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The Preacher's Magazine

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The Preacher's Need of Patience**

J. B. Chapman*

IT IS OFTEN very difficult to possess one's soul in patience when required to suffer the presence of tares rather than root up the wheat in the effort to get rid of the tares. We have seen this demonstrated by preachers who were trying to correct methods of altar work, forms of testimony, or manners of prayer. But instead of correcting the methods, improving the forms, and polishing the manners they killed the altar service, dampened the spirit of testimony, and quenched the fervency of prayer.

And it is easy for the preacher to lose his grip as leader by his assumption of the place of dictator. It has only to be whispered that the preacher is "opposed to demonstration" and he has lost his opportunity to help someone who has gone a little too far in merely "making a noise." Just let it be passed around that the preacher "does not believe in missions," and his opportunity to peaceably establish a unified budget has passed. Just let it become the impression that the preacher is opposed to prophetic studies and then he will have a hard time keeping extreme millennialians from becoming the normal type in the estimation of his people.

"Haste is waste" in the preacher's business more often than almost anywhere else; and the more active his

church, the greater the waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he soon accomplishes the same results as though he had turned a square corner.

Of course conversion is sudden and sanctification is instantaneous; but ripeness, maturity, and wisdom in service are places where leadership must make round, instead of square, turns.

And most of all, the preacher who is "young," or who is new in the denomination, must be but a "sane reformer." A young preacher and a new preacher will see things which need to be corrected just the same as any other preacher will, but he will have to take a little time. The changes which would bless if accomplished within two years may divide and destroy if put into effect within six months. There are perils enough connected with the preacher's task without his adding any by unseasoned haste.

And yet the preacher must not allow his own vision to become weak and his ideals to become blunted by the process of "waiting." This too is disastrous. Many a preacher came to the charge with clear vision and ideals which were altogether worthy. But

*Deceased.

**Reprint from the March, 1928, *Preacher's Magazine*.

because he could not put his plans into immediate effect he "settled down," and became content with things as they were, or else he soured and became a mere faultfinder without power to correct the things of which he complained.

But I have known a preacher who took a church which had more than the usual number of things which needed correction and fewer than the usual virtues upon which to lean. But that preacher remained seven

years and left one of the most ideal churches that I have known. He kept his vision and was patient until he could get others to see it. He maintained his own high ideals and worked hard to get others to come up to them. His success was not alone in the waiting, but in the waiting and yet in not being spoiled by it. Patience is a virtue until it becomes indolence; then it is a vice. Zeal is a grace until it becomes an obsession; then it is a curse.

FROM the EDITOR

XV. Music and Worship

WE INDICATED last month that music was one of the very important elements of worship. From the earliest times music has been associated with worship, for it is uniquely adapted to expressing the feelings of praise and adoration. Music indeed is the handmaiden of religious exercises. It is vital that we give it the place that it should have in our thinking and in our planning for worship services.

Of course, this is a study in itself and has taken many volumes to describe. Suffice it here to give a quick run-down on the important ways that music can be used in the services of the church and to suggest a few of the very important ways that these phases of the musical program can make a contribution to the services and accomplish the end in these services which we hope to reach.

Musical preparation and back-

ground for the service. Instrumental music prior to the service or as a part of the beginning moments of the service can do much to set the mood of the service. Many complain of the problem of getting their people to come into the service with an attitude of worship, there being usually too much noise, too much inattention, too great a restlessness, and the like. The pianist or organist can, by a carefully selected group of numbers, set a mood for a service, encourage an attitude of worship, and generally bring the people into active participation in worship. Some pastors have successfully used this same type of music as "background" atmosphere at the close of the service and in other parts of the service. This use of music, of course, must not be thought to be an end in itself but to be merely a means whereby people are brought into a vital worship experience. This usage

of music must not be merely that we might be more "formal" or that we might project a "quietness" upon the service for quietness sake. It is rather to move people to "come to church" in spirit as well as in body.

