse is in the form of antithetic parallelism, so common in the wisdom literature of the Old Testament (cf. Proverbs 10:15). Paul writes: "For they that are after the flesh do mind the things of the flesh."

¹Word Studies, III, 86.
²Lexicon, p. 681.

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Wuest renders it: "For those who are habitually dominated by the flesh, put their minds on the things of the flesh."³

Godet notes that it is difficult to render the verb *phronein* ("mind") into French (or English), "because it includes at once *thinking* and *will-ing*."⁴ Vincent comments: "The verb primarily means *to have understanding*; then *to feel or think*; . . . *to direct the mind to something*, and so *to seek or strive for* . . . so here. The object of their thinking and striving is fleshly."⁵ Denney says of the ones described in the first clause: "Their 'mind,' i.e., their moral interest, their thought and study, is upon *ta tes sarkos*"⁶ (the things of the flesh).

THE CARNAL MIND

In verse six we find the expression, "to be carnally minded," and in verse seven "the carnal mind." In the Greek the two phrases are exactly the same: *to phronema tes sarkos*, literally, "the mind of the flesh."

The meaning of the passage turns on two words: *phronema* and *sarks*. We shall note both of these.

The first, *phronema*, comes from the verb *phroneo*, which in turn is derived from *phren*. The last term is found in the earliest Greek literature (Homer, etc.) in a physical sense, as referring to the parts about the heart, the "midriff." Then it came to be used of the heart itself, as the seat of the passions, such as fear, joy, and grief. Thirdly, it took on the meaning "mind," as the seat of the mental faculties, perception, and thought. This noun, *phren*, is found only one place in the New Testament (I Corinthians 14:20). There it is used in the plural

and means "thinking, understanding."⁷

The verb *phroneo* is found in Homer in the sense of "have understanding." First meaning "think," it came to have the idea of "set one's mind on, be intent on."⁸ Kennedy says that "*phroneo* seems always to keep in view the direction which thought (of a practical kind) takes."⁹ Sanday and Headlam write (on verse 5): "*Phronein* denotes the whole action of the *phren*, i.e. of the affections and will as well as of the reason."¹⁰

This background will help us to understand the meaning of our word in this passage. The noun *phronema* is found only in the eighth chapter of Romans (vv. 6, 7, 27). It means "that which is in the mind . . . , the thought."¹¹ Sanday and Headlam define it as follows: "the content of *phronein*, the general bent of thought and motive."¹² Alfred says that *phronema* means "thoughts, cares, and aims."¹³

The carnal mind, then, is the mind dominated by the flesh. The carnally minded individual is the one who sets his mind on fleshly things, gives his attention to them, makes them his concern and goal.

But what does "flesh" mean? The Greek word *sarks* has been the subject of endless dispute. We cannot hope to settle the argument in this brief study, but simply to point out some implications.

The noun *sarks* occurs 151 times in the New Testament. It is translated "carnal" (carnally) 3 times (Romans 8:6-7; Hebrews 9:10) and "fleshly" once (Colossians 2:18). The other 147 times it is rendered "flesh."

³Arndt and Gingrich, *op. cit.*, p. 873.

⁴*Ibid.*, p. 874.

⁵E.G.T., III, 420.

⁶Sanday and Headlam, *Romans*, p. 195.

⁷Abbot-Smith, "Lexicon," 474.

⁸*Op. cit.*, p. 195.

⁹*Greek Testament*, II, 388.

Romans, p. 131.

¹¹*Romans*, p. 302.

¹²*Op. cit.*, III, 90.

¹³E.G.T., III, 646.

In the Greek classics *sarks* is used for "the soft substance of the animal body," then for the "body" as a whole, and finally of "the physical nature as subject to sensation and desire"; in Paul's Epistles it usually means "the flesh as the seat and vehicle of sinful desires."¹⁴ Arndt and Gingrich write: "In Paul's thought especially, the *flesh* is the willing instrument of sin, and is subject to sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the *sarks*."¹⁵ This statement places sin in the body, apparently, and thus means that one cannot be free from sin until the spirit is released from the body in death. The common theological emphasis leaves no hope for full deliverance from sin in this life.

More accurate is the definition by Grimm-Thayer: "Sarks, when either expressly or tacitly opposed to *pneuma* (*tou theou*), has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to un-

godliness and vice."¹⁶ In a somewhat similar view Cremer writes: "Thus *sarks* comes at length, in distinct and presupposed antithesis to *pneuma*, to signify the *sinful condition in and according to its bodily manifestations*."¹⁷ Again he says that "*sarks* denotes *sinfully-conditioned human nature*."¹⁸

But does the sinful human nature manifest itself only in the physical body? How about wicked thoughts? A man may outwardly manifest nothing improper and be thinking very evil thoughts. One of the greatest theological fallacies is the locating of sin in the body of man. Actually sin is a wrong condition of the heart, a wrong attitude of the mind, a wrong bent of the will.

DEATH

Sanday and Headlam have an excellent comment on *thanatos* (death). They say: "Not merely is the *phronema tes sarkos* death in effect, inasmuch as its present condition contains the seeds which by their own inherent force will develop into the death both of body and soul."¹⁹

¹⁴Thayer, *Lexicon*, p. 571.

¹⁵*Lexicon*, p. 520.

¹⁶*Ibid.*

¹⁹*Op. cit.*, p. 195.

Train People for Service

"In the Apostolic Church members were admitted on the understanding that they were 'saved to serve.' Everyone became a Bible teacher and with so many to sow the seed it is not surprising that in those early days there were such bountiful harvests. Today, not more than eight per cent of Protestant church members are teaching in the Sunday school, and many of them are very poorly equipped for their work."—C. H. BENSON, *History of Christian Education*, p. 349.

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Scripture: "On earth peace, good will toward men." Luke 2:14

No. G-1031

Message: "May God bless your celebration of the Savior's birth—fill your New Year with His spirit of love."

Scripture: "Now the God of hope fill you with all joy and peace in believing . . ." Romans 15:13

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"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

PORTRAIT OF A QUEEN

IN THE black stillness of the night the teen-age girl knelt by her bedside asking for God to cleanse her heart. There in the velvety folds of the darkness she discovered the wonder and glory of a personal salvation and a direct relationship with the Almighty Ruler of the universe. In that moment she knew that henceforth nothing could ever rival the importance of this glowing experience of redemption from sins.

She now lives in a parsonage. Her church people call her their "assistant pastor." Her husband calls her Betty. Officially, she is Mrs. Kenneth Rice, pastor's wife of the Oklahoma City First Church of the Nazarene.

Poised, delightful, and enchanting, Mrs. Rice captures the hearts of all who know her. Equipped with ready wit, charming personality, happy disposition, and a love for everyone, she is "every inch a queen."

She takes an active responsibility in about every phase of the church. She loves working with teen-agers, for she understands the problems of teen-agers and she feels definitely that her acceptance of Christ in her teens was the most important decision of her life, for He guided her in every

other decision which she was called upon to make.

Mrs. Rice loves dreaming up ways to make the N.F.M.S. study unusual and interesting. Once she had a girl dressed up in a dhoti, turban, and shawl representing Mahatma Gandhi. Another time, dressed in novelty glasses and a large false nose, Mrs. Rice impersonated Alex Wachtel during a "magic carpet" trip over Jerusalem.

Into every phase of her life she brings life, vitality, enthusiasm, exuberance, and joy. To everyone who knows her, Mrs. Rice proves the attractiveness of Christianity.

But her life has not been without sorrow. On their fifth wedding anniversary a little boy was born into the Rice family. He lived only a few hours. But here she proved the grace of God sufficient as she clung to the scriptures: Romans 8:28 and Job 21b. Through this experience she grew stronger spiritually and closer to the Master.

She has molded her entire life around the verse, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). And again and again she has proved His promise true.

