

8-1-1960

Preacher's Magazine Volume 35 Number 08

Lauriston J. Du Bois (Editor)
Olivet Nazarene University

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Recommended Citation

Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 35 Number 08" (1960). *Preacher's Magazine*. 348.
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THE *Preacher's Magazine*

AUGUST
1960



The Preacher's Magazine

Volume 35

August, 1960

Number 8

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VIII. Wesley's Contribution to Protestant Worship

IN DISCUSSING the trends of the Protestant Reformation as reflected in patterns of worship, we attempted last month to point out the three distinct movements characterized by the terms conservative, moderate, and radical. These were represented by the Anglican and Lutheran; the Calvinist and Reformed; the Congregational, Baptist, and Quakers, respectively. In this outline of the changes in worship brought about by the Reformation, we gave only casual reference to the Methodist tradition. This was omitted for two reasons: first, because of the difficulty of fitting it exclusively into one of these three movements and, second, because we wanted to give it special attention due to the closeness with which the founder of Methodism is linked to our own heritage. Let us give this study over to Wesley's influence upon the Protestant concept of worship.

Methodism, of course, had its beginnings within the framework of the Anglican church, John Wesley being an Anglican clergyman until the time of his death. Because of this it could be said that in some respects the roots of this movement were within the very conservative phase of the Reformation. It is true also that Wesley adhered in certain ways to the *Book of Common Prayer* and to the Articles of Faith of the Anglican church. He was loyal to the Church of England insofar as his own conscience before God would allow and always consid-

ered the church as one of his tests of authority.

It would be expected from these and other related facts that Methodism would have been listed among the conservative groups with respect to the reformation of worship. However, this is not the case. In many ways Methodism could well be listed near the other extreme of Protestant worship along with the Quakers and independents who broke completely from the liturgical patterns. Of course, it is not possible to trace with full accuracy the steps whereby the development of Protestant worship came about. We can, however, point out a few influences which issued out of Methodism which salvaged it from being an offshoot of Anglicanism and which put it toward the front along with the "free" churches in the reformation of worship.

1. Certainly one of the first influences had to do with the places where the followers of Wesley met for their services. Soon after Wesley's experience at Aldersgate the pulpits of the Church of England began to be closed to him. Again and again he would go to a city to preach, only to find that he was prevented from using the parish church. This meant that if he was to preach at all he must improvise. And so he went to the squares, the open places, the gathering places at the mines, and the like. As was the case with the early Reformed churches, the early Meth-

odists were forced to worship God without the accruements of the stately church. This meant that, while Wesley would carry certain phases of the liturgy with him, such as prayers and readings, the services which were the real beginnings of Methodism were realistic in terms of human need and human reactions. This did much to shape the pattern of worship which evolved within the new movement.

2. In addition to these preaching services, which in certain minor ways did have similarities to the worship services of the mother church, Wesley inaugurated the "class meetings," which were much less formal and which had to do with personal testimonies and with spiritual diagnosis. In some ways these were of the same type of public meetings and had the same effect on the over-all concepts of worship as did the "prayer meetings" of the pre-Reformation days within the Roman church. These informal gatherings for prayer opened up in the minds of priests and people the possibility of worship apart from the offering of the Eucharist and the practice of other of the liturgical forms which were a part of the regular services. Wesley's type of class meeting, then, served to take the Methodist farther and farther away from the liturgy of the Anglican church.

3. It must be said also that, while it is not possible to trace the exact course, the Methodists were greatly influenced by the Puritan ideas of the day. It will be remembered that the Puritans came from several ecclesiastical backgrounds, some coming from one and some from another church. But all Puritans agreed that the forms, symbols, trappings, and even the *Prayer Book* of the Anglican church must go. While at its height earlier, this influence had not worn itself out at the time Methodism was on the rise in the mid-eighteenth cen-

tury. Without doubt the break which Wesley made with the Anglican church at the points of reality in religion and experiential salvation reflected also in a simplicity in the worship services.

4. Wesley had much in common with the Puritans. His emphasis on simplicity—in dress, in conduct, in mode of living—was a part of what he believed the true Christian should be. He forsook the elaborate dress of the Anglican clergy, choosing that which was patterned more nearly after the "Geneva gowns" of the Puritans. He followed the rigorous discipline which he had learned from his mother, and counseled his preachers and his people that they should be frugal and simple in their wants. All of this tended to strip religious exercises from the pomp, the unreality, and the show which were so much a part of his parent church.

5. Furthermore, the evangelistic atmosphere of the Methodist services did not lend themselves to the liturgical or formal approach to religion. Here the preacher was more concerned with proclaiming the gospel of salvation to the religiously disinherited and in getting people to accept the provisions of God's grace than he was in pressing through a particular liturgical pattern with worship as an end in itself. This, coupled with the fact that so many of the services were held in places ill suited for formal worship, led to a very practical type of meeting without the trappings and with a minimum of ritual.

6. While all of the churches arising out of the Reformation lifted the concept of the preached Word, with the Methodists it carried its own emphasis. The Presbyterians and Congregationalists turned to the more scholarly and profound teaching of the Word and hence became noted for their highly educated ministry. The

Methodists, however, in a manner similar to the Baptists, equally desirous to uphold the primacy of preaching, gave emphasis to the saving power of preaching the Bible. Their emphasis, then, was evangelical, accompanied by the call to make decisions for Christ. This type of ministry did not lend itself to the ritualistic service; it fitted more closely to the informal service, the free, the extemporaneous. In a sense the Methodist message and method of preaching were out of tune with the type of services in which Methodism was born.

7. It must be said also that the Methodist emphasis on experience, upon the testimony, upon the personal declaration of praise for the work of God wrought in the heart did much to informalize the services. Some have called these "emotional." Wesley himself warned his people again and again against "enthusiasm," or fanaticism as we would call it today. In any event, the spontaneous expression of God's grace on the part of the worshipers would hardly find a place in the set liturgical service. It was, indeed, more like the spontaneous worship of the early New Testament Church. While the worship of the Quakers took the more quiet, meditative turn, in a great sense at this point the Methodists and the Quakers were alike—they were both depending upon the leadership of the Holy Spirit to direct the heart of the individual worshiper as he came to the house of God. This, indeed, is one of the hallmarks of Protestant, "free" worship.

8. Again, Wesley's use of "lay" preachers would tend to make the services of the Methodists non-liturgical. While he was criticized roundly for this step by members of the clergy, nevertheless he knew that if he was to have men to minister to

the growing congregations he must follow through on the practical plan of using lay ministers. These men, not authorized at first to fulfill the duties of the full clergyman, nevertheless did lead congregations in worship. The limitations which they of necessity imposed on the formal acts of worship were projected into what became the more common and accepted pattern of worship of the people called Methodists.

9. It must be kept in mind, also, that one of the greatest influences which arose out of Methodism, which tended to simplify worship, and which made it the great "church of the common man," came from the American church. John Wesley revised the *Book of Common Prayer* for the use of Methodists in America. This was adopted by the Americans in their conference of 1784. But by 1789 it was declared to be optional and by 1792, or within eight years, it was not mentioned. As a result, liturgy was retained within American Methodism only in connection with the more formal rituals—marriage, baptism, the funeral, and the like. The regular services of the Methodist church since early in its history in America have been quite after the pattern of the "free" churches. Several reasons have been given for this decided shift of pattern. Probably the spirit of the American Revolution was felt within the church circles. Young Americans were ready to break with forms of worship created in the Old World just as they were anxious to break with forms of government. Also the rigors of the frontier, the log churches, and the primitive atmosphere of worship lent little which would be conducive to a highly formal service. Beyond this was the fact that the preachers were accustomed to extemporary prayers and the people were accustomed to spontaneity in their wor-

ship, and hence it was not easy for them to adopt a cut-and-dried order of worship. Perhaps, also, there were some feelings which arose with respect to lines of authority within the church which caused the American Methodists to strive for independence both in government and in worship.

In any event, Methodism has made a vital contribution to the history of Protestant worship and that contribution has been in the direction of the less formal, the "free" type of worship. The thrust of the traveling evangelists planted churches on the cutting edge of every advancing frontier on the new continent. The force of Methodist evangelism did much to spark the general revivals of the mid-nineteenth century. Religion for the common man was not only the theme of Wesley's ministry but was captured by the church which he fostered, and has been carried around the world during these nearly two hundred years. Throughout the history of Methodism, in crossroads chapels and in city cathedrals, worship has felt the impact of this simplicity and this vibrancy. While the trend of Methodist worship today is back toward the church which gave her birth, she can never deny the heritage which has been hers and which she in turn has given to the "free" church movement within Protestantism.

(To be continued)

A Man and His Creed

IT IS DOUBTFUL that a mature man can be successfully separated from his creed. Perhaps in one's early life it might be said of one that he makes his creed; but once he has so done, the creed returns the compliment and begins its thorough task of making the man. So much so that it is pos-

sible for us to look at the man who has lived the greater part of his life and tell from that life the worth and validity of the creed by which he has lived. The fruits of a doctrine cannot be hidden; they hang, for all to see, from the life of that one who has lived by that doctrine.

The year 1960 has seen the Church of the Nazarene honor one of her great men, the man who for the past twelve years has served as editor of the *Herald of Holiness*, denominational weekly paper. He is Dr. S. S. White, whom we have chosen to feature this month, setting aside the plan of featuring contemporary ministers of varying groups. As was pointed out at the birthday anniversary celebration when he reached his seventieth birthday, he has distinguished himself not alone as an editor but as an author, a teacher, and a preacher.

Dr. White is also a man, who, perhaps more than most who live their threescore and ten years within the church, has identified himself with the distinguishing doctrine of his church—the doctrine of entire sanctification or heart holiness. We might well turn to this man and ask him why this doctrine is valid and why he has taken it as the theological, philosophical, and ethical answer to the course by which men should live. Indeed, Dr. White and this doctrine have been inseparable. We could as well try to imagine the sky without its blue as to think of this man without this creed. He has lived his mature life to this day preaching it, teaching it, explaining it, arguing for it, writing about it, testifying to it, living by it.

We might just as well turn to the doctrine and ask, What sort of man is this whom we honor? Indeed, the life of Stephen S. White stands as one of the great evidences of our time that this doctrine of heart holiness is valid.

—THE EDITOR

The Preaching of Stephen S. White

By James McGraw*

LEARNING HAS DONE for Dr. S. S. White what certainly it should always do for men. The humility of mind and spirit for which he has always been known . . . has only been deepened and sweetened by a lifetime of diligent pursuit of knowledge."

What greater tribute could be paid a man than this? And what could be said of Stephen S. White that would more definitely and specifically characterize him in the estimate of those who know him as a preacher? And who could have expressed it better than General Superintendent G. B. Williamson, who spoke these words on the occasion of the seventieth anniversary of this man whose life has been "sweetened and deepened by a lifetime of diligent pursuit of knowledge"?

The preaching of Stephen S. White reflects the results of his pursuit of knowledge, and it does more. It demonstrates the truth that a man need not sacrifice one iota of his evangelistic zeal while he is engaged in that pursuit! Editor of the *Herald of Holiness* for a period which, by the time of his retirement, will equal that of any editor in that paper's history; educator in five of the educational institutions of his church during his long and versatile career; pastor of various churches including Canton, Ohio, First Church, which was and is one of the strongest churches in its area—all this does not tell completely and fully the story of S. S. White's

contribution to his church and the Kingdom. For he is first and foremost a preacher, and furthermore is an evangelist!

During many of the summers he was connected with one of the colleges where he taught, or while he was professor of systematic theology at Nazarene Theological Seminary, he held camp meetings, revivals, conventions, and evangelistic crusades of one type or another. Since 1948, when he assumed the editorship of the *Herald of Holiness*, he has been engaged frequently in revivals and camp meetings, taking his "office" with him in his brief case, writing editorials as ideas rushed in upon him, keeping in close contact with his office editor, Miss Velma Knight.

One might think such paragraphs as the following were taken from Finney's sermons, or from Whitefield or Moody, or even from Billy Graham. But it is a quotation from Stephen S. White's sermon "The Responsibility of Moral Sovereignty" from the text in Joshua 24:15: "Choose you this day whom ye will serve." In this evangelistic message he says:

"There is too much at stake for you to hesitate or procrastinate. Today 'is the day of salvation.' 'Now is the accepted time.' Tomorrow may be everlastingly too late! Arise, O man, and exercise at once the prerogatives of thy moral sovereignty! Decide at the present moment for God and heaven! Wield thy golden scepter for truth and righteousness, and thus

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bring luster and radiance to thy royal purple, honor to thy kingly crown, and glory and majesty to thy imperial throne!"

Stephen S. White was born in Walnut Springs, Texas, a small community near Waco, on January 25, 1890. He is the next to youngest member of a large family, the son of Stephen S. and Sally (Stanton) White.

Converted in a Methodist revival at the age of fifteen, he received very little encouragement in his home church, and was not established in his faith until his college days in Peniel. It was there, during his first year as a student, that he was reclaimed. Later that same year he was sanctified, and also called to preach. His first license to preach was issued by the Dallas District in 1908, and signed by Dr. B. F. Neely, his district superintendent.

It was in April of 1908 that he joined the Church of the Nazarene under Dr. Phineas F. Bresee. At that time, it will be remembered, Peniel was an interdenominational college, and the October merger, which is officially recognized as the "beginning" of the Church of the Nazarene as it is now known, was still a half year away from its exciting completion.

It was while a student in Peniel that Stephen White met the young lady who was to become his bride a few years later after he had completed his college and seminary training. This was Mary, the daughter of the beloved Dr. Charles A. McConnell, who made such a significant contribution on the lives of his students in Bethany Nazarene College.

Dr. S. T. Ludwig, on the occasion of Dr. White's anniversary celebration mentioned earlier, remarked in behalf of the Department of Education that S. S. White's teaching responsibilities

"took him to five of our educational institutions—Eastern Nazarene College, Trevecca Nazarene College, Bethany Nazarene College, Olivet Nazarene College, and Nazarene Theological Seminary." It was also pointed out that in two of these institutions—Trevecca Nazarene College and Bethany Nazarene College—he was the administrative president. A total of forty years' service has been given to God and the church in this vital ministry of higher education in the Church of the Nazarene by this man who has never lost his passion for soul winning nor his enthusiasm for evangelistic preaching.