Congregational singing. Perhaps the greatest use of music in the public worship services in the Protestant church is the congregational singing. Quite frequently this is the beginning of the worship service. Quite frequently it is also the close of the service. There are usually other congregational songs interspersed between these two extremes. The congregation expressing its worship in group singing is, in fact, one of the cherished traditions of the Church as we know it today. It is true that music and worship seem to go together in a unique and yet complementary fashion. This is true in a very special way with congregational singing. It is apparent that one of the very best ways that music can assist in worship is seen when the congregation breaks forth in song, expressing one or more of the inner feelings so inherent in the worship experience. In fact, here is one of the focal points of the Reformation and one of the phases of worship for which Martin Luther and the other reformers contended. They felt that the people themselves should sing of their faith and of their love of God. Especially has this been true in the churches which have emphasized "free" and "informal" worship. The evangelical movement under the Wesleys gave a great place to the singing congregation. It has been a distinctive characteristic of the holiness movement as we know it today, also. And yet, even with congregational singing taking a central place in our worship, it frequently poses one of the most serious problems which a pastor faces. All

too frequently this phase of the worship service just does not do what it should do and could do for the service. Because of its place of importance, we shall give special attention to this next month. Suffice it to say here that every pastor should work closely with the one who directs this group singing. Or should we say that the one who directs this must be a part of a knit whole, the parts of which must never be allowed to become too widely separated.

Special music. In our churches much has been made of the so-called "special music." Most of us feel that a service is just not complete unless sometime during the service one or more persons sing for the congregation. Indeed, while we frequently joke about the place of the "special" songs and imply that some of them are not quite up to the title of "special," yet very often these musical numbers do much to set the mood of a service and are very definitely used of the Lord in accomplishing His purpose in a given service. The pastor should strive to build these specials into the service. They should be more than displays of talent. They must ever be sung in the Spirit. They should in as much as possible carry the theme of the service. Above all, the character and spirit of the persons presenting these specials should be such that a message and a testimony are sung. We must keep in mind also that while there was a day when very special music might draw people to the services, actually today we are finding that in the main the special music has its greatest value in setting the spirit and atmosphere of the service. Special music does have a place, but let us as pastors strive to make it the very best that it can be, not only in the manner in which it is presented, but also in the manner in

which it contributes to the total purpose of the particular service.

Invitation music. In our evangelistic services there is a very particular kind of music which is used with more or less regularity. This is the invitation hymn, the song that is sung when the invitation is being given for the spiritually needy to seek God at the public place of prayer. In one sense this is a type of congregational singing, since in most instances the congregation does sing the invitation hymn. And yet, in other instances, special singers may sing the invitation; or the instrument, the piano or organ, may play the music without the words being sung. In any event, the invitation hymn is a very special type of song. It does not pretend to do what other congregational songs do or yet what other specials are to do. The invitation hymn has one purpose and that is to create an atmosphere in which the Spirit of God can work and an atmosphere in which the spiritually needy can more easily move to the place of prayer. Hence that hymn must be chosen carefully. Usually it should be in harmony with the theme of the message or the theme of the last part of the message. It must be sung in average tempo, not rapidly, not too slowly. Here, the way the song is sung must be forgotten except as that method contributes to the purpose of the song. The director must lead only with his voice; there must be no pretension or semblance of "directing," as has been the case with the other songs. The old songs are the best, ones that the people can sing with little or no assistance from the songbooks. Every minister knows that the way in which the invitation song is sung will make or break his invitation. He must study this part of his music program and see to it that it does for the service just what he hopes it will. Too many

of us give little or no thought to this phase of our music until it is too late in a given service.

Instrumental music. The musical instruments most generally evident in the church services are the organ and the piano. They serve as the generators of the music of the church of whatever sort it is. Some groups have successfully omitted these instruments from the church and yet have given music a strong place in their services. However, in the main they are accepted as instruments that are wholly compatible with holy worship. The organ is more and more being used in our churches effectively. It lends a mood to worship (when in the hands of the right person) and does provide an atmosphere which is not wholly possible with a piano alone. Some pastors have successfully used the organ alone in the morning service and have combined the two, organ and piano, for the evening service. Just as the organ does something that a piano cannot do, so the piano adds the life and spirit to the evening singing which is not usually possible with the organ alone. But these are not the only instruments which find their way into the church. Ever and again there are those in the congregation who are proficient on the violin, the trumpet, the trombone, and other instruments which make up the average orchestra. As school systems and communities more and more push the idea of young people learning to play some instrument, the church is more and more faced with the responsibility, yes, and the opportunity, of using these in the services of the church. And it can be done. Some churches have an orchestra which they use in the evening services. Many pastors have found a way to use the instruments singly or in combinations as special music. With all of these, as with all other music, the

end values must be kept in mind by those who plan the service and by those who participate. But when this is done, the pastor will discover that any and all of these can be used of God in the services of the church.