To every life she brings a joy, to every heart she brings a song, to every face she brings a smile. To every-

*Pastor's Wife, Amarillo, Texas.

one Mrs. Kenneth Rice is, in each phase of life, "every inch a queen!"

ROYAL COOKBOOK

You know the old proverb: "The preacher's favorite food is chicken." That is pretty generally true. Here are a couple of ways of serving this bird with some new style.

Crush finely a packet of Ritz crackers. Melt some margarine in a pan. Dry each piece of your chicken thoroughly, dip in margarine, roll in cracker crumbs. Place in foil-lined pan and bake for an hour at 375 degrees. Delicious!

For barbecued chicken: brown your chicken in margarine. Add a can of tomato soup, chopped onion, $\frac{1}{4}$ cup of pickle relish, one tablespoon of Worcestershire sauce, vinegar, brown sugar. Cover. Simmer for about an hour. Delectable!

OVER TEACUPS

"Our church has just gone through one of those terrible crises where hard things are said, hearts are broken. Finally a new church was organized from the dissension. I, as the minister's wife, have prayed desperately during all of this and I have never felt bitter or angry toward anyone. I can truthfully say that I have forgiven everything. But when I am around them, everything floods over me and I can think of nothing to say. How can I forget the unkind things that were said, the cruelty and unfairness of their treatment?"

There is only one way. Search yourself in the light of the remarks and see if you may profit by them. Then push them deliberately from your mind. Never talk about the crisis. Never allow yourself to think about it. When it all pops into your mind, push it away at once. When you want to forget, never discuss this thing even with your husband or your most sympathizing friend. You will

be amazed at how quickly you will forget if you will push it from you!

BOOKSHELF WITH LACE

One of the most important times in your child's day is "story time." Standard equipment in every parsonage should be a complete Bible story book. There are many good ones. I grew up with the stories from *Hurlbut's Story of the Bible*. It is hard to beat. Make certain that your child learns early all the glory and wonder of the Bible stories. Hurlbut's may be purchased at the Nazarene Publishing house (\$4.95).

THE KING'S HOUSE

Ever look with longing at the beautifully decorated trays so prevalent these days? They are pretty expensive—but you can make some equally attractive out of inexpensive, plain trays. Collect a group of travel labels and paste them on a tray in an interesting design. Varnish the entire tray and you have a handsome prize. You might snip reproductions of great paintings from magazines and use in this same manner to decorate trays. These also make delightful gifts—and are delightfully inexpensive!

HEART TALK

Here are the four ideas which have formed the creed of living for Mrs. Kenneth Rice. I wanted to share them with you. (1) Do what you would do, be what you would be, go where you would go, say or think what you would say or think, all as if Christ were present. (2) Be hard on yourself but easy on others. (3) Attempt great things for God. Expect great things of God. (4) Christ first, others second, self third.

Of her life in the parsonage, Mrs. Rice says: "I married an army private who eventually became a minister, but it has been a privilege to be his wife no matter what his occupation

has been. We agreed the day that we were married that Christ would come first in our lives, even ahead of one another. Our ideals and desires are the same and Christ has given us happiness and blessings beyond our greatest expectations.

"In the parsonage, I think the most important thing we can do is to love Christ and our people so much that we are willing to give of ourselves to

help meet their needs. We need to be careful not to get so busy that our children are excluded from our lives. There should be times set aside for ministers' families to play and pray together. I feel it is important for our children to feel they are a part of our ministry—sharing some of the burdens and responsibilities of their people. It is indeed a privilege to be laborers together with God!"

A Stout Pair of Boots

By Brian L. Farmer*

PREACHERS are amazing fellows and sometimes they say the most astounding things. A Scottish preacher was once asked what he considered his greatest aid in preparing sermons. His reply was: "A stout pair of boots!"

Apparently, after the sermon spade-work was finished, the ideas sorted, and the illustrations selected, he considered his object as well as his subject and proceeded to pace the study floor and even nearby lanes translating his thought into communicable English. For this, he reasoned, he needed a stout pair of boots.

The ability we must continually covet is to translate our thought and Christian experience into the language of the masses of men. Communicable English or communicable any-other-language is the speech of the Spirit. It is more than mere speaking in the

limited sense, but the whole of living empowered by hearts concerned, warm, sympathetic, and moved by the world's need.

In the administration of our church some of us must sit seemingly remote from the seething streets of sinning humanity behind desks of direction. But actually we need not be remote. Our hearts can constantly be yearning for chances in everyday life to help and to save.

It is true that some of the brethren must be more directly concerned with the vanguard of evangelism than others. It is the writer's prayer, however, that through the ranks of pastors, teachers, writers, and administrators there might be a constant clamor for a stout pair of boots.

May there be a rush to where He "keepeth company with the companionless among the poorest, the lowliest and the lost."

*Pastor, Rumblingwell, Dunfermline, England.

Results of an Evangelistic Crusade

By Kline Dickerson*

LAST MONTH we reported on the preparation for an evangelistic crusade in our local church. This campaign was one of the most successful endeavors in our history. We believe by the help of God and early planning a successful crusade was conducted, first of all, by the Holy Spirit and by the faithful laymen of First Church.

SECTION I. To a great extent the success of the meeting was brought about by the prayer committee. An active chairman planned, promoted, and participated in the events leading up to, during, and after the crusade.

Seven weeks preceding the revival we asked individuals to pray and fast on Friday noons. One month in advance of the campaign we asked for prayer pledges as well as financial pledges. We followed with a teachers' and officers' prayer service in the main sanctuary. This included the teachers and officers of the Sunday school, the N.Y.P.S., the N.F.M.S., and all other official positions of the church. It was our thinking that if we could get persons in leadership positions to pray they would cause others to be concerned about the crusade. One week later we called for the three adult departments to pray. This resulted in all the adults of the church having an opportunity to pray

for the crusade. The final Friday before the revival began we selected a leader and a location in six areas of Little Rock and North Little Rock. It is interesting to note that the leaders of this prayer service served as visitation leaders before, during, and after the crusade. Three weeks before starting date, cards were passed to the entire congregation on Sunday morning, asking for the names and addresses of persons the congregation was praying for during the revival. The cards had a place to check for salvation, sanctification, home life, spiritual help, bad habits, a backslider, healing, and silent requests. A place on this card was also provided asking for requests to be confidential and not be called upon. These cards were then made up in triplicate, zoned, and (1) given to the zone prayer meeting for prayer; (2) given to the visitation leader of the zone; (3) an official copy kept. We were gratified that approximately 50 per cent of the names turned in were at the altar during the meeting.

SECTION II. The finances of the revival came easy. A revival envelope was passed out in Sunday school to every person attending, four Sunday's preceding the revival. Inside this envelope was a contrasting piece of paper asking for a prayer pledge, a pledge to attend, and the amount of gift for the crusade. Scholars were in-

*Pastor, Little Rock, Arkansas.

structed by the teacher to keep the envelope and turn in the contrasting colored slip to the teacher with the amount of their pledge. The total amount pledged for the crusade was \$932. \$820 was in the treasury, earmarked for this purpose, before the crusade began. Total giving for the revival was \$1,058, although the budget was set at only \$800. Goals were set for each department for prayer pledges and money pledges. Each department exceeded its goal.

SECTION III. The visitation committee met at five o'clock on Sunday preceding the revival to take the prayer request cards and divide them into geographical zones; then cards were given to a leader in each zone, who called upon these persons between Sunday and Wednesday night. The following Sunday the visitation committee met again at five o'clock and checked the number that had not as yet been in services of the crusade and attempted to contact them. One person in the choir was instructed to take the name (when known) of each one who came to the altar. These names were then zoned and given by the visitation chairman to the leader in their area. An entire list of names and addresses of all persons coming to the altar is now in our hands in the church office. Persons not members of this church are being asked by the membership committee to unite with this church, if approved by the membership committee. Next Sunday we anticipate approximately thirty-three adult members joining the church, with eighteen candidates being baptized.

