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XI. Those Who Come to Worship

THERE ARE TIMES when we are tempted to think of public worship as sort of a thing detached, like a great idea or some philosophical principle. It is in this frame of mind that we frequently go about to define worship, to discuss the history of worship, to speak of the psychology of worship, and the like. Perhaps most of our thinking about worship produces so little because we too often look at it exclusively in this manner. But worship has to do with people. We cannot discuss worship without taking into account the people who come to church. In fact, there is a sense in which many of our theories of worship and our principles to guide worship could be laid aside if we could but find a way to bring a relevant and meaningful worship to those who gather at the church each week.

And so in our discussion of worship it is important that we take a look at the people who come to worship. Who are they? Are they ready to worship? What are the moods with which they come to church? All of these matters are important to the pastor who directs worship and who seeks to find those principles which make the services of his church meaningful week after week.

CHRISTIANS AND NON-CHRISTIANS

There are many aspects of worship which relate primarily to Christians, those who know God and come together to worship Him. As we noted previously, there are characteristics

to Christian worship which are uniquely peculiar to it, being present in the worship of no other religion. There is some evidence to support the belief that the earliest Christian worship was exclusively that of believers. If this is true, then it would be expected that it would involve features which would be exclusively of relevance to those who knew Christ.

But church services today are certainly not limited to Christians. Most of them are a mixture of Christians and non-Christians. Some students of the history of worship point out that there came a shift in emphasis in worship when unregenerate pagans were brought into the Church under the relaxed requirements for church membership growing out of the influence of Constantine. In any event, throughout the history of the Church it has been quite a common practice for worshipping congregations to be made up of a mixed group, Christians and non-Christians. Some of this latter group today is made up of those who are but "nominal" Christians, brought into the church by "birth-right" policies or by lax requirements for membership.

But this is only part of the picture. Actually, the Church through its history has to one degree or another welcomed the non-Christian in its services. In fact, the evangelical groups have actively invited the unsaved to their services with the end in mind of winning them to Christ through the services. To such groups,

and we would count ourselves one of them, there is a purposeful mingling of evangelism with worship. We cannot expect to carry out a full-orbed service of worship, as such, that would include only the believers. We take into account (as a fundamental objective of the service) that there are unbelievers present. And the service must be relevant to them in terms of revelation, awakening, conviction, and possibly even of their salvation.

VARYING TYPES OF PERSONALITIES

The wise pastor will also keep in mind that within the average congregation there are persons with vastly different personalities. The argument has been offered by some that such differences is the basic justification for different patterns of worship as represented by the extremes of formal or informal services. That is, the argument goes, those persons whose personality make-up is such that it fits into a liturgical pattern of worship would go that way (and perhaps *should* go that way), and the one whose personality calls for the free, informal, expressional type of service would logically seek out that type of service.

There may be some truth in this line of reasoning and of course we can never do better than to speculate regarding the issue. However, we should operate on the principle that if our message is adequately preached and our services adequately conducted, there will be people in our congregation of varying personalities. Those who are less expressive and less emotional certainly can find Christ in vital experience. They should be able to find even in the "free" and "informal" service a relevance and meaning which fit their most basic needs.

This means that any given service

of worship in the church must take into account this spread of natural interests and must, insofar as possible, meet the needs of each individual. It is not enough for the pastor to build a service which exactly suits him. While it will be difficult for the pastor not to project his own likes and dislikes into the service, yet he must strive to keep in mind the whole breadth of temperament and interests as represented by the people of his congregation. We believe that all types of people may receive the gospel and be genuinely saved and sanctified, but it does not follow that they all will respond to the same type of worship service or express their experience of salvation in just the same manner. Here is one of the most serious problems with which the pastor is confronted.

VARYING MOODS AND VARYING NEEDS

We might make some progress in understanding the types of personalities of our people but we are forever baffled by the fact that the moods of people change from day to day. That is, one person who may respond in a certain way as a general rule of his life may come to church on a given Sunday with an entirely different response mechanism because his mood has changed. And because of this he is in a sense a different person from the one to whom the pastor preached the week before.

The mood with which a person approaches public worship will largely determine what his response will be. If he finds no place to take hold, he may come and go without ever really coming in contact with God. These moods are not to be thought of as necessarily bad moods. The very movement of life will affect the individual and shape his thinking and will either close his mind and heart or open them. Pleasant experiences during the week

will bring the worshiper to the house of God in a mood of joy and thanksgiving. Adverse or unpleasant experiences will tend to set the opposite mood. From the very trivial to the life-shaking tragedies, these experiences will all have a part to play in the mood of the worshiper.

Closely related, of course, are the actual needs of those who come to worship God. The problems of confused personal relationships, problems over finance, perplexities over work situations, burdens over loved ones, sickness or tragedy in the immediate family or with friends—the list could be extensive—these are the burdens which our people bring with them as they come to the sanctuary each week. And a given person who one week is quite carefree, victorious, and relaxed could within a few days be overwhelmed by near impossible needs and burdens. That individual who in most circumstances of life has been able to adjust to nearly every situation may have faced problems during any one week which have all but swamped him. None of our people are ever immune from problems and burdens.

We as pastors must see these needs and see the people who are carrying them. If we fail here we fail in one of the principal responsibilities of a Protestant minister. For here is one great weakness of the highly liturgical service. It does not take into account the "situation," and the needs of the individual worshiper, except as his needs are universalized in the general supplications of the liturgy. Here is the strength of the "free," evangelical worship. Here the minister, having lived among his people during the week and been led by the Holy Spirit as he prepares his service, is enabled to plan that which will the most nearly touch the needs of the people who come.

VARYING LEVELS OF FAITH AND OPTIMISM

It is not possible for us to disassociate the degree of fervor of the individual worship of our people from that which they experience together in the public worship services. While we do try at times to think of public worship by itself, and we must if we are to improve it as we ought, yet the measure of success we attain here is to a certain extent dependent upon how well our people worship alone. That is, there are levels of faith from which our people come to the public worship services. If that faith and sense of expectancy is high, if our people have prayed, if they have in their family and personal devotions pretty well prayed through their own problems, if they have a rich sense of God's presence in their own hearts as they come together, then there is no great problem for the one who leads the worship service. All of us long for this ideal situation to encompass the great majority of our people as a regular pattern. The trouble is that this ideal seldom exists. We can be glad if it pertains to even a minority of our congregation each week.

The fact is that most of those who are in church at a given service need help in a very real sense. They need the public worship to lift their sense of the presence and power of God in order that their personal worship might be relevant. In all too many cases our people come with only a moderate level of active faith. In some cases they are all but numb from the rough-and-tumble of the week that is behind them. These come unable to contribute a great deal to the virility of the public service except as their faith and optimism are first revived and strengthened.

Here is seen the very important responsibility of the pastor as he would call his people to worship. He

must take these varying levels of faith and lift them to a common plateau of high faith and victorious worship.

This gives us the suggestion of the breadth that our worship services must take. We do not have a select little group (even in the smallest congregations) all of whom have similar needs and will respond to a similar approach to God. We have before us complex needs and complex personalities. We must plan and work and pray that the worship service will be relevant to each one of them. We can

never lose sight of the particular people who come to worship. The goal toward which we should strive is to "get through" to each one in a way that will be the most significant to him. From that person who is unsaved and the least susceptible to spiritual matters to the most spiritually sensitive saint, the church service must make an impact and move each closer to God. This is the challenge to every pastor as he leads his congregation of individuals in worship.

(To be continued)

The Preaching of Andrew W. Blackwood

By James McGraw*

WHEN ASKED by a student to give his favorite quotation which might best express his philosophy of preaching, Andrew Blackwood quickly replied with the words of James Denney: "No man can call attention to Christ and himself at the same time." Blackwood then cited the advice of St. Paul written to the Corinthians as expressing his ideal: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:5-7).

"No man can call attention to Christ and himself at the same time." "For we preach not ourselves, but Christ

Jesus the Lord." These words may very well express the reason why Andrew Watterson Blackwood has become one of the most influential because of the way he inspired the young ministers who sat in his classrooms, influential because of his encouragement for older men who needed to renew and refresh their pulpit ministry in the midst of their careers, and influential because his own preaching has personified the ideal expounded by the great apostle when he wrote of preaching "... not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Born August 5, 1882, in Clay Center, Kansas, this son of a "horse-and-buggy doctor" never lost his earthly heritage of love for people, love of life, love for time-honored and experience-proven principles of honesty, integrity, and sincerity. The family moved to Ohio, and his educational

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opportunities included degrees from Franklin College and Harvard University, and graduate studies in Princeton and Xenia seminaries. But still he carries with him in semi-retirement the solid, wholesome, warmly evangelical, loyally Protestant spirit of his saintly "horse-and-buggy doctor" father. Andrew W. Blackwood is best described as one who never calls attention to himself but always to Christ.

His marriage in 1910 to Carolyn Philips was the beginning of a long and happy union, and their four sons have followed the example of their illustrious father and devout mother in their loyalty to the church. Blackwood has said that his wife is of great help to him in his writing—twenty books published up to two years ago, and some good ones added to the list since then—by reading aloud to him what he has written so that he can "hear" the defects in style which need polishing and smoothing. He recommends this exercise for preachers who find difficulty in achieving clarity and vividness of expression.

Converted at the age of fourteen, Blackwood was called to preach when he was twenty-two while he sat reading in the Harvard University library in 1904. He preached his first sermon at Farley, Massachusetts, in March of that year, from the text John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." His topic was "The Magnetic Christ."

After his ordination in the United Presbyterian church in 1908, he served as a pastor for some seventeen years. He taught part time in two seminaries while still a pastor, and his teaching included service in Louisville Presbyterian Seminary, Princeton Theological Seminary, and Temple University School of Theology. He is now living in Philadelphia, and in

his energetic seventy-ninth year he is keeping busy writing, lecturing, and of course preaching.

It is not easy to express exactly what makes a good preacher or a good sermon. There are many factors that contribute to effective preaching. One of the first and foremost of these, and one which has made Andrew Blackwood's preaching worthy, is adequate, thorough, and efficient *preparation*. He has never tolerated, in himself or his students, anything other than the utmost in thorough preparation for the few minutes to be spent in proclaiming the good news in the pulpit. He spent in the pastorate some twenty hours each week in preparing sermons, and he estimates an additional five hours spent in general reading, for a total sermonic study time of twenty-five hours per week.

Blackwood frequently emphasizes that each preacher should find and use the method which best achieves his purpose, rather than that which some other preacher uses or suggests. But at the same time he does believe some things should be important enough to be made a part of every preacher's method. One of these is the use of prayer in the preparation of a sermon. He writes, in *The Preparation of Sermons*, "But the preacher should lay down one rule, with never an exception: 'Start, continue, and end with prayer.' Before he puts anything down on paper, he should look up to the One who knows all the needs of human hearts and all the resources of divine grace."

Andrew Blackwood agrees with Henry Ward Beecher, who has suggested that people enjoy two sorts of messages. They want to learn something strange about a thing they can see every day, and they want to hear something familiar about something remote from their daily experience. Blackwood writes of such listeners,

"In order to interest such people, a man must live; he must know how to see, and how to feel, and how to share." In his later books he writes much of "imagination" as being one of the preacher's most precious possessions.

He emphasizes also the need for what he terms a "homiletical garden" in which sermons can grow from week to week from "seedlings" in various stages of development and maturity, to be harvested as they are needed and as they are ready. Such a practice of letting sermons mature, Blackwood writes, "shows the fructifying power of 'unconscious incubation.'"

Some of his sermons are written out in complete manuscript form—usually one each week—and some are composed in outline form. But whether a sermon is in manuscript or outline form, Blackwood uses no notes in the pulpit. Only on rare occasions, perhaps once a year, does he read a sermon from a manuscript. He sees many advantages in the extemporaneous method of delivery.

Blackwood's voice is soft rather than harsh, mellow rather than sharp, pleasant rather than "overpowering." He thinks in terms of "conversational" tone, yet he practices and advocates the enlargement of the conversational tone to suit the circumstances and the occasion. His own voice carries well, and although not anything like "bombastic," there are power and force conveyed in the tone.

He emphasizes the importance of gaining and holding the interest of the audience. He warns against making the first few sentences so exciting as to let the audience down with an anticlimax in the remainder of the sermon, but he believes most preachers err on the side of dullness in the introduction. "Remember," he says,

"William Magee's saying about the three kinds of preachers: the one to whom you cannot listen, the one to whom you can listen, and the one to whom you must listen. Determine by the grace of God to join the smallest of these groups, the third!"

Blackwood's gestures are moderate and natural. He seems to waste no motion, and he achieves a spontaneity of bodily movement that helps put his audience at ease. He thinks gestures should be used sparingly, "not early in the sermon, and not often at any one stage. When in doubt, don't!"

He thinks some modern preachers have made a mistake in making the length of their sermons only ten or fifteen minutes, although he does not advocate lengthy, hour-long messages. He sees a sermon length as being a part of the whole worship service, and its ideal length being whatever suits the purpose of the service best. He cites George Buttrick's suggestion that a sermon should be "twenty-two minutes long," but Blackwood does not pinpoint the ideal sermon length in terms of so many minutes, but rather in terms of what fulfills the purpose of the service and meets the needs of the audience.

Blackwood says he used more illustrations in his early ministry than he does now. Most of his sermons have at least three good illustrations, and some have ten or more. His sermon on "Giving Thanks in a Storm" (Psalms 107:28-31) has ten illustrations, and there are seven in "The Religion of a Modern Man" from the text in Micah 6:8, ". . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Blackwood's preaching is "understandable." He feels very keenly about the need of preaching *in terms of today*, with no "post-mortem" tones, as he puts it, as would involve

the rambling, purposeless discourse of a speaker who cared very little for the needs of his listeners but enjoyed the sound of his own voice as he lost himself in his own ideas. William Harsin, a seminary student, found it significant in a study of Blackwood's preaching that all his sermons were of specific and particular interest to those who heard them or read them. "His sermons breathe with the fragrance of simplicity," writes Harsin. Here is living proof that preaching need not be obscure to be profound, nor colorless to be cogent.