Special musical features. A word should be said also for the special musical features, services in which music by the choir, by children's groups, or by special singers takes most of the service. The Christmas and Easter cantatas by the choir, the special day or Bible school programs by the children of the church, the special numbers from time to time by special teen-age, junior, or cherub choirs all add much to the church calendar. The "sacred concerts" by visiting musical groups or trained soloists are popular today and do fill a place that no other type of church music can quite fill. The vesper

organ concert of sacred music can go far to make an awkward Christmas or New Year's Sunday a time of real blessing.

Yes, indeed! Music is at the heart of the church. The pastor who feels he is not trained musically must not allow this great area of his church's life go unheeded. There is much he can learn. There is much he must do, whether or not he likes it. In some few instances the music program of a given church must be improved, the level of music appreciation lifted. But more significantly, the music of our churches needs to be more completely related to the total of what we are trying to do. It needs to find itself, not as in itself, but as a means to an end. We can worship best when that music is dedicated to making that worship relevant.

(To be continued)

PREACHING TO PEOPLE

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.

No matter what his purpose is listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possibility that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

—From *The Preacher and His Audience*,
by WEBB B. GARRISON
(Fleming H. Revell Company)

The Preaching of H. B. Macrory

By James McGraw*

LET US DO with all our might what our hands find to do!" These words were heard often by the members of those churches where H. B. Macrory was the pastor, for as few have ever believed before him, or few who have come after him, this man believed and practiced what "the preacher" expressed in Ecclesiastes 9:10: "Whatsoever thy hand findeth to do, do it with thy might."

With all his might H. B. Macrory led the youth of Pennsylvania as state secretary of the Christian Endeavor for seven and a half years in his first early ministry. With all his might he served in his first pastorate in Akron, Ohio, for seven years. With all his might he discharged faithfully his duties as pastor in his next assignment in Pasadena First Church of the Nazarene, and with all he served as college pastor in Bethany, Oklahoma, in his denomination's largest congregation, for ten fruitful and eventful years.

With all his might H. B. Macrory believed in the whole program of his church, and especially supported the colleges in the strategic positions he held as pastor. While he pastored in Ohio, he served on the board of trustees of Eastern Nazarene College and often delivered lectures there. When he was pastor in Pasadena, he served as chairman of the board of trustees of Pasadena College. While serving as pastor of the Bethany church, he was for several years the chairman of the board of trustees of Bethany Nazarene College.

With all his might he took advantage of every opportunity to minister to the youth of his church, on both the local and the world-wide level. He was one of the key men whose help and guidance resulted in the founding of the Nazarene Young People's Society, and was selected as one of its first General Council members in its convention of 1923.

Most important of all, with all his might he preached the Bible, and he preached its message with the needs of his hearers in mind. Never satisfied to merely "explain the Scriptures," he sought with all his might to explain the Word so that it met the needs of his people. He gave it meaning in the light of their experiences. He made its precepts useful in the solution of their problems. He made its truths real in the light of their own hearts and lives. He did with all his might what his hands found to do.

Born May 24, 1883, in Pittsburgh, Pennsylvania, he grew up in the home of parents who saw that he received Christian training. He was converted at a very early age, called to preach in his early teens, and preached his first sermon soon after his call. He remembers the Lincoln Place Church in Pittsburgh as the place where this momentous occasion took place, and his preaching ministry began.

He was only nineteen years of age when the opportunity to serve as secretary for the Pennsylvania Christian Endeavor opened to him, and those years he worked at this task proved not only to be effective years in the

*Professor, Nazarene Theological Seminary.

advancement of the Kingdom among the younger ages, but it gave him the special training the all-wise God knew he would be able to use in his later ministry as a pastor in college churches, preaching to young students.

Ironically, although much of his ministry was in academic centers and among students and scholars, he himself never had the opportunity for the pursuit of formal education much higher than the high school level. With all his might he applied himself to his books, made himself familiar with his Bible, and sought to understand its meaning as the best Biblical scholars explained and interpreted it and as the Holy Spirit guided and directed his mind in its truths; and with all his might he kept himself conversant with the best books of his day and with the classic works of the past. H. B. Macrory is another in a long list of men who have shown that education is something which can be sought and achieved when a man wants it, whether his opportunities have been meager or abundant in the areas of formal training.