SECTION IV. Publicity Committee. We informed the newspapers ahead of time of the arrival date of our workers. An open announcement was made in the papers of the revival with no paid advertisement until the crusade

was in progress for three days. This gave the evangelist an opportunity to enlist the help of our church members and to prepare them for the revival. We used our mailing list, both church and radio, to advertise the revival and request prayer. Outstanding interviews with our evangelist appeared during the last week of the crusade over the caption, "Evangelist says God is answer to ballistic missiles." We had only two special nights during the meeting. The first one came the first night of the revival, which we called "Loyalty Night," asking each member and friend to be present the first night. A study of the statistical chart on page 32 will show that this night was very successful. It has always been my opinion that if you can engage a large number of the congregation during the early part of a meeting, they will be of more service to the revival as a whole.

SECTION V. The hospitality committee thought it best to keep the workers in the parsonage, so that they could be close to the morning radio service and the nightly crusade services. The singer and the preacher had separate rooms and seemed to be satisfied with this arrangement. We believe that this made it possible for us to pay them better than average.

SECTION VI. On February 25, at choir rehearsal, we gave a pledge card to each member of the choir, asking him to sign this statement: "Unless providentially hindered, I will be in the crusade each night at 7:30." Fifty cards were then given to the choir president, and the following Sunday night he gave me back all fifty cards signed. A check of the statistics below will show the choir loft was full each night of the crusade. This added much to the services and the choir was allowed to sit in the

congregation after the offering was taken. Our singer used one prayer chorus during the entire crusade. This became very familiar and associated itself with the revival. The choir rehearsed after the first night services and the one other night when there were no seekers at the altar. The last Sunday morning of the crusade the choir brought a splendid special number.

SECTION VII. Our minister of music played the piano each night of the crusade. Our regular organist did not miss a single night. Both the evangelist and singer were on the radio each day at 11:00 a.m. and added much to the regular "Nazarene Hour."

SECTION VIII. The ushers seated themselves, as was planned, when the evangelist gave an invitation. In this manner they spoke to persons in their area about going forward to the altar. Our evangelist did not use this method, and later in the week the ushers were noticed not to be in their area. Had they been needed, I am sure they would have been in their post of duty.

SECTION IX. The altar committee, which I failed to mention in the letter to the evangelist, worked wonderfully well. It was composed of ten people of varying ages, five sitting near the front on each side of the sanctuary. At our teachers' and officers' meeting, we asked each teacher to pray with those in his class who came to the altar. When no one appeared with the seeker, one of these ten of the nearest age came forward and prayed with the seeker. These persons dealt with the seeker until the general congregation was called to prayer around the altar.

Some additional steps were taken to correct faults, as the crusade progressed. On Monday night during the

campaign, at 7:00 p.m., the pastor called for the church board to pray. We had one item of business and spent the rest of the time on our knees praying for the crusade. A check of the number of seekers on the chart below will show you an interesting fact: that by Tuesday the seekers were decreasing, not because of lack of interest, but because our evangelist was successful in winning what material we had present. Therefore, at our regular weekly workers' conference at six-thirty on Wednesday night, we turned the entire program over with a thorough check of those who had not yet been present during the revival and especially those who needed spiritual help. Then with the help of the visitation committee, on March 11 we sought to contact all the lax ones. The column on "seekers" shows that on March 11 there were no seekers, and after our effort to bring in the ones needing spiritual help, there were eighteen seekers the next night.

Below you will find a chronological, statistical chart of the crusade. These statistics may prove interesting. They are cold without the knowledge of the prayer, tears, and labor that were put in to make them possible. Only by the help of the Holy Spirit can they be made alive and real.

Chronological, Statistical Order of Crusade

February 13—Teachers' and Officers' Prayer Meeting: forty-nine present

February 20—Adult I, II, and III Prayer Meeting: sixty-three present

February 27—Zoned Prayer Meeting: PAL Prayer Meeting: eighty-three present

Attendances During the Campaign

	Choir	Congregation	Seekers	7:00 p.m. Prayer Service	Nursery	Total
March 4	42	345	0	8	11	398
March 5	38	195	1	7	8	241
March 6	49	205	1	6	6	260
March 8, a.m.	40	421	22	0	7	468
March 8, p.m.	49	310	21	10	13	372
March 9	40	180	12	9	11	231
March 10	49	199	8	8	6	254
March 11	50	257	0	9	11	318
March 12	49	190	18	6	7	246
March 13	49	201	23	8	7	257
March 15, a.m.	49	461	67		14	524
March 15, p.m.	49	302	23	10	11	362

One Man's Method

Children's Envelopes

We have tried a new idea and I was wondering if you know any other church that has tried this. We were having trouble with the youngsters leaving after Sunday school and not staying for church. Also tithes and offerings had fallen off. We decided to use the offering envelope for everyone. We used a large size for the adults and a smaller envelope for the youngsters and teen-agers. This has helped a great deal. Offerings have

increased and the children stay for church so they can put their envelopes in the collection plate. This makes them feel that they have a definite part in the service and also helps their Christian stewardship education. If they learn that the offering is a definite part of the worship service while young, it will be much easier for them when grown.

—MELVIN FRAZIER
Cozad, Nebraska

The Last Supper Observance

By Erma Pierce Havens*

THE SERVICE detailed here has been used very effectively in different churches where we served. I have had some requests for the material from other ministers, and I wondered if it would be of interest to you for publication in the *Preacher's Magazine*.

In announcements preceding the service those attending were asked to refrain from talking after entering the sanctuary.

An appropriate communion devotional was read in unison. Then the minister gave the invitation to the sacrament of the Lord's Supper (see *Manual*), followed by these remarks.

"Today, when the Passover Feast is observed by the Jewish people they leave an open door, and set an unoccupied place at the table, anticipating the return of Elijah. The atmosphere of our hearts and of this observance should be in anticipation of the return of our Lord and Saviour, Jesus Christ.

"We are reserving the host's chair for the Christ who is our unseen Guest. May He grant to us a consciousness of His presence until we shall feel that He has indeed supped with us at His table."

As appropriate music was softly played the ushers indicated the number that could be served at the first table. In an adjoining room we covered a long table with white linen cloths and set a plate of unleavened bread (preferably the type that must be broken) near the place to be oc-

cupied by the minister. The usual communion cup with grape juice designated each place at the candle-light table. Music conducive to meditation was played in the sanctuary until everyone was served. As the group assembled at the table the minister continued, "The Jews sing psalms at the Passover Feast: five verses which express the significance of the occasion to them. First, they sing of the Exodus from Egypt (Psalms 114:1); second, the dividing of the Red Sea, (Psalms 114:3); third, the promulgation of the law (Psalms 114:4); fourth, the resurrection of the dead (Psalms 116:9); fifth, the suffering of the Messiah (Psalms 115:1).

"The Passover Feast signifies the Jews' deliverance from Egypt; the paschal lamb, a token of the Lamb slain, the blood on the doorposts; the bitter herbs, the part of the feast indicating the suffering the Messiah must endure; the unleavened bread, without yeast, type of sin that worketh in us. Through Christ the believer is freed from the power, pollution, and condemnation of sin.

"Luke records, 'And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will

*Ojai, California.

not drink of the fruit of the vine, until the kingdom of God shall come.

“‘And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you’ (Luke 22: 14-20).

“And He took bread, and gave thanks, and brake it. Emblematic of the manner in which His body was to be broken on Calvary (the minister may break the bread as he speaks), His body, His flesh, was broken by the Cross. His heart was broken by our sins.

“Our Lord handed the bread and the cup to the one next to Him [pass bread], and as they passed it along each assumed the responsibility for the one seated beside him to receive the emblems. Let us assume our responsibility in passing along and sharing the benefits of the plan of salvation as we partake of these symbols of our Lord’s suffering and death.