There are many examples in Blackwood's writings of his sparkling style of expression and vivid use of words. He says by way of caution in preaching without notes, "As everyone knows, some of the weakest pulpiteers patter and prate or ramble and roar without notes or anything else except wind and gall. But they need not concern us now, for men of that ilk never read books about preaching, or bother about doing it better." Again, his keen but restrained sense of humor is revealed in such paragraphs as when he tells of "a backwoods exhorter who descanted about Genesis 5:24—"'. . . Enoch walked with God; and he was not; for God took him.' The speaker might have dealt with the meaning of a man's religion [says Dr. Blackwood] as 'A Deepening

Friendship with God,' a friendship that brings joy and radiance here and now, with fulness and glory in the world beyond. But the exhorter chose to blaze a trail all his own; in textual fashion he talked first about Enoch's walk with God, and then about the words, ' . . . he was not'; 'Enoch was not an Episcopalian, for he walked, he did not dance. Enoch was not a Baptist, for he walked, he did not swim. Enoch was not a Presbyterian, for he walked with God. Enoch was a Methodist, for God took him.'" Thus with a twinkle in his eye Blackwood makes his point that a text always should be dealt with honestly, and a preacher ought to develop an "exegetical conscience."

What has made the preaching of this noted expositor effective? It is many things, and it is best expressed in his own challenge to be genuine, to be anointed, to be prepared, to be blessed and unctionized. He reminds us of Spurgeon, who was said to be a "happy preacher." His goals in his own preaching have been few and simple; he wants God first in his preaching; he wants to preach the truth positively, and to preach it in terms of today. This he does, and for more than half a century now he has followed faithfully the apostle's exhortation that ". . . we preach not ourselves, but Christ Jesus the Lord."

COURAGE

While he was president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress as long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

—FRANK S. MEADE in *"Tarbell's Teachers' Guide"* (Fleming H. Revell Company)

Vision, Vitality, and Victory

By Vernon L. Wilcox*

TEXT: II Kings 13:14-21

Are you tempted to think that victory may not come because the forces of evil are so great against you? Do you wonder if the church can actually accomplish much in these days? Remember that it is the "almostness" of defeat that makes the greatness of the victory when God comes and helps us through.

Winston Churchill, that great statesman of our age, said in a speech to a secret session of the House of Commons on June 25, 1941: "I will add only one other word. Let us not forget that the enemy has difficulties of his own; that some of these difficulties are obvious; that there may be others which are more apparent to him than to us; and that all the great struggles of history have been won by superior will-power wresting victory in the teeth of odds or upon the narrowest of margins." Or consider that magnificent statement of General Ferdinand Foch during the dark days of the first great war, who, when asked what the situation was, said, "My left is broken, my right is beaten back, my center is hard pressed; we shall advance!" And the words of that Mr. Valiant-for-truth himself, John Bunyan, are thrilling yet today: "A Christian can never be overcome, unless he shall yield of himself."

"The victory is ours, thank God! He makes it ours by our Lord Jesus

Christ" (Moffatt, I Corinthians 15:57). There must be no doubt that God can and will give us victory. However, there are certain essentials for spiritual victory just as there are for military victory. In this ancient story of Joash and Elisha we find the two great essentials: vision and vitality.

I. VISION

This is always a prerequisite for victory. We sometimes tend to criticize the military strategists—those who plot the course of battle from behind the lines. But without such planning no victory would be possible. If men merely went out to fight, to find the enemy anywhere he might happen to be, without supplies or reinforcements available, the army would soon fold up and utterly fail. This is true in the spiritual battle we are fighting. If we try to do nothing in particular, and everything in general, we will end up by accomplishing little or nothing in the kingdom of God. It would be like shooting a gun into the air without aim—one might accidentally hit a bird once in a thousand times, but who is willing to be satisfied with such a percentage?

Vision is seeing something that needs to be before it is, then helping it to become a reality. Every great achievement, whether it be in statecraft, invention, music, art, literature, engineering, or religion, has come when men have gone out to create what they saw in their vision. Some-

*Pastor, Portland, Oregon.

times we call it imagination, but the word vision is a good one; it is the power to project one's personality beyond oneself. This is especially needed in the spiritual life. We need to see beyond ourselves and our own meager power if we are to be spiritually victorious.

The view of King Joash was a backward one. He lamented the approaching loss of Elisha instead of seeking Elisha's God to help him to achieve future victories for God. To him the old days were better—the days when Elisha was there for him to lean on. To him “the church was going to the dogs”; “people no longer had the blessing they once had”; etc. When we hear such statements, generally we can conclude that they are a reflection of that person's spiritual experience. Elisha counseled Joash to open the window eastward. In the Bible, this always indicates victory, optimism—for it faced the rising of the sun. God wants us to have vision—to look out the eastward window. I like what P. F. Bresee used to say, “The Church of the Nazarene is still in the morning of its existence, and the sun never sets in the morning.” And there are saints of God who have passed their forscore years who are still living in the glorious morning, whose hearts are lifted up by faith in the Lord, and who look with expectancy toward the east, where the light begins to dawn in victory and blessing on the church.

II. VITALITY

As we look at the story we see an ailing prophet almost dead, but still infused with vision and vitality for God's people. He is still giving orders, even to a king! What a man he is! Listen to the active verbs he uses: “Take, put, open, shoot, take, strike!” “. . . Take bow and arrows. . . . Put thine hand upon the bow. . . . Open

the window eastward. . . . Shoot. . . . Take the arrows. . . . Smite upon the ground. . . .” Here is a man for you, and more than that, a man of God!

But the younger man lacked this internal combustion. He was puny in vision, weak in vitality. He had to be directed to shoot—he had to have the prophet put his hands upon his own to calm his nerves—and then in striking the ground he gave the arrows no more than a perfunctory three strokes, and then desisted, as if he had no more energy.

How typical this is of throngs of church members today! They have no initiative. There is little of the pristine vigor of the early Christian Church. Multitudes of twentieth century Christians act as if they are practically out of energy, and the bank of heaven has gone bankrupt, so they can get no more help from that quarter! They have barely enough strength to get to church once a week, let alone carry out any project of Christian service. Seventy-five per cent of the work is done by 25 per cent of the people—and those 25 per cent are generally the busiest people in the church.

We feel like saying with Elisha: “Why didn't you strike? Why did you stop short? You should have smitten five or six times, and not merely a token three strokes.” Too many church members have accepted certain responsibilities for themselves, then have rationalized their position, and will go no further. Of Jesus, when He was seeing the hardest hour of His life on earth, we read, “And he went a little farther.” O Master, give us some of Thy divine vitality that will send us out to seek and find the lost.

III. VICTORY

While it is true that Joash gained a measure of victory, it was nowhere

near what God wanted to do for Israel. We read that Joash defeated Hazael, king of Syria, three times, but the Lord wanted to give Israel a complete victory over her enemy. Joash won three skirmishes when he could have routed the armies of Syria.

How often our lack of vision cripples us before we get started, for we never do more than we attempt! Rarely can we do as much as we attempt—but it is a victory even to have tried it. Bud Robinson used to say, "I would rather tackle a big job and do half of it than to try nothing and do it all." In more dignified language William Carey made the motto of his great missionary career: "Expect great things from God; attempt great things for God."

And then, how often a lack of vitality tarnishes the vision splendid, and we become satisfied to do much less than our best! The promise is bright, but we become too busy to claim it. To quote another great missionary, Judson said, in the darkest hour of his work in Burma when he had labored for years without a con-

vert: "The future is as bright as the promises of God." That is the secret of victory—never give up—never! Keep on keeping on, if it takes the last drop of blood you have—and it may. The greatest tragedy in the modern Church is spiritual anemia. We never get up enough steam to push a piston for God. We begin defeated, live on a low level, barely getting by, compromising at times with the enemy, and end up defeated and wondering why we tried at all.

O friends, God wants to give us glorious victory through our Lord Jesus Christ! And He will give victory to all who will pay the price of surrender, obedience, vision, and vitality. Let us strike the ground with the arrow of obedience. Let us strike it with the arrow of faith, with a concern for the lost, with divine love, with the precious presence of the strong Spirit of God in our hearts. Why not avail ourselves of God's power which He has made available to us? It is up to us to strike the ground, to complete the circuit, thus releasing the power of the Lord on a sinful and dying world.

DENTAL EARNESTNESS

Dr. Parker said, "Some men have only dental earnestness. I knew one such man—a Mr. O. Never a word came from beyond his teeth. Mr. O spoke in the same key, whether at a wedding or at a funeral, and with an impartiality truly severe; accosted age and infancy with the same monotonous chivalry. Words, why, sire, they never failed him. When the Apostle said, 'Where there be tongues, they shall cease,' he did not know that Mr. O was among the blessings of the future, though he might have suspected the fact when he predicted that knowledge shall vanish away. Mr. O's service cost him nothing—neither in heart or brain. Not a nerve throb; not a pulse beat, and yet the unsuspecting lady cherished his name with most affectionate thankfulness. Words, words, words—oh for one tone from the heart, oh for one sigh of sympathy. But that luxury was denied us in the person of Mr. O. We must have more than dental earnestness."—Contributed by B. V. Seals.

Ministerial Discouragement

By W. B. Walker*

SEVERAL YEARS AGO a fellow minister came to me discouraged. His soaring eagle-wings were lowered, and the wind was blowing that day in the wrong direction.

He was a man past sixty-five years of age. He had pastored some of our large churches, had served faithfully as a district superintendent, and was then pastoring a medium-sized church. He was perplexed and baffled with a number of the things troubling him.

He said: "I am now over the hill and have started down the western slope. I am not crying because I have reached this age. I am glad to have lived to see this period of life. I am now pastoring, as you know, a medium-sized church, and I am happy in my work. However, I am troubled about some things. My services are not sought for now as they once were. At the present I am not used on committees nor boards, and my services in such ways do not seem to be needed. I carry on my work as faithfully as I know, but sometimes I feel much like David when he said, 'I am forgotten as a dead man out of mind: I am like a broken vessel.'"

"You have known me for several years, and you know that I have endeavored to be faithful to the Lord, to my district, and to the general church. I have never belonged to any other denomination, for I united with my church soon after my conversion. In all these years I have not criticized my church nor gone around complaining about things. I have given the

church more than forty years of active service as a minister. I have never tried to call signals on the districts where I have served as a pastor. I have co-operated in every way I knew to promote the cause of holiness. Have I lost the art of adjustment? Have I lost the ability to render service?

"I come to you because I need help. I want to be used of the Lord. I don't want to get in the way. I mean to be faithful to the Lord and my own soul. Should I consider getting off the bench before I am fully pushed off? Am I acting foolish? I am still healthy in body, mind, and soul. Please tell me what you honestly think is best for me."

Knowing my friend as a man of excellent judgment, and one of God's deeply spiritual men, I ventured to pour out my soul to him. Seeing the wings of this man down, my eyes filled with tears, and my heart was greatly moved. I ventured to give him the following suggestions:

1. I would endeavor to keep my prayer life red-hot. I would pray for my soul and mind to be illuminated by the Spirit. I would put forth every possible effort to keep close to the Lord, endeavoring to live in His presence. I would make it a point to pray for my denominational leaders, my own people whom I serve. I would pray that my own spirit be kept free from bitterness, faultfinding, criticism, and resentment. Then I think I would go forth with my head high, my chest out, and my face smiling. I would try to look on the bright side of things.

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2. I don't believe I would worry too much about coming down to a smaller church. I understand that you preach to about one hundred and fifty people in your Sunday morning services. The church furnishes you a nice parsonage, the Lord is blessing your church, and the community offers opportunities to win men to Christ. It seems to me that with the forty years of active service you have rendered it would be no great calamity to serve a smaller church. Remember that in God's sight all His churches are important—small, medium, or large. You still have a place to preach, and people attend the church services, and the community offers you a place of service. You are in many ways much better off where you are than to be plunged into the heavy duties of a larger pastorate.

3. I do not believe I would spend any sleepless nights because of not being used on committees and boards as you once were. These are, after all, not the determining factors of one's effectiveness nor his abilities. I doubt if you have lost any of your ability to serve in this capacity. It seems to me that your experience would enrich any committee or board. It could be that because of your years of experience you might tend to direct or run things. I do not know your superintendent; I do not know why he does not use you. He might be wiser if he did use you some. But if you are never used in this capacity any more, do not lose any sleep over it. You were called to preach, and that is your first calling. You still have an open door to preach. Remember that the things which cause you to wonder are only secondary, not fundamental. Stick to the important and the primary preaching of the gospel and winning souls.

4. I do not believe I would fret in the least if I were sixty-five years of

age. It may be different if I live to be that age. I do not believe I would pine or fret about it. While I do not believe you are fretting and complaining because of your age, I do think that the things that come in this period of life are troubling you. Yes, you do have adjustments to make. But don't get downhearted. Look at the factories, and business in general. Often the older men with years of rich experience are let go, and younger and inexperienced men are hired. It is to be expected that some of this spirit works its way into the church.

I believe that if I had reached these golden years of age, and had rendered the years you have to the church, I would be deeply satisfied to serve in smaller churches until the Lord called me home. I honestly believe I could be happy to serve in this capacity.

5. I should think the many years you have served the church would be a great encouragement to you. This record is something to be proud of. It seems to me that it would give you great encouragement to review the successful years that you have given to Christ and the ministry. Think of Paul coming to the end of the trail! Think of the churches he organized, the souls that he won to Christ, and the countless multitudes who will rise up in eternity and call him blessed! With this view of your work, you should take courage and press on.