Catching some of this spirit of enthusiasm while a student in seminary, Norman R. Oke describes it in a paper entitled "Teacher on Tiptoe." He writes: "The teachers of the Law in the Old Testament, and even Jesus in His days, 'sat down to teach.' It was the thing to do. It was distinctive of a pattern of thought in Bible times. But Dr. S. S. White did not subscribe to a sitting-down philosophy of classroom teaching. In fact, if he had been forced by some sad misfortune to teach from a chair, I think the chair would have teetered off the stage. For he could not teach and even *stand* still—let alone *sit* still. Perhaps he would begin the session with his intellectual fever at room temperature. But by the time the truth began to seize his mind, he stood higher and higher. Finally, heels left the floor and from then on he taught on tiptoe."

Oke attributed this spirit of enthusiasm to an "unconscious reaction against casualness toward any great truths, especially those in theology." Indeed there is nothing casual about Stephen S. White, in his teaching, in his preaching, or in any of life's vital relationships, which he enjoys to the full extent of his capacity.

The significant thing about all this is how he has kept it alive—this spirit of adventure, zest for life, enthusiasm for learning, zeal for evangelism. He has pursued his education in Peniel, at Drew, Columbia, Brown, Southern California, and Boston. He was graduated from the University of Chicago with the Ph.D., and this was at a time when such a degree was not only scarce but sometimes became synonymous in the minds of many “liberal,” never with “evangelistic”!

L. J. Du Bois, in a paper entitled “A Man and His Creed,” observes that Stephen S. White’s tenet has been from the beginning, “The doctrine of entire sanctification is valid—scripturally, rationally, and experientially—and I shall seek by every means available to prove it so.” Perhaps this is the secret behind the warmth of soul, the consuming passion, and the redemptive emphasis of full salvation that always have characterized the man and his preaching.

He has believed in holiness of heart; he has experienced it in his own soul; he has lived it, witnessed to it, enjoyed its blessings, found it satisfying, seen it stand the tests and strains of honest investigation and diligent study; and he has at every opportunity preached it and urged it upon his listeners as worthy of any price in human consecration and full surrender. Du Bois, commenting upon this emphasis in White’s theology, aptly suggests, “If he were to receive an invitation to speak next Sunday, the chances are that he would preach on some phase of holiness.” He supports this assertion with some facts and figures suggesting the large percentage of Dr. White’s editorials which deal either directly or indirectly with this great theme. At least 40 to 50 per cent of all his editorial writing during the past fourteen years could be classified in this category!

Those who have listened to S. S. White find him to be a preacher who gains and holds their interest. He uses many illustrations, and they are “good ones”; that is, they make clear, in simple terms, the profound truths being proclaimed. They are “windows” throwing light upon the sermon. One of his sermons, upon examination and analysis, shows at least eight illustrations. He uses two in his introduction, perhaps aware that the first few minutes are extremely important in establishing audience rapport and gaining the listener’s attention. He uses only one in the first of three divisions in this sermon, but uses four illustrations in the second main division. Then only one is used in the third point, and a brief one is used in the conclusion. These are taken from a variety of sources. Some are from personal experience, some from the Bible, some from literature, history, and science.

His outlines are usually logical and easy to follow. In the sermon mentioned above, these divisions are as follows:

- I. The worth of the thing for which we are responsible.
- II. The possibility of forfeiting that responsibility.
- III. The result of forfeiture.

In his sermon “The Sanctifying Sacrifice” (Hebrews 13:12), Dr. White uses a two-point outline, with several subpoints under each. His two main divisions are: (I) The General Emphasis of the Text, and (II) The Special Emphasis of the Text. In these two divisions he shows the meaning of Christ’s sacrifice in terms of its comparison with the Old Testament sacrifices for sin and uncleanness.

He considers himself more of a topical preacher than a textual or expository, although he has used all methods of sermon construction. He

uses no notes in preaching, memorizing the outline and speaking extemporaneously. There are probably two reasons for this. He discovered in one of his psychology courses, while attempting to memorize nonsense syllables, that he had practically no "rote" memory whatever. But his professor showed him that there is another type, called "logical" memory. This type White has and uses. Few men, of genius stature, possess both types. Most people have one or the other but not both. Dr. White makes use of his "logical" memory, once he gets fixed in his mind just how he is to proceed and where he is going with his sermon, to preach without notes.

Another reason may also help explain his favor of this type delivery. This is his "closeness" to people. He preaches to their hearts and needs. He loves them, and is interested in them as persons. While a pastor he was known as one who called much in the homes of his people. A man

with this characteristic is not going to find it very satisfactory to read from a manuscript, or speak casually and calmly, or even, as Oke and other students learned, talk any other way than "on tiptoe."

J. Kenneth Grider, in a paper entitled "The Whitean Theology," keynotes what may well be the secret of these qualities which cause the associates of S. S. White to declare, as one of them recently did, "In the thirty-two years we have worked together in one capacity or another, I have never had occasion to change my estimate of his stature except to revise it *upward*." Grider's observation is that Dr. White "possesses the transfiguring experiences he talks about."

He talks about them—on tiptoe—and he possesses and lives them every day. Thus through the means of human personality, divine truth is communicated from God to men, and this is preaching such as has been done for fifty-two years by Stephen S. White.

HOW I USE WESLEY'S "WORKS"

Immediately upon receipt of volume one, I began reading from the beginning. I read it through and am now in volume eight, pursuing the same course. I am reading with three objectives in mind: first, his heart hunger and lifelong search for God and His salvation; second, God's continuous revelation of himself and His truth to Wesley's heart and mind, and his consequent sustained growth in grace; third, I am noting every reference he makes to holiness as a second work of grace and every record of any individual receiving this experience or already having found it.

—CONTRIBUTED BY L. B. MATHEWS
Columbia, Tennessee

Murder! Is It Our Responsibility?

By Herman L. G. Smith*

TEXT: Romans 1:16

In an hour like this we sense our inadequacy and how helpless we are as the blood of an innocent child speaks of the violence and savagery of the depraved heart and sinful mind. I recognize something of the terrible sorrow that pierces the soul of the mother, Mrs. Lefurgey, and the grandparents of Lynne; for I am a father of four daughters, and a grandfather. My deepest and kindest responses are radiated to these bereaved, and I have earnestly prayed to God for His comfort and sustaining grace.

As a congregation we sense a fellowship of suffering with this community and we share a mutual feeling of great concern that upon these premises such an unspeakable crime should take place. We, in the words of Jonathan remonstrating with Saul, exclaim to the slayer, whoever he may be: "Wherefore . . . wilt thou sin against innocent blood, to slay . . . without a cause?" This crime of perverseness and horror brings into sharp focus the facts of divine revelation as emphasized concerning the great truths of redemption in the gospel of Christ. In the light of the text: "I am not ashamed of the gospel of Christ: for it is the power of God

unto salvation to every one that believeth."

I. THE REALITY OF SIN

The Apostle implies in this declaration that he is ashamed of sin. Sin in the fallen race is universal and unpredictable and apart from divine assistance man is cursed and separated from God. He is defiled and full of evil thoughts and bent to evil. Isaiah's description of sinful man is given in chapter fifty-nine: "Your lips have spoken lies, your tongue hath uttered perverseness. . . they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . their

The Sermon of the Month presented here is a digest of a message preached about a year ago in Calgary, Alberta, First Church, by her pastor. On Thursday of the previous week a little girl from the neighborhood was enticed into the basement of the church by a transient, criminally assaulted, and killed. This message, produced out of the horror and turmoil of that situation, is a prime example of how a minister may, at strategic points in his lifetime, meet the needs of the hour. As a result of this message and the pastor's unwillingness to be complacent over the issues involved, he has been placed on an important civic committee to study morals in the community. Hats off to a pastor who is taking his social responsibility seriously. We are in debt to Ponder Gilliland for calling this message to our attention.

—Editor

*Pastor, Calgary, Alberta, Canada.

works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are . . . of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: . . . whosoever goeth therein shall not know peace."

Then when the prophet Isaiah had shown the people their sins, they confessed the true condition of their hearts to God in language like this: ". . . we walk in darkness. . . . our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against the Lord, and departing away from our God . . . And judgment is turned away backward . . . for truth is fallen in the street . . ." (Isaiah 59:9, 12-14).

Included in this plight of the sinfulness is every man: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). "We are all as an unclean thing" (Isaiah 64:6).

The New Testament also pictures the plight of man without the saving gospel of Christ. "All have sinned, and come short of the glory of God" (Romans 3:23). "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3).

The fact of the sinfulness of man is the background for the whole redeeming scheme of God. How foolish is the Decalogue containing the commandments of God if there is no sin! How foolish is the Cross if no evil! How foolish the commission to preach, teach, convert, if there is no reality to the exceeding sinfulness of man!

Its depths can never be sounded, its consequence never be calculated, its form never predicted. And it is positively necessary that we recognize its reality lest we neglect the remedy! For "how shall we escape, if we neglect so great salvation?"

The greatest single hour determining a man's destiny is when he faces up to his own depravity and sinfulness; when he becomes concerned about his sin and the judgment that must assuredly rest upon him for it; when he has tried to overcome by his own strength by turning over a new leaf, trying religion, trying even church membership, trying psychology, trying good works—and all have failed; and he faces how desperately helpless he is apart from God's saving power.

II. THE REALITY OF SIN DEMANDS REDEMPTION

Just as positively as the Bible pronounces man a sinner, it announces Christ the Redeemer as his only hope of redemption. In the face of depravity and the judgment of sin, the gospel message is flung forth:

" . . . repent ye, and believe the gospel" (Mark 1:15).

" . . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

" . . . Repent, and be baptized every one of you . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

In response to this message of redemption through the Redeemer's name, a godly sorrow for sin worketh a repentance unto salvation not to be repented of; a faith is generated by the Holy Spirit that takes hold of the blessed promises of salvation in Christ; a confidence rises toward the atoning blood of the crucified Son of God, who bore in His own body the sins of the world. And the moment

that penitent soul accepts Christ as the all-redeeming Saviour and Lord of his life, renouncing sin and self, he becomes a new creature. Old things pass away and, behold, all things are new.

This newness of spiritual life is imperative; as Jesus taught Nicodemus: "Ye must be born again," or you cannot see the kingdom of God. The Apostle commands: "Put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; . . . put on the new man, which after God is created in righteousness and true holiness."

What a contrast to man's former depravity! In the place of lustful pursuit—"Ye are clean through the word." In the place of violence—tenderheartedness! In the place of cursing, there is praise to God. In the place of darkness—"Ye are the children of the day," having put on the armor of light, and ". . . the Son of righteousness arise with healing in his wings" (Malachi 4:2).

Without this redemptive process, without the Redeemer's blood-bought provisions, without the Spirit of Redemption's seal, there is no hope, sayeth my God, to the wicked. The awfulness of sin may be covered for a while. Thousands ignore this terrible malady by substituting some lesser radical action than repentance and faith in the gospel of the atonement of Christ and the fiery cleansing of the Spirit. But in trumpet tones the Apostle cries, "There is none other name under heaven given among men" by which they must be saved except Jesus, the Saviour of the cross of Calvary. Faith in His gospel of conversion and purity is "the power of God unto salvation."

To all comes the glorious message of hope: Christ is the all-redeeming Saviour and provides redemption for

the sons of men. Through His blood we have remission of sins; through His Spirit we have release and cleansing from its defilement and dominion; through His grace and power we are kept unto the day of full redemption and the first resurrection.

So in the face of sins committed, we have forgiveness through faith in Christ. In the face of sin's contamination, we have cleansing through consecration to the Spirit. In the face of sin's contagion, we are kept until the day of the glorious appearing of Christ, the coming King, through the sustaining power of the gospel.

In the face of death, faith again rises to declare: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

No wonder Paul was so positive in his declaration which constitutes my morning text: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." He was ashamed of the sins of fallen men; he was ashamed of his own sins of horrible consequence, even consenting to the murder of Stephen, breathing out slaughters toward the early Christians, "being exceedingly mad against them." But he had partaken of redemption in Christ by faith, and he testified concerning his remarkable conversion again and again.

Thus we see that this great confession of faith concerning sin's reality and the Saviour's redemption carries with it . . .

III. TREMENDOUS RESPONSIBILITY

That responsibility is transferred to us today by a voice that cannot be silenced. For in the midst of us is the cry of innocent blood that con-

demns our sinful ways: the sinfulness of man's depravity, the sinfulness of society's atmosphere, the sinfulness of sleeping churchmen, the sinfulness of prayerless Christians. The blood speaks so appealingly that the hardest heart is broken, and we exclaim, "Who is sufficient for this?"

Some of us may attempt to sit back and try to explain this tragedy, as a psychologist studying human behavior. But when you have him classified and catalogued, what then? Some of you may attempt to blame the police. But we know by experience that the law is only a deterrent and not a remedy for evil men and their ungodly deeds. Besides, we may little realize how difficult is the assignment of law enforcement agents. What would our city be like if it were not for the measure of success these agents, our servants of mercy, render us while we oftentimes accept their work without gratitude?

Some people attempt to speak lightly of sin, but they are made speechless as the cry of this child's blood turns the searchlight of the truth upon the reality of sin and its dire consequences. While some may chatter and philosophize about this crime, we recognize that a tremendous responsibility rests upon us, first as citizens of this community.

I speak to Calgary, to every citizen, agency, and church; to every business; school; to young, to old; to the non-churchman and to the churchman. We are responsible for the collective soul of this city. We are a part of the whole; each of us helps to make up the aggregation which totals the spirit and atmosphere of the great, growing, strategic city. We are responsible for the children playing in our yards, streets, and parks. We are responsible for their education, protection, and spiritual nurture.

Before God, we share in the con-

demnation that is ours as the blood of this child speaks, as did Abel's blood cry unto God for recompense, for justice, for punishment, for repentance and judgment.

We are condemned for every contributing factor that produces criminals such as hide among us, for we allow literature to fill our newstands and bookracks that feeds the lustful desires of the depraved heart. Even on the youngsters' level, one-third of the ten-cent comic books are filled with violence, killing, and horror experience depicted in word and picture. We allow that kind of movie to beckon our youth that magnifies sex, wantonness, unfaithfulness, drunkenness, debauchery. We allow men to be tempted by liquors that incite men to become like beasts; for it inflames passion, dulls judgment, robs of dignity and respect.

Calgarians, this is your city! Your children live here—and in the name of self-respect, in the name of decency, and in the fear of God, we must build a clean city, we must rid our stores of the unholy, we must set that example that will be worthy of our youth which will follow us.

Therefore it is time to more carefully censor the screen; greater selectivity of TV programs is imperative. The Christian voice must be heard as it relates to civic affairs. Every church must rise to cultivate more carefully the Christian concept of life and our duty to God and man. And every Calgarian is involved; every man shares equal responsibility for a Christian community.