“According to Matthew, Mark, and Luke, Jesus frankly stated that one of the disciples was to betray Him. In the solemnity of this moment it becomes each of us to examine his heart, his motives, his attitudes, and his life, remembering the admonition of the Apostle Paul, ‘Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall

be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body’ (I Corinthians 11:27-29).

“Let us pray [extemporaneous or see *Manual*].

“Let us partake together [see *Manual*].

“When Jesus went out from the Last Supper to Gethsemane and later to Golgotha, He left the city by the Gate of Death. In Nero’s day the exit from the arena of the colosseum in which the Christians met death was marked, ‘The Gate of Death.’ The Christians who entered the arena were either destroyed by the beasts or killed by the executioners, as no one was allowed to remain alive.

“In Jerusalem today a gate of the city is stoned shut, and the Jews believe that when Messiah comes this will open of itself. We too may leave this room aware of the fact that we also must pass through the gate of death, but because Christ died, He has opened for all the gates of eternal life. Let us go out rejoicing in the glory of the crucified, resurrected Christ. Matthew and Mark records, ‘And when they had sung an hymn, they went out . . .’ (Matthew 26:30; Mark 14:26). Let us sing ‘The Old Rugged Cross’ as our benediction.”

Christian Service Training

Charles Finney said, “If I had strength to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the gospel standard of holy living.” This is what Christian Service Training is designed to do.

III. Special Music

By Andrew F. Cone*

THE AREA of instrumental music provides a fertile field for service, especially for young people. An orchestra, providing you have those who can play with some degree of facility, and providing you have someone who can lead and control it, can be of great blessing to the church. You are obviously limited to the variety of instruments available among your volunteers, which can lead to embarrassment. Too much brass, for instance, could easily result in overpowering the singing or else irritating the ears of the hearers, detracting from instead of adding to the spirit of the service. With proper control, however, a brass ensemble in almost limitless combinations can be one of the most beautiful musical treats you have ever been privileged to hear.

The orchestra must realize from the beginning that it is not a group of competing performers trying to outdo each other, but a unit, under the control of the director, for the purpose of giving better support to the congregational singing. Nothing should be allowed to discourage total congregational participation in the service.

As far as the make-up of the orchestra is concerned, no instrument which plays real music need to be ruled out providing that the performance is in harmony with our standards as a church. This would, of course, apply as well to instruments

which may be played alone but do not lend themselves to use in a group.

The frequency with which special instrumental numbers are used will depend to a great extent upon the ability of the performers and the taste of your people—and probably to an even greater extent upon the taste of whoever is in charge of the specials. It goes without saying that the pieces played should be largely arrangements of gospel hymns and songs.

When it comes to the offertory, church music written specifically for the organ will appeal to the organist, since it allows full use of the possibilities of the instrument and the skill of the organist. This is not a sin or a crime by any means, and beautiful music will not detract from the service. Nevertheless, one who lacks either the skill or the inclination to play this type of music need feel no embarrassment, since actually the beauty of the hymns, even without embellishment, is in perfect accord with the simplicity of our message and is in fact preferable in the minds of many Christians.

Special singing is another area of great blessing both as a field of service for those whose talents are devoted to the Lord and as a means of inspiration and furtherance of the purpose of the meeting. Do not be afraid to use specials liberally.

The morning service is, we realize, limited in its available time and our musical problem must never encroach upon the message. We should leave a minimum of twenty-five to thirty

*Pastor, Gardiner, Maine.

minutes for the sermon. In this connection the question of sermon length naturally arises, together with a comparison of the values of the sermon and preliminaries. Since sermon preparation, length, and delivery are outside the province of this paper, I shall exercise restraint and bypass the entire question with exception of this one relative thought. The people have a right and a responsibility to share in the worship service. A sermon therefore which leaves no time for responsive reading and/or united prayer and congregational singing should be boiled down and skimmed off.

The policy in our pastorates regarding specials has been one or, if there is a choir, two in the morning service and no less than three in the evangelistic service—this in spite of the fact that the usual cry has been, "You can't do that here because there is no talent." Do not be afraid to try various combinations. Specials do not necessarily have to be solos. Duets, trios, quartets, male choirs, girls' groups, junior groups, and even an occasional use of still younger groups can add immeasurably to your potential of special numbers.

Another fallacy which often hampers this phase of the musical program is the idea that a performer must be of professional caliber in order to be usable. Inexperienced or even mediocre talent has been blessed of God in thousands of instances often beyond greater and more experienced talent because sincerity and spiritual glow constitute a large and indispensable part of spiritual singing. Use all your talent and you will be surprised at the result.

A wise arrangement of the numbers will of course be helpful. Experience will mold your own policy but, for what it is worth, our usual policy is to use the less experienced or less tal-

ented singers, novelty numbers, or group numbers, unless they are your best talent, early in the program. Try to save the best, whether group or solo, for just before the sermon. Of course you could guess wrong, but "the only one who never makes a mistake is the one who never makes anything."

Since the sermon is central in our type of service, it is important that the music set the stage for the message. A special number before the message is good if it is good. However, if you find that your available talent detracts from rather than adds to the preparation for preaching, there is no law which holds you to custom. Try an appropriate congregational song, probably no more than two stanzas and almost never more than three. It would do no harm to do this occasionally anyway, for there is no particular advantage to staying in a rut.

The matter of the number of stanzas of each special to be sung is usually beyond the control of the pastor, being a matter for the sensitivity of the singer to decide. In cases where advice can be given, a maximum of three stanzas and choruses is indicated. Especially is this true when there are three or four specials on one program. In fact, in such a situation a specific, blanket rule should be laid down in an impersonal manner in order that there may be no embarrassment. One or two additional stanzas could be added by omitting a corresponding number of choruses. In most cases this is not only possible but desirable.

The maximum should be exceeded only if the song constitutes a unity which would be destroyed by omitting any stanza, if there is only one special on the program, or if the performer is exceptionally outstanding.

An innate sense of delicacy will keep you from placing two performers in a particular field in competition with each other. Thus, ordinarily you will not put two soloists on the same program unless it is of the singspiration type, and even then you will separate them by other numbers as

far as possible. An exception to this might be in the case where a man and lady soloist who are on a par as far as ability is concerned are both available. Even this is dangerous, for unnecessary hurts, though the recipients reveal good grace in bearing them, should be carefully avoided.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

SENTENCE SERMONS

"The claim that we love God but cannot love some Christians makes us liars.

"A gossip is like an old shoe whose tongue never stays in place.

"Many Christians (?) wrap up the Lord's day at twelve noon; the rest they spend for themselves.

"If our faith cannot move mountains, it ought to at least climb them."

—SELECTED

EIGHT SURE WAYS TO KILL THE CHURCH

1. Best way is to stay at home. But if you prefer going to watch it die, we recommend the following:

2. Go, but do nothing. Go in late if possible and leave when you think the preacher is nearly finished.

3. Don't forget to complain.

4. Be sure to look around during the sermon, so you won't miss anything.

5. The minister's family is a good target. Make them miserable.

6. It will never do to encourage the minister.

7. Be sure to criticize. Always find fault with those who are trying to make the church a success.

8. If these simple rules fail, hang on to your money; in this way you can rid the locality of churches in a few years.

—*Gospel Herald*

SOUNDS GOOD

Van Cliburn, the twenty-three-year-old Texan, winner of Moscow's International Tschaikovsky Piano Competition, is a conscientious teetotaler. He is also a twice-over tither. He gives 20 per cent of his earnings to the Baptist church.

Van sang in the Billy Graham choir in Manhattan last year, and he once skipped a \$500 concert date so he could play for a church group in New Jersey.