His sermon preparation consisted of an average of from six to eight hours a day in study. His day began early, and ended late. He slept no more than six hours a night, using the remaining eighteen hours of every day in performing what he believed to be the greatest task on earth—that of preacher, pastor, and shepherd of his flock.

He formed a skeleton outline early in his sermon preparation, and then enlarged it as ideas and details emerged. His written notes never became anything like a complete manuscript, but rather “jelled” into the outline that resulted from his reading, meditation, and prayer.

H. B. Macrory did not use notes in the pulpit. Usually he read the

scripture, closed the Bible, and then stood at the side of the pulpit speaking as his photographic memory enabled him to recall his outline, his thoughts, and his message for the occasion. His gestures were moderate. He seemed relaxed and natural in his movements, and his stance at the side of the pulpit was the characteristic position he most often assumed. His hands would clasp occasionally, his head would tilt to one side or the other, his eyes would gaze upon his audience, and he would lean forward as he emphasized a point.

His appearance may be described as stately and dignified. Hair prematurely white, ruddy complexion, medium height, and medium build, he had the bearing of a man of influence, importance, and dignity. And indeed he was such a man.

His voice was rich in resonance, deep rather than thin or fine, and very pleasant to the ear. He had a “singer’s voice” rather than a “preacher’s voice.” That is to say, there were quality of tone, flexibility of pitch, mildness of intensity, richness of caliber. There was nothing of the harshness or roughness that sometimes results from years of preaching when the voice is often strained and finally loses its quality of mellowness and is replaced by the tinny emptiness of the circus “barker” or, worse yet, the street vendor. Macrory, preaching to large audiences in large sanctuaries during much of his pastoral ministry, proved that a man’s voice need not be sacrificed on the altar of expediency. His remained pleasant, yet always was adequate.

David L. MacPherson studied the sermon outlines contributed by Macrory to the *Preacher’s Magazine*, appearing in that publication in each issue of 1934. He observes good variety and freedom from any stereo-

typed pattern. There is variety even in the realm of "strategy," some of the Sunday morning themes being evangelistic rather than inspirational, and some of the evening topics being doctrinal rather than topical or evangelistic in the strict sense.

Macrory liked to use related subjects in series or pairs of sermons. In a morning sermon he once discussed our relation to the Spirit, and in the evening sermon the Spirit's relation to us. He preached two consecutive Sunday mornings on Christ, and during those same two Sundays he brought evening messages on New Testament characters who were closely related to Christ.

Introductions were never very long in his sermons. Often a strong opening sentence was used, and frequently he began his sermon with a narrative illustration. The context provided many of his sermons with an introduction.

Illustrations were used freely, especially in his conclusions. His illustrations were found in many sources, and one of his favorite sources was the Bible. Often there was an illustration in his introduction; frequently the illustration was used well in the body of his sermon; and most frequently his conclusions were rich in illustrative material.

His outlines were not easy to follow when he preached. To say the least, many of his listeners were not aware of the outline points. This is due to

the fact that he belonged to that school of thought taking the position that the outline should not be too evident. The disadvantage here, of course, is that a speaker has much more difficulty in keeping "movement" in his sermon when the listener is not aware he has left a certain point and is now speaking about another one. With H. B. Macrory, the various divisions of the sermon did not seem to matter so much, but the one central theme was the important thing.

He did have divisions, such as in his sermon on "One Thing God Will Not Forgive." His outline for this sermon was:

- I. God has always been ready to forgive sin.
- II. There is one sin, however, God will not forgive.
- III. What is the sin God will not forgive?

He was strong exponent of the doctrine of heart holiness; he was pre-eminently a preacher of the Word; and he knew and loved people and understood their problems. More than once he is known to have sat all through the night waiting with the anxious family at the bedside of one of his members who was dangerously ill. His love for people, for God, and for the Word of God make his ministry something of an inspiration to every minister. He did what his hands found for him to do—and he did it with all his might.