Some may say, "Do not judge me as connected with the responsibility of these awful and devilish sins of violence and lust. My pet sin, my separation from the church is not one of opposition to God and things decent." You may say, "Though I am not a Christian, I refuse to be classi-

fied as a flagrant sinner or a contributor to the downfall of society."

But you do have responsibility at this very point. Indifference here is really an alarming sign, for sin in any form dulls the spiritual sensitivity. Sin, large or small, cuts the optic nerve of the soul and renders one incapable of moral decision, and spiritual perception is impossible. Horace Bushnell says, "Respectable sin, in principle, is mother of the basest crime." Only the Spirit of God gives spiritual discernment. With sin there comes an increasing stupidity concerning man's moral responsibility to man and God. Small sins cut away at the soul until it collapses from within.

To save our society each of us must save himself unto righteousness and Christianity. Paul in the context says, If men fail to glorify God and serve Him with thankful hearts, they will become vain in their imaginations and have darkness of soul. A personal drift toward corruptness involves others, for sin is contagious and accumulative.

Unless we respond to our duty and responsibility, it is an awful fact that men who know the demands of God and yet fail to heed them begin a process of degeneration; note Romans 1:32: "They which commit such things are worthy of death, [and] not only do the same, but have pleasure in them that do them."

Every man that does not take his position on the side of decency, law, and order; and in righteousness, both civic and personal; justice, both social and individual; truth in government and in the home; purity in atmosphere of the city and in his inmost being, is, in a measure, taking pleasure in the sins that blight and damn society. Either to satisfy his own indulgences, be they moderate or exaggerated, or else to profit by the

traffic in such, men refuse to stand up and be counted on the side of righteousness. If we refuse to be among those who would repent of sin and seek the divine regeneration of the individual and society, we are weakening the foundation of our Christian civilization.

I speak not only to Calgary as a city, on this week end when we are shocked by the cry of the innocent child's death, but I speak to my own church. This becomes a solemn hour of mourning. This is a day of weeping, for within our premises we have seen the marks of uncleanness that sank below the level of the brute. The proof of depravity and the desperate condition of man's heart is written in blood on the floor before us. Does not this extraordinary wickedness prod us from any indifference or complacency about our mission? Does not this alarm any man who harbors any sin in his heart, lest that sin take on proportions unexpected?

This extreme expression of sin is but the overflow of that cancerous disease that eats away the soul of any man who remains apart from God and holiness. That most depraved profligate represents the principle of sin in seed. What its proportions shall be, only the day of provocation will reveal. We cannot assume that we can ever take pleasure in any form of sin or the sins of others and not at the same time be guilty before God for the collective sins of society and the personal sin of our own lives.

If I am sternly stating facts, it is with the enforcement of sin's awful consequence that shadows this sanctuary. It was dedicated to God and His holy worship only three Sundays ago, dedicated to the salvation of souls and the preaching of the gospel of peace and joy. Shall we not vigorously then proceed with our mission of redeeming men unto God in Christ?

Shall we be but the more positive and definite about the exceeding sinfulness of sin? Shall we not with greater fervency gather boys and girls to teach them about Christ and the way of life that leads to the peaceful fruits of righteousness?

While the blood of this child speaks to condemn all sin and evil, it also speaks eloquently for the Christian mission; this slaying condemns all ease and slowness of churchmen; it urges us to a fervency not unlike that seen in Christ by the prophet: "The zeal of thine house hath eaten me up."

Will you ever be the same? Dear people, covered with the grief of this tragedy, can we ever hesitate to be off to "rescue the perishing, care for the dying; snatch them in pity from sin

and the grave"? Let us translate the agony of this hour into a new consecration of service for the Christian Church. Let the pressure of this week end thrust us into an orbit of holy endeavor that shall encompass all of our responsibility to our children and our children's children, the children of our city, province, and nation; yea, of the whole world. For only Christ and the gospel can meet the reality of sin by His power of redeeming grace. Only in His redemption is there any hope.

To these issues let us pledge our undying devotion and with love aflame accept the demands of this responsibility, laid upon us by the gospel of Christ, which is the power of God unto salvation.

The Right Kind of Wife

By E. E. Shelhamer*

Be thou an example of the believers (I Timothy 4:12).

1. A wife whose example stirs one up to pray.
2. One whose example inspires one to read the Word.
3. One who tries to understand her husband.
4. One who talks too little, rather than too much.
5. One who does not joke with men.
6. One who is not in the least jealous.
7. One who does not let her husband run in debt.
8. One who can make a tasty dish with leftovers.
9. One whose attire is not worldly, yet neat and plain.
10. One whose voice is not loud, but rich and persuasive.
11. One who does not correct children in anger.
12. One who never pouts nor holds a grudge.
13. One who never answers back except with silent tears.
14. One whose example is to redeem the time.
15. One who does not gad about and repeat what she hears.
16. One who is not wasteful and extravagant.
17. One who does not exaggerate when relating an incident.
18. One who does not nag, nor insist on her opinion.
19. One who is too dignified to take sides.
20. One who fills Solomon's description: Proverbs 31:10, 15, 28, 30.

(P.S.—Read again and mark X where you fell short.)

*Evangelist (deceased).

Synthesis of Medicine and Religion

By D. H. Robinson, M.D.*

The united effort of physicians and clergymen to treat the whole patient exists no longer in only one isolated part of the country.

Popularized in New York, the concept has spread. The University of Chicago now has a chair of Religion and Medicine held by Granger E. Westberg, D.D.

In Boston's Memorial Hospital, Dr. Andrew D. Elia, visiting obstetrician, is in charge of a program where clergymen of every faith and denomination spend twelve weeks in a course at the hospital. They act as orderlies and practical nurses, accompany staff men on rounds, attend lectures by leading surgeons. Of the program Dr. Elia says, "There is an increasing awareness in medical circles that religion plays an important part in the treatment of patients. There are situations dealing with fear, grief, resentment, loss of will or reason for living that have a profound physiologic effect on the course of illness with which the physician is sometimes hard pressed to deal."

In all parts of the country similar courses increase the usefulness of doctor and minister.

Dr. Westberg reports that wherever he goes, to the University of Pennsylvania Medical School, to Rochester or Iowa universities, the medical students thirst for religion. Since his precedent-shattering appointment in 1956, Dr. Westberg has taught the freshmen medical students and has elective courses for sophomores. He teaches varied subjects: the role of family illness, interrelationship of re-

ligion and psychiatry, religious aspects of functional illnesses, problems presented by "faith healers," premarital counseling, birth control, and other broad areas of morals in medicine.

A second part of Dr. Westberg's work brings theological students into the hospital. He reports interest and results equally favorable in this group as with his medical students.

The third part of the University of Chicago program is a weekly conference where interns and student chaplains pair off to discuss cases from both medical and religious angles.

In the Boston center alone, ninety clergymen attended the twelve-week course in 1958. It is interesting to note that physicians involved in the program speak of it as "training clergymen as useful allies." While ministers look on the same course as "integrating religion into medicine." But both points of view reach the same conclusion—better treatment for the whole patient, mind, body, and spirit.

In most hospitals the clergymen spend the first two weeks as orderlies, usually on the public wards. The remainder of the course is divided largely between visiting patients, writing reports, and attending lectures and clinical conferences led by men in either medicine or religion.

Who can point the finger at today or any age and say we have a *back-to-religion* movement? However, even in industry with elaborate medical programs, religion plays an increasing part.

Physicians engaged in helping troubled employees gain a better un-

* Corte Madera, California.

derstanding of themselves and their world of work, home, and play frequently—if not always—must consider the religious forces or the lack of them in their subjects. Industries seldom have chaplains. The physician or even the nurse has to act in this capacity. However, industrial health personnel are used to working with private physicians in the interest of the whole employee. It is not too difficult for them to turn to the use of the minister, the private physician of the employee's soul, to treat the individual.

It would be premature to predict that industry will ever employ many

chaplains, although this is not unheard of. But it is no presumption to state that industrial health workers do integrate religion into their daily practice. Seldom do the industrial physicians get a chance to attend religious seminars slanted to medicine. The young men coming into the profession from the schools which incorporate religion into the medical curriculum will be better trained.

The movement to synthesize religion and medicine deserves wide recognition, and support of all interested individuals from both approaches to the whole man.

Sermon Contest—1960

The 1960 Sermon Contest (see the June or July issues for details) will feature a devotional sermon. The entries should be mailed by September 30. Winners of the 1959 contest, enjoying their awards for their work last year, are as follows:

First Place: B. Leon Pelley

Shattuck, Oklahoma

Award: One year's Book Club selections

Second Place: Paul Hess

Orangeburg, South Carolina

Award: Six months' Book Club selections

Third Place: Warren Boyd

Calgary, Alberta, Canada

Award: Three months' Book Club selections

Why not follow through on that good resolution to submit a sermon for consideration this year!

The King's Business**

By J. Donald Freese*

SCRIPTURE: I Samuel 21:2, 8-9

We as ministers are looking for new swords! Bigger . . . sharper . . . longer!

My comments here deal with the business end of the sword. But before we enjoy the luxury of new swords, new ideas, new methods, let us look carefully behind the ephod and rediscover some really important methods we have neglected. It could be that we are not using old Goliath's sword.

The King's business involves business! Although we do not always enjoy the thought, much of business consists of making bills and paying bills.

Is there an easy way to pay our obligations? Probably not. One thing is sure, it is not always the prosperous man or the wealthy church that pays its obligations on time! In fact, often those who are most able become careless about the "little" matters of bills and budgets! We often see the "widow" pay in advance of the big-time operator!

There are many slogans, cures, and prescriptions offered such as: "Plan your work and work your plan"; "The will to do is more important than ability"; "We can if we will"; "The pastor is the key man"; "Crusade for souls now." But these will prove to be little more than "catchy slogans" unless we as leaders eat halLOWed bread, rediscover the hidden

sword wrapped in cloths of doubt and disillusionment hidden somewhere in our priestly office.

I. BIG BUSINESS

Nearly twenty years ago Roger Babson, noted economist, wrote: "The church is definitely on the way back; or if not, then civilization undeniably is on the way out! This restoration and expansion of the church requires that its business matters shall be administered with business integrity. Adapt your church program to community needs, but keep it consistent with basic economics. Let enthusiasm have full place in your church activities, but guide it by some of the fundamental business principles."¹

Some have suggested that every pastor should be required to take some basic courses in business administration, whether he likes it or not. We are businessmen! The level of the church's business usually rises or falls, succeeds or fails, flourishes or fades according to the vision, supervision, and administrative care of the pastor.

Frankly, many of us are not economists! If one of us has a wife who is a good manager of finance he is doubly blessed. If we have a good church treasurer who pays the bills and budgets each month without a reminder, we are abundantly blessed! And if you have an active budgets

*Pastor, Orlando, Florida.

**Paper, Condensed, from a Florida District Preacher's Meeting.

¹L. M. Spangenberg, *Minding Your Church's Business* (Kansas City, Missouri: Beacon Hill Press, 1942). Used by permission.

chairman or a finance chairman who actively assists in the fund-raising system of the church, brother pastor, check your pulse; you may have already been translated into the heavens!

Dean Bertha Munro, now dean emeritus of Eastern Nazarene College, once said in a chapel talk: "The hand of God will lead you where the finger of God has directed you!" Brethren, you and I have a divine assignment! We may not choose all that goes into being a pastor, but the whole job is ours by divine appointment—yes, even the budgets! We all have watched the loosely disconnected structure of the independent religious groups without district and general budgets. For a time they flourish like a flower and spread themselves like a "green-back" tree. But my church is world-wide and will still be here for my children and grandchildren to enjoy. I multiply my influence by nearly half a million because I am a part of the entire church.

Budgets are not only necessary but they are good. They are my part of the total work of the Kingdom. All of us are tempted at times to spend the budget money on the local pet projects, but here again our treasurer has had his orders, and when I check the current balance the pet project must be financed in some other way. The budget money has been sent to either the district or the general treasurer. The King's business required haste—district and general bills had to be met, you see. This is a part of my divine assignment. Just as I dare not misappropriate my personal tithe, neither should I misappropriate my budget money!

Let me pause here a moment lest I should seem unreasonable. I believe this to be the conviction of our pastors around the world. It is true that

in our church as of now there is a special set of circumstances based on a booming, missile-muscle economy in the heart of the greatest state on earth. But this does not set our financial policy. Whatever success our church has enjoyed, including the doubling of her total giving in the past three years, it is not based alone upon the development of the Vanguard or the Bull-pup! New Testament sacrifice and generosity are most of the reason in my church and in yours as well. Even while I write this paper, at least six of my finest businessmen are praying for divine guidance through serious financial situations.

We are all so very human, especially when it comes to money. Maybe we have jokingly or seriously said: "I wish I had his money," or, "I wish I could pastor that church." The fact is, we would like to have the other fellows money-potential but not his problems!

The King's business is a divine appointment, and it is too big for the best that is in us. Ordinary wisdom and ability are often shorthanded. Each of us must have the divine anointing of his priestly office. It must have divine enabling to administer the affairs of this holy office. This God has guaranteed. Failure then must be charged at least in part to too little and too late on the pastor's account.

But God will not do for us what we can do for ourselves! God is our Banker, but we must make the deposits and write the checks. Sometimes all we have to deposit in the First Kingdom Bank is faith and right attitudes. But this currency is contagious. For if we talk "poor mouth" to our flocks, they will bleat "poor mouth" back at us. If we talk cut-backs and false economy to our crowd, they will echo our pessimism.

If we talk unfair budgets and taxation to our band of colonists, they will start a new and exciting tea party. I believe when we talk faith, abundance, graciousness, generosity, co-operation, and team-talk to our people, they catch something from us and it is good.

Whatever we do, fellow pastor, let us not insult our Banker. As a rule we enjoy wonderful finance privileges for our church projects. Let us guard this with great care! But even more important is our credit at the King's bank. For the King's business we must often consult the King's Banker. Dr. Norman Oke wrote recently in *Come Ye Apart*: "It actually happened! A minister went to the strongest bank in town to apply for a church loan. When the banker was sure of the need and the financial reliability of the church, he asked: 'How much do you want?' 'About three thousand dollars,' the minister replied. With a haughty look and a chilled voice the banker replied that his bank made no loan for less than ten thousand dollars. The minister's mistake—he had insulted his banker with an unworthy request." It occurs to me that we should be most careful when we go to the King's bank, to be sure that we include all the needs of the Kingdom business—including those budgets!