—*Copied from Bethlehem, Pennsylvania First Church Bulletin*

CHRISTMAS SERMON AMMUNITION

"The Christmas Star"

1. Balaam prophesied of it. Numbers 24:17

2. Wise men see and follow it. Matthew 2:2

3. Jesus said He was that Star. Revelation 22:16 "I am . . . the bright and morning star."

4. It represents a beautiful experience. II Peter 1:19; Revelation 2:26-28

—N. G. M.

SENTENCES THAT SING

"Blessed is the man who can bridle his tongue and tie the reins to his wisdom tooth."

*Pastor, Waco, Texas.

PLUG FOR THE BUILDING PROGRAM

Ladies and gentlemen, where have you been?

We've been to church to worship the King.

Ladies and gentlemen, what did you there?

We gave to the building fund all we could spare.

—Hugo, Oklahoma, "Nazarene Messenger"

SOMEONE HAS SAID:

"Paul did not have enough influence to stay out of jail, but he had power enough to pray prison doors off their hinges.

"Our greatest glory is not in never failing, but in rising every time we do fall.

"A classic is something everyone wants to have read, and no one wants to read.

"A big man is not one who makes no mistakes, but one who is bigger than the mistakes he makes."

—ANONYMOUS

THE DIFFERENCE

Protestantism makes the relation of a man to the church to depend upon his relation to Christ. Romanism makes the relation of a man to Christ to depend upon his relation to the church. Someone has said, "There is only a paper wall between Protestantism and Romanism." But another replied, "Quite true, but practically the whole Bible is written on that paper."—*Anon.*

ACTION CALLED FOR

An Oklahoma Indian farmer enlisted in World War I and was sent to Fort Sill for training. After some months at camp he was found to be absent from roll call. Upon searching, an officer found him on his farm plowing. The army representative sought to impress upon him the seriousness of deserting the United States Army, and asked why he had done such a thing. The Indian replied, "Too much salute, and not enough shoot!"

—Richmond, Indiana, *First Bulletin*

I AM A TITHER

1. Because the Holy Spirit convicted me of this great truth.
2. Because the tithe is holy.
3. Because God owns all.
4. Because God commands it.
5. Because the Lord Jesus commands it.
6. Because I owe all.
7. Because I am accountable to God.
8. Because it is reasonable.
9. Because it is profitable.
10. Because it makes me God's partner.

—North Star

IS NOT AND IS

The church is not—

A hospital, although it ministers to the spiritually sick and morally anemic.
A gymnasium primarily to develop ethical muscles.

A cold storage plant to keep a few saints from spoiling.

A club to give a little religious polish to complacent members.

The church is—

A filling station, for spiritual travelers on the way of life.

An organization that exists to help people live.

A place of quiet rest for souls that need strength to carry on under life's burdens.

It must be friendly, evangelistic, missionary, and enthusiastic.

It must represent the Master, who "went about doing good."

Will you help?

—Norristown, Pennsylvania
Nazarene bulletin

SINGULAR SURGERY

"... Was it ever heard, before or since, that a physician should bleed and thus heal his patient; or that an offended prince should die to expiate the treasons of his rebellious subjects?"

—Selected

God's Blueprint for Life

SCRIPTURE: I Samuel 3:1-10, 19-20

God has a plan for our lives and desires to lead us from birth to death. Samuel gives us an example of one who was dedicated before birth and tried faithfully to follow God's blueprint every step of his way. Another Old Testament example of this life blueprint is Moses, protected in the river, led to the desert, faced by the "burning bush," and finally led to become God's leader of the Israelites. His end came as God led him into mountains and buried him. John Wesley was saved from the fire at his father's parsonage home, led to seek God, finally saved in a little Moravian mission, went on and became founder of Methodism and a foundation stone of our beloved holiness way. We notice that God reveals only one step at a time. Take time to allow God to unfold His blueprint for you. If He leads to the desert or hard place, relax in the knowledge that He is too wise to lead you wrong. Finally notice that blessings came to the above men as they accepted God's way. Samuel to become a great prophet accepted by his people (vv. 19-20), Moses to become God's instrument, and Wesley to become a holiness leader.

—Paul F. WANKLE
Dupo, Illinois

Gospel for the Whole World

SCRIPTURE: Acts 1:7-8,

Budgets are our only plan to carry out this command of Jesus. Our local budget enables us to reach "Jerusalem." Our district and home missions budgets allow us to reach out to Judea and Samaria. Our college budget allows us the training of youth to become messengers that we may send. Our General Budget allows us to begin the evangelization of American Negroes, to care for fields such as Italy, and to perform the task of leading unlearned heathen to Jesus. General giving leads us to

the whole world. The Christian Church became a "home base" on the Day of Pentecost. After the establishment in Jerusalem the Church soon spread to Damascus. Damascus soon became a center; Paul was sent to destroy this church; on the way Jesus met him; because of the spread to Damascus Paul was saved. Paul became faithful and accepted a call to Macedonia. Even in Macedonia the church was still traceable to Jerusalem. Our young people, too, receive visions to go. They go only as they are sent; may be sent only as we give. Remember, our leaders challenge us to give by saying, "There are souls in all of our budgets."

—Paul F. WANKLE
Dupo, Illinois

Well Digging

SCRIPTURE: Genesis 27:17-33

Isaac was a well digger out of necessity. His flocks must be watered. We are diggers for the waters of everlasting life. Our souls must be refreshed and satisfied. Isaac faced opposition. We too face opposition (Romans 8:35-39). God nowhere promises that we won't have problems; rather Jesus asks us to take up our crosses. Some wells give brackish water; others sweet, refreshing water. Make sure that you search for true water. When we find true water God knows it, we know it, and the world knows it. Notice the Philistines recognized God's blessing and sought peace after they had stolen two wells. Many times the best way to influence people is to show godliness. Let the world know that the Lord is with thee!

—Paul F. WANKLE
Dupo, Illinois

TALK

A scientist says it is the lower part of the face, not the eyes, that gives away one's thoughts. Especially when one opens the lower part of the face.

—Sunshine

An Antidote for Carnal Fear

SCRIPTURE: I Peter 3:13-16

INTRODUCTION: Having spoken of the "good life," Peter notes that one who pursues such a life need fear no harm. The most that could come to him would be persecution for righteousness' sake; and this is ultimately a blessing. He that fears God and acts accordingly has nothing else to fear.

I. A PASSION FOR GODLINESS BEGETS CONFIDENCE (v. 13).

- A. Some of the ancient manuscripts read: "If you should be imitators or mimics of that which is good."
- B. Other ancient manuscripts read: "If you become zealots for that which is good."
- C. Note the contrasts: "Who will do you evil, if you are zealous for the good?"

II. PERSECUTION SERVES TO INCREASE YOUR HAPPINESS (v. 14a).

III. FEAR OF GOD LEAVES NOTHING ELSE TO FEAR (vv. 14b-15a).

- A. The threatenings of the wicked have no terror for the saint. "Let not that fear be in you which the wicked feel."—WESLEY.
- B. A heart assured of God's favor remains unruffled and is not agitated—"troubled."
- C. A heart that owns Christ as Lord fears no earthly tyrant.
- D. Perfect goodness (love) casts out fear.

IV. OUR BLESSED HOPE BEGETS A READY TESTIMONY (v. 15b).

- A. "Always be ready with a reply for anyone who calls you to account for the hope you cherish."—MOFFATT.
- B. The sanctified in Christ is always ready to give an experiential account of how he came by this hope and on what basis it rests; not in the arrogance of spiritual pride, but in the beautiful grace of Christian meekness.

V. A GOOD CONSCIENCE PUTS ALL SLANDERERS TO SHAME (v. 16).

- A. Christian hope keeps a clean conscience (cf. Acts 24:15-16; I John 3:3).
- B. Those who criticize Christian behavior only condemn themselves.

CONCLUSION: Christian holiness is psychologically supreme; and a pure conscience makes the soul serene.