PASSION FOR SOULS

Joseph Parker gives a quotation from Whitefield: "My dear friends, I would preach with all my heart until midnight to do you good, until I could preach no more. Oh, that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ."—Contributed by B. V. Seals.

The Ocean and God's Abounding Love

By Warren Boyd*

SCRIPTURE: Ephesians 3:17-19

I stood one day on the shore of the blue Pacific watching as the waves rolled in. To one who lived on the prairies it was both thrilling and fascinating. Some time later I stood on a mountain not far from Victoria City, British Columbia, and looked out over the trackless miles of the ocean, stretching as far as the eye could see. There were ships coming in from many lands with their passengers and cargo, and there were ships starting on their voyage that would take them to faraway ports.

As we stood there that day and watched, there came to my mind the words of that unknown poet who, although confined to an asylum, had one day written these lines on the wall of the institution:

*Could we with ink the ocean fill,
And were the skies of parchment
made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the
whole,
Tho' stretched from sky to sky.*

The Apostle Paul writing in Ephesians 3:17-19 tried to describe God's love and pictured it as having four dimensions. We want here to look

and marvel at this greatness of love, with a prayer in our hearts that our capacity for that love might be increased.

I. THE BREADTH OF GOD'S LOVE

There was a time when men who professed to know were convinced that the world was flat and if one traveled far enough in one direction he would eventually come to the edge of the world. Men learned better, of course, and we smile at their limitation of knowledge. Columbus proved the belief that the world was round in the face of opposition from his crew, and discovered the richest continent in the world.

God's love can be measured only in superlative terms. We read in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Men and women from every walk of life and nation under heaven have proved the effectiveness of this great salvation. From the frozen shores of the North to the sunny South, and from great cities to the lonely outposts, people have found that this salvation will work in their lives. People from every race and every color are included potentially in this great love. God can take the finest moral person and make a Christian of him and make him a better man. But our God can also take a

*Pastor, Calgary, Alberta, Canada.

man on the skid row of sin and make him a new creature in Christ Jesus.

II. THE LENGTH OF GOD'S LOVE

To some, at first thought this may seem a bit repetitious. But to fully understand length we must introduce the time element, for with time we have an entirely new concept—the past, the present, and the future. The apostle here in Ephesians says, “May be able to comprehend with all saints what is the breadth, and length, and depth, and height.”

In our imagination we might stand on the pinnacle of time and look back into the past. Back beyond the foundation of the world we see Christ offering himself as the world's Redeemer. We would recognize that redemption of love in the promise given to Eve immediately after the fall of the race, “It shall bruise thy head, and thou shalt bruise his heel.” We hear that message of love in the long line of prophets called and sent by God himself. But the climax of it all came at that supreme moment at Calvary when Christ cried above the tumult about the Cross, “It is finished.” Here redemption's plan was completed and the veil of the Temple was rent in twain.

Today we stand in the circle of the present and look about us. We live in a day when men are lovers of pleasure more than lovers of God. We live in a world where half that world is trying to evict God from it. We live in a country where many whose hearts once glowed with the fire of divine love have left that first love and grown cold and indifferent. But let us look beyond into the future. Jesus said, “Lo, I am with you always, even unto the end of the world.” Looking beyond the measure of time we see the expanse of God's love that no words can adequately describe. From the past, to the pres-

ent, into the future, the love of Christ reaches.

III. THE DEPTH OF GOD'S LOVE

Scientists and mariners have tested the depths of the oceans. As Paul sailed toward shore on his prison ship, the sailors tested the depth of the sea and found it twenty fathoms. Science tells us that beneath the surface of the ocean lies a mysterious world with its vast mountain ranges and hidden treasures of wealth. It is said of Nansen, the explorer, as he was sounding the depth in far northern waters, that when he had used every available length of chain and cable each time he had to enter in his log-book, “Deeper than that.”

So it is with the love of God. No one will ever explore the depth of that love. We speak of the riches of Christ and proclaim, with no reason to be ashamed, that God's love will go deeper than the stain of sin has gone. We preach that anyone's sins may be forgiven and blotted out, never to be remembered against him forever. What a wonderful provision Christ has made for you and for me!