II. BIG OBSTACLES

Brother David was on the horns of a dilemma. How totally unprepared he was—deprived of his weapons, and in a terrible hurry to do the king's business! Like most of us, he was running at top speed, but ill equipped to do the job! This can be most frustrating.

Probably it is the "how" of this budget business that puzzles us most. Is there not an easier way than the way I am doing it now, and if not

easier, at least more effective?

Before going into the subject of swords and weapons, let me quote and old, old proverb, maybe dating back to the days of the chariots of iron. "It's the wheel that squeaks that gets the grease!" One thing is certain, the pastor who is apologetic about the raising of funds for the Kingdom will never do his best by his budgets. We should never be ashamed to ask God's people for God's money to do God's work. The only salesman who can sell is the salesman who has sold himself. We must not be ashamed either of the gospel or of the costs of the gospel. The world is willing to finance its program. We do the church an injustice if we fail to challenge it into the costs of promoting God's cause.

Now to swords, weapons, and time—In other words, tools. Every man must find his own tools, but the ideas of others are most helpful. It was Ahimelech, the priest, who brought the giant sword for David. It was there all the time, and had proved very useful to David before. He had simply forgotten it—even neglected it. There are tools, ideas, and suggestions which we can use in raising money for the church. Of all the tools we possess, time is the greatest value in this business of finance in the church. Ask your broker, your insurance man, or your banker and he will tell you this is true! We are prone to allow half of the year to go by before beginning on our budgets. Thus the budgets will actually be double what they were when the Ways and Means Committee figured them at assembly time. For the budgets of the church are based on the weekly ability of our people to give.

The ten-month pay plan now used on most districts is a workable plan, if we work it. The "10 per cent" church idea is certainly scriptural.

Let each department and auxiliary organization share in the "10 per cent" plan. The two big offerings at Thanksgiving and Easter have proved to be lifesavers in giving for general interests.

There is a bushel basketful of tools for stewardship being sent our way almost weekly from our denominational headquarters and, believe it or not, some of these ideas work! Other ideas too challenge our laymen, such as a laymen's league, the "first fruits" idea for rural and farming areas, and an emphasis on investments and wills including the church, etc., will help our people see the importance of money in God's work.

III. IT TAKES A BIG SWORD

David said of the sword, and Goliath, "There is none like that; give it me." Often we are frightened by the new, the uncharted, the experimental, the unfamiliar, that which requires change, and the gigantic.

David was not afraid to use a great sword. He knew that it would do the job, for it had worked before. He said, "There is none like that." In other words, it was the best tool available. The King's business is big business. It demands the best!

Really, our finance problems are not new! They are old giants with new Halloween faces! The only way to kill these giants is the same way we killed the old ones: get out the big sword, have big faith, and mainly just go at the job of giant-killing!

Any business that is as big as the King's business needs more than just my personal attention. It would be a tragedy if the pastor paid all the bills. Most pastors have long ago passed by the minimum tithe. This is wonderful, but our people deserve the blessings of partnership in the King's business. They should hold common stock also.

Leonard Spangenberg, Nazarene author and economist, wrote:

"Unless the pulpit stresses the interest that members should take in church business, certainly no one else will. In many churches there are very capable individuals, well-versed in business, who take little interest in the temporal things, either because their advice is never asked, or because they think there are few if any business problems confronting the parish.

"The quickest way to get people interested is to put them to work. Experience shows that churches with many workers usually make great progress. Where your heart is, there is where your mind is, certainly applies to church work. Whose business is church business? It is every member's business, but it is the pastor's and the official's business to make the church business every member's business. No, I do not mean washing soiled linen in public, but a major portion of the church business should be public.

"Show me a church where the pastor, officials and members are all interested in the business of the church, and I will show you a church that is awake on Sunday, and alive the other six days."²

The King's business must always be governed by the highest ideals. Sometimes we indulge ourselves the privilege of asking why. Why budgets? Why such high finance in the church? Why expansion programs? Why revivals with their high costs? Why home missions? The same answer should always fly back at us without delay: "For the glory of God and the salvation of souls!" This is the purpose of it all. This gives pur-

²*Ibid.*

pose to an otherwise burdensome program! Dr. G. B. Williamson reminds us: "There are souls in our goals."

Governed by adequate ideals and mobilized through effective methods and tools, we can win the battle of the budgets in a great co-operative endeavor. If we as pastors (first) and people (secondly) conceive of our place in the business of the King as being a part of one grand co-operative enterprise, this budget business will not grind us too much! In a co-operative all are shareholders—each

member has an equal vote. Does not the holy Word tell us that we are joint heirs with Him?

It was God who loved and gave first. If we love enough we will give enough, even to cover the budgets. Love is the biggest sword of all.

None of us need to fail in our respective church assignments, whether we be rich or poor, small or large, and have problems or no problems. We can under God find a way.

The King hath commanded me a business.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:6-13

FAILED

A good example—among many—of the fact that a Greek word may be translated a variety of ways in English is found in the first part of the sixth verse. The King James Version reads: "Not as though the word of God hath taken none effect." The English and American revised versions say: "hath come to nought." The Berkeley Version reads, "fell short." Weymouth, Williams, Goodspeed, and Phillips all translate it, "has failed." Moffatt and the Revised Standard Version read, "had failed."

The Greek word is *ekzeptoken*, the perfect tense of *ekpipto*. The verb *pipto* means "fall." The preposition *ek* means "out." So the compound verb has the meaning "fall out, fall

from, fall off." For this passage alone Abbott-Smith suggests "fall from its place, fail, perish"; Thayer, "fall powerless, fall to the ground, be without effect"; Arndt and Gingrich "fail, weaken."³ It appears that the best translation, as found in most modern versions, is "failed."

This verse, then, strikes a note often sounded in both Testaments. One is reminded of Isaiah 55:11—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Many of the psalms emphasize the unfailing character of the Word of God. Men may fail, but God's Word will never fail.

¹Lexicon, p. 141.

²Lexicon, p. 198.

³Lexicon, p. 243.

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The seventh verse speaks of "the seed of Abraham." There are no less than twenty-one passages in the New Testament that speak of Abraham's seed. That fact highlights two great truths: the importance of God's covenant with Abraham, and the futility of trying to understand the New Testament without the Old Testament. We also find three references to "the seed of David," which reminds us of another great covenant. In seven passages "seed" is used in a botanical sense, as we most commonly employ it today. In I John 3:9 there is a unique use of "seed," which is a study in itself.

The Greek word is *sperma* in every case. Liddell and Scott say that this term is found in Homer (oldest Greek writer) only once, in a metaphorical sense. They give as its first meaning: "mostly, seed of plants."⁴ But it is also used of the seed of animals. The Greek poets often use *sperma* in the sense of "offspring." That is its most common meaning in the New Testament.

But this use of "seed" in English for "offspring" is "now rare except in Biblical phraseology."⁵ So, in spite of the fact that this rendering is retained in the English (1881) and American (1901) revised versions, it would seem that for modern readers it should be changed. The Berkeley Version uses "offspring." The Revised Standard Version has "descendants." The latter is probably the most understandable translation. And understanding of the Scriptures ought to be a major concern of every true Christian, and particularly of all preachers of the gospel!

We have already noted that in Paul's Epistles, and outstandingly in Romans, the term flesh is used in two senses: physical and carnal. In the eighth verse it is clearly the physical meaning which is employed. Paul is exploding the idea held by too many Jews of his day that being a physical descendant of Abraham automatically made one a child of God. Today children of so-called Christian parents are apt to think that this fact guarantees them membership in the kingdom of God.

ELECTION

Here (v. 11) we come to one of the crucial ideas in Biblical theology. What is meant by God's "election"?

The Greek word is *ekloge*. It is found only seven times in the New Testament (translated "chosen" in Acts 9:15). Not surprisingly, four of these occurrences are in this section of Romans (cf. 11:5, 7, 28).

The noun comes from the verb *eklego*. This is composed of *ek*, "out of," and *lego*, which is translated in the King James Version most commonly (1,184 times out of a total 1,343) as "say."⁶

But this meaning is very rare in Homer and Hesiod (about seventh century B.C.).⁷ Thayer gives as its first definition: "1. to collect, gather; to pick out. 2. to lay with, count with; to enumerate, recount, narrate, describe."⁸ Abbott-Smith says that in Homer the word means: "to pick out, gather, reckon, recount."⁹

That prepares us for the specialized meaning of the compound *eklego*, or *eklegomai* (it is always middle in New Testament). It means "choose," "pick out," "select," both in the Septuagint and in the New Testament. Thayer

⁴Lexicon, p. 1626.

⁵Oxford English Dictionary, IX, 283.

⁶J. B. Smith, *Greek-English Concordance*, p. 214.

⁷Arndt and Gingrich, *op. cit.*, p. 469.

⁸*Op. cit.*, p. 373.

⁹*Op. cit.*, p. 265.

writes on this word: "Especially is God said *eklexasthai* those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight."¹⁰

When we turn to the noun *ekloge* we find that it means "choice," "selection," or, as a technical term, "election." In the New Testament it is used only of the divine election, although the verb is employed also in a general sense.

Sanday and Headlam have a good discussion of the expression "the purpose of God according to election." They define it as meaning "the Divine purpose which has worked on the principle of selection."¹¹ They add: "These words are the key to chapters ix-xi and suggest the solution of the problem before Paul."¹² Regarding the word "purpose" they state:

"From Aristotle onwards *prothesis* has been used to express purpose; with St. Paul it is 'the Divine purpose of God for the salvation of mankind,' the 'purpose of the ages' determined in the Divine mind before the creation of the world."¹³

On the Greek word *ekloge* they write:

"Ekloge expresses an essentially Old Testament idea . . . but was itself a new word, the only instances quoted in Jewish literature earlier than this Epistle being from the Psalms of Solomon, which often show an approach to Christian theological language. It means (1) 'the process of choice,' 'election.'¹⁴ They quote Gore as saying:

"The absolute election of Jacob,—the 'loving' of Jacob and the 'hating' of Esau,—has reference simply to

the election of one to higher privileges as head of the chosen race, than the other. It has nothing to do with their eternal salvation."

Barrett comments thus on the latter part of the eleventh verse:

"Not works but faith leads to justification; not works but God's call admits to the promise. These are different ways of expressing the same truth."¹⁵

ELDER OR GREATER?

In the twelfth verse the Greek says literally "greater" (*meizon*) and "less-er" (*elasson*). There are examples in Greek literature and in the Septuagint (Genesis 29:16) of the use of *meizon* clearly for "older." But Meyer favors the literal meaning, "greater" and "smaller."¹⁶ Vincent agrees. He says: ". . . the reference is not to age, but to their relative position in the theocratic plan."¹⁷ In the forty-four passages in the New Testament where *meizon* occurs, it seems never to mean "elder," though it is translated that way here by most scholars.

HATED?

Rather obviously the term "hated" (v. 13) carries with it no idea of malice, but rather of moral antipathy.¹⁸ Sanday and Headlam think the meaning should not be softened to "love less" (cf. Matthew 6:24; Luke 14:26). They wisely suggest: "But it is really better to take the whole passage as corroborating the previous verse by an appeal to history."¹⁹ It is true that the nation of Israel was blessed and Edom (Esau) cursed. But we believe God's election was based on His foreknowledge.

¹⁰C. K. Barrett, *A Commentary on the Epistle to the Romans* ("Harper's New Testament Commentaries" (New York: Harper and Brothers, 1957), pp. 182 ff.

¹¹*Romans*, p. 372.

¹²*Word Studies*, III, 103.

¹³*Ibid.*, p. 104.

¹⁴*Op. cit.*, p. 247.

¹⁵*Op. cit.*, p. 197.

¹⁶*Romans*, p. 244.

¹⁷*Ibid.*

¹⁸*Ibid.*

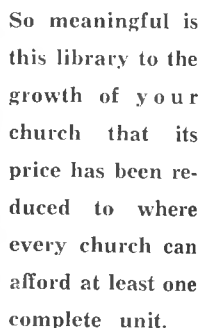
¹⁹*Ibid.*, pp. 244 f.

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Supplied by Ruth Vaughn*

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She is lovely, delightful, and a Christian example. She has a humble spirit, a friendly smile, and a devoted life. She has proved her limitless understanding, her great capacity for love, and the beauty of living for Christ. She is Mrs. W. E. Albea, for seventeen years district superintendent's wife of the Western Ohio District. In these seventeen years she has won the hearts of all who know her and led each person closer to God through the Christian influence which she portrays in such a gracious manner.

Mrs. Albea gives continuously of herself to others for the cause of God. This is the only way she knows how to live. She serves others and gives to them freely. She never thinks of serving for applause. She is in a business geared for eternity and she serves the Master in every way she can because she loves Him.

Mrs. Albea displays in every action of her life Christian love, Christian patience, Christian understanding and wisdom. Mrs. Albea loves people in a way that is Christianity in practice. She possesses a love that is beautiful: love for her family, for souls, but above all for God. In her life she looks for beauty and finds it. She has lighted many a darkened path. She has lifted many a lonely heart. She

has encouraged the discouraged. She has given strength to the weak. She has shown forth Christ.

Mrs. W. E. Albea is love in reality, Christianity in perfection, patience in the way God wants it to be. She has proved in her life that in the midst of darkness, trial, or sorrow there is always the wonder of an overshadowing presence whose grace is sufficient for each heartache. She accepts each joy of life as a divine gift from God. Mrs. Albea believes that life is full of meaning, full of purpose, full of beauty, and she lives it that way.

Truly this is a portrait of a queen!

ROYAL COOKBOOK

"Necessity is the mother of invention," but hamburger is the mother of new recipes. Since it is the most economical and versatile meat, it seems to be a special parsonage commodity. Here is a new and especially delicious way to serve this standby.

Place $\frac{1}{2}$ cup chopped onion, $\frac{1}{4}$ cup butter, one pound hamburger, two tablespoons garlic salt, two tablespoons flour, $\frac{1}{4}$ teaspoon pepper, $\frac{1}{4}$ teaspoon paprika, and one pound of mushrooms in skillet. Sauté for five minutes.

Add one $10\frac{1}{2}$ ounce can of undiluted cream-of-chicken soup and simmer for twelve minutes. Remove from stove and stir in one cup sour cream (commercial serves better) and

*Pastor's wife, Amarillo, Texas.

serve over hot, fluffy rice or mashed potatoes. Scrumptious!