—ROSS E. PRICE
Pasadena, California

The Excellence of Innocent Suffering: Stated and Illustrated

SCRIPTURE: I Peter 3:17-22

INTRODUCTION: Peter continues his words of comfort to those who suffer for the sake of what is right (cf. 3:14).

I. THE PERMISSIVE WILL OF GOD MAY INCLUDE SUFFERING FOR "RIGHT DOING" (v. 17).

- A. Do not mistakenly think you could bear it more patiently if you deserved it.
- B. Better that you do not deserve it.
 1. By suffering for the right you prove yourself a true Christian.
 2. If suffering befalls you, let it not be for crime but for godliness.
- C. Humiliation will eventuate in exaltation.

II. THE EXAMPLE OF CHRIST (v. 18).

- A. He suffered for our sins—sins which He himself had not committed.
- B. He suffered as a just Person on behalf of the unjust.
- C. Death in the flesh brought a resurrection by the Holy Spirit.
- D. All this to bring us to God.

III. THE PREINCARNATE CHRIST SUFFERED REJECTION BY THE ANTEDILUVIAN SINNERS (vv. 19-20).

- A. By the same Holy Spirit, through Noah, Christ preached to these antediluvians. (Note the instru-

mental dative case in the Greek—*En Ho.*)

1. God's patience was held out during the construction of the ark in the days of Noah.
2. That ark symbolized: "Salvation by faith in God's Word."
3. Though these antediluvians remained unpersuaded, this long-suffering of God was their probation time. (Note: Some scholars hold that Jesus preached to the souls in Hades while His body was in the tomb. In that case let it be noted that the word for "preach" here is "to herald a proclamation" and not "to evangelize." James Moffatt, Rendel Harris, etc., believe Peter is quoting the book of Enoch here, which tells of Enoch's preaching to the imprisoned spirits. The passage is admittedly difficult.)

B. Yet out of the death and destruction of the race before the Flood came a new lease on life and probation for the human race.

C. Thus, "the Christ who suffered and rose again, strove, in the earlier ages of the world to bring men to God, as well as in the days of His passion."—WHEDON.

IV. THE ANTITYPE OF THIS IS OUR OWN BAPTISM (v. 21).

- A. The water of the Flood is a type prefiguring the water of our own baptism, its antitype.
 1. And the water of our own baptism testifies to our own spiritual "baptism of repentance," by which we are saved from the same sins that overwhelmed the world before the Flood.
 2. Our own water baptism is an outward confession that our inner conscience is clear and clean, as God searches our motives and intentions (cf. the Greek).
 3. The same water that drowned the unbeliever buoyed up the ark, in which eight souls were saved. But all the water of

Neptune's oceans poured over the body cannot wash away the sin of the soul.

- B. Christ's vicarious sufferings for our sins and His resurrection for our justification, when appropriated by faith, purge our consciences from dead works to serve the living God—just as Noah's baptism in the Flood transferred him from the old work to the new.

1. By baptism, therefore, we declare our faith for salvation solely upon the merits of Jesus' sufferings.
2. These are the glorious results of Christ's innocent sufferings.

V. CHRIST'S SUFFERINGS RESULTED IN HIS EXALTATION (v. 22).

- A. He has gone into heaven. Peter saw Him go.
- B. He sits on the right hand of God.
- C. He is Lord over all manner of personalities and powers.

CONCLUSION: Let us conclude, along with Peter, that innocent, vicarious suffering is not a calamity in God's universe.

—ROSS E. PRICE
Pasadena, California

Choices That Made Destiny

3. Pilate, the Quisling

SCRIPTURE: John 19:1-16

TEXT: Matthew 27:22

INTRODUCTION: There is no definite way to calculate the outreach of decisions made by one person. At one moment choices may seem inconsequential, and yet when the records are all opened, the story is vastly different. How careful all of us should be, then, before making choices great or small! The fiber of character is delicate and some admirer always asks for the pattern.

Men's attitudes concerning Jesus the Christ have been much the same since the day of His first advent. Pilate was one of those persons brought face to face with

immediate decision. It is interesting to note the incidents working with the man as the issues are at stake.

Today we too are invited to look and listen, then evaluate our choices in accordance with the most noble challenge and ideal ever to confront human beings.

I. PILATE, THE GOVERNOR

- A. The governor was also called a procurator, and was appointed to uphold the Roman pattern, keep law and order among the subjects.
- B. Pilate was appointed near A.D. 25; hence was in Palestine during the years of our Lord's ministry, and must have been conversant with the greatness and goodness of Christ. It is said that his wife was a convert to Judaism and later a Christian.

II. PILATE, THE MAN

- A. He sought personal interests and gain rather than a clear conscience and justice.
- B. To seek favor with Caesar, he planned what seemed to be a wise move—the planting of a garrison of soldiers in Jerusalem instead of at Caesarea. Jerusalem being the holy city, sacred to the Jew, the planting of the Roman standard, which was the image of the emperor, would seem mockery and as idolatry to the religious Hebrew. After subtle attempts to effect a compromise to no avail, he withdrew the standard.
- C. In the case of the trial of Christ, when he learned that Jesus had made headquarters in Galilee, he sent Christ to Herod, hoping to eliminate the responsibility of decision. Yet knowing the craftiness of Herod, it is possible that a secret ambition of pleasing the governor of Galilee was the reason. The Sacred Record says that Pilate and Herod were made friends and reconciled on that day.
- D. Further, during the trial he gave

signs of weakness and emotional instability.

- 1. He knew that Jesus stood before him as the condemned because of the envy and hatred of the priests. The problem he knew was one of prejudice rather than disloyalty to Rome, yet he listened to the rabble of the crowd and in a weak way asked, "What evil hath he done?"
- 2. His attempt to awaken within them the ideals for which they stood was only a feeble effort, and yet we must give him credit for trying. The gesture of release—notice the forlorn Figure, which should have awakened sympathy. Yet when Pilate said, "Behold your King!" spoken in mockery and ridicule, the priests replied, "We have no king but Caesar," and such gave Pilate an uneasy feeling, for he had already been in too much trouble with the people and with Tiberius.
- 3. A faked compromise! Christ or Barabbas!

III. PILATE'S CHOICE

- A. We have no knowledge of the number of times he might have been touched by the news of Jesus' mighty works.
- B. But we do know that he had an opportunity to do differently.
 - 1. His personal examination of Jesus brought his statement, "I find no fault in him."
 - 2. The cry of the group, "He made himself the Son of God," aroused fear within Pilate, that he might be playing with fire and could easily merit the anger of the gods.
 - 3. The warning of his wife, "I have suffered many things this day in a dream because of him." Be careful.
- C. He chose personal safety rather than Christ.

IV. PILATE'S DEBACLE

- A. He attempted to pass responsibility to another but failed.
 - 1. Herod sent Him back, and again Christ was on his hands.
 - 2. To the people an attempt was made, and while he said, "His blood be upon you," the washing of his hands refused to cleanse the blood of the innocent Victim from them.
- B. He feigned loyalty to Caesar, to a cause; and to favor a mob of zealots he yielded. This all backfired, and soon he was called to Rome for permitting continued uprising under his jurisdiction. He was deposed, exiled, and disgraced. History has it that he committed suicide within two years after his banishment.

CONCLUSION: Friend, your decision may not turn out that way, but let me suggest that it never pays to reject Christ or attempt evasion of responsibility concerning Him. "What shall I do then with Jesus which is called Christ?" is still the question before each of us. The final opportunity to choose may come when one is unaware. Make right choices day by day and be fortified against the challenging pressures of real or imaginary occasions.

—L. A. OGDEN

PASTOR, *Tulsa, Oklahoma*

Choices That Made Destiny

4. Daniel, the Projected Life

SCRIPTURE: Daniel 1:8

INTRODUCTION: It is extremely easy for one of today, viewing the decisions and results of yesterday, to say what he would have done had it been his to choose and do.