6. I believe if I were you that I would associate more and more with people. I would not hide myself in the study, and brood and mull over the past, nor spend unnecessary time looking over the disappointing things of the present. Live close to your church people. Keep close to your youth. Make more of your association with your fellow ministers. Attend the various gatherings. Don't permit yourself to become stale in

your ministry. Keep the dust out of your sermons. Keep them free from the smell of smoke and free from pessimism and discouragement. I would study, but I would refrain from giving book reviews. Preach short sermons packed full of human interest. Preach often on the doctrine and experience of second blessing holiness. Preach with anointed lips.

7. If I were you, I would refuse to dwell too much on the past. Find something new to think about, and to preach about. I would try to live more in the now, and the blissful prospects of the tomorrows. I would strive to keep up with, and keep adjusted to, the times in which you live.

I would try to keep the spirit of youth, even though I had some aches and pains. I would preach an unchanging Christ, but in a changing world. While the church marches on, I would not permit it to leave me on a side line. I recommend that you lift your eyes from the golden past, and look upon the fields that are now white unto harvest.

8. If I were you, I would keep a passionate heart. Put forth a special effort to keep tender, and live with a deep concern for the Lord with a broken heart and with tearful eyes. Keep your services evangelistic, but also instruct your converts and develop them into useful lives. Live close to the Cross. Keep your eyes on Calvary. Lean your head upon the

bosom of the Master. Keep your ears open to the tramping millions of earth. Lift your eyes from the discouragements of life to Him. Gaze upon the Master as He sat on the mountainside and wept over Jerusalem, until you imbibe His spirit. The world still needs men who will weep over it. The hope of the world is in its weeping prophets. Keep a hot heart, a burdened spirit, moist eyes, and a tender heart.

This is the advice that I gave my friend. So far, I have not lost his friendship, and I hope that our prayer and conversation together helped him as much as I believe they helped me. If an older fellow minister should come to you filled with discouragement, what would your advice be? That day I asked myself this question: How will you stand the test when you stand in his place in the years to come? I am told by some that these are indeed trying days to an aging minister. I shall never forget what my friend said to me on this occasion: "At your age you are not confronted with these discouragements, but if you live long enough, you too will stand where I stand."

I sincerely believe that the Lord can keep His faithful servants true to the end of the journey. Here is my prayer: "O Lord, grant to help me to grow old gracefully! Grant that I may finish my course with the sunshine of the morning on my brow!"

LOVE

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—*Sunshine*.

The Preacher's Triple Call

By F. C. Nicholson*

THERE ARE THREE CALLS vital to the greatest success of a preacher of the gospel. They are: first, a definite call from God to preach His Word to a needy world; second, the call of the church or denomination with which he is affiliated; third, the call or appointment to a local church or field of Christian service. Each one of these calls is of great importance. We shall consider them in order.

First is the call of God to preach the gospel. The ministry is a calling from God and not a mere choice of the man—a premise upon which our church policy has been built from the beginning. Our founders went forth with a divine urge that sustained them in preaching the glorious news of salvation from all sin in an indifferent or unfriendly world, and even in the face of direct opposition. Their numbers were few. They were without property, influence, or recognition. Money was scarce; finances came hard. There was no support from a large number of faithful tithers and liberal givers. There was no extensive and well-planned budget system; but they had God, and a divine call, if need be to go out “under the stars” and preach the glorious gospel of full salvation to sin-fettered souls. They preached in church houses when they were available; if not, they preached in tabernacles, tents, brush arbors, abandoned church buildings, schoolhouses, halls, and old store buildings. God blessed their labors

abundantly. Holiness people were organized into churches. Sinners were converted and believers sanctified at their altars. Throughout these years the clear call of God upon our ministry has given the divine stimulus to go forward with remarkable success in building the kingdom of God on earth. To be chosen of God to help in His redemptive plan is the highest honor bestowed on human beings this side of heaven. Without a definite call from God a preacher will have little success; with a definite call of “Woe is unto me, if I preach not the gospel!” he can succeed.

Second is the call of the church or denomination with which the preacher is affiliated. When a preacher is received by his district assembly, he accepts the call of the church to take part in its wonderful work of saving souls and building God's kingdom on earth. This call now merges with the call of God. He is expected to accept the teachings of the church, to preach its doctrines, to uphold its standards and not allow them to become conformed to the world, to adopt its methods, to co-operate with its leaders, to read its literature, to support its program fully, to strive constantly to save souls, and to seek continually to enlarge its membership, and especially to bring into the fold of the church those converted at our own altars. With the above things he is expected to learn church administration: how to manage money, property, and how to lead people. The

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preacher who faithfully strives to do these ten different activities, as directed in our church *Manual*, and under the advice of his superintendent, is fulfilling the call of the church. If he is not willing to accept these responsibilities, he should not take a preaching position in the church. If he accepts these duties and endeavors faithfully to do them, he has a wonderful chance to succeed.

Third is the call of the local church or field of service. Here is the place to put into practice that which is said under the call of the church. Wise leadership builds and conserves the work of the Kingdom. A pastor should study diligently the sections in the church *Manual* relating to the pastor, until he is familiar with all the duties of that exalted office, then strive to follow them conscientiously. He should preach tithing and urge his people to make liberal offerings. Our budget system has been proved sound by years of experience. The pastor is given the tasks of raising and paying the budgets assigned to his local church. These budgets are not given out arbitrarily; the committee carefully considers each church and its ability to give. Larger budgets are assigned to the larger churches, and smaller budgets to the smaller churches and to those less able to give. Paying budgets depends almost entirely on the pastor's attitude and efforts. Our church has adopted the budget system for financing our general and district interests. When a pastor realizes that paying his budgets means the saving of souls and advancing God's kingdom on earth, and that he has been given careful and fair consideration by his district committee, he will accept the job cheerfully, and ninety-eight times out of a hundred—or more—he will get it done.

A Christian worker should watch his own personal accounts. He should

pay as he goes and do without, if necessary. This is a safe rule. Overdue and old debts, large or small, bring reproach on the pastor or Christian worker, on the church, and on God. He is God's representative.

The pastor should read the *Herald of Holiness* carefully each week and keep up with the activities and requests of our leaders. Co-operation in the radio program of the church is important. It is usually wise for the pastor to belong to the local ministerial association of his town. He should watch the seasonal offerings, the Easter Offering, the Thanksgiving Offering, the American Bible Society, and specials as the church calls for them. The attitude "We just can't do everything" has no place in the life of a faithful pastor. God does not require the impossible of His devoted followers; neither does the church require the impossible of its pastors and workers. Remember the call of the church is the call of God.

When a preacher accepts the call to pastor a church or an appointment to a field of Christian service, he accepts a heavy responsibility—but, oh, such a wonderful opportunity for service to humanity, to the church, and to God!

God calls men to preach His Word. The church calls workers to accept its teachings, to preach its doctrines, to uphold its standards, to adopt its methods, to co-operate with its leaders, to read its literature, to support its program, to strive constantly to save souls, and to seek continually to enlarge its membership. The local church or field of service calls the preacher to the things named above as they apply to his special work. He who does these things faithfully is in a fine place to succeed and may expect the rich blessing of God upon his labors. Finally, much prayer is necessary.

O God of power, love, and mercy, bless without measure our dear pastors, evangelists, missionaries, and Christian workers. Give to them grace, vision, wisdom, courage, and strength to enter heartily into the

responsibilities and privileges of the high and holy calling they have accepted. Give them success in their fields of labor.

This we ask in Jesus' name. Amen.

Sin and Evil, Guilt and Forgiveness

By **Jard DeVille***

EMOTIONAL ILLNESS is rapidly becoming the most severe health problem in the United States today. Half or more of our hospital space is used by persons suffering from emotional problems and their accompanying disorders. It is a rare pastorate which does not have a number of emotionally disturbed or guilt-laden individuals. The problem of sin and evil, their companion guilt, and the possibility of forgiveness is not an academic one. For the Christian with an emotional problem is ill, as much so as one with a physical disease. And neither illness necessarily vanishes during an altar experience.

Occasionally a minister hears the complaint that his efforts are motivated by a desire to win followers to a doctrine or contributors to a cause. Such criticism is, of course, shallow. It comes from those who have short-sightedly failed to see that guilt of any kind is a terrible burden to carry. Guilt, this awareness or sense of failure, is the crushing load that drives the personality to disintegration. Professional psychologists emphasize that it is one of the basic causes for our high rate of emotional breakdowns.

The guilt-laden person in our churches usually has not reached the point of losing contact with reality; he may never do so, but he is not well nor at his best for the Lord.

SIN

In any discussion of this problem the key question is always, Why this guilt? Why do Christians have the complexes that make them ill or bring the feelings of guilt? It is of utmost importance to realize that there is a dual factor to be considered. In the final analysis sin is the basic cause for an unhappy emotional condition. It is not always the individual's sin, however. In his book *The Dignity of Man*, Lynn Harold Hough has pointed out that man is destined for partnership with God. Inherent with the race is the "God Ache," the desire for fellowship with the Creator. Hough points out that it is possible to completely secularize our lives. Man can live as though God does not exist. Many people do. But there come a dryness, a futility, and guilt. Separation from God is caused by sin. We who are to be His children, by severing that vital relationship lay ourselves open to the fears and guilt to which the defeated personality is

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vulnerable. For sin is the deliberate choosing of wrong in a situation where it is equally possible to choose right. Sin is not simply the ignoring of God's commandments; it is ignoring them even though we know good and well that they are best for us.

These, the acts of sin over the years, bring a sense of guilt that becomes part of the very warp and woof of life. Often the guilt is repressed and forgotten but it is still retained and accounts for much of the irrational conduct of the unconverted. This unrecognized guilt may manifest itself in "free floating anxiety." People are unhappy and discontent, living out their lives in quiet desperation as one writer expressed it. Most of the sinner's basic spiritual problems are solved by establishing a spiritual relationship with God. Every pastor has seen the radiant new man shine from the formerly defeated individual who has come to a knowledge of sins forgiven through Jesus Christ. We have seen these people walk out into life to live victoriously. But we still know those who are just as sincere and devout, yet plagued with oversensitive consciences, guilt complexes, and emotional disorders. Why do they have them? I trust that we have long ago learned that advice to "get hold of yourself" is worse than useless.

EVIL

As previously mentioned, there is a dual nature to this problem. In no area of life do we find such a parental influence as in mental health. The effects of sin, unfortunately, do not die with each generation. The parent who rears his children in an unhealthy atmosphere because of guilt from unforsaken sin is setting up a situation that may be harmful for generations. This takes us into the realm of evil. For this con-

sideration this is that which is wrong without necessarily being sin or even recognized as being wrong. One devout parishioner had an extremely stern father who obviously suffered feelings of guilt more or less constantly. Life's demands are neither so difficult nor so excessive that the child must be crushed. Yet as a child this friend felt unloved because a guilty parent enforced an abnormal sense of responsibility with a harshness that bordered on cruelty. The spilling of a glass of milk, the noise of childish play, the minor incidents of every home were punished by instant retribution. As a result, this sensitive person is tormented by a sense of guilt in acts so trivial as to be almost humorous. This is part of that life, for the formative years were in an atmosphere of guilt. The accompanying migraine headaches are not at all funny, however. Neither is the tenor of the home in which the third generation is being reared.

Parents who because of the guilt feelings of their parents feel isolated, alone, and guilty and are likely to pass such feelings along to their children. A sense of belonging is vital, especially to youngsters. Isolation is hard to endure. If the home environment is severe enough, the lives of the children may be permanently damaged. The question then arises, What happens when this man of two or three generations of neurotic behavior is converted? His sins are forgiven. But what of the life patterns of guilt and neurotic activity that are older than he? And what of the children born into the home? Can this man, and he is not a hypothetical case, have the insights into his emotional processes and patterns to help these children become normal, emotionally mature adults? It is doubtful that he will in time to see the evil that is being done in their formative

years. He needs help from someone he trusts and respects. Who is better than his pastor?

With respect to this problem the individual is innocent, for it is not sin. Sin is deliberate. The individual may continue doing evil without knowing it to be wrong, for this is all he has ever known. This is seen many times in a church situation. The widow of two strong-willed boys who loved them "too much" to discipline them; the father who demands perfection from his children; the domineering wife who has only to speak her husband's name sharply to see him wilt—these are acts in the vast area of evil and habits of personal reaction which have never been brought under control of the intelligence. They are tragic eventually, of course, but deliberate sin may not necessarily be involved. In these examples each person had forsaken sin and was a sincere Christian. His problems were different from those which arise from a deliberate and fully conscious determination to do that which is known to be wrong. What can the pastor do to help his people who may face this problem?

GUILT

Jesus was very much concerned with sin and evil, guilt and forgiveness. With His divine wisdom He could see past sin and then furnish the victory over it. This triumph is not merely over specific, isolated acts of wrong. It is the aligning of the whole life to a proper relationship with God. His principles are revolutionary but only because mankind has placed emphasis on the wrong areas of life. It was said of the apostles, "These that have turned the world upside down are come hither also." No, they were presenting the Christ who turns lives right side up! It is the world's perspective that is wrong.

The story of the prodigal shows the barrenness and poverty of one who cuts away his contact with God. Sin for the unregenerate is not just an occasional deed; it is a way of life. We in the church circle rarely see wild, flaunting sinners any more; we just see nice people who live lives to which God seems strangely remote. So they become dry, barren, and laden with guilt. It may sound cruel, but this is good for them, for it is God's way of reaching out to awaken men. There is no easy answer for the person in this condition. He must receive an insight into the cause of his problem. This can be done only by the help of the Holy Spirit. This individual must be willing to forsake the guilt-bearing sin, for he alone can remove the barriers which prevent God from saving him. A wise pastor, however, may skillfully help and furnish moral support.