OVER TEACUPS

At the Dallas District Preachers' Convention, Rev. Claud Burton presented a paper on "The Preacher and His Family." This consisted of such pertinent and sound advice and reasoning that for the next few issues we will be featuring it in this section. Here is Mr. Burton's paper. This is good for pastor as well as wife.

"We are all passionately concerned about our children becoming Christians and taking their places in the work of the kingdom of God. I love to remember that out of the parsonage have come the greatest leaders of the past, both spiritual and political. We have suffered some heartbreaking losses; losses that, I believe, can be largely eliminated.

"First of all, let us start with the parents. Whatever you are completely sold on yourself, you can—and will—sell it to your children. Whatever you are will reflect itself in the character of the children. If you are sincere and walking in the love of God, they will appreciate your sincerity and try to duplicate it.

"In dealing with a child, practice the golden rule. Put yourself in the child's place before you try to force him to anything. With this attitude you will be wise enough and sympathetic enough to help him solve his problems. Regardless of what your rules are, you must help the child find a happy solution for putting those rules into practice in the daily walk of life. And I say 'happy solution' because no child can be made to appreciate a life of holiness unless he understands the good reasons for being different from the 'herd.' When he wants to know the reason you must give more than 'because I said so!'

Your experience with God and your convictions—as they should be—are mighty important to you. But you must remember that your child is a distinct individual, and must come by his convictions intelligently before God. If you can lead him to love God—as you love Him—your trouble will be largely over. But remember—love is not born of driving legalism."

BOOKSHELF WITH LACE

Illness and bereavement come to every congregation and with them the need for help. Two books which are helpful not only in dealing with these involved, but which make excellent and inspirational gifts to these who are ill or broken-hearted, are: *Now That Illness Has Come*, by E. E. Grosse; and *Now That Bereavement Has Come*, by C. B. Strang. Each is twenty-five cents and may be obtained at your publishing house.

THE KING'S HOUSE

Do you have one of those small corners between doors that stands empty and useless because of its size? Put it to use by placing attractive shelves on metal supporting brackets on the wall of one side. These can be used for books, records, or small wicker baskets which can hold accessories and such like. On the other wall of the corner place small magazine racks to hold several copies of each of your favorite magazines. Decorative, interesting, useful!

HEART TALK

When redheaded Johnny Daws with the freckled face and the pockets full of frogs, bubble gum, and rocks stands up in junior service, rubs his arm across his moist nose, and says, "I love Jesus—and well, He just comes first with me!"—then I know why I am here. When Ann, who always seems

indifferent and unconcerned, comes to the parsonage and says, "Could I help with the Caravan?"—then I know why I am here. When Roger, with the cynical smile and the black leather jacket, walks down the aisle to the altar—then I know why I am here.

I am not here to be held in esteem. I am not here to be given my rights. I am not here to be adored and loved. I am not here to be safe in the fight. I am not here to understand problems. I am not here to admire skies of blue. I am not here to know only laughter. I am not here to have my dreams come true.

But I am here to hold others in esteem; I am here to give to others their rights. I am here to adore and to love them; I am here to stand staunchly in the fight. I am here to never question problems; I am here to show forth Christ in the storm. I am here to help and heal through my tears; I am here to be kind, compassionate, warm. For I am here on a royal mission to be an ambassador of my King, each day showing forth His great, loving spirit which molds young lives, brings joy, and makes crushed hearts again to sing!

For this I came!

EVANGELISM

I. Revive Us Again

By Charles A. Higgins*

THE TERM REVIVAL at long last has become a common and rather reputable expression among evangelical church people. Sometimes it is used lightly or carelessly. We talk revival, sing songs about revival, write books and articles on revivals. The only serious lack is in having revivals.

There have been various types of so-called revivals in modern times—membership revivals, financial revivals, building revivals, and even entertainment revivals. But the country has experienced also, and is experiencing, a revival of religion! Such a revival is good on the one hand but not so good on the other, for one may be ever so religious but

lacking in true spiritual experience. The Bible mentions religion only five times, and in all except one instance (James 1:27) in an uncomplimentary manner.

If education, liturgy, plans, and "protracted" meetings alone could have produced revival, we would not have too great difficulty in producing. Perhaps, even, we would have taken the world for God long ago. All of these serve their purpose in the life of the church but cannot within themselves bring revival.

The Psalmist (Psalms 86:6) sensed a need for revival in his day. In like manner Christians in this our day are feeling a hunger and deep need for something they have not witnessed in their generation. This prayer reveals the fact that there had been a time

*Pastor, Las Cruces, New Mexico.

when they rejoiced but the time had come when God's people witnessed a spiritual decline. So the Psalmist cried: "Revive us again: that thy people may rejoice." Webster's dictionary gives the definition of revival: as "renewed interest . . . after indifference and decline . . . awakening." It is a normal experience of human life to desire and experience revival. Revivals are a part of every area of life. Physically one experiences revival when he assimilates food for the body. In nature, one witnesses revival in the spring of the year. The spiritual man experiences revival, "when the times of refreshing . . . come from the presence of the Lord."

The term revival is for the most part associated with the work of evangelism, with the task of winning the lost to Christ. But primarily and experientially, revival is for the saved Christians, those who are saved but are spiritually cold, and weak, and "are ready to die" (Revelation 3:2). If man was deprived of physical food for a long period of time, he would die. If in nature there were no buds or blossoms, there would be no continuation of life and no beauty. So it is in the spiritual realm. God's people need, periodically, the renewing of the inner man.

In considering the times, terms, why, and how of revival there are at least four prerequisites which we would notice. First is that of restoration. The Psalmist David cried (Psalms 51:12-13) "Restore unto me the joy of thy salvation . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Life has a way of taking its toll from our spiritual reserves, and we find ourselves inadequate to meet the demands of the times, and cope with the situations of the day.

An example of the "revival of restoration" of which we speak is to

be found in Acts four. Following the healing of the crippled men, Peter and John were arrested and imprisoned. "And being let go, they went to their own company, and reported." Then they prayed. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." While perhaps some of the believers who had only recently been converted were filled with the Spirit for the first time, others who had previously been baptized with the Spirit were refilled, renewed. These experienced the restoring of the lost power brought on by the pressures from without.

In modern-day revival campaigns the emphasis is usually placed upon reaching the sinner. But something significant is stated about this prayer meeting. It is this: "The place was shaken where they were assembled . . ." Before the church levels its guns on the unsaved and hypocrites, and begins to blast away at the ramparts of the enemy, it should focus attention upon itself. There is a need of experiencing a shaking up within the walls of the church. The church needs to be moved out of her spirit of lethargy and indifference, and seek God's forgiveness for the sins of omission as well as her sins of worldliness. Then and only then can the church experience a "revival of restoration." The dictionary in describing revival uses the term restoration or renewal to a former state. As a result of the outpouring of the Spirit the disciples went out to speak the Word with boldness. They were of one heart and of one soul. They witnessed with great power, and great grace was upon them all. When the Psalmist prayed: "Restore unto me . . . Then will I teach transgressors thy ways; and sinners shall be converted."

Second, a revival will bring a God-

consciousness, or a fear of the Lord. The world has heard so much of sentimental "love gospel" that it has lost its sense of the fear of God. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14). And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). One reason why there is so much violence and wickedness in the earth today is that man has lost the fear of God from his heart. This generation needs once more to draw near the mount that burned, and hear the rolling thunders of God's judgments, and see the zigzag lightnings of His eternal wrath, and there wait until we are sobered by the awfulness of His holy presence. For God is a God of wrath as truly as a God of love.

Because the judgments of God have not overtaken us, men are prone to forget that, though "the mills of the gods grind slowly," they nevertheless grind inexorably and very fine. Many of the fathers and mothers of another generation taught their children that if they did wrong God would punish them. That is, the judgment of the universe is against evildoers. But it is not only the sins of the ungodly who

merit the displeasure of the Almighty; it is also the sins of carelessness, of apathy, and moral laxity displayed on the part of His own people.

In many instances when Christians stray from the path of right and forget God, the Lord in love and mercy employs severe methods to bring them back in line with His will. "As many as I love, I rebuke and chasten: be zealous therefore, and repent," said the Lord to the lukewarm men at Laodicea, (Revelation 3:19). God first warns, then rebukes and chastens (Hebrews 12:5-6), then makes examples of those who continue in stubbornness and rebellion. Ananias and Sapphira are examples of God's dealing with those such as persist in disobedience. Vance Havner points out the fact that following that awful judgment in the Early Church "men were afraid to join the church." How different now! Men and women today walk proudly down the aisle with heads erect, with pride in their hearts, to join the church, and all too frequently with little thought or intention of keeping the rules of the church or living up to the standard of God's holy Word.

Oh, for a return to the Book, and to the fear of the Lord! "The fear of the Lord is the beginning of wisdom . . ." (Proverbs 9:10). Whenever we learn the fear of the Lord we are well on the way to revival.

(To be continued)

Drink

Lots of chronic drunks got that way from hitchin' their wagon to a bar.

—Howe Fulcrum
(Howe Scale Co.)

V. The Conclusion of a Good Sermon

By W. E. McCumber*

WHEN PAUL PREACHED, a conclusion was seldom needed. Before that apostle could end his sermon he was usually dodging stones or being hustled off to prison. Even on the dullest occasions he was interrupted by the mockery of heckling skeptics.

But if your sermons are not tamer than his, at least your congregations are. With rare exceptions they are going to hear you through. The conclusion, therefore, is a vital component of your sermon, and you neglect it at the risk of your success in the pulpit and your influence over the listeners.

Many preachers, otherwise efficient, have failed to make a maximum impact with divine truth because, like a bus station in a crossroads town, they lacked terminal facilities. Early in my ministry I joined a group of preachers crowding about a bookstand to buy a small, paperback volume entitled *Snappy Sermon Starters*. A friend stopped me cold by bluntly suggesting, "What you need is a book of sermon stoppers." I took his advice (with how much grace I refuse to confess) and have since tried to close my sermons effectively.

The basic properties of a good conclusion, I believe, can be reduced to (1) proportion, (2) preclusion, and (3) persuasion.

I. A GOOD CONCLUSION IS CHARACTERIZED BY SENSIBLE PROPORTION.

Two negative bits of advice are in order here.

First of all, do not draw out your conclusion. Like Tennyson's brook, some preachers go on and on forever! I heard a dear old, long-winded chap say, "My sermons are like molasses candy; when they get warm they stretch out." Poor fellow, he fed the Lord's children such a steady diet of that molasses-candy preaching that some of them began to gag on it. Fix a point at which to stop, and keep it near the end of your final division.

In the first year of my ministry I attended a zone rally in a neighboring town. The special speaker was an evangelist who mistook himself for the angel in the Apocalypse—he thought he had "the everlasting gospel" to preach! As he droned on past the noon hour, the congregation became noticeably restless and inattentive. Trying to pick them up again, he launched into a fervid description of Paul and Silas in the Philippian jail.

"There they were," he cried, "flung into the dungeon with their backs slashed and bleeding, with their hands and feet shackled—"

"And their stomachs empty!"

Brother J. E. Redmon, sitting beside me, had tossed in the added description. To this day he protests his innocence, insisting that he did not intend it to be a hint. But the speaker stopped, jaws agape, and shot a puzzled glance at him. Within a few minutes we were all happily eating lunch.

When you reach the conclusion,

*Pastor, Thomasville, Georgia.

brethren, conclude! To draw the sermon out, transferring the minds of your congregation from eternal truths to physical needs, is some sort of sin against the Holy Spirit! When the congregation begins to squirm, let the preacher sprint for the finish line. To have your people say, "Why did you quit?" is better than having them inwardly muttering, Why doesn't he quit?

Nevertheless, guard also against chopping off your conclusion. Never leave your sermon like the good sheriff leaves the bad outlaw in a western melodrama—hanging in the air. The sermon should be a finished product, not an abandoned project. Don't just quit; conclude!

The parson who hastily snatches up his notes, saying, "I see my time is up!" is to be commended more for his eyesight than his foresight. So plan your message, from opening to closing statements, that you can deliver its truth without racing the clock or trying the patience of the saints.

When planning our wedding my bride-elect especially coached me on the kiss that terminated the ceremony. She repeatedly warned me against making it too brief or too extended. I was not to protract the embrace as though I never expected another kiss; neither was I to peck at her as though the experience was distasteful. The kiss was timed for significance, an evident token of my joy in winning her, and a promise of greater joys to come!

That, I submit, is an ideal approach to this matter of concluding a sermon. Let it be short enough to imply the preacher's hope of preaching again, and long enough to seal the truth on a happy wooing note. Determine to close your message purposefully, smoothly, impressively, and not simply to run down or break off.

II. A SECOND CHARACTERISTIC OF A CONCLUSION IS DETERMINED PRECLUSION.

Campbell Morgan, in his excellent little book *Preaching*, insists that a conclusion, if it does conclude, must preclude. New ideas and unexpected thoughts must not be added in the closing moments. The divisions of the sermon should bring the central truth to a focus. To change the lens and scatter the light while concluding serves only to bewilder and lose the congregation.

We have all seen houses where another room has been added whenever a new arrival expanded the family circle. Some sermons are like that. As long as one more idea comes to birth in the preacher's prolific but undisciplined mind he cannot resist adding to the sermon. When the enemy learns of the preacher's weakness he will keep suggesting new thoughts, and subtle devil that he is, he will convince the speaker that they result from inspiration! Conclusions which branch off into what is actually another sermon do not result from inspiration in the pulpit. They come from a lack of perspiration in the study. "His sermon died accidentally," was the caustic criticism of one listener, after a haphazard effort by a rambling preacher. "I would have preferred deliberate suicide—a premeditated end."

Perhaps those who err at this point need the rude jolt that came to a friend of mine. Preaching one night he raised the hopes of the congregation by saying, "Now in closing—" But an unplanned idea occurred just then, and away he bounded in pursuit, happy as a beagle on a rabbit's trail. When he did close the message, about twenty minutes later, a lady met him in the aisle, fixed on him an incriminating look, and snapped, "Young man, a lie in the pulpit is just as bad as a lie outside the pulpit." Some-

thing like that will teach a preacher to study conclusions, or quit saying, "In closing . . ."

The conclusion may include. Often the most effective ending is a recapitulation of the "points" one has been making. But it must resolutely preclude. Extraneous and irrelevant thoughts, however true and useful in another setting, must be denied the entrance for which they clamor as the preacher concludes his sermon. When the truth is being driven home, post a "No riders" sign on your sermonic windshield!