IV. THE HEIGHT OF GOD'S LOVE

The city of Calgary is in the Canadian Rockies, about thirty-five hundred feet above sea level. This is not very high when compared with the highest mountains in the world. Several years ago a group of mountain climbers succeeded in scaling the highest peak of all, Mount Everest, nearly thirty thousand feet high. Now man with all his latest equipment is able to pilot planes near the fifteen-mile range and not suffer from atmospheric conditions. The heavens are not limited, and the range of altitude is not limited except by the limitations imposed by man's capacity to explore that vast unknown.

So it is with the love of God. His

love can be measured only as you and I are willing to draw upon it, and you and I are the ones who determine to what extent it shall be ours. When men want to build a skyscraper, they must first of all go down deep enough to build a solid foundation; and when they do, the problem of building high is not too great. You and I are limited only by the degree of our faith. The resources of God are unlimited, the need in the lives of men is apparent, while you and I hold the key to tapping those resources and using them for our spiritual gain and the kingdom of God.

As we stood that day on the seashore and watched our two little girls playing in the sand, I could not keep my mind from wandering. There were the children with their little pails and shovels playing in the sand and dipping water from the ocean. There was a vast difference between the capacity of those pails and the capacity of the ocean. They could come and dip the water as often as they wished and it did not deplete the abundant supply at all. It was the same water in the pails as in the ocean, only different in quantity. It is a constant source of strength to me to know that, while the cup of our

hearts may be small in comparison to the great heart of God, yet that same love can fill our hearts and permeate our beings. You and I can come to Him as oft as we wish and dip into the limitless resources of God, knowing that it does not deplete that supply of love and grace for anyone else.

But I could not close without reminding us that there are some who draw so sparingly upon that great supply, while all the time God invites us to enjoy the fullness and abundance of His blessing. There are others who have until this time simply rejected that love and spurned His mercy. They stand in their own littleness alone, without God—feeling the loneliness that comes from being outside the fold of Christ. If this is your need, why not turn from your sin forever and step into the ocean of God's love and forgiveness? Join with the Apostle Paul when he said, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

PREACHING THE CROSS

"Are you a preacher of the Cross? Are you inspired by an ardent desire for the salvation of men? Be a preacher—not a reader of the gospel. Why not address your people in a free, natural manner? Why preach at them?—when it is your business to preach to them. From these questions you will rightly infer that, in my opinion, your sermons should always be a part of yourself. Instead of saying, 'I have my sermon'—you should say, 'I am my sermon,' and then you will speak livingly and fearlessly. Remember, your sermons are not prepared for the press—they are prepared for the understanding and the heart alone"—DR. JOSEPH PARKER. Contributed by B. V. Seals.

Human Freedom and the Sovereignty of God

By Paul C. Zeigler*

GRACIOUSLY God has bestowed the blessing of free moral agency upon each normal human being. But, in the wisdom of God, each of the free acts of a moral being is etched upon a canvas textured of God's love, holiness, and sovereignty.

Truly it is exalting that God would permit finite men to play a crucial role in determining their own destinies. No absolutist views of God, however attractively presented, can rob men of this role. God's gift of conscience and will to each of the human family guarantees that the freedom men enjoy is both meaningful and decisive. Men under the old and the new covenants have similarly stood in this exalted position; consequently, Joshua challenged our covenant-bound, spiritual forefathers: "Choose you this day whom ye will serve" (Joshua 24:15). Technically we twentieth-century moderns are more capable men, but Godward we must "turn from these vanities unto the living God, which made heaven, and earth" (Acts 14:15).

Yet, is it not true that the freedom men possess is of a limited character? How often we humans are prone to forget our limitations! We become intoxicated with the assumption that we are in the driver's seat and are without reserve the masters of our own destinies. Little acts and move-

ments loom so large before our near-sighted vision; we hastily forget our finitude and assume that we are sovereign. How tragic! The feeble grasp we possess hinders us from comprehending that "He holds the whole world in His hand!"

Observe the man who rejects God's will for His life. He suffers from the worst delusion—the delusion that he is boss and need not give Christ His rightful place. The Holy Spirit strives particularly with this man until he comprehends that he is "bought with a price" and should glorify God in his body. Persistently the man spurns God's love until cold indifference is formulated in his rebellious heart. It is the dangerous rationalization that conditions the unregenerate to continue comfortably in his sin. Because this unrepentant sinner has thwarted God's redemptive intent toward him, he finally concludes that he has escaped God. But has he? Christ's finale thunders in from areas his delusion robs him from comprehending, trumpeting: "I am the Alpha and the Omega, the beginning and the end" (Revelation 21:6). The unregenerate has spurned God's everlasting love and concern but he has not escaped the essential fact that he is still morally accountable to God.