FORGIVENESS

Forgiveness comes in such a situation when the guilty party allows himself to be reconciled to God. This reconciliation includes a facing up to the fact of sin, the person's responsibility, and the forsaking of sin. Anything less is shallow and ineffective. Limited repentance in part accounts for the many failures who soon drop away. Often it is difficult for the individual to accept responsibility for his estrangement from God. Indeed, this is frequently the stone of stumbling. Accepting forgiveness from God may require confession or restitution that the individual is unwilling to make. With a mature adult it frequently takes time to consider and accept new values and attitudes. The inner barriers which have hidden guilt and made possible the function of daily life in spite of God's displeasure must be uncovered and removed. It takes time for the indi-

vidual to reach the point where he can forsake the old life and ask for forgiveness. The more open the guilt, the easier it is to seek forgiveness. The better hidden is the guilt, the more difficult it is to seek God. The down-and-out are often more responsive to the gospel than the up-and-out. Conversion is so basic an upheaval that Jesus called it the new birth. It results in peace and the conscious knowledge that guilt is gone; for the cause, sin, is forgiven.

In the area of "sinless evil," a Christian who has a guilt problem because of emotional conflict may not realize that guilt exists. The mind is a marvelous creation. Guilt is a foreign element to the personality and is unbearable, so it is hidden or justified or rationalized in order to lighten the burden. This type of guilt may come from any number of sources. As previously mentioned, it may be the result of a childhood environment or it may come from the pressures of life or the shock of a loved one's death. In this discussion the source is unimportant. Actually it is of vital importance in helping the person involved.

The answer for this guilt is self-evaluation and self-forgiveness. The sufferer usually has few insights into his problem. The memories are painful and he is hesitant to dig them out. It may require a period of time to realize that someone can share them with him, even these burdens he doesn't often discuss. There is a tremendous therapeutic value in confession. This "getting it off the chest" is a basic tool of the psychiatrist. We have assumed too often that our people settle these problems with God, not realizing that they have a basic lack of insight into the cause of their problems. We seriously neglect pastoral counseling in this area. We are not to pry but to seek the

basis of the conflict and discover a way that it can be resolved consistently with the ethics of Christianity. We are to leave psychiatric treatment to the professional, but by having a basic knowledge of emotional disturbances, their related disorders, and their danger signs we can be of help in a vital area in today's hectic world.

How can we help? First by knowing the person's problems and encouraging him to share these painful experiences with God's representative. We can help him uncover the guilt feelings by going back to the experiences out of which the problems arose. Let him talk. One lady in recalling a very unpleasant incident recently remarked that she had not thought of it for years. She went on to tell how talking these things over had given her a better perspective of her problem.

The very fact that one is aware of the cause for the feelings is a tremendous initial breakthrough in finding a solution. Neither is an awareness in the area of the emotions a cure-all, even though it may be the first step. Realizing why one feels guilty and how his emotions react form a base on which the person can solve his problem.

"Self-forgiveness" (for want of a better term) is important also. It clears the emotions of deeds, real or imaginary, which have caused problems. With Christians, God's forgiveness for sins confessed before regeneration can be an anchor point for pinning down irrational guilt feelings. It is often possible to show that as God has forgiven in the past, so now it is possible to realize self-forgiveness. In all of this it is necessary to remember that the problem is emotional, so we should not overwork logic. One should always work for

a solution based upon the new life which has been received in Christ. It can help to show that old things are passed away and that Christ is the Burden Bearer of the world.

To be of help in this area will take wisdom, time, and study. The re-

wards are worth the effort, however. An individual who has received this help is a healthier Christian emotionally and often physically. His home atmosphere is improved and the condition of the church is always bettered.

Laymen Tell Church People "What Christ Means to Me"

By Flora E. Breck*

MORE AND MORE church laymen are finding opportunity to be effective leaders—even without theological training—these days. A new minister of one of the large western churches, for instance, is injecting fresh interest and practical help into the evening worship service by calling on certain laymen of his congregation to talk a few moments, before the sermon, on "What Christ Means to Me." And those engaged in professional work have already been giving interesting and outstanding talks in this connection. Onlookers who are wont to criticize church members for their "theoretical Christianity" can be thoroughly convinced as to the genuineness of their dedication where such a program is included.

One of the professional men who spoke was a physician and surgeon, and his talk was an impressive one; for he emphasized divine help through prayer, and explained regarding the wide opportunity for a Christian physician to serve for the betterment of humanity.

Last Sunday an attorney was the one delegated to testify as to Christ's help, and he told how lawyers have ample chance to handle their daily work in a truly Christian-like way.

Humbly he told how he would never stoop to handle a case merely for fees, unless he felt assured in his own mind that the client was honest in his belief and action. And when the problem was one involving domestic relations, that professional man assured us a Christian would try to effect a reconciliation between the parties, rather than merely effect a separation. Integrity was rated far more important than mere fees. He explained that the will of the Lord took precedence over the selfishness and greed of people.

This laymen's testimony period bids fair to become an important innovation in the life of the church; and attendance seems to be increasing too, since the sacred and the secular are so intertwined in the matter of daily living.

Where peace and happiness—and questions involving life and death—are at stake, this special program seems to be a very worthwhile one.

Where Christians honor their Master by deed as well as by word, the faith of the rank and file is strengthened.

The minister, too, reminds the congregation, "Be ye doers of the word, and not hearers only" (James 1:22). He emphasizes also that Christianity is for the "here and now" as well as for the hereafter!

*Portland, Oregon.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 10

DESIRE OR GOOD WILL?

THE GREEK WORD here translated "desire" is not the one which most naturally means that. Rather, it is *eudokia*, found almost exclusively in Jewish and Christian writings. Out of nine occurrences (in New Testament) this is the one place it is rendered "desire."

Abbott-Smith gives only these meanings: "good pleasure, good-will, satisfaction, approval." But Thayer allows "desire (for delight in any absent thing easily begets a longing for it)"¹ as the sense in this passage. Arndt and Gingrich do the same "inasmuch as a desire is usually directed toward something that causes satisfaction or favor."² Vine defines the word thus: "lit., good pleasure . . . , implies a gracious purpose, a good object being in view, with the idea of a resolve, shewing the willingness with which the resolve is made."³ Moulton and Milligan feel that the meaning "good pleasure" or "good will" is found "in all its New Testament occurrences, even in Romans 10:1."⁴

Robertson is uncertain about the matter. He comments: "No example for 'desire' unless this is one." Denney writes: "His heart's *eudokia* is that in which his heart could rest with complacency; that which would be a perfect satisfaction to it." He adds: "This

is virtually the same as 'desire.'"⁵ But Sanday and Headlam disagree. They affirm: "'good will,' 'good pleasure,' not 'desire,' which the word never means."⁶

What is to be our conclusion? Goodspeed has: "My heart is full of good will toward them." Similarly Williams renders it: "My heart's good will goes out for them." That seems to represent the sense.

PRAYER OR SUPPLICATION?

There are seven different words for prayer in the Greek New Testament. The one found here, *deesis*, occurs nineteen times (only here in Romans). Twelve times it is translated "prayer," six times "supplication," and once "request."

Each of the seven words has its own distinctive emphasis. The one used here means "prayer for particular benefits," or "petition."⁷ Probably it is best rendered "supplication," as it is regularly in the English (1881) and American (1901) revised versions.

FULFILLMENT OR TERMINATION?

Verse four makes a significant statement: "For Christ is the end of the law for righteousness to every one that believeth." What is meant by "end"?

The word *telos* regularly signifies "end." But does Paul here mean that

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¹*Lexicon*, p. 258.

²*Lexicon*, p. 320.

³*Expository Dictionary*, I, 298.

⁴VGT, p. 260.

⁵EGT, II, 668.

⁶*Op. cit.*, p. 282.

⁷Trench, *Synonyms*, p. 189.

Christ is the fulfillment of the law or its termination?

Arndt and Gingrich would allow both. They say: “. . . Christ is the goal and the termination of the law at the same time. . . .”⁸ Thayer prefers only the latter interpretation: “Christ has brought the law to an end.”⁹

The commentators are ranged on both sides. Calvin says: “The word fulfilling seemeth unto me not to serve amiss in this place.”¹⁰ Wesley defines it thus: “The scope and aim of it.”¹¹ But Meyer objects to this. He prefers “end” or “conclusion,” which he says is the meaning “adopted after Augustine by most of the modern expositors.”¹² That seems to be true. Sanday and Headlam say: “Law as a method or principle of righteousness had been done away with in Christ.”¹³ Denney writes: “. . . with Christ in the field law as a means of attaining righteousness has ceased.”¹⁴ The context suggests that this is the correct interpretation.

LAW OR “THE LAW”?

The King James Version says “the law.” But there is no article in the Greek. Denney comments: “*Nomou* without the article is ‘law’ in the widest sense; the Mosaic law is only under this description.”¹⁵

ABYSS

That is what the Greek word is which is translated “deep” (v. 7). Here it means the place of departed spirits. In all its other occurrences in the New Testament (Luke 8:31 and

seven times in Revelation) it refers to the abode of demons. It is rendered “deep” in Luke, but Revelation has “bottomless pit” or simply “bottomless.” The best way to treat the word is to transliterate (the Abyss) rather than translate it.

BELIEF AND CONFESSION

The first clause of verse nine should probably be ended with “Jesus as Lord” rather than “the Lord Jesus.” That is the way most modern versions give it.

Verse ten is often quoted in connection with evangelism. There is sometimes a difference of opinion as to exactly what is meant. Are “righteousness” and “salvation” two different things? Do we gain the one by faith and the other by confession?

Denney’s comment is helpful. He writes: “To separate the two clauses, and look for an independent meaning of each, is a mistake; a heart believing unto righteousness, and a mouth making confession unto salvation, are not really two things, but two sides of the same thing.”¹⁶

ASHAMED OR DISAPPOINTED?

Verse eleven contains a quotation from Isaiah 28:16—“Whosoever believeth on him shall not be ashamed” (already quoted in 9:33). The idea seems to be that no one who believes on Jesus will fail to have his hopes realized. The Septuagint uses the term to express shame because of unfulfilled hopes.¹⁷ Weymouth, Moffatt, and Goodspeed all have “disappointed” instead of “ashamed.”

BY AND BY?

One of the serious defects of the King James Version is that it very frequently fails to distinguish be-

⁸Op. cit., p. 819.

⁹Op. cit., p. 620.

¹⁰John Calvin, *Commentary on the Epistle of Saint Paul to the Romans* (Edinburgh, 1844), p. 284.

¹¹Explanatory Notes, p. 561.

¹²Romans, p. 405.

¹³Op. cit., p. 284.

¹⁴EGT, II, 669.

¹⁵Ibid.

¹⁶EGT, II, 671.

¹⁷Abbott-Smith, op. cit., p. 234.

tween Greek prepositions with different meanings. In the seventeenth verse we read: "So then faith cometh by hearing, and hearing by the word of God." But the first preposition is *ek*, "out of," and the second *dia*, "through." Furthermore, "of God" (*theou*) is "of Christ" (*Christou*) in the oldest Greek manuscripts. Williams gives the correct translation: "So faith comes from hearing what is told and hearing through the message about Christ."

SOUND OR VOICE?

In verse eighteen it is stated that "their sound went into all the earth." The word for sound is *phthongos*, which occurs elsewhere in the New Testament only in I Corinthians 14:7. It was used first for the sound of musical instruments. But here it seems to mean "voice." That is the way it is translated in many modern versions. The Old Testament passage (Psalms 19:5) refers to the voice of God in nature. Paul here applies the passage to the preaching of the gospel which had by then reached to all parts of the Roman world.

FOOLISH OR SENSELESS?

The Greek word for "foolish" (v. 19) is *asynetos*. It occurs five times in the New Testament and is three times translated in the King James Version "without understanding." That is its literal meaning. Therefore most recent translations render it by "senseless." It is used of those who fail to understand the clear, simple things of God, who do not have sense enough to know the truth.

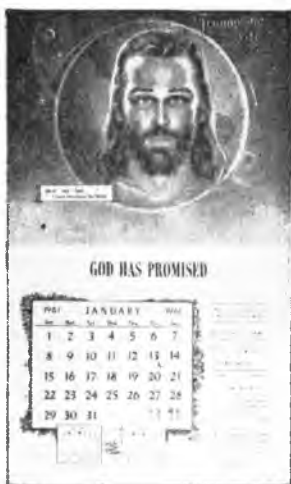
GAINSAYING OR CONTRARY?

The word for "gainsaying" at the end of verse twenty-one is a participial form of *antilego*. Literally it means "speak against," and that is the way it is translated (K.J.V.) five out of the ten times it occurs in the New Testament. It is used in the sense of "contradict," "oppose," or "resist." Goodspeed and Williams render the last two participles "disobedient and obstinate" (so also Arndt and Gingrich). Weymouth has "self-willed and fault-finding." Moffatt says "disobedient and contrary" (so also R.S.V.). All of these bring out the thought much more clearly than "gainsaying."

HEAVEN

I used to play baseball, and my father went to the games because he was always interested in whatever his children did. I remember one game especially. It was a tight game, and I happened to get a long hit. I was running around the bases as fast as I could, but I seemed to gain added strength when I heard him shouting above the crowd, "Come on home, Charles, come on home." Since he has been gone, there have been times when the going was a little harder for me and I have been tempted to do less than my best, but then I could hear him saying, "Come on home, Charles, come on home."

—CHARLES L. ALLEN in "When You Lose a Loved One" (Fleming H. Revell Company)



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The Priority of Evangelism

By J. T. Gassett*

THE CHURCH OF THE NAZARENE is an evangelistic as well as evangelical church. We were born and have been nurtured in a climate of revivals and evangelism. The course of the next decade or even the next half-century of the Church of the Nazarene (if Jesus tarries) may well be determined by our attitudes and actions toward evangelizing our generation.

The call of the Master in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is a challenge to every individual and church. To "... seek ... the kingdom" means personal salvation first of all. Those who seek and find salvation have a desire and a commission to share the news of the Kingdom with others—brother, sister, parents, and neighbors. Thus the very foundation of the kingdom of God is evangelism.