III. A THIRD CHARACTERISTIC OF A GOOD CONCLUSION IS FORCEFUL PERSUASION.

Like all parts of a good sermon, the conclusion must serve the purpose of preaching, i.e., to inform men of the will of God and incite them to do it. The element of persuasion must be a dominant feature of the closing remarks.

There is no single method of concluding for achieving that goal. The method must be varied in relation to the nature of the congregation addressed, the sermon delivered, and the duty enjoined.

In what I consider the finest volume of published sermons I have ever read, *The Gates of New Life*, Author James Stewart employs a healthy variety of conclusions. Several sermons end with apt and telling illustrations, others with memorable quotations, including poetry, prose, and skillfully handled passages of scripture. Recapitulation is used, direct and indirect application, and strong personal appeal. Through them all shines the dramatic imagination of this brilliant Scotsman. None of them is a dangling end of broken rope; none is a sputter-

ing fuse. All twenty-five sermons end strongly, cleanly, and relevantly.

I have no quarrel with those who protest that Stewart's talents are superior. But I do insist that his talents are patiently developed and rigidly disciplined. Nothing less than the cultivation of your highest powers in concluding your sermons is God's expectation and demand. You are in the pulpit to proclaim the will of God, and to herald it in such manner that men will swear deathless allegiance to our Lord. Let the truth be summarized, illustrated, or applied in the most persuasive way, that some listeners, at least, will depart the service saying, "Now let me do the will of God!"

The conclusion should not resemble the lovely "horns of elfland faintly blowing." It should be a trumpet sounding for the splendor of God, blending the strong notes of wooing and warning into an irresistible summons to holy action. Admittedly, that is the ideal. But powerful and fruitful preaching never results from a spunkless acceptance of mediocrity. It is the outgrowth of uncompromised endeavor and relentless climbing toward the highest and best one perceives.

Press your sermon forward from a wisely wrought introduction, through a carefully planned outline, unto a conclusion marked by proportion, preclusion, and persuasion. Then it will not be necessary to preface the benediction with the "Awakening Chorus!" Best of all, your listeners will be enlisted in hearty submission to the sovereign and saving will of God.

The conclusion is a grappling hook by which the truth is so fastened to the hearts of your auditors that Christ can board and conquer them! Give Him a worthy chance!

A Misused Phrase

By Kenneth Dodge*

ALL'S WELL that ends well" must be part of the devil's creed. Certainly it is not consistent with Christianity. I know a group of carnally minded people who banded together to defeat the work of a certain pastor, and eventually succeeded in driving him from the church by means of the annual recall vote.

Because he was a man of God, God opened the doors to an even wider field of service in another church. The reaction of everyone was, "It must have been the will of God for him to leave this church, for, see, he has an even better church than he had before."

However, we need to be reminded that Joseph occupied an even greater position as prime minister of Egypt than he occupied in his father's house, but this "promotion" could not and did not justify his brothers in their actions. True, as a result of the position that Joseph occupied, he interpreted Pharaoh's dreams, prepared for the famine, and was able to supply his family with food when the famine struck. One might think that this was God's way of getting Joseph into a place where he could be of more use to Him.

But this is surface thinking. God could not possibly have been any part of the actions taken by the brothers of Joseph. One need take only a glimpse into the future of the history of Joseph and his brothers to see that in the country of the Egyptians they all become slaves. It was never God's plan that His people should depend on the Egyptians for food nor live in

their country. But for the sin of the brothers of Joseph, there might have been no famine. Certainly there would have been an entirely different history of the people of Israel. They would not have needed Moses to lead them out of Egyptian bondage; there would have been no wilderness wanderings, no battle of Jericho, no golden calves, no slavery, and no Jordan crossings.

It is only a step over to the pages of the New Testament, where we see Jesus nailed to the Cross by the hands of wicked men. It is true that His death on Calvary, His shed blood, His death and resurrection have made possible the salvation that we enjoy today. With no attempt at irreverence, can we then say, "All's well that ends well"? The inconsistency is immediately apparent.

This philosophy is used as a pacifier to the conscience. We too often fail to see that, even though "all things work together for good to them that love God," yet all things in themselves are not always good. Thank God for a Saviour who is able to take the tangled threads of life and weave them into a pattern that makes something "good." But do not lose sight of the fact that it is our responsibility to make things as good as we possibly can in the first place. Excusing or justifying our misconduct by pleading that in the long run everything turned out well is a mistake to say the least. The fact is, everything turned out well (if it did) in spite of our sin and not because of it.

Brethren, things are not going to "end well" unless things are well in the first place.

*Pastor, Toronto, Ontario, Canada.

The Laymen's Monday Evening Bible School

By Leslie Parrott*

ON THE FIRST Monday evening following Labor Day, 1959, a new and different kind of school opened its doors in the First Church of the Nazarene, Flint, Michigan. It was the fall session of the Laymen's Monday Evening Bible School. On five consecutive Monday evenings a large share of the 132 people officially enrolled, attended classes and chapel sessions.

CHRISTIAN ADULT EDUCATION

The emerging trend in public school education is for training from the nursery school or kindergarten to the grave. Adult education is that phase of the life training program which is post-high school or college. Adult education offers no secondary academic awards. There are no diplomas or certificates, no courses of study or set curricula. Its values are those received by the persons enrolled in specific classes. People who enroll in adult education classes are not looking for academic credit. The class must have immediate meaning to the student; and the amount of effort and attention the pupil gives to the class is in direct ratio to the rewards he or she expects in the way of new information or techniques. Some students, therefore, attend every session; others are less regular. Some only sit and

listen while others take notes assiduously. There are no course requirements, exams, or textbooks. Reading lists are available for those who have the motivation to use them. This then, in summary, is adult education as it is offered in many progressive communities.

The dream behind the Laymen's Bible School in Flint was, and is, Christian adult education. The purpose of the school was to provide opportunity for purposeful study by holiness laymen to make their witness more effective. This school was not planned to interfere nor compete with the Christian Service Training program but to supplement it. This was Christian adult education. Many who attended, and were the most enthusiastic, had a background of years of Christian Service Training courses, but felt their need for, and received value in the classes offered.

In planning the Laymen's Bible School there was no pattern to follow. All that could be done was to borrow from and adopt procedures and ideas which have become basic in the comparatively new field of secular adult education. The three basic principles for a successful adult education program were considered essential to this experiment in Christian adult education. They are related to: (1) personnel, (2) curriculum, and (3) advertising.

*Pastor, Flint, Michigan.

1. *Personnel.* The first requisite for an effective adult education program is a staff of highly qualified teachers whom adults admire and enjoy. There is no leverage to bring back the adult to another session next week unless he feels the effort is worthwhile. The adult pupil whose schedule and responsibilities are already formidable must feel the class is doing something for him or he drops out. This means the teaching must be of the highest quality by men who not only know their field, but have the happy faculty of making their material interesting.

Three teachers were chosen with care for the first attempt last fall in Flint. E. W. Martin is pastor of the First Church of the Nazarene in Detroit. John Maes, a Pilgrim Holiness man, is a clinical psychologist on the staff of the Counseling Center in Michigan State University. Elbert Walling is a district superintendent of the Free Methodist church in eastern Michigan.

Each of these men is an excellent teacher. This combined methodology includes lectures, visual aids, flip charts, mimeographed outlines, and active question-and-answer sessions. Proof of the good teaching is in the fact of the excellent regular attendance in the school. Without exception each class attendance was larger on the last night than on the first. This is contrary to the normal attendance curve in adult education classes.

2. *Curriculum.* The second requisite for success in adult education program is a choice of classes that appeals to the felt needs of the prospective students. The life of Pope Gregory XIII may be taught by an authority on the subject who uses excellent teaching techniques, but unless the prospective students feel a need to learn more about the man

who changed the Roman calendar, the classroom will be empty. To balance the program, three classes were offered in separate areas of Christian interest.

Because the Sunday school lessons for the fall and winter were to be taken from the Acts of the Apostles, Dr. Martin outlined a course covering this material. This class was particularly attractive to teachers and supervisors of adult Sunday school groups.

Dr. Walling taught a class on holiness doctrine called "John Wesley: The Man and His Message." A couple of persons from another theological background enrolled in this class to hear an explanation of holiness first-hand. After introductory material was presented, the class sessions centered directly on the questions which concerned the members of the group.

The third class, which proved to be the most popular, was taught by John Maes. The title of the course was "Mental Health and Christian Experience." This course dealt specifically with the problems of human personality in limiting or enhancing Christian experience.

3. *Advertising.* The third requisite to success in adult education is a well-planned advertising program which gets the message, complete with details, to all the people who might become enrollment prospects. Almost half of the budget for the first session was spent on advertising. A local advertising agency was helpful in many ways, including the production of the brochure used in the churches and for mailing. All of the material in the brochure was also included in a quarter-page of advertising in the newspaper. With the help of the pastors, a Laymen's Bible School mailing list was established and used for distributing the brochure, plus auxiliary mimeographed materials,

and a postal card for preregistration. Although the advertising program could have been less intensive and expensive, it was decided in advance that no means would be ignored in getting the message to all persons who might be interested. If the dream of a Laymen's Bible School became a nightmare, it was to be the fault of the dream and not the lack of advertising. The school was not to fail because prospective students were not informed of the program.

ADMINISTRATION

The administration of the Laymen's Bible School was assumed by the director, Leslie Parrott, plus a registration assistant, and a stenographer. The local church school board and church board gave permission for the use of the building and committed themselves to the cost of utilities and janitor service—and no more. Fortunately, the school paid its way. The pastors were consulted on plans and ideas, but there was no planning board. The men available for board membership had a limited concept of adult education and seemed eager for the director to proceed with plans. However, pastors were kept informed, and several of them helped to coordinate arrangements. In the future, a formal advisory group will no doubt be informed.

COST

A registration fee was set at \$5.00 per person. On the family plan, the first person paid the \$5.00 fee and all others in the family \$3.00 each. All teen-agers were enrolled at a cost of \$3.00, and any registration fee paid before Labor Day was reduced from \$5.00 to \$4.00. Pastors and their wives were enrolled free.

Although some people did not come because they considered the cost excessive, no complaints were heard

from those who paid. One of the theories in adult education is that a person will appreciate more the class for which he has paid a fairly substantial fee than one which has been given him free.

PROCEDURE

With the benefit of an opening hymn, Dr. Martin was presented each night exactly at 7:00 for his series of chapel lectures on "The Holy Spirit." To maintain the atmosphere of a school rather than a church service, these messages followed the form of a lecture rather than a sermon. From comments heard in the hallways, these chapel lectures were considered to be of special blessing to many.

In regular class sessions which lasted for one and one-half hours, began at 7:30 p.m., the three classes were offered simultaneously and each registrant attended chapel and one class. A special effort was made to hold these classes in rooms where adult academic equipment and materials were available.

EVALUATION

On the last night a poll was taken among the students to see how many would plan to enroll in a spring session. The positive response was almost unanimous. Three months have now elapsed, and the enthusiasm still seems to be high.

The amount of student growth in any learning situation is difficult to evaluate. Even formal examinations in a regular high school or college setting are grossly misused and pitifully limited in measuring a student's capacity to apply what he or she has learned. But on the basis of references to the school, the use of ideas and information gained in the classes, and on the basis of feelings and attitudes that were adjusted through the class sessions, it would seem that some

learning has been effected. At least the director has considerable feelings of satisfaction in the matter.

Greater Flint and its immediate fringe is populated by 200,000 people who make their living from General Motors, constructing Buicks and Chevrolets. There are a dozen Nazarene churches in the area. It is also the home of the famous Mott Foundation. Mr. Charles Mott holds the largest individual block of General Motors stock. His millions are used to make Flint the ideal exhibit of adult education programs and community school philosophy. A stream of educational and political leaders continues to visit Flint to study methods and view results. The director of

the Laymen's Bible School, who also teaches for the Mott Foundation, asked their administrators to evaluate our school. They were highly complimentary concerning (1) the courage to meet a need they cannot because of religious conflicts, (2) the total enrollment which they considered to be excellent, and (3) the quality of the teachers.

A Laymen's Bible School can best be operated in areas where there are several Nazarene churches. However, Christian adult education can be promoted anywhere there are (1) people who want to learn, and (2) qualified persons who are willing to teach, plus (3) someone who is prepared to coordinate the two.

Sermon Workshop

ALL I HEAR IS MONEY

"All I hear is money," said the barber. "The church is always asking for money, and talking about the tithe which God requires. I think a person should give to the church just as he feels like it, and not have to obey the principle of God."

The haircut over, the preacher got out of the chair, thanked the barber, and handed him a quarter.

"But," said the barber, "a haircut is one dollar here."

"Yes," said the preacher, "but you just got through saying a person should give just as he feels like it. I feel like giving a quarter."

The red-faced barber got the point.

—*Anaheim, California*
Nazarene Bulletin

GOOD MANNERS IN GOD'S HOUSE

1. Come early.
2. Be friendly.
3. Pass up the back seats.
4. Stay put.
5. Start a "whispering campaign" (pray).

—*Texarkana First Bulletin*

TRIBUTE

"If I could concentrate all the fragrance of the world into one flower, I would call it a rose.

"If I could concentrate all the melody of the universe into one composition, I would call it 'the Messiah.'

"If I could concentrate all the tenderness and sympathy of the world into one endearing term, I would call it Mother."

—*Anonymous*

SERMON WORKSHOP

Contributed by Nelson G. Mink*

IS THE TITHE IMPORTANT?

If some people did business with utility services like they give to the church, they would probably say:

To the electric company: "No, I don't think I want to pay regularly each month. I will just come in now and then and pay what I happen to have with me."

To the telephone company: "I want a phone, but I don't favor paying any definite monthly sum."

To the daily paper: "Yes, you may have the boy deliver a paper every day, and every once in a while I will make a donation whenever I feel I can."

To Uncle Sam: "I appreciate living in America. I think it is a wonderful country, and would not live any place else in the world, but the idea of regular taxes is ridiculous. I will send a check to Washington now and then, when I am able."

But these above organizations need regular income to operate; so does the church.

—"Midweek Herald," Bethlehem First Church

THANKFUL HENRY

Matthew Henry, the famous Bible scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary: "Let me be thankful first, because I was never robbed before; second because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; fourth, because, it was I who was robbed and not I who robbed."

—Selected

DON'T BE A COLLECTOR

Don't save your disappointments or grievance. Learn the lesson they teach you, and then drop them like hot coals.

Don't save your bad habits. They can never better your personality. Get rid of them speedily.

Don't save words of commendation and cheer. Give them out unstintingly, while the living can hear.