While the matter of choice is personal, yet there are hidden factors which play their part in the over-all setting. One is free to choose his path, his actions, and so forth, but

he is not free to choose the results or the aftermath. These are settled terminals of the universe.

The story of Daniel is one of the most loved and thrilling in all Holy Writ. It includes, of course, his contemporaries, their famous decision, the fiery furnace, the den of lions, and the victories following each. We like to think of the men with asbestos coats, and the Son of Man as a present Companion. We admire the man who was all backbone and gave lions the lockjaw, and the visit of the angel of the Lord who gave His beloved sleep while the king was restless in the palace.

Thus we can see that right decisions and choices do not exempt one from misunderstandings, the conniving of jealous and wicked men, nor from suffering because of taking a stand for right. But such choices do make for a projected life of blessing and usefulness.

We shall think of:

I. PRELUDE

- A. Nothing is known of the parentage of Daniel. That he was of royal lineage is certain from Daniel 1:3, and that portion of verse 6, chapter one, which lists Daniel as among the captives taken by Nebuchadnezzar.
- B. He was a young man, possibly sheltered, but caught in the whirlpool of judgment which lashed Judah for her sins.
 - 1. God has said, "They have sown the wind, and they shall reap the whirlwind." This is exactly what happened to Judah.
 - 2. Yet there must have been a bulwark of conviction concerning God, right and wrong, and such vital matters. Such matters as these always come from godly heritage, church association, personal experience, and concentration of purpose.
- C. His was a projected life, filled with usefulness and blessing.

The worst thing his enemies could drum up against him was that he was too religious.

II. PURPOSE

A. The broad scope of his life is summed up in these words, "purposed in his heart that he would not defile himself."

1. Which means there were some things he just would not do, nor have a part in. His convictions held him steady.
2. Today it is not easy to formulate convictions upon which one may stand.
 - a. Too many parents are too loose and shallow.
 - b. Many do that which seems to be right in their own eyes, throwing caution to the winds.
 - c. The ruggedness of truth is too often omitted from the pulpit and the classrooms of the churches.

B. A CHOICE OF PURPOSE—"NO DEFILEMENT."

1. Man is a unit—body, soul, spirit. There are five gates leading to his citadel, the real self, and through these senses come life's greatest temptations.
2. Defilement must not touch the entire being. This is understood, of course, in that restricted sense, and not in the broadest implications.
 - a. The body. Should be kept as in remembrance that the body is "the temple of the Holy Ghost." Private and personal habits: eating, resting, exercise, stimulation, handouts, etc.
 - b. The soul. Has to do with the fountain of life, the mind, the will, etc. Reading must be guarded; emotions dare not be trifled with; the eyes watched; a properly informed mind and directed will.
 - c. The spirit. That immortal

link. It is in this realm where the approach to eternity is made. The "expulsive power of a higher affection" produces marvelous results and settles some questions for daily living.

3. This gave Daniel a courage and faith in himself, in God, and in the future.

III. "POST FACTUM"

- A. Does it pay to be rigid in self-discipline? Does it pay to hold a straight line for our children and those who would go with God?
- B. Let the facts answer that question.
 1. Daniel and his friends fared better than their fellows.
 2. Daniel's life and influence were projected across three kingdoms.
 - a. Babylon—note 2:47 and 3:29.
 - b. Median under Darius
 - c. The reign of Cyrus the Persian. Daniel's last vision was given him along the Tigris River of Persia (10:4).
- C. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

CONCLUSION: The righteous, Spirit-filled life is the best and the safest. Choose it, walk in the light of it, and note the difference.

—L. A. OGDEN

PASTOR, *Tulsa, Oklahoma*

The Epistle to the Hebrews

Chapter I

SCRIPTURE: Hebrews 1:1-14

INTRODUCTION: Adam Clarke pays the following magnificent tribute to the excellence of this Epistle: "The Epistle to the Hebrews . . . is by far the

most important and useful of all the apostolic writings; all the doctrines of the Gospel are in it embodied, illustrated and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing.

"So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over without perceiving anything of sameness, and with new and increased information at each reading."

It seems that in this first chapter the apostle is mainly concerned with tracing the superiority of Christ to the angels.

I. THE DRAMATIC SPEAKER (vv. 1-2)

- A. Revelation by seers (v. 1). The illustrious train of "seers" or prophets of the Old Testament included such personalities as Moses, Isaiah, Amos, Micah, Elijah, Jeremiah, Zechariah, and Malachi.
- B. Revelation by the Son (v. 2).
 1. He has made revelation by His life and teachings.
 2. He has made revelation of God through His cross, which speaks of:
 - a. Mercy and love.
 - b. Judgment and justice.
 - c. Depths of human depravity.
 - d. The spotless heights of God's holiness.

II. THE DIVINE SUBSTANCE (vv. 2-3)

- A. The inheritance of the Son (v. 2).
- B. The invention by the Son (v. 2).
- C. The incandescence of the Son (v. 3).
- D. The incarnation of the Son (v. 3). Adam Clarke says that this "is a metaphor taken from sealing; the die or seal leaving the full impression of its every part on the wax to which it is applied." Thus the human incarnation of Jesus Christ represented the perfect die or seal of the eternal God.
- E. The invincibility of the Son (v. 3).
- F. The innocence of immaculateness

which comes from the Son (v. 3).

- G. The inauguration or investment of the Son (v. 3).

III. THE DISTINCTIVE SUPERIORITY (vv. 4-14)

- A. In title—"my Son" (v. 5).
- B. In tribute (v. 6).
- C. In throne (v. 8).
- D. In tracery of creation's morning (v. 10).
- E. In timelessness (v. 12).
- F. In triumphs (v. 13).

—M. G. BASSETT

Pastor, Yuma, Colorado

Chapter II

SCRIPTURE: Hebrews 2:1-18

INTRODUCTION: Since the One who is presented to us in the first chapter as He who has spoken to the world in "these last days" is so great a personage, the apostle expresses his concern in this second chapter lest we fail to heed His revelation and avail ourselves of His good offices.

He also calls to our attention the deadly danger of drifting. Why is it that men drift? Is it not because they are not tied or moored to anything substantial, such as God's truth—His holy Word? They lose sight of the landmarks along the shore. They surrender themselves to the prevailing tides and currents.

I. THE PERIL OF THE REFUSAL (vv. 1-4)

- A. A warning against drifting (v. 1).
- B. The wages of disobedience (v. 2).
- C. The woe of despisers (vv. 3-4).

II. THE PRE-EMINENCE OF THE REDEEMER (vv. 5-9)

- A. He is pre-eminent in dominion (vv. 5-8).
- B. He is pre-eminent in diadem (v. 9).

III. THE PARTAKER OF THE RELATIONSHIP (vv. 10-16)

- A. Kinship in suffering (v. 10).
- B. Kinship with the sanctified (v. 11).
- C. Kinship with the "sons of men" (vv. 14-16).

IV. THE PRIESTHOOD OF THE RECONCILER

(vv. 17-18)

A. Atonement for sin (v. 17).

B. Aid against the seductive (v. 18).

—M. G. BASSETT

Pastor, Yuma, Colorado

The Testimony of the Spirit

TEXT: . . . *He shall testify of me* (John 15:26).

- I. He witnesses concerning Christ.
- II. He witnesses concerning himself (Hebrews 10:14-15).
- III. He witnesses concerning the truth (I John 5:6; John 14:17; 15:26; 16:13).
- IV. He witnesses concerning things to come (John 16:13; I Corinthians 2:1-10).
- V. The Spirit's witness and inner satisfaction.

—NELSON G. MINK

MIDWEEK

What Samuel Had

1. He had a good home influence (I Samuel 1:9-11, 24-28).
2. He had a good attitude toward the Lord (I Samuel 3:1-10).
3. He had a good spirit toward his rival (I Samuel 9:25; 10:1, 24).
4. He had a good character and reputation (I Samuel 12:1-5).
5. He had a good understanding of God's character (I Samuel 15:22-23).