The angels announced, "... and thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). The Master himself said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Paul wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came

into the world to save sinners" (I Timothy 1:15). Peter preached at Pentecost, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Even as in the mission of Christ and of the Early Church, evangelism should be the primary concern in the church today. I believe that ahead of ordinances, ahead of purely organizational functions, ahead of educational endeavors, evangelism should have prior emphasis. Our first task is to make men alive unto God. Then comes the task (perhaps of equal importance) to establish, train, and develop mature Christians. Our preachers and people must ever thrust forward with the gospel message and efforts to reconcile the world unto God.

I wish to submit three basic reasons for giving such priority to evangelism:

1. Because of the nature of God and His kingdom
2. Because of the nature and condition of the Church.
3. Because of the nature and needs of mankind.

1. *Because of the nature of God and His kingdom—Christianity.* Our God is a seeking Father. He sought and called after Adam and Eve when

*District superintendent, Bethany, Oklahoma.

they sinned and hid themselves in the garden. He sought out Noah, a preacher of righteousness, and commissioned him to prepare an ark for the saving of his own household. He called Abraham from Ur of the Chaldees to pioneer in an unknown land as the father of a new nation—God's chosen people. He sent one prophet after another to bring the wayfaring, backsliding, rebellious, idolatrous Israelites back unto himself. In due time God sent His own Son to dwell among us. His love for the lost is illustrated in the tenderness of the shepherd, seeking one lost sheep though ninety and nine were safe in the fold. The Father's love for the wayward prodigal and the jubilation on his return point to the heart of divine love, yearning over every lost son of Adam's race. God's love for the lost is demonstrated on Calvary, where Christ shed His blood for the ungodly. God's concern, His interest, His love, and His greatest gift, even His only begotten Son, are for this one achievement, the salvation of us all.

2. *Because of the nature and condition of the Church.* Christ promised to make fishers of men out of the first disciples. I believe this is still His desire. At His departure He commissioned the Church, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28: 19-20). And, ". . . Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

If the Church is true to Christ and its mission, it must win the lost. If evangelism is neglected, churches normally die or turn to social and institutional endeavors and seek to perpetuate themselves on the smug

pride of their financial and intellectual achievements.

But the Church is charged with evangelism of the lost, by revivals, by personal evangelism, by witnessing, by Sunday night evangelistic services. We must use every means at our disposal to accomplish this task. What a great day and what great victories would come if each church could have a program of "every member evangelism"! Beside winning the lost it would promote harmony and generate enthusiasm. It would increase the spiritual atmosphere and drive back the forces of sin. A love of lost souls should be a predominant characteristic in our churches and in our individual lives.

3. *Because of the nature and needs of man.* Man is lost. Man is hopelessly and irreparably lost outside of Christ. That is the way he is pictured in the Bible. That impression should be burned into the thinking of every Christian.

Man is lost and cannot save himself. All of his own efforts at salvation are vain. All substitutes are futile. Only Christ can save his soul. Not good deeds or pious wishes—only Christ. Not ceremony nor ordinance—only Christ. Not personality nor prestige—only Christ. Not self-righteousness nor moral goodness—only Christ.

God has taken unto himself a tremendous task, that of evangelizing the world. He is seeking to bring a lost, rebellious world back unto himself. He has given His best, His all for this venture. He has placed in our hands, the hands of the Church, the task of helping Him in this endeavor. He needs our voices, our minds, our hands, and our feet to help Him.

As we evaluate our evangelism may God give us wisdom and faith and love and courage to put evangelism in its proper place in our labors, our prayers, and our interests.

"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

*She has lifted a heart and dried
a tear;*

*She has planted a hope in place
of fear;*

*She has spoken kind words of
love and cheer.*

She is MRS. I. C. MATHIS.

For thirty-seven years Mrs. I. C. Mathis has lived in a parsonage. For the past eight years she has "reigned" in the Northeast Oklahoma District parsonage as its "queen." And for each moment of that time the joyous beauty of her personality has spilled upon every life she has touched. Someone once spoke of her: "To know Mrs. Mathis is to catch a glimpse of the golden splendor of the Nazarene!"

Mrs. Mathis was reared in a Catholic home and after marrying a Protestant was disowned. The young Mathis couple set up housekeeping in Newton, Kansas. I. C. Mathis was employed by the railroad company there. He had an old uncle and aunt that lived out in the country and they were members of the Church of the Nazarene. Every time the church would have a revival, this uncle would drive his buggy, pulled by two mules, in early and go by to invite the young Mathises to revival. The young couple were embarrassed to have the rig tied in front of their

house each day, so they decided to go to church to get rid of the embarrassment. The very first night "Min" went to the altar and prayed through to glorious victory, and "she shouted all the way home," declares her husband. He says: "If you think the mule rig bothered my pride, imagine my walking down the street with a shouting wife!"

From that time on, they were regular attendants at church. I. C. Mathis was called to preach soon afterward, and six months later they moved into their first parsonage. It was one truly constructed for royalty. It was a sixteen-foot-square army tent minus a floor!

Mrs. Mathis is consistently blind to the faults of those about her. She is kind and wise enough to look behind the flaws, believing that virtue and beauty are hiding there. Mrs. Mathis tries every day to set in motion the golden rule. With a kind word, a tender smile, or a press of a sympathetic hand she brings joy to others. Through the warmth of her kind words she brings a thrill of trust and revives faith to take the place of grief and fears.

While Dr. Mathis was serving as district superintendent of the Dallas District, the Mathises were in a severe auto accident. Mrs. Mathis was in the hospital three months and the doctors said she would never walk again. But during this period of ill-

*Amarillo, Texas.

ness, pain, and dark hours she found a closer relationship with God and learned some rare and beautiful lessons. And in the face of medical limitations, the Great Physician touched her body and soon Mrs. Mathis was able to walk again and to assume her responsibilities.

Even in time of pain, fatigue, and heartache, Mrs. Mathis lives for others. Truly this is a portrait of a queen!

ROYAL COOKBOOK

For the crowning touch to that Thanksgiving dinner, try this simple and delectable dessert. This is so wonderful for special dinners, for it can be made ahead of time and stored in the refrigerator. For a really delightful and novel twist, put food coloring in the cream before whipping it. A dish fit for the table of a king!

Sift together one cup flour, one cup sugar, one tablespoon soda, $\frac{1}{4}$ teaspoon salt. Add one well-beaten egg. Mix until crumbly. Then add one large, well-drained can of fruit cocktail and mix well. Put in loaf tin. Sprinkle the top with brown sugar and chopped nuts. Bake in slow oven for about an hour. Place in refrigerator and serve cold with whipped cream.

OVER TEACUPS

We are continuing with a splendid, informative paper on "The Preacher and His Family," written by Claud L. Burton.

"Now, concerning the child and his schooling: Let the child start to school just as any other child—free of spirit, normal, and uninhibited. If he hears you declare that holiness children are discriminated against, he is apt to bring to pass what he has been taught to expect. I have heard a lot of talk about discrimination during my ministry but I believe it is some-

thing that is dreamed up rather than actual. Mrs. Burton and I have had children in school for the past nineteen years, and we do not know of a time that they have been discriminated against. The fact of the matter is that the children from our churches and from our own home have been given distinct advantages many times, with no end of fine compliments from the faculty because of their clean lives and high standards. Some classmates will question their standards and will want them to explain. For this hour you can have them prepared. See to it, on purpose, that your children know what God says about our standards. Make them the 'will of God'—not the 'will of the church.' 'Our church does not believe in that' is not good enough reason for any standard; it must be the will of God. In case someone does hurt the child's feelings, do not help him build a case of self-pity. Self-pity will turn into disrespect for the church and its standards because they seem to stand in his way. Teach this diligently: 'You do not owe anyone an apology for being right and clean.' It is your job as a parent to build a strong respect for the crowd who do not have to apologize for wrongdoing. The 'herd' instinct urges a child to conform to the majority."

BOOKCASE WITH LACE

For Junior Society services, Sunday school class sessions, weekday Bible school, or even at home with your own youngsters, the book *Bible Box Talks* is intriguing, appealing, and enchanting. With boxes, this book tells how to build chariots, fortresses, and other Biblical equipment that have been outmoded in our child's world by spaceships and rockets to the moon. There is nothing more fun than the making of these "helps to Bible knowledge"—and nothing

is more enlightening to the child than the watching and listening in story time. Included in the book are scripture references dealing with the use of each object in Bible times. This may be purchased at the Nazarene Publishing House for ninety-five cents.

THE KING'S HOUSE

Does the "royal palace" of your church stand in need of a job of professional interior decorating? If so, don't shrink away from professional price tags! Just place a sign on your back and go to work—for nothing! If you know as much about painting, papering, and decorating as a monkey does about missiles, there is hope. In your public library is a book entitled *Woman's Home Companion Household Book*. On page 133 of this book begins a complete and detailed "how-to" on special decorating problems, painting and refinishing, and decorating with wallpaper and fabrics. Check the book out today and prove that professional decorators

have nothing on you. You know, parsonage queens just seem to have a special "built-in" knack for this. Could be due to the fact that necessity is the mother of invention—and parsonage decorating!

HEART TALK

I worked very hard on my assigned project. It filled my days and worried my nights. Came time for the final presentation—and everything went wrong! All of my preparations for polished, smooth organization were to no avail. The thing literally folded up before my anguished eyes.

I bowed my head and the tears pricked at my eyelids. My heart burst with the words: "O God, I have failed! I have failed!"

And then—and then—I heard the sweetest voice! And the sound of that voice relieved the prickling want of tears and the anguish of my breast subsided into a deep, even, perfect peace. This is what He spoke to me: "Thou didst thy best, My child. To Me, that is success!"

CULTIVATING THE RELIGIOUS SIDE OF LIFE

"I shall hope great things of you so long as you cultivate with devout and patient care the strictly religious side of your life; but if ever you neglect it, I shall be constrained to regard all your gifts and attainments as only so many flowers with which you may at once decorate and conceal a grave. I would not for ten thousand worlds be the man who, when God shall ask him at last how he has employed most of his time while he continued to minister to the church and had the care of souls, should be obliged to reply, 'Lord, I restored many corrupted passages in the ancient classics, illustrated many which before were obscure, cleared up many intricates in chronology and geography, refined the astronomical calculations, etc. Oh sirs, as far as the waters which are drawn from these springs, how sweetly they may taste to a curious mind or an ambitious mind which thirsts for the powers they sometimes procure, I fear there is often reason to pour them out before the Lord with rivers of penitential tears as the blood of souls which have been forgotten, while these trifles have been remembered and pursued.'—DR. JOSEPH PARKER. Contributed by B. V. Seals.

I. The Challenge of Balanced Preaching

By George Coulter*

TO OUR PREACHERS, not much needs to be said regarding the primacy of preaching. We are agreed at that point.

We wholeheartedly endorse the philosophy of the central pulpit. For us it is not only central in position but in function as well. We delight in the fact that ours is an informal service which is pulpit-centered rather than altar-centered. We stoutly defend the principle that the preacher's primary task is to preach. We rejoice that the church we serve demands preachers who are prophets speaking for God rather than priests speaking for the church. We are happy when leaders and writers remind us that God's call is not to be an organizer, a promoter, a mixer, or an ecclesiastical mechanic, but a preacher of the gospel of Christ, which "... is the power of God unto salvation to every one that believeth." We are flattered by occasional references to the "great preaching" which our people enjoy.

But even in the face of these truths I find myself jolted from easy complacency by the stark fact that the results of what Dr. J. B. Chapman called "substantial preaching" are not as prevalent as they should be. Too often church attendance is too small a fraction of the recorded membership roll. Evangelism becomes increasingly difficult when so often the unconverted are not attracted to attend the house of God. Sunday evening services become listless and purposeless as more and more feel that their

religious responsibilities have been discharged by attendance in the Sunday morning worship service. The ignorance of many Nazarenes of basic doctrines and ethical standards tends to weaken the fiber of the church. Tendencies to a more formal, ritualistic service instead of the warm, free, spiritually refreshing atmosphere characteristic of holiness circles are cause for concern.

To be honest, I must confess that if these conditions prevail to any appreciable extent, then our preaching is lacking. These evils are but symptoms of shallowness, ineffectiveness, and soul-lessness in our preaching. It was Dr. Chapman who reminded us that "God's method of preserving the purity and power of His church is distinctly connected with the preaching of the gospel. . . . The church cannot be either brought into being or preserved in purity and power, except by means of substantial preaching."

Preachers were never busier than they are today. It is easy to be captured by the multiplicity of "things" down through the week. We have our pressures, our programs, our problems, our predicaments. Secondary interests can dominate us and drain us of time and energy to properly prepare ourselves to preach. Of course we can rail against such vague fantasies as "too much pressure" or "too much promotion," and dream of an ecclesiastical utopia where none of these hindrances exist. Or we can simply allow ourselves to be caught in the current of surface demands

*Secretary, Department of Foreign Missions

where pulling a sermon "out of the barrel" becomes common practice and, as a result, our ministry becomes threadbare and tedious. Is there some startling new insight which can give us the answer to our dilemma?

Our problem is as old as the ministry. There is no new, sharp formula which will free us from the "threat of the secondary." The answer lies within ourselves and the extent to which we are willing to discipline our lives in prayer and study. Patient preparation means permanent power. Saturday sundown inspirations are not enough. If we are to be considered worthy of the central pulpit and if we are to preserve the heritage of God-anointed preaching which our church passes on to us, then we must invest the amount of time, energy, and planning necessary to make our preaching substantial and effective.

Perhaps our theme not only points out the problem but also holds a clue to the answer to our need—the challenge of balanced preaching. Balance! What a wealth of meaning in that one word!

I am reminded of an experience on a California highway. A blowout made it necessary for me to buy a new tire, which was mounted and installed on the car. I set out for my destination 100 miles away. But I became aware of a terrific vibration which shook the entire automobile. At higher speeds it was almost impossible to hold the car on the road. When I reached my destination, I complained to the service station operator that something drastic was wrong with the mechanism of the car. He explained, however, that the new tire was out of balance, and with the application of proper weights to the rim of the wheel the vibration ceased and the car operated perfectly.