Don't save your doubts. Throw them far, and put in their place eternal hope, that will carry you on to a triumphant end.

Don't save your grouches. And don't try to give them away either. Bury them completely under smiles and good will.

Don't save old ideas. Throw them on the scrap heap and come up out of the mire and mud into the light of the present day.

You will save your soul by getting rid of the things which will cause it to shrivel and die.

—FLORENCE E. FRY in *Elkhart First Church Bulletin*

THE GREATEST BLUNDER

Five hundred men were questioned as to the greatest blunders in life they had made. Here is a list of what some of them wrote:

"Reading worthless books."

"Did not stick to anything."

"Careless about religious duties."

"Not saving money when I was young."

"The greatest blunder of my life was gambling."

"Wasted my time when I was at school."

The church stands ready to help you remedy the blundering situations in life. Give God a chance.

—Messiah's Advocate

*Pastor, Connell, Washington.

In God's Good Time

TEXT: Ephesians 1:10

- I. GOD GAUGES TIME BY HIS WISDOM.
 - A. By power of His will.
 - B. By purpose He declares.
 - C. By pleasure of His desire.
- II. GOD GATHERS TOGETHER HIS CHILDREN THROUGH CHRIST.
 - A. Union in Christ.
 - B. Unity in congregation.
 - C. Utopia in Christianity.
- III. GOD'S GODLY ONES ARE EVERYWHERE.
 - A. Using their talents.
 - B. Utilizing their time.
 - C. Unmoved in their tribulation.

CONCLUSION: God in His infinite wisdom made ample provision for His own.

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

A Victorious Christian

TEXT: Psalms 119:165

INTRODUCTION: We all love to excel in the things we are undertaking to do. We love to have great success, in revivals, sports, business, etc. Why not seek for the great peace of God that will give you victory under every situation? Let us consider the sacred truths.

- I. THE EXAMPLE OF THE GODLY
 - A. God's law obeyed.
 - B. God's law loved.
 - C. God's law honored.
- II. THE EXCELLENCY OF THE GIFT
 - A. Descended from the Father.
 - B. Directed to His people.
 - C. Desired by God's aspirants.
- III. THE ENDURANCE OF THE GODLY
 - A. Suffering for righteousness.
 - B. Shielded by the omnipotence.
 - C. Stabilized in His grace.

CONCLUSION: Let us retain the peace of God by cleaving tenaciously to His glorious promises, and by remembering His assuring words, "I will never leave thee, nor forsake thee." Let us so live as to please Jesus, obey Jesus, and keep His laws, so as to enjoy the great peace of God.

—HENRY T. BEYER, JR.

The Christian Inheritance

TEXT: Ephesians 1:11-13

- I. CHRISTIANS ARE THE RECIPIENTS OF CHRIST'S INHERITANCE (v. 11).
 - A. He secured it because of us.
 - B. He suffered for us.
- II. CHRISTIANS ARE THE SAVOR OF HIS GRACE (v. 12).
 - A. To exalt Christ.
 - B. To extend His kingdom.
- III. CHRISTIANS ARE SEALED BY HIS PROMISE (v. 13).
 - A. Conditioned on faith.
 - B. Contingent upon implicit trust, and endurance.

CONCLUSION: Christ is "the hope of glory," and the "Light, which lighteth every man."

—HENRY T. BEYER, JR.

Things to Do "Today"

1. "Hear" (Hebrews 3:15).
2. "Pray" (I Kings 8:28).
3. "Consecrate" (Exodus 32:29).
4. "Glean" (Ruth 2:19).
5. "Work" (Matthew 21:28).
6. "Exhort" (Hebrews 3:13).

If Jesus Called Unexpectedly

TEXT: John 12:1-11

INTRODUCTION: Jesus called at Martha and Mary's home often. He had a spare room there. He was always a welcome Visitor. We often have company come—even unexpectedly. But if Jesus came unexpectedly to your house:

- I. HOW WOULD YOU ACT?
- II. WHAT WOULD YOU SAY?
 - A. Disciples asked Him to teach them to pray. (Would this do?)
 - B. Disciples asked Him how long before His second coming.
 - C. Disciples asked to explain certain truths.
- III. WHEN HE LEFT, WHAT WOULD HE SAY?
 - A. Would He hang His head in shame?
 - B. Would He say, "Depart from me"?
 - C. Would He say, "Well done, thou good and faithful servant"?

—DEANE R. HARDY
Bangor, Maine

The Faith That God Honors

TEXT: Romans 5:1

INTRODUCTION: We can receive more from God through faith than through any other virtue we may possess. By faith we have peace with God, which is the very foundation of man's stability and composure. Through the merits of Christ's sacrifice we have been able to make contact with God; even though we were at variance with God, we were brought nigh by His death, and do now enjoy the gift of peace. Let us consider the rich meaning of the passage of scripture.

- I. HOW IS A MAN JUSTIFIED IN THE SIGHT OF GOD?
 - A. Not by his untiring efforts of good works.
 - B. Not because of his moral conduct.
 - C. Not because he was raised in a Christian home.
 - D. Not his faith in his fellows, creed, or church.
- II. WHAT DOES JUSTIFICATION BRING?
 - A. The peace of God. Define it in human terms.
 - B. Peace that brings assurance for the present.
 - C. Peace that assures our hearts we are the sons of God.
 - D. Peace that comes with the witness of the Spirit.
- III. JUSTIFICATION IS ASCERTAINED BY THE MERITS OF CHRIST'S DEATH.
 - A. His death benefited all the world (John 3:16).
 - B. His suffering was done primarily for the unjust.
 - C. His sacrifice resulted in our peace (Ephesians 2:14).

CONCLUSION: There is nothing more satisfying in this life than to have the peace of God. May we rejoice in the presence of others and witness to others that we have found the peace of God.

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

TEXT: I Timothy 1:19

INTRODUCTION: We are living in an age when many are departing from the faith, being deceived, etc. It takes the grace and goodness of God, plus our faith in Him, to maintain our love and relationship with Him. Let us briefly consider the importance of this text.

- I. CONTINGENT UPON ENDURANCE
 - A. Regarding God's warning.
 - B. Respecting Christ's challenge.
 - C. War a good warfare.
- II. CONDITIONED UPON EXPERIENCE
 - A. Things encountered in past.
 - B. Things witnessed in presence.
 1. Able to resist by grace of God.
 2. Able to restrain by goodness of Saviour.
 - C. Retain a conscience void of offense.
- III. CONSIDERED BY EXAMPLE
 - A. The exercising of faith (Daniel and the Hebrew children).
 - B. The examining of motives (Demas and Judas).
 - C. The exhibiting of love (Peter).

CONCLUSION: Let us review these things that we have already mentioned, and let this be a definite warning, so as to inspire us to hold on.

—HENRY T. BEYER, JR.

The Lord of All

TEXT: Psalms 11:4

INTRODUCTION: God is a God of justice; He is the Creator of all; He is worthy of all our devotion and adoration. He is a God of love, and a God that hates evil. We cannot do less than to render our best service to Him. Pursue the lines of inspiration.

- I. THE EXECUTION OF PRIESTHOOD
 - A. A place of worship, prayer, praise, etc.
 - B. A priest of God.
 1. Priest under Mosaic law.
 2. New plans formulated.
- II. THE EXALTATION OF GODHEAD
 - A. It speaks of a supreme Ruler.

- B. Superior intelligence
- C. Divine kingship.

III. THE EXACTNESS OF PUNISHMENT

- A. His dealings are impartial.
- B. His decisions are important.
- C. His declarations are inexorable.

CONCLUSION: Viewing God's greatness, let us reverence His holy name. Let us so live that, when He comes to judge the world in righteousness, we will not be ashamed before Him at that day.

—HENRY T. BEYER, JR.

Guiltlessness

TEXT: Romans 8:1

INTRODUCTION: A bird is usually happy when freed to move about without restraint. A soul liberated by the grace of God and blood of Christ is released from the dark dominion of sin and despair and utter hopelessness. He now rejoices in this new-found freedom and experiences. Let us note the truth of this text.

I. A SHAMELESS HOPE (Romans 5:5)

- A. A Saviour's sacrifice (Romans 5:9).
- B. His death reconciles us unto God (Romans 5:10).
- C. He inscribes upon each of us a new name (Romans 5:14).

II. A SOUND VERDICT

- A. A release that is effective now.
- B. An assurance that is present tense.
- C. 1. Delivered from law of sin and death.
- 2. Destined to become heirs of the kingdom of God.

III. A SOLID FOUNDATION

- A. Christ, who is "the beginning of our confidence."
- B. Christ, who is indeed "the chief corner stone."
- C. Christ will brighten our tomorrows (Romans 8:21).

CONCLUSION: Let us resolve to make our peace with God by repenting of our sins and giving ourselves to Him who loves us and can free us from awful condemnation.

—HENRY T. BEYER, JR.

Practical Christianity

TEXT: Philippians 2:3

INTRODUCTION: In the previous verses Paul was assuring us that religion was more than a theory or a kind suggestion but very vital and practical.

I. ITS SANENESS

- A. Christianity is not impractical.
- B. Christianity is not imposing.
- C. Christianity is not impudent.

II. ITS SIMPLICITY

- A. Christianity is condescending.
- B. Christianity is compensating.
- C. Christianity is complimenting.

III. ITS SOUNDNESS

- A. It will stand at death.
- B. It will stay when pressure is the greatest.
- C. It will sit in daring composure.
- D. It will rise when duty calls.
- E. It will run errands of mercy.
- F. It will resist when Satan tempts.

CONCLUSION: Let our experience with Christ prove to the world that Christianity is a dynamic something that will pay off here and hereafter.

—HENRY T. BEYER, JR.

God's Will for Man

TEXT: I Thessalonians 4:3

INTRODUCTION: The blessings of God have always been presented to man. His revealed will is manifested to the humble seeker. Let us unfold the marvels of this truth.

I. THERE IS A DEGREE OF CERTAINTY FOUND IN THIS STATEMENT.

- A. There is no variableness nor shadow of turning with God.
- B. There is no alteration in the plan and program of God.
- C. This assertion bears full responsibilities.

II. THERE IS A DECLARATION OF CONCERN FOUND IN THIS STATEMENT.

- A. God's will involves concern.
- B. God's will inspires consecration.

C. God's will incites conviction.

III. THERE IS A DISCOVERY OF CONNOTATIONS FOUND IN THIS STATEMENT.

A. This assertion presents what God has in mind.

B. This assurance is given when men wholeheartedly comply with God's commands.

C. This assumption presents what God has in mind subsequent to man's salvation.

CONCLUSION: Let us seek with our whole heart the will of God and follow it, for in so doing we will never be disillusioned.

—HENRY T. BEYER, JR.

The Permanency of God

TEXT: Psalms 11:4

INTRODUCTION: God is infinite and the perfect Creator, Preserver, and Governor of all things; therefore we owe our love and allegiance to Him. He is indeed the only proper Object of religious worship. Let us bow before His presence and worship Him. Consider these truths.

I. THE ABODE OF THE LORD

A. It reveals the priesthood of God.

B. One who is interested in His saints.

C. One who is concerned over sinners.

II. THE AUTHORITY OF THE LORD

A. Denotes kingship.

1. A divine Ruler—infinite in mercy and perfect benevolence

2. Heaven is His throne; earth is His footstool.

B. Subjects of His kingdom.

1. Servants to His work.

2. Subservient to His will.

III. THE ACTIVITY OF THE LORD

A. He protests evil

B. He punishes evildoers.

C. He protects His own.

D. He provides for His own.

CONCLUSION: God seeks to inspire all men to do right, but He must of necessity punish all wrong and evil. Let us flee evil and selfishness and seek to serve and love God.

—HENRY T. BEYER, JR.

A Glorious Church

TEXT: Ephesians 5:27

INTRODUCTION: Shall we judge the value of a church by its building, its creed, or its spirituality? What is a "glorious church"?

I. A "GLORIOUS CHURCH" IS ONE WHERE THE MEMBERS ARE:

A. Right with God. Their hearts are cleansed; they are walking in the light and maintaining fellowship with God (I John 1:7).

B. Right with each other. God's perfect plan is: If your brother has aught against you, you go to him—not wait for him to come to you.

C. Right with the strangers and visitors who come in to worship with us. Our concern is greater than our own little circle. The stranger or visitor senses this—our concern (or lack of it) for him.

II. THE ACTIVITIES

A. We sing, pray, listen with the heart—truly worship God.

B. Our services must be an opportunity to give as well as receive, to bless as well as be blessed.

C. Our goal—to bring others to Christ? Yes, but also to take Christ to others.

1. If the gospel is not worth exporting, it is not worth keeping at home.

2. Christ tells us, "Go ye," with an imperative and promises us that he will give us power.

III. THE DOCTRINE

A. Not an argument about baptizing, Sabbath keeping (which day of the week), or "pre" or "post" millennialism.

1. Many people argue about religion who have none.

2. Argue about nonessentials to escape responsibility of walking in the light.

B. The Nazarene creed—Bible-centered, orthodox, essential, and adequate.

1. There is a personal devil, a literal hell, inbred sin, a cross of Calvary, and reality to salvation and heart holiness.
2. Some things are certain—death, judgment, repentance, sanctification, eternity, heaven, and hell.

KENNETH L. DODGE
Toronto, Ontario, Canada

SCRIPTURE: Mark 11:27-33

TEXT: Mark 11:29

INTRODUCTION: "The best defense is a good offense." Perhaps Jesus was not on the defensive, but this answer is often the best we can give to people's questions.

Consider the questions that people often ask. Then consider how effective this type of response is.

I

- A. THE SITUATION: so much pain, tension, heartache, sorrow, suffering, tears, sickness, and sin in the world.
- B. THE QUESTION: Why doesn't God do something?
- C. THE REPLY: I will also ask you a question—Why don't you do something? Cultivate the habits of being cheerful and helpful. A smile, a word of encouragement, etc. can mean so much to the one in distress.

II

- A. THE SITUATION: the wicked prosper; they live in fine homes and have much of this world's goods. But they ignore God, live as though He didn't exist.
- B. THE QUESTION: Why can't I be blessed like that?
- C. THE REPLY: I will also ask you a question—Why don't you avail yourself of the blessings that could be yours? Great blessings of life come when we sense God's presence with us and His smile of

approval upon us. Read your Bible; spend time in prayer; attend means of grace.