An equally false delusion—embraced passionately by millions in our generation—is the imagination that men can, apart from God, perfect

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their own sinful natures or their own faulty society. Such an idea, though it be embraced by a singularly gifted individual or a highly indoctrinated society, is destined to be smashed, along with the stubble and clay it accumulates, by the timely judgments of God. Job reminds us of God's infinite power, even in the affairs of men, when he says: "He leadeth princes away spoiled, and overthroweth the mighty" (Job 12:19).

Oh, that in our fleeting earthly moments we might come to the realization that the ashes of time are witness to this very humbling fact: Even the most determined decisions of men are speculative and partial! Conversely, if we would reflect on the living God of the Bible we would ignore the very stars by which they guide their frail barks. We ought always to remember Sisera (Judges 5:20).

But some would still persist and say by their behavior: I will take my chances; I will continue in sin and rebellion; I will live exactly as I please and get what I want; I will defy God. The irony inherent in such a view of life is the fact that for a time God will permit men to defy Him in order that in His time He might destroy that which He will not permit in His eternal kingdom. The Psalmist exclaims: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalms 76:10).

Consider God's servant Joseph. Only God's sovereignty could bring the reversal that turned Joseph's brothers' cruel deed into an opportunity. Joseph relieved his brothers' troubled minds with an insight which illustrates the character of God's sovereignty when he says: "Ye thought

evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

At best, then, men are free only within limitations. Without doubt we are free to choose—the good or the bad, the highest or the lowest, God or Satan. But even then God gives us the enabling strength to choose and finally reserves the right to dictate the ultimate results of our choices.

There is, then, no incompatibility between the freedom we humans possess and the sovereignty which crowns God Lord of the heavens and the earth. Within the limitations of their own finitude men are free to make choices that are authentically their own. Because men are free and their choices are authentic they are responsible to God for their rebellion and sin. Since men are able to obey, God has reserved the right to dictate the ultimate implications of human disobedience. Men may freely act and will do so according to His holy love!

The great Judge of all the earth will do right by each man. He has graciously invited men to make possible the change in their own destinies by receiving of His redemptive provisions. We may choose to do so. We may repent; God will freely forgive. We may believe; He will receive. We may seek Him with all our hearts; we will be found of Him and He will possess and sanctify our total beings! How gracious that because of His provisions someday we may join in that redeemed multitude, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6)! His sovereignty will then as now be cause for our rejoicing.

III. Approaches to Exegesis

By Mildred Bangs Wynkoop*

BIBLICAL PREACHING is particularly affected by this element of the experiential in exegesis. There are two divergent attitudes toward experience in evangelical Christendom. One builds its whole system on the supposed stability experience gives to Christian faith; the other resolutely avoids an experiential dimension for the same reason, to preserve stability and objectivity. Evangelical theologians, both experiential and non-experiential, claim to be "Biblical" but mean very different things by that term. One type finds in the Biblical record a living experience; and theology is the structure of thought which attempts to analyze, rationalize, and promote that Christian experience. The other "stylizes" the Biblical expressions into premises which are then used as terms in a logical structure. The first must always permit the scriptural presentation to challenge and correct and enrich its theology. The second tends to rigidify theology and equate it with the scripture texts upon which it is built. One seeks the inner, vital, spiritual meaning; the other attempts to stabilize and objectify formal expression. One preaches for an "experience," the other for decision. One is not happy without some evidence of heart

change. Tears are in order and a lingering around the altar in prayer until a "witness" comes. The other is impatient with emotion and places great stress on verses of scripture and "confession with the mouth."

Holiness preaching, of course, is characterized by the first of each of the above contrasts. Its understanding of the Bible gives it this emphasis. If the experience of men today can become a participation in the knowledge and experience of Christ which the New Testament people knew, by the same obedience and faith and commitment, then the danger of unguarded subjectivism is minimized. As a book of Christian experience, it is believed that Christian faith must always seek to relate itself to the Christian Book. Holiness preaching proceeds on the confidence that to keep truth experiential, available to the whole man, the moral man, it must include in its connotations and applications the whole meaning it had for the persons receiving the message in the first place.