The whole operation of the church is dependent on the "balance" of our

preaching. Dr. Williamson stated this truth in these words. "By clear, strong, middle-of-the-road, Bible preaching a pastor can lead his people along the narrow way, between fanaticism and formalism, between legalism and worldliness, between bigoted, dogmatic fundamentalism and shallow, diluted liberalism, between a disintegrating lack of loyalty and a narrow sectarianism. The character of the church is a true reflection of its pastoral ministry." He continues, "To keep his church in the middle of the road the preacher must be there himself. He cannot be emotionally unbalanced nor can he be a cold, unfeeling, stiff, unbending repeater of chants and sayer of prayers and reader of essays. He cannot be a bombastic enforcer of rules of thumb; nor can he be a soft-spoken, tenderfooted compromiser of the standards of the church. He cannot be a creed-signing dogmatist, nor can he be a man of such breadth of views that he has no depth of conviction. He cannot be an independent tabernacle bigot with everything centered in himself, nor can he be insulting to everyone who does not pronounce his shibboleth and bear his brand. The pastor by his life and by his preaching sets the pattern for his church."

A balanced preaching program will counteract the centrifugal forces which would tend to throw the church off center into an eccentric pattern leading to eventual disintegration. A balanced preaching program will inject those qualities of stability and permanence into the work of the ministry which will be reflected in the spiritual progress and maturity of the saints. And, in addition, it will arouse and awaken within the preacher himself a note of authority and a quickening of mental and spiritual insights.

(To be continued)

III. Preaching Holiness—How Often?

By Eric Jorden*

THE HOLINESS OF GOD is at once the basic necessity, and challenge for holiness in man. “. . . Be ye holy; for I am holy,” is more than an affirmation of our faith; it is the bed-rock foundation for our fellowship with God. A clear vision of God’s essential nature establishes the validity of “. . . holiness, without which no man shall see the Lord.” Such a conviction becomes the controlling guide as to how often we preach the cardinal tenet of our faith.

When we are persuaded of the centrality of holiness in our message, its proclamation will probably fall into two areas of emphasis. *First, we shall find ourselves relating holiness to all other essential doctrines.* Dr. Williamson has stated it this way: “Since the teaching of holiness is so vitally related to all the doctrines that are held fundamental and central by the Church of Jesus Christ, the scriptural and logical preaching of any doctrine will lead to the proclamation of the message of holiness.”¹ Dr. Williamson illustrates this by reference to such great themes as God the Father, Son, and Holy Spirit. “Preaching about the personality, the nature, the character, and the attributes of God will require a firm grasp of the fact of His holiness and a clear declaration that He is holy and therefore commands all men to be holy.”² One can-

not possibly preach about the Son—His pre-existence, His exemplary life, His teachings, His sacrifice—without indicating the close relationship such wealth of truth has to the message of holiness. Wiley states that holiness as related to the Spirit is “holiness imparted or made accessible to men.”³ The term Holy Spirit affirms not only the nature of the Spirit as in himself holy, but declares also that it is His office and work to make men holy. By His hallowing act man is identified with Christ’s sanctifying blood. It is through the Spirit that we become partakers of the divine nature. That means we must share in God’s holiness and love. Hence, a ministry which magnifies the work of the Spirit is inevitably one which propagates holiness.

The doctrine of sin explored and preached yields a holiness emphasis. In dealing with the problem of sin scripturally and logically, holiness must be preached as God’s provision and requirement. Connect this with the doctrine of the atonement which posits a holy God forever opposed to sin; but who, though sin-hating, “. . . so loved the world, that he gave” His Son to redeem; which atonement was “finished” when He died on the Cross. But why did He die? The writer of Hebrews declares (10:19-22) that it was that we might have “. . . boldness

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¹G. B. Williamson, *Preaching Scriptural Holiness* (Beacon Hill Press, 1953), p. 12.

²*Ibid.*

³H. Orton Wiley, *Christian Theology* (Beacon Hill Press, 1940), III, 376.

to enter into the holiest by the blood of Jesus . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The same writer declares that Christ ". . . suffered without the gate" in order to ". . . sanctify the people with his own blood." We are exhorted to let this provision become a personal reality (Hebrews 13:12-13).

Eschatology may not be thought to be holiness-related, but Paul very definitely indicates this in his Thessalonian correspondence. God has not called to uncleanness, but to "holiness," and this as the needed preparation for Christ's coming. Moreover, Paul successfully ties the idea of judgment in with the need for holiness in these particular letters. Peter likewise follows the same pattern in his Epistles.

Doctrinal preaching, then, does possess great possibilities for a holiness emphasis. The letter may be, and should be, preached as a complement to every other doctrine in the Christian creed. The realization of the possibilities in this area indicates clearly the probable answer to "How often?"

The second area of emphasis in preaching holiness deals with the "experience." If "Be ye holy; for I am holy" is the basis for the "doctrinal" relationship, then ". . . holiness, without which no man shall see the Lord" may well be the impelling motivation for what is termed our "distinctive" tenet. This calls for preparation, as distinguished from a verbal (though genuine) commitment to the teaching. Our people deserve to be "taught the doctrine." We must not assume that while everything seems clear to us as preachers, everything is clear to our laity. Their lack of understanding is not necessarily a sign of stupidity. On the contrary, it may be a sign of failure on our part to properly

indoctrinate. Our failure could be due to a lack of basic commitment, but generally it will be due to our unwillingness to prepare sufficiently to give a well-rounded indoctrination.

What is our "distinctive" tenet? Obviously it is Article X of the statement of faith in our *Manual*. It is entitled "Entire Sanctification." Careful thought will show wide areas for indoctrinating our people. A few seed thoughts will suffice.

First, there is terminology. How many of our people know the particular emphasis of each of the descriptive terms? Too often we use them interchangeably, to the confusion of our people. Further, we read that entire sanctification is a "state of entire devotement to God." What do we mean by "a state"? Does it admit of progression? What scriptural support is there for this expression?

As an act "subsequent to regeneration" we are emphasizing the "secondness" of sanctification. This necessitates distinguishing between regeneration, with its concomitants, initial sanctification, etc., and "entire" sanctification, giving clearly the scriptural foundation for a "second" work.

That it is provided by the blood of Jesus gives opportunity to show the purpose of the atoning work of Christ in "full redemption," this again from the scriptural basis. As the holy obedience of love made perfect, we may show the Bible background of "perfect love," particularly as seen in Christ's teachings. We will also need to examine the place of "obedience" in the life that is lived with its basic relation to motives.

As an experience "wrought by the Holy Spirit" we can point out the difference between His work in the regenerated Christian and that in entire sanctification. Point out to our people the relation between the

"baptism" of the Spirit and being "filled" with the Spirit.

Cleansing the heart from all sin calls for a discussion of such scriptural terms as "the carnal mind," "the old man," "sin in the flesh," etc. What place is there for the term "eradication" in our teaching?

This incomplete consideration of our *Manual* statement alone indicates in some measure the possibility of preaching holiness in some phase or other, and that quite often. Our congregations change sufficiently (as do preachers) that we need not fear the danger of much repetition. And the fact remains that with most laymen the old truths never become too familiar.

Our *Manual* statement is admittedly Wesleyan in content. Wesley's "Five Points" pretty well constitute the framework for our "second blessing" emphasis. Turner¹ has stated Wesley's teaching (in part) as: (1) sanctification may be completed in this life; (2) it is distinct from, and subsequent to, regeneration; (3) it comes entirely by faith; (4) it is consummated in a moment; and (5) one may have the "witness of the Spirit" that it has been done in him. Turner's study was for the purpose of determining the extent to which Wesley's claim to be "scriptural" could be substantiated. The conclusion is that Wesley's alleged Biblical basis for his doctrine of entire sanctification—and the point of entirety was unique with Wesley—stands on a firm foundation. Wesley requested he be corrected from the Bible if he were in error; but, says Turner, his requests were never acted upon. In no case can it be shown that Wesley deliberately perverted the Bible to support a pre-

viously adopted position. A sound scriptural basis, then, is claimed for Wesley's position—to which we as Nazarenes wholeheartedly agree. We believe our "distinctive" tenet is scripturally sound; hence we can but speak the things which we have seen and heard and experienced. Once committed to its scriptural basis, we shall experience difficulty in not preaching it often.

Since our position is essentially Wesleyan, it may be of interest to quote Wesley on the subject under consideration. It is not difficult to draw a conclusion.

1. "Wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation" (*Works*, IV, 51).

2. "If you press all the believers to go on to perfection and expect deliverance from sin every moment, they will grow in grace. But if they ever lose that expectation, they will grow flat and cold" (*Works*, XII, 437).

3. "Indeed, His work will flourish in every place where full sanctification is clearly and strongly preached" (*Works*, XIII, 35).

4. "That point, entire deliverance from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without particular blessing" (*Works*, XIII, 49).

5. "The more explicitly and strongly you press all believers to aspire after full salvation as attainable now by simple faith, the more the whole work of God will prosper" (*Works*, XIII, 53).

6. "The blessing of God always attends the publishing of full salvation as obtainable now, by simple faith" (*Works*, XIII, 65).

Wesley's greatest fear was that his preachers would give up preaching the doctrine. This fear is discovered

¹Turner, G. A., *The More Excellent Way* (Winona Lake, Indiana: Light and Life Press, 1952), p. 212.

as he writes: "The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust) or they spoke of it only in general terms [N.B.], without urging the believers to go on to Perfection. And wherever this is not earnestly done, the work of God does not prosper" (*Works*, IV, 83).

Add to Wesley, the testimony of Thomas Cook, the fiery Methodist evangelist.

"Long ago I learned the lesson that if we would convert sinners we

must revive saints. This is not only needful because the converts in a period of Revival are almost certain to conform to the type of the average professor, but because the harboring of unkind feelings, the want of charity and forbearance, ill-will, the indulgence of prejudices or animosities, prevent the outpouring of God's Spirit, without which, all our efforts are in vain. The preaching of the doctrine of entire sanctification prepares the way of the Lord by welding His people in unity and love as no other truth does."

One Man's Method

The Church and Transient Traffic!

By Eugene A. Conklin*

MORE AND MORE CHURCHES realize that within their gates each Sunday at service time are strangers in their midst. Visitors from faraway places, men and women on business trips, vacations, all bound together by one common denominator. The desire to seek sanctuary! What can the church do to make these guests feel that they are in a "spiritual home away from home"? Here are just a few suggestions emanating from churches who feel that the transient is every whit as important as the "habitual" churchgoer, at least where spiritual welfare is concerned.

One church feels that the motels, hotels, and tourist homes within the area should be contacted. This church leaves with all such establishments a

generous supply of "calling cards" with the name of the church, its pastor, the time of Sunday morning and evening worship; and on the reverse side, directions for reaching the church, both from the suburban regions and from the downtown hotel and shopping district. These cards are left to be passed out by hotel, motel, or tourist home management.

The same church appoints each week a different church member to act as church host or hostess. This individual takes up a watchful position in the church corridors, ever on the alert to spot "strangers" who enter the church-land portals. The host or hostess extends the warm hand of Christian fellowship to all such gentry, talking with them a few moments and attempting to make them feel warmly and sincerely welcome.

*Norwich, N.Y.

Guests in this church are asked to sign their names and permanent addresses in the church guest register. They are then ushered to a seat. If they possess small children, these are escorted to the "cradle room," where a volunteer baby sitter will care for them.

The pastor of this church always takes "time out" to incorporate in his prayer a very special prayer for the welfare of those away from home who are "worshiping with us, as well as for their loved ones from whom they are temporarily separated."

And, as a final gesture, this church has, immediately following the church service, a "Guests' Brunch," served at the parsonage. All who are worshiping for the first time with the church are invited to partake of light refreshments with the pastor and his family. This invitation is extended during the church service, a token of the sincere desire of this church to become better acquainted with those who have "dropped in" for crumbs of spiritual nourishment!

Another church has a supply of "comment cards" prepared to be dispensed to all "casuals," those who have never darkened the church doors previously. Whether they be tourists, those recently moving to the community, or those who have not attended any church recently makes little difference.

Each card has space for the visitor's name and address, plus space for comments on what he or she found of special interest or value in the service as an entity. From such candid comments the pastor can deter-

mine what impression, favorable or otherwise, his church makes upon newcomers to its domain.

This church appoints a teen-ager each week to act as a one-person "welcoming committee" standing near the entranceway to the church auditorium and greeting newcomers. This teen-age church member pays special attention to children who may be "worshiping in the church" for the very first time. It is important, this church feels, that the little ones be made to feel thoroughly at home and to feel that they are welcome and not merely part and parcel of the church woodwork!

This church has a limited supply of pocket Bibles which it presents to all who visit the first time. This is a tangible and lasting souvenir of their visit to the church and a reminder that "we hope you will come again—soon."

Yet another church asks its first-timers to sign the "guest log." The pastor then dispatches a letter to the home address of the transient church attender, a week or so later, expressing the hope that he derived spiritual comfort from "worshiping with us," and adding, "Should you ever pass our way again, please feel that you are sincerely welcome to join us in worshiping the God who watches over us all."

These are but a few ways the transient or casual may be made to feel he or she is "wanted." In ministering to those who are "strangers today," who knows but what we too may entertain an angel of the Lord unawares?

EASE

If you encounter no difficulties, the office boy could take your place.—*Sunshine*.

Satan Laughs

By Mamie Bailey Hendricks*

PHYSICAL FITNESS is of extreme importance for those in military service. It is equally as important in the forward march for God and souls.

Within the past fifteen years all too many of our church leaders as well as a host of ministers and laymen have fallen in battle. Two-thirds of these died prematurely, leaving their task to a church ever in need of mature leadership and stable support.