III

- A. THE SITUATION: Most of the world's money is in the hands of wicked men who spend it for pleasure and for foolishness.
- B. THE QUESTION: Why can't I be rich? I'd give my money to the church, send out missionaries.
- C. THE REPLY: I will also ask you a question—What are you doing with the money you have now?
 1. Are you giving all you possibly can?
 2. Why would you want to give great sums of money to the church? To be recognized? To be important?
 3. Should not measure our riches in terms of "dollars."

—KENNETH L. DODGE

God's Wisdom Manifested to His Saints

TEXT: Ephesians 1:8

- A. God's graciousness and wisdom is focused in the direction of His people.
- B. God's manifold blessings are given to stabilize His people.
- C. God's creation is included in all of His plans.

—HENRY T. BEYER, JR.

God's Claim of His Creatures

TEXT: Ephesians 1:5

- A. God makes no mistakes in His call.
- B. God makes no mistakes in His position.
- C. God makes no mistakes in His plans.

—HENRY T. BEYER, JR.

PRAYER IS POWER FOR YOU

SCRIPTURE READINGS: Acts 2:1-4; 3:1-8; 4:31-37; 6:5-8; 9:36-41; 12:5-11; 16:9-10, 16-18, 25-34

Use them to have selected persons of the congregation to read, pointing out the power of prayer in the Early Church.

TEXTS: (Acts 1:8-14) *But ye shall receive power, after that the Holy Ghost is come upon you . . .* (v. 8).

These all continued with one accord in prayer and supplication . . . (v. 14).

INTRODUCTION: We have witnessed in the Scriptures the power of prayer in the lives of the disciples in the first century. What was it that made their prayers powerful and effective?

I. THEY PRAYED TO A PERSON.

A. Much of our prayer life is unreal because of a lack of a consciousness of God as a Personality.

B. God is a Person in Christ.

C. "God is a Spirit."

D. God is our Heavenly Father.

E. We ought to use our symbols carefully that reflect Him as a Person—altar, cross, pictures of Christ, etc.

II. THEY PRAYED AS PERSONS.

A. They prayed, not "as the heathen do," with repetitious, memorized requests, but as children of God in faith.

B. Prayer represented their earnest, sincere request of total dependence on God.

III. THEY PRAYED FOR PERSONS.

A. Prayer was made unselfishly to promote and preach the gospel to others.

B. Prayer was made for the Church, Acts 12.

C. Prayer was made for missions. Paul's Macedonian vision.

D. Laubach's suggestion of spiritual telepathy leads us to believe that intercession in prayer is a key to greater power in prayer.

CONCLUSION:

*Away in foreign fields, they wondered how
Their simple word had power—
At home, some Christians, two or three, had met
To pray an hour.
We are always wondering—wondering how,
Because we do not see
Someone—perhaps unknown and far away—
On bended knee.*

—AUTHOR UNKNOWN

If Christians would join in prayer, the power of God would be released in souls being saved, churches and missionary work going forward, and the Spirit of God would prevail against evil in high places.

—CLAUDE E. PITTENGER
Chanute, Kansas

TRANSFORMED

TEXT: Romans 12:2

INTRODUCTION: Transformed—changed to something of different form,
appearance, conduct, nature, or character
Some transformations or changes in Saul's life:

- I. HIS WAY OF THINKING
 - A. He thought he was right.
 - B. Many think they are right today.
 - C. Repent—change of mind.
- II. HIS WAY OF WALKING (face about)
 - A. Some change mind, but not walk (compromise).
 - B. Second step in repentance is to turn around.
 - C. "Return unto me, and I will return unto you" (Malachi 3:7).
- III. HIS WAY OF SEEING THINGS
 - A. Our valuations.
 - B. We cannot see the world and Jesus.
 - C. No vision, the people perish (two ways).
- IV. HIS HEARING (He heard a voice.)
 - A. Many are listening to everyone else.
 - B. Listening to worldly reasoning.
 - C. God can talk to us today.
- V. HIS OCCUPATION
 - A. A persecutor.
 - B. A witness.
 - C. He suffered what he caused others to suffer.
- VI. HIS NAME
 - A. Saul—great or exalted! Paul—little.
 - B. Peter—Cephas; Jacob—Israel.
 - C. Has God changed the meaning of your name?
- VII. HIS OUTLOOK ON THE FUTURE
 - A. Jesus' voice of the transformation
 - B. Hope only in Jesus.

CONCLUSION: Have you been transformed by power divine?

—DORRANCE NICHOLS
Greenfield, Ohio

HOW TO BECOME A CHRISTIAN

TEXT: I John 1:9

- I. A CONVICTION OF NEED
- II. A CONFESSION OF SINS
- III. A CONFIDENCE IN GOD

—L. J. DU BOIS

Book Club Selection for June, 1960

SEVEN KEYS TO A MORE FRUITFUL MINISTRY

Arnold Prater (Zondervan, \$2.00)

There is a certain disturbing quality in this book and that is the reason I commend it to you and select it as a book club choice. It is not a textbook on methodology; it doesn't have a lot of pat answers for the problems of the ministry. But it does do one thing—it insistently and repeatedly disturbs the reader at the point of his ministerial conscience.

Has he approached the pulpit too casually? Reading this book will prick his conscience.

Has he been too self-sympathetic? Or has he yielded to the indulgence of idleness? Or has he unconsciously taken on the subtle forms of professionalism?

All of these snares lie in the path of every minister. It is fitting that all of us quite frequently sit down with a book that disturbs us and sends us in humility to a place of prayer.

This book will not be classified as one of the greatest books ever written on the techniques of the ministry, but believe me, it is worth your investment of money and time. It will help re-create within you a fresh appreciation for the great and splendid moment when the God of heaven placed His hand upon your shoulder and said, "Go, preach My gospel." It will start you out again walking on tiptoe; it will turn your face up toward the sky; it will bring tears to your eyes, and will bow your knees in prayer.

The seven chapters deal with: The Value of the Preaching Ministry; Loyalty to the Message; Triumph over Laziness; The Pitfall of Pride; Professionalism; The Conquest of Jealousy; and Victory over Discouragement.

I commend it as a book that you can read with prayerful attention and then perhaps pass it on to someone else, for it is not distinctly a reference book.

THE CHURCH'S MINISTRY TO THE OLDER UNMARRIED

M. D. Hugen (Eerdmans, \$2.00)

Here is a specialized counseling item and one you would want to read pretty carefully yourself before you made it available for general reading by persons within your congregation.

It is written by one of strong Calvinistic position doctrinally and the coloring of that doctrinal position will be noted throughout the book.

However, the advice and counsel to this specialized group of persons represented in every church is rather unique in this book. In my reading of books in years gone by, I have not found one book previously beamed specifically to "the older unmarried." A reading of this book will help a pastor understand the problems, the spiritual yearnings, and the practical adjustments that are thrust upon that group of persons who remain single—many of them because their spiritual ideals are higher than those around them, and therefore they prefer singleness in life rather than marrying someone spiritually unqualified.

A reading of this book will give us sympathy and should forever stop the mouth of the minister who ever makes casual or catty remarks from the pulpit regarding either "bachelors" or "old maids."

THE BIBLICAL EXPOSITOR

Carl F. H. Henry, Editor (Holman, \$6.95 per volume)

This is a major commentary contribution to the evangelical world. There are three volumes—Volume I: Genesis—Esther; Volume II: Job—Malachi; Volume III: Matthew—Revelation. This set has been developed and published by the A. J. Holman Company and in the choice of writers Dr. Carl F. H. Henry, the editor of *Christianity Today*, was the consultant.

In the basic planning for this three-volume commentary, each contributor was asked to maintain a careful, evangelical position and to bypass controversial areas and critical problems on which there is not agreement in the evangelical world. The clear inference was that this set should not highlight the difference between the Calvinists and the Arminians regarding such points of controversy as unconditional eternal security and entire sanctification.

Three scholars from the Church of the Nazarene have been included in the planning: Dr. J. Kenneth Grider (who wrote the introductory essay for "The Prophetic Books"); Dr. Ross E. Price (who wrote the exposition for Micah); and Dr. Ralph Earle (who wrote the exposition for Mark).

Any reader will appreciate the careful scholarship which is characteristic of the contributions throughout. It has been screened from liberalism and that is a major accomplishment.

However, the contributors who are of the Calvinistic school of thought did not bypass the points of peculiar Calvinistic emphasis. So we have, especially in Volume III, some strong Calvinistic statements which are regrettable in a book that is meant to be acceptable to both Arminians and Calvinists within the evangelical sphere.

In such scriptural areas as Romans, chapter eight; I Thessalonians, chapter five; and First John, chapter one, the writers take a strong Calvinistic position, and apparently forgot their instructions to retain doctrinal neutrality.

This set will make a distinct contribution if studied, realizing the fact that, rather than being a Calvinistic or Arminian unit, it is really a mosaic with authors from both sides of the evangelical world expressing themselves rather frankly.

Of this we can assure you—it is evangelical and consists of a vast amount of careful research. The editor is to be commended for his ability to sponsor and see through projects as exhaustive as this.

INFLUENCE OF THE COUNTRY CHURCH

C. T. Corbett (Elliott, 25c)

In this little booklet Evangelist C. T. Corbett has gathered together the brief stories of thirteen Nazarene leaders who came originally from country churches. The book is written to re-emphasize the fact that the farm has produced more than its proportion of men and women for the ministry. In these brief biographical sketches, you will find Louise Robinson Chapman, Dr. Hardy C. Powers, Dr. H. V. Miller, Rev. L. G. Nees, and others.

"I have just finished my second reading of *Through Temptation*, by James H. Hanson, which you selected a little over a year ago. To me it is really stimulating in this area of temptation. I, like you, did not see eye to eye with him on the reference to the 'Objective standards of Christianity,' but I certainly do not think an emphasis at this is unnecessary—to the contrary (in my opinion), we Nazarenes need a good shaking at this point.

"Keep up the good work! Thanks for including the recent *Tobacco & Health*."—W. M. DOROUGH, Pastor, Big Spring, Texas.

(Taken from letter of March 29, 1960).

Church Furniture

sense of beauty. It should be noticeably in good taste, yet reverence in a house of worship.

Church furniture is expected to retain its dignity and usefulness through the years. It is a sizable investment. Its selection, therefore, is a matter of great importance. As a guide to selecting church furniture may we offer these suggestions:

STYLE. Furniture should blend with the architectural style of the church—Gothic, Romanesque, Colonial, Contemporary, and so forth.

DESIGN. This is an individual treatment of a given style. Design is concerned with such values as: proportion, balance, symmetry, lines, accent, color.

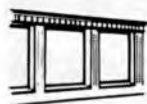
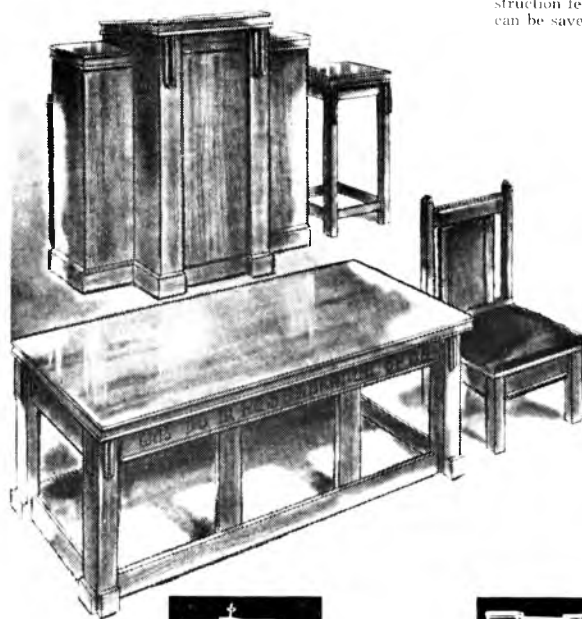
WOODS AND FINISHES. Woods and finishes, like design, are mainly a matter of taste. Certain woods are in short supply and, understandably, are more costly than others. Finishes enhance the appearance and "feel" of wood. They also protect and preserve the furniture.

There are various finishes available in dull, semi-gloss, or glossy effects.

CONSTRUCTION. How furniture is built is important because the comfort and lasting beauty depend on underlying strength. Sound joints, dowels, and pegs are essential details. Plywood with veneer facing is considered superior to a single thickness of hardwood because warpage is eliminated. Actually today's method of pressurized laminating results in products that are stronger and more stable than plain, solid wood. To obtain the beautiful effect of matched grains, veneers must be used.

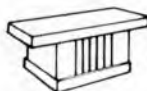
PRICE should not be a decisive factor. Important construction features are not always visible. However, costs can be saved by selecting simplified designs.

Illustrated below are samplings of furniture available. For additional information, send for complete catalog



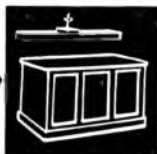
Communion and Altar Rail

Communion Table



Altar Table

Worship Center



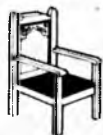
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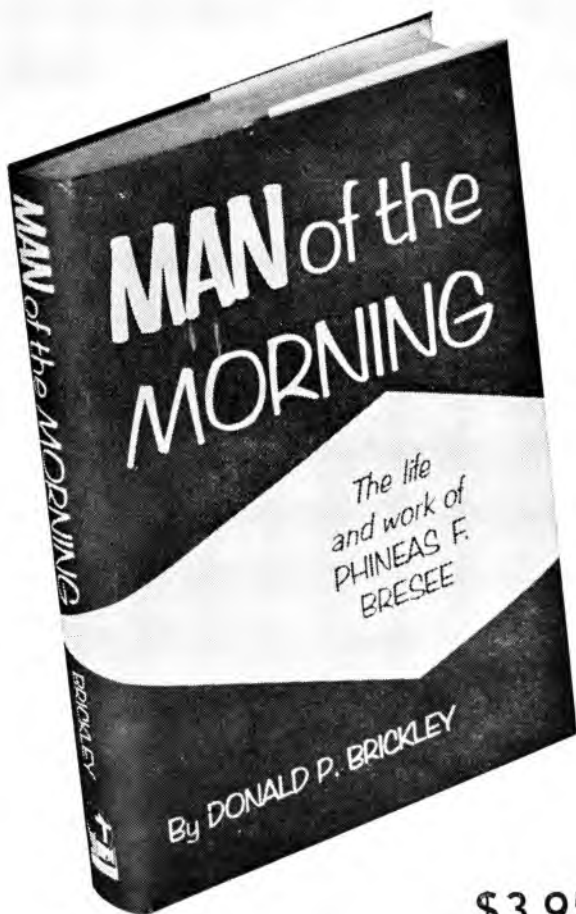
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