—VERNON L. WILCOX

Portland, Oregon

How Gideon Won the Victory

1. Through humility (Judges 6:11-16).
2. Through seeking God's will (Judges 6:36-40).
3. Through obedience to God's command (Judges 7:1-3).
4. Through willingness to trust God (Judges 7:4-8).
5. Because of this, he won a great victory (Judges 7:16-21).

—VERNON L. WILCOX

Portland, Oregon

How Daniel Prayed

SCRIPTURE: Daniel 6:4-11

1. The window open toward Jerusalem indicated:
 - a. That he was homesick for what Jerusalem symbolized.
 - b. That he had kept his faith in God in spite of Babylon's allurements.
 - c. That he had maintained his consecration inviolate.
 - d. That he was enjoying communion with God.
2. What this meant to Daniel:
 - a. He found protection against Babylonian favors.
 - b. He found protection from Babylon's hurtful elements also.
 - c. He found protection from fierceness of his enemies.
 - d. He was delivered from fear of the lions.

—VERNON L. WILCOX

Portland, Oregon

Abraham's Attitudes

1. His attitude toward the call of God (Genesis 12:1-5).
2. His attitude toward others (Genesis 13:5-11).
3. His attitude toward a lost world (Genesis 18:23-33).
4. His attitude toward God in relation to his loved ones (Genesis 22:1-14).
5. The New Testament's evaluation of the man (Hebrews 11:8-10, 17-19).

—VERNON L. WILCOX

Portland, Oregon

Where Cain Missed It (Genesis 4:1-15)

1. He offered an unacceptable sacrifice. This presupposes disobedience, if we believe in a just God.
2. He was proud—unwilling to ask his shepherd brother for a lamb.
3. He felt no responsibility for his younger brother.
4. He was selfish; even after the murder of Abel he thought only of his own reputation.

—VERNON L. WILCOX

Portland, Oregon

Book of the Month Selection, August, 1959

A MINISTER'S OBSTACLES

Ralph G. Turnbull (Revell, \$1.25)

I trust that the members of the Book Club will forgive me this month for violating quite a basic rule. The rule is that we try to find one of the most recent books and get it to you just as quickly as we can after it is off the press. The rule has proved to be very successful.

A Minister's Obstacles is a fresh reprint of a book that has been out of print for quite a long time, so in that respect it will come to you fresh. Perhaps a very few of you became acquainted with this book in its earlier cloth edition. If you did, you will not likely wish to keep this paper edition. However, if you did not see the book in its original edition, you have a treat in store, and before you finish reading this book you will thank me a hundred times.

You will not have read into this book as far as one chapter before you will find yourself under the full stare of your conscience while the searchlight of God goes through and through. It is the kind of book you would like to take into your private closet and read it a chapter at a time while you search your motives, check again your dedication, back yourself into a corner, and talk to yourself very frankly.

There are statements in this book that will drive any minister to his knees. It deals with the most pressing temptations that face a man "of the cloth." Look if you will at some of the chapter headings: "The Spectre of Professionalism," "The Dry-Rot of Covetousness," "The Paralysis of Pride," "The Evasions of Preaching," and on he goes through fifteen delightful, penetrating, soul-searching chapters.

You will have this in August. I dare you to take it with you on your vacation, get a quiet place somewhere, read it to yourself in slow installments, and let it sink into the very depths of your soul.

This much should be said: The author of this book, having a Calvinistic background, defines sin in a very broad sense including mistakes, errors of judgment—anything apart from the full will of God. Remember as you read that his definition of sin is not Wesleyan. Apart from this *A Minister's Obstacles* offers you a treat indeed—yea, perhaps even a treatment.

BILLY SUNDAY, the Man and the Message

William T. Ellis (Moody, \$.50)

When your Book Editor was a boy, this book was in its original edition, red-covered and attractive, and its spectacular, vivid messages had a tremendous effect upon a generation now gone by. Here is a reprint of the original in a cheap edition, but it will be of interest to people in this age of evangelism to read again the style, vivid, expressions, the homespun picturesque expressions, the messages that burned with fire. The world will perhaps never again have a Billy Sunday, but it would do anyone good from time to time to refer to his pattern of preaching.

THE "KNOW YOUR FAITH" SERIES

(Abingdon)

This review is dealing with a series rather than an individual volume. I thought you would be interested in knowing something about the series, for you may see it advertised quite widely. It is being developed as an inspirational lay-level series. These are designed to be in simple, nontechnical language to help the man of the street understand his faith better, and by understanding it better, to have it strengthened and anchored more firmly. The authors of the various volumes are carefully chosen. They are "name" authors; most of them are men of college or seminary standing. They present the materials in a very simple manner that the average layman can grasp readily.

This needs to be said, however, that while the material in the volumes is certainly written from a scholarly point of view, the evangelical tone is not what it should be. You would hesitate recommending these books to the laymen in your church, but you would read them with profit yourself to see how an academic man writes for the nonacademic reader. The following books are in the series: *I Believe, I Believe in God, I Believe in Jesus Christ, I Believe in Immortality, I Believe in the Holy Spirit, I Believe in the Bible, I Believe in the Church, I Believe in Man*. The prices vary from \$1.25 to \$1.50.

THE PRECIOUS BLOOD OF CHRIST

J. Glenn Gould (Beacon Hill, \$1.50)

This book from the pen of a well-known author will compliment your intelligence, stimulate your mind, and deepen your appreciation for atonement in Christ.

Dr. William M. Greathouse, after reading this manuscript before publication, had this much to say about it, "Thoughtful laymen and discerning ministers alike will find herein food for mind and soul." Dr. J. Glenn Gould, in this study of the atonement of Christ, gives us a simple, direct, yet scholarly, treatment. Before you have gone far you will discover that the author has an intimate acquaintance with the literature of the field, both ancient and modern, conservative and liberal. The various theories of the atonement are studied, compared, and correctly evaluated.

Dr. J. Glenn Gould is professor of religion at Eastern Nazarene College, Wollaston, Massachusetts, and has been for years an acknowledged lecturer and theologian within our church.

POWER THROUGH PENTECOST

Harold J. Ockenga (Eerdmans, \$2.00)

This author blows hot and cold. At times he pictures what could be called a definite second-blessing experience and then he forthrightly proceeds a little later to deride such an idea. It is too bad that a book which contains so much spiritual yearning and such a strong exhortation to a holy life should be ruined by a smattering of theological prejudice.

The author is so well known as an evangelical influence in the country that we wish he might have been more accurate in his position relative to Pentecost and the Pentecost experience. Throughout the book he confuses the reader with the terms "baptism of the Holy Spirit" and "the filling of the Holy Spirit." He insists these are separate and distinct. Having read the book, the reader will rejoice even more for his affiliation with any solidly Wesleyan, second-blessing holiness group.



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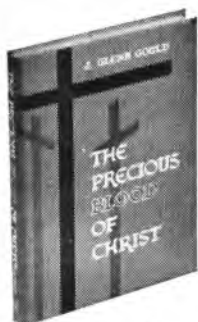
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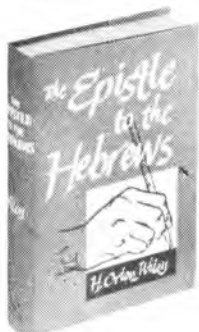
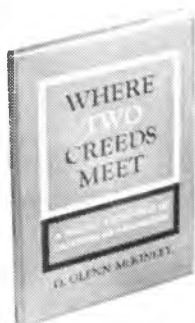
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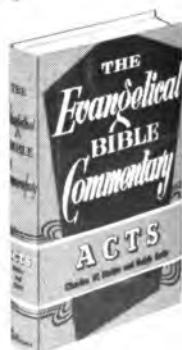
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