As unconscious as they may have been of it, nevertheless some of these valiant leaders were driven to the point of mental, physical, and nerve exhaustion beneath the whip of impositions: services, conventions, conferences from morning to night, camp meetings, revivals, with social engagements sandwiched in between, with time only for the hurried gulping of food. Often lodged in cheap hotels with a poor bed, next to the noisy train track, or in the unheated upstairs room of a farmhouse in the dead of winter!

Foreign supervision for our general superintendents, of course, is extra taxing, with pressures and adjustments of which only God and the missionaries themselves may be aware.

Many evangelists continuously drive themselves, as do missionaries on furlough and other special workers, causing our death toll to mount, and leaving many incapacitated.

Satan laughs as he carefully explains to his imps, "Don't waste your energy driving these; the church will

do that. Already some of their best men have fallen."

We have, as a church, both at home and abroad a sacred obligation to safeguard the health of those men and women who are ardently giving their all in full-time service for God and souls.

Each of us has a responsibility to himself, to God, and to the Kingdom to safeguard his own health. Had it ever occurred to you that Satan laughs at our failure to procure good health? Incorrect and intemperate eating magnifies our ignorance of God's laws. Many who rightfully condemn drinking and smoking gorge themselves with a dromedary supply of extra rich foods. Some of the most brilliant, most capable men and women I have known shortened their lives, thus their ministry, due to this indulgence. Following an evening service, far too many patronize the steak house; retire with a loaded stomach, suffer a stroke or heart attack! Haven't you seen it? Satan laughs at every righteous man that falls, whether as a guzzler or a glutton.

The Christian life is a sacred trust. The physical body is the temple of the Holy Spirit. If our faith and trust were no larger than the grain of one tiny mustard seed, and that supply of divine wisdom, as He provided, were fully appropriated, thousands of us would live more carefully and center our attention on an all-around, unified effort to keep God's great army of workers intact. If we will we can reduce the fatalities, fortify our forces, and silence the laughter of Satan.

*Pasadena, California.

Contributed by Nelson G. Mink*

WIT AND WISDOM

"Blowing out the other fellow's candle won't make yours shine any brighter."

"Faith on a full stomach may be simply contentment—but if you have it when you are hungry, it is genuine."—F. P. JONES.

"If you think you work harder than the average church worker, you are just an average church worker."—*Chit Chat*.

"Real proof of courtesy and restraint is to have the same ailment the other person is describing, and not to mention it."—*Contact*.

"By the time a man is well-heeled, he usually needs resouling."—ANGELINA PAPADAKIS.

—*Houston Central Park Bulletin*

A BIT OF SPICE

There seemed to be too much "ego" in the young preacher's delivery. A bold, sophisticated lady came up afterwards and said: "Young man, did anyone ever tell you how wonderful you are?"

His reply was, "No, I believe not."

"Then," she said, "where did you get the idea?"

—*Anonymous*

TRUE!

"Loose change can tip a waitress, but it will take the tithe to win the world."

"A glowing ember, removed from the fire, first cools, and then goes out. Likewise a person who stays home from church."

—A. C. McKENZIE, *Bethlehem First*

FIVE OUTLETS OF SPIRITUAL POWER

1. Our lives—through what we are.
2. Our lips—through what we say.
3. Our service—through what we do for God.
4. Our money—through what we give
5. Our prayers—through what we claim in the name of Jesus.

Snappy Sentences:

There is nothing more alarming than to see men aiming at their life's target in the wrong direction.

Love is the alpha and the omega of God's redemptive scheme.

There is a great demand for true love in a confused world.

Broken covenants are man's invention; God never lies.

Holiness is a virtue that has no equal.

Faith is the eye of the soul that sees God in the time of adversity.

Love knows no bounds in the pathway of duty.

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

FOUR STAGES OF UNBELIEF:

1. Infidel—from words which mean "not" and "faith." Not holding the faith. Unfaithful to Christianity.

2. Agnostic—All knowledge is relative and uncertain. Existence of God is unknowable. "I don't know, and I don't believe you know either."

3. Skeptic—one who doubts or disbelieves in Christianity.

4. Atheist—from a Greek word, *theos*, which means God, but when the alpha, or the *a*, is placed before this word it reverses the meaning, hence no God. A denial of the existence of God.

The Individualness of Salvation

TEXT: Romans 14:12

- I. PERSONAL CONFESSION OF PERSONAL GUILT
- II. PERSONAL DECISION TO FORSAKE SIN, LIVE FOR CHRIST
- III. PERSONAL SAVIOUR: CHRIST FORGIVES MY SINS, CHRIST DIED FOR ME
- IV. PERSONAL RESPONSIBILITY TO LIVE A HOLY LIFE
- V. PERSONAL FELLOWSHIP WITH CHRIST IN EVERYDAY LIVING
- VI. PERSONAL RECOGNITION AND PERSONAL REWARDS IN HEAVEN

—BOB BREEDLOVE

The Cost of Salvation

TEXT: I Corinthians 6:20

INTRODUCTION: We often remark that salvation is free. It is true that no amount of money or deeds can purchase salvation, but is it really free?

- I. WHAT SALVATION FOR MAN COST GOD.
- II. WHAT SALVATION FOR MAN COST JESUS CHRIST.
- III. WHAT SALVATION FROM SIN WILL COST YOU.
- IV. AN EVALUATION: What a priceless treasure salvation is when we compare the gain against the cost!

—BOB BREEDLOVE

Holiness a Must

TEXT: Hebrews 12:14

INTRODUCTION: Holiness cannot be bought but must be experienced. It is a well-balanced Christian experience. It can be obtained and enjoyed by all.

- I. The presentation of holiness
 - II. The person of holiness, Christ
 - III. The privileges of holiness
- CONCLUSION: Blessed privilege! Let us not fail to stake our claim.

—HENRY T. BEYER, JR.

Descending Steps

TEXT: John 18:16-17, 19

- I. But Peter stood at the door without —on the way down (v. 16).
- II. Denied identity (v. 17).
- III. Peter stood with them
 - A. Out of bounds
 - B. Chose their company—M. D. CLINE
Cayce, South Carolina

Ascending Steps

TEXT: John 18:1-8

- I. Peter therefore went forth
 - A. Came to the sepulcher (v. 3).
 - B. Looked in (v. 5).
- II. Peter went in (v. 6).
- III. Peter saw and believed (v. 8).
—M. D. CLINE
Cayce, South Carolina

Acts That Live

SCRIPTURE: Acts 2:14-41

- I. Peter's transformation
 - A. Standing up (v. 14)
 - B. No longer silent defender
- II. Peter's message
 - A. Stirring (v. 14)
 - B. Not drunken, Spirit-filled (v. 15)
 - C. "This is that" (v. 16)
- III. Peter's reward (v. 41)
—M. D. CLINE
Cayce, South Carolina

Tears

1. God sees our tears (Isaiah 39:5).
2. Tears of David in distress (Psalms 6:6).
3. Tears of the sinful woman (Luke 7:37-38).
4. Man crying with tears for three years (Acts 20:31).
5. The tears of God (Hebrews 5:7).
6. Tears of remorse (Hebrews 12:17).
7. Tears gone forever (Revelation 21:4).

—NELSON G. MINK

A Glorious Deliverance

TEXT: Romans 7:24

INTRODUCTION: Man through the ages has attempted to find ways to peace, joy, and satisfaction outside of Christ and has miserably failed. When he realizes that deliverance of self is out of this world and comes to us as a pure miracle of revelation from on high, only then can he know that salvation is forthcoming. Let us consider the glowing truths.

I. REVELATION

- A. He did wake up to the fact:
 - 1. That he was blind, proud, and self-dependent.
 - 2. That his sins were hardening his heart, dulling his senses, killing all feeling, etc.
- B. Too many love darkness, hate truth, despise holiness. Yet God in His infinite mercy persists in flooding their pathway with the light of the gospel.

II. REFLECTION

- A. Too many prefer sinful pleasures to the strait and narrow way.
- B. Not knowing that his true condition is already known to God.
 - 1. Searching his heart he began to see his true self, hell-deserving.
 - 2. Accepting his responsibilities—not blaming others—wife, children, devil, etc.
 - 3. Confessing to God alone; coming to the mercy seat.
- C. Beholding the amazing wonders of God's grace and seeing the utter sinfulness of his sins.
*O love, thou bottomless abyss,
 My sins are swallowed up in thee!*

III. REDEMPTION

- A. At first he could not perceive the marvelous plan of salvation.
 - 1. Now his faith outreached reason and grasped the gift of God's eternal salvation full and free.

2. Here he cries: "With faith I plunged me into this sea; here is my hope, my joy, my rest."

B. With all humility and meekness, realizing unworthiness. Deserving expulsion from God's presence. That justice demanded punishment for sins.

- 1. He sees the tender love of God making a way for his pardon through Christ.
- 2. He now sees the tremendous cost of redemption and rejoices in this new-found experience by crying, "I thank God through Jesus Christ."

CONCLUSION: When you realize your utter helplessness and hopelessness, then look up and not down. Christ can deliver you from all sin.

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

God Knoweth

TEXT: Job 23:10

INTRODUCTION: For a man to have good relationship with God he must know something about himself. He must not deceive himself, for his fellowship with God hinges upon his daily walk, his faithfulness, his obedience. Let us carefully consider this text.

I. GOD'S KINDNESS TOWARDS THE CONSIDERATE MAN—"... *the way that I take.*"

- A. In regards to his service.
- B. In respect of his servitude.
- C. In relationship with His Son.

II. GOD'S KNOWLEDGE TOWARDS THE RESTLESS MAN—"... *he hath tried me.*"

- A. His trials are burdensome.
- B. His tests are cumbersome.
- C. His temptations are many.

III. GOD'S KEEPING POWER REASSURES THE TRIED MAN.

- A. God sustains in the hour of trial.
- B. God succors during harrowing frustrations.
- C. God sanctifies during heart-searching consecration.

CONCLUSION: What a blessing to know that God deals with us and not man! God is ever mindful of His tried children. Let us have faith to know that He will see us through.

—HENRY T. BEYER, JR.

Power to Let

SCRIPTURE: Matthew 28:1-20

TEXT: Matthew 28:16-20

INTRODUCTION:

- A. Impossibility of this claim being made by anyone else.
- B. Inspiration of this claim by a risen Christ. Power demonstrated by coming through death to keep appointment in Galilee. Power superior to:
 - 1. Ecclesiastical power (Matthew 27:62).
 - 2. Angelic power (Matthew 28:2). Power turns difficulties into victories; consummate ease for complicated human problems.
 - 3. Financial power (Matthew 28:11-15). The power men worship can bribe or bless, make liars or stewards.
 - 4. All are inferior to:

I. THE POWER OF THE MASTER

- A. Universal power—operates in two realms, heaven and earth; spiritual yet practical; for spirit and body; sustains the universe, available for the soul.
- B. Unlimited power—every form of earthly power is limited, and ultimately outdated. Illustrative of this fact are water, coal, oil. The power of Christ flows from an endless life.
- C. Unselfish power—"given" but held in trust for others.

II. THE PURPOSE OF POWER

- A. Not primarily for miracles—results in, sealed by, but not first end. Jesus before Herod; miracle of silence (Colossians 1:11).
- B. To meet the need of longing

hearts. We all need One worthy of worship and confidence. Jesus is that One, no weakness in Him.

- C. To meet the demands of service. To teach, baptize, and lead men to observe all things. To instruct, inspire, witness, and inculcate practical obedience.

III. THE PRICE OF POWER

- A. It is always costly.
- B. It is imparted to those who "go" from Galilean mount to Jerusalem's need.
- C. Inseparable from the presence of Jesus.
- D. Our inheritance in the Holy Ghost.

CONCLUSION: For those who keep appointment with Jesus (v. 16). For those who endure—Judas missing.

—ALBERT J. LOWN

Lisburn, North Ireland

My Brother's Keeper

SCRIPTURE: Genesis 4:8-12

INTRODUCTION: Cain was his brother's murderer, not his keeper. Cain's question, "Am I my brother's keeper?"

I. MAN'S ANSWER

- A. The answer of worldly men
 - 1. Every man ought to care for himself.
 - 2. Most men are not worth caring for.
 - 3. I believe in the survival of the fittest.
- B. The answer of the Church
 - 1. The general answer, "Yes." The humanitarian work of the Church.
 - 2. The specific answer, "Yes." The missionary program of the Church.
 - 3. The debatable answer—"Yes and no."
 - a. The world's hunger, disease, and illiteracy.
 - b. The world's unredeemed and lost.
 - c. Average church member

- gives one-half cent per day for foreign missions.
- d. Christianity lacks in practice the passion of communism.
- e. Our smugness, complacency, and selfishness.

II. GOD'S ANSWER

A. To Cain

- 1. Hearing the cry of blood.
- 2. The curse.
 - a. God's displeasure.
 - b. Man's displeasure.
 - c. Earth's displeasure.

B. To us today

- 1. Does our brother's blood cry to God?
- 2. God has the last word.
 - a. To our civilization.
 - b. To our church.
 - c. To our lives.

C. God's answer in Christ

- 1. He was moved with compassion.
- 2. He was obedient unto death.

CONCLUSION: What will the church's answer be? What will your answer be, Christian?

—MURRAY J. PALLETT
Billings, Montana

Getting Our Spiritual Bearings

SCRIPTURE: Genesis 3:9-10

INTRODUCTION: This is God's first question to man. This is man's first answer after the Fall.

I. THE CALL OF GOD

- A. The call of a knowing God
 - 1. He knows man's hiding place.
 - 2. He knows man's lostness.
- B. A call to confession
 - 1. He calls to help us realize our need.
 - 2. He calls us to repentance.
 - 3. He calls us to follow.
- C. A call of love.
 - 1. Man did not first seek God.
 - 2. It was God, in love, seeking and calling.

II. THE ANSWER OF MAN

- A. Man must answer

B. Man's answers

- 1. "I am hiding."
- 2. "I am busy."
- 3. "I am trifling" (Ananias and Sapphira).
- 4. "I am choosing the world" (Demas).
- 5. "I must be convinced" (Thomas).
- 6. "I am coming home" (prodigal son).