Wesleyan theology attempts to use scripture in a way that does justice to the experiential element both in the Bible and in Christian faith.

HOLINESS THEOLOGY AND THE BIBLE

The doctrine of holiness is based on a very broad understanding of the

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total message of the Bible. It does not stand or fall on any one or any selected groups of scripture, certainly not on any philosophical premise which would itself determine the conclusions. Many ways of presenting the truth are employed and many different analogies used, all of them obviously the concern of the Bible.

In a unique sense Wesleyan theology is totally dependent upon the Bible for every facet of its structure. The apostolic experience of Christ is normative for all Christian experience because there is but one Christ to know. Nor is it sufficient that the historical Christ, alone, should be known. It is only enough when the Christ himself becomes a part of the human experience.

The relationship of great preaching and the formal theology out of which it springs may not always be obvious. Preaching that moves men to God and holy living must stay close to the idiom of life and is in that sense more universal and gripping than the carefully worked out theological formula which structures it. One is vital, the other is formal. The two need not be antithetical. Wesleyan preaching and theology partake of this apparent ambiguity. In a measure not so true of any other theological tradition, Wesleyan preaching must stay very close to life and be deeply realistic, for it relates to life and human experience. In this it is distinctive. As a religion of life, its theology is less logically structured than Biblically grounded. It must lie close to the existential Biblical teaching to remain close to the common experience of men everywhere in all times. In this sense theology is subservient to Scripture and Christian experience.

Once more, the disclaiming of a logical structure does not mean that it is illogical. Logic is but one element of rationality—not its whole essence.

Holiness theology claims to be rational, through and through. Love does not partake of logic but a Person. Holiness is not an abstract conclusion at the end of a syllogism but a person loving the Person. This is a “reasonable service,” and consistent with truth but not always philosophical speculation.

In a sense more important than any other, *holiness preaching*, if it is Biblical, *will be Christ-centered*. If we take a cue from Paul, and no better example can be chosen, preaching Christ includes the historical aspects of Christ’s ministry but goes far beyond that to the spiritual significance of Christ to our lives. I believe it is not unfair to say that holiness preaching in some instances has tended to neglect the essential place of Christ in its message. Certainly, to Calvinists it often sounds too much like a moralism than a gospel message. To make a personal confession, it has occasionally been my experience to have someone come up to the pulpit after I had preached a “holiness” message to announce to me clearly and solemnly the number of times I had referred to Christ. The total was all too low, I grant. I have always felt the implied criticism was superficial and I wondered how much of the message the “accountant” could possibly get while tabulating words, but *I have never failed to be stung deeply* by the comment.

If Christ is not our message, we have none to preach. But preaching Christ is not a matter of multiplying words or of anesthetizing the conscience by magnifying the “finished work of Christ” out of its moral environment and so lulling men into moral stupor. It is the re-creation of a moral tension between God’s provision of grace and responsible human hearts. No preacher can force decision but his message, *if it be Biblical*,

can be used by the Holy Spirit to do so. When Christ be truly preached, a situation is created which compels decision regarding Him. Preaching Christ is confronting men with the moral imperatives by which men were confronted in His presence. Biblical preaching *must* begin with and culminate in Christ. One cannot preach Biblically without preaching Christ. It is the deep, ultimate demand on sinner and saint alike that characterizes the Christ-appeal. Jesus not only saves men but He crowds them into the deepest sanctuary of their souls, and demands *total* moral commitment. He compels us to "think straight." Holiness is, essentially, Christ-centeredness.

INTERPRETATION AND THE INTERPRETER

This whole philosophy of Biblical meaning and interpretation has a relevance for the preacher which must be recognized in any serious discussion of Biblical theology and preaching. If what has been said is true, then the preacher, to be a faithful messenger, must first be a participant in the truth he declares. His task is to preach God's Word to men, not *his own* word in Biblical dress. It involves the important word "interpretation."

Now if Biblical truth is not only verbal symbols and rational concepts but moral experience, no mere grammatical interpretation of scripture is adequate. Biblical interpretation is far more than an academic search for truth which can be systematized into a formal theology. It is a positive confrontation of personalized truth by the Holy Spirit with the deepest human self. Biblical interpretation is not of grammatical forms