CONCLUSION: Where are you? What will your answer be?

—MURRAY J. PALLETT

The Crown of Creation

SCRIPTURE: Genesis 1:26-31; 2:7; 18-23

INTRODUCTION: The crown of creation is man. What Genesis teaches about man.

I. MAN IS A PRODUCT OF DIVINE PURPOSE.

- A. He is created and not evolved.
- B. His body is of the earth.
- C. His soul if from God.

II. MAN'S POSITION IN THE WORLD.

- A. To subdue and replenish it.
- B. To be head of the family.
- C. To be head of the government.

III. MAN'S NATURE

- A. An intelligent being.
- B. An emotional being.
- C. A volitional being.
- D. A moral being.
- E. A conscious being.
 - 1. Conscious of the world around him.
 - 2. Self-conscious.
 - 3. God-conscious.

CONCLUSION: Because man is the crown of creation—

- A. He deserves the respect of all men.
- B. He should give respect to all men.
- C. He demands self-respect.
- D. He receives the respect of God in love and mercy.

—MURRAY J. PALLETT

Received Payment in Full

(Missionary)

SCRIPTURE: Philippians 4:16-19

INTRODUCTION:

A. Paul, author of this letter, had been imprisoned in Rome.

1. No state care for prisoners in those days; friends had to do that task.

2. Church at Philippi had sent to Paul some material good to ease his prison term.

3. Now we find him expressing his thanks.

B. While reading this passage, was struck with parallel between our missionaries today and Paul, greatest foreign missionary ever.

C. Then came some questions to me.

1. Why do we give to foreign missions?

2. Does it pay?

I. PAUL'S THANKS FOR THE GIFT

A. Note his wonderful spirit (v. 10).

B. No doubt but that it was much smaller gift than he deserved, but he was grateful.

1. Reminds one of Paul's letter to Philemon on return of runaway slave Onesimus.

2. Philemon 18-19.

C. Missionaries of the Church of the Nazarene.

1. Like Paul, have gone willingly.

2. Like Paul, grateful for what we do for them, though it is little.

3. But, like Paul, how much we owe them for taking our places on battle fronts!

II. THE REASON FOR PAUL'S THANKS

A. He did not desire a gift, yet was grateful (v. 17).

B. Why?

1. Paul saw behind the gift. He saw that their hearts were right.

2. Not isolated gifts or sacrifice either, but "... once and again" (v. 16).

C. We are often guilty of asking, "What are others doing about this offering for missions?"

1. These Philippians did not ask such a question.

8. They sent when others did not (v. 15).

3. May God help us to give in the presence of need, no matter what others do.

III. THE DEPTH OF PAUL'S THANKS

A. "Not that I speak in respect of want" (v. 11).

1. Paul, in taking the offering sent him, did not show a distrust of God.

2. He was satisfied. "... I have learned, in whatsoever state I am, therewith to be content" (v. 11).

B. Our missionaries do not call for financial aid to spend on luxuries for selves.

1. Search *Herald* or *Other Sheep*, ever see request for a television set? Yet many of us have one.

2. Or ever see request for fancy kitchen aids? Yet we consider them virtual necessities.

3. I wonder. Have these and other things been gotten by us at expense of missions and our souls' blessings?

C. Our missionaries call for aid!

1. To advance in Brazil with gospel of full salvation through Christ.

2. To go forward in West Germany; to stay in Israel and Jordan—just necessities.

3. Will we keep up our expensive ways at home while our missions suffer financially?

4. The failure of church to meet the call of missions is because the church has withheld her offering. She cannot withhold and be all God wants her to be.

IV. THE CHALLENGE OF PAUL'S THANKS

A. "... that fruit may abound to your account" (v. 17). "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19).

1. Paul challenges them to give yet more liberally.

2. Under the Holy Spirit's anointing he promises God's blessings for so doing.

B. Do you grasp the challenge of missionary giving?

1. Not, How much can I get for self? Christ pronounced one man a fool who did that.
2. Rather, How much can I give?
3. And then God will supply all our needs.

C. Then can say as did Paul, a prisoner, with only a small offering to care for bare necessities, "But I have all, and abound: I am full" (v. 18).

B. To try to hang on to what we have and be full is in reality only to be empty.

CONCLUSION:

- A. Original questions.
 1. Why do we give to missionary effort?
 2. Does it pay?
- B. We give because of fullness of our hearts and emptiness of theirs—any other reason is faulty and will collapse under pressure.
- C. It does pay.
 1. Our souls are benefited richly.
 2. Our missionaries are grateful.
 3. Souls are saved which now are in darkness of sin.
- D. Illustration: Young man came to New York with wife to undergo final tests for service as foreign missionary. Wife failed. Man, heartbroken, returned home. His father, a dentist, had begun small business of supplying unfermented wine for Communion. Young man took it up, that might make all money he could, to send it to missionary effort. Today the family of "Welch" still makes grape juice, and hundreds of thousands of dollars have been poured into missions. What have you and I done?

—CLARK H. LEWIS
Sitka, Alaska

Christ: Rumored or Realized?

SCRIPTURE: Matthew 14

TEXT: Matthew 14:36

I. HEROD HEARD A RUMOR (v. 1).

- A. A rumor is intensified in relation to the importance and ambiguity of the subject matter.
- B. His interpretation of the rumor was that such fame could belong to only one person, John the Baptist (v. 2).
- C. The crediting of such notoriety to John the Baptist provided substance in the defense of his threatened self.
 1. He had "... laid hold on John, and bound him, and put him in prison" (v. 3).
 2. "... he would have put him to death, he feared the multitude" (v. 5).
 3. Yet the whole thing bothered his conscience. When the daughter of Herodias requested John the Baptist's head in a charger, "... the king was sorry" (v. 9).

II. THE PEOPLE FOLLOWED JESUS (v. 13).

- A. They followed as observers.
- B. They were interested in the fishes and loaves.
 1. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (v. 14).
 2. "And they that had eaten were about five thousand men, beside women and children" (v. 21).

III. THE PEOPLE RECOGNIZED HIM (vv. 35-36).

- A. They brought unto Him all that were ill in any manner.
- B. They sought to touch even the hem of His garment. They were more than observers—they were participants.
- C. He took them through and He will take us through if we will cling to Him.

—KENNETH P. SMITH
Fort Collins, Colorado

Black Past vs. Bright Present

TEXT: I John 2:8

INTRODUCTION: Great and marvelous is the work of redemption. God has certainly worked everything out for the good of Adam's fallen race.

- I. THE DARKNESS OF SIN ("*... darkness is past*").
 - A. Darkness represents all that is evil.
 - B. Darkness reveals ignorance, superstition.
 - C. Darkness pictures man's lostness.
 - II. THE DREARINESS OF SERVITUDE (*servant of sin, devil*).
 - A. Enslaved by Satan's power.
 - B. Engrossed in sinful cares.
 - C. Engaged in sinful practices.
 - III. THE LIGHT OF SALVATION ("*... true light now shineth*").
 - A. The light of true conviction.
 - B. The light of honest confession.
 - C. The light of sincere acceptance.
 - D. The true light that shineth on our pathway.
- CONCLUSION: How different it is now since Jesus came into our hearts, which were once black with sin, but now are made snow-white! Let us rejoice in His love and light. Amen.
- HENRY T. BEYER, JR.

The Dangers of Insensibility

SCRIPTURE: Proverbs 1:20-33

TEXT: Proverbs 1:23, 35

- I. SOME DANGERS ENUMERATED (1:23)
 - A. Unrestrained appetites.
 - B. Perils of riches.
 - C. Evil associations.
 - D. Removing old landmarks, such as relate to alcoholic beverages and unchastity.
- II. PROCESS OF INSENSIBILITY
 - A. Feeling less alarmed.
 - B. Less resistance power.
 - C. Getting on the defensive of questionable things.
 - D. Seared conscience.
 1. Do you love the old songs?
 2. Do you love to hear testimonies?

3. Do you love the work God called you to?

- III. THE PROCESS OF BEING RESTORED
 - A. Decide you are not going on like this.
 - B. Remember God has made wonderful promises to those who return.
 - C. You can rise higher than you ever have before.
 - D. You can halt downgrade process right now.
 - E. Check up now, and allow the Holy Spirit to talk and suggest.
- NELSON G. MINK
Connell, Washington

Come Over and Help Us

SCRIPTURE: Acts 26:9-19

TEXT: Acts 16:6-10

- INTRODUCTION: There are two billion, three hundred million souls in the world. We have approximately 172 million in the United States.
- I. COME OVER AND HELP US BEAR THE GOSPEL MESSAGE.
 - A. Souls in darkness.
 - B. Souls in superstition and tradition.
 - II. COME AWAY FROM SOME OF THE THINGS THAT ARE SAPPING YOUR OWN TIME AND MONEY.
 - A. Selfishness.
 - B. Bondage to things of material value.
 - C. Expenditure of time that does not bring satisfaction.
 - III. COME OVER TO A CHALLENGE OF LOVE FOR SOULS.
 - A. Deeper concern for prayer and fasting.
 - B. Deeper love for men and women in darkness.
 - C. Seeking a new and deeper burden for the lost.
 - IV. COME NOW, FOR THE TIME IS SHORT.
 - A. The time is short for praying, fasting, giving, going, sending, and working.
 - B. The time is short for us to carry out our big intentions.
- NELSON G. MINK

Book Club Selection for September, 1960

DYNAMIC PREACHING

James W. Clarke (Revell, \$2.50)

This is not an attempt to cover the entire field of homiletics with a hop-skip-and-jump treatment. Rather, Clarke takes three basic facets and hammers them home: the centrality of preaching, the preacher at his pulpit, the preacher on his knees. (This last section of the book will hit you under the lower rib.)

Here is writing of a superb nature—direct, concise, aptly illustrated (but not overdone). A Scotsman, he shows a close acquaintance with both the labors and the lives of pulpit greats. His pen becomes a scalpel as he cuts deep but healingly.

You would disagree perhaps with his “feel” for liturgy, but you will admit a tremendous appreciation for his loyalty to evangelical preaching.

“MODERN THINKERS” SERIES

(Baker Book House, \$1.25)

A word is fitting to introduce to you a series now being released entitled *The “Modern Thinkers” Series*. The editor of the series is David H. Freeman. The series itself is being developed by the Presbyterian and Reformed Publishing Company, but printed by the Baker Book House in Grand Rapids, Michigan.

Already released, the first four volumes cover the following thinkers: Kierkegaard, Bultmann, Dewey, and Nietzsche. This is a project whereby the thinking of these various influential persons is summed up in a brief scope. These will sell for \$1.25 in paper binding and will have about sixty pages.

There will be added to this list volumes on such other thinkers as VanTil, Barth, Niebuhr, Sartre, Toynbee, Jaspers, Russell, Tillich, Whitehead, Darwin, Heidegger, Dostoyevsky, and others.

The purpose of this series is to present in popular, inexpensive form a summary of the thoughts of these men. But to be honest, these are not popularly written. To appreciate even these small monographs, one would need a wide background of higher education in the fields of theology and philosophy. If one has not had that background, he will find himself lost in the discussions in these volumes, for they are definitely technical. One who has had sufficient background will find in a single, inexpensive volume the summary of the thinking of these men, which will help him make reference to them carefully and accurately.

PRACTICAL RELIGION

John Charles Ryle (Thomas Y. Crowell, \$4.50)

There are two ways that a book can be new: one, when it comes first from the presses and fresh from the author's pen; two, when it has been out of circulation so long that it has been utterly forgotten and then is reprinted and made available. It is the second aspect of newness that makes this book worthy of space in the "Book Briefs."

It was first produced eighty years ago. Bishop Ryle was a frank, outspoken, deeply spiritual man with careful scriptural insight. What's more, he was inclined to call a spade a spade, especially in matters of practical spirituality.

The subtitle of this book is as follows: "Being Plain Papers on the Duties, Experience, Dangers, and Privileges of Professing Christians." There are nineteen full sermons on such personal themes as "Self-inquiry," "Self-exertion," "Prayer," "Formality," "Sickness," "The Family of God," "The Great Gathering," "Eternity."

As to style, the writing is crisp, incisive, direct. 324 closely packed pages make this book well worth its price.

GOD HOLDS THE KEY

Geoffry T. Bull (Moody Press, \$3.50)

This is a book of devotional studies. These came as the results of the author's meditations during the terrible months of his imprisonment in China. He makes comparison between his prison experiences and lessons taken from the Bible. Throughout all the strain of this period he discovered that the grace of God was adequate and sufficient.

This is a book for intelligent, mature Christians. The meditations are searching. They sometimes seem almost too intense. They are the deepest convictions of a man who passed through the furnace and found he was not alone. A glowing witness to Christian faith and God's power to sustain during the almost unbelievable trials of imprisonment in China.—Mrs. DEAN WESSELS.

THE TRUTH ABOUT SEVENTH-DAY ADVENTISM

Walter R. Martin (Zondervan, \$3.50)

Walter R. Martin has become known as a writer in the field of the cults through his various other writings.

Here is his full discussion of the present-day position of the Seventh-day Adventist church. It is the feeling of the author that the Adventists have moved in theological positions until they are more nearly in line with evangelical faith than they were in years gone by. It is his assumption that the theological position of the Seventh-day Adventist church is being adjusted so that evangelical groups will consider Seventh-day Adventists worthy of full membership. Walter Martin inclines to believe, himself, that this doctrinal shift has been taking place for the last ten years, and in this careful study you will notice that he inclines to remove from the Adventist church the stigma of heresy which has been placed upon that group by evangelical churches throughout the entire existence of the Adventist movement.

As a contributing editor to *Eternity* magazine, he has written in that periodical, as has also Donald Gray Barnhouse, articles which in tone and statement quite warmly espouse Seventh-day Adventists as evangelical brethren.

There are some implications in this sort of book that bother us as evangelicals and Wesleyans, but it is fair and carefully done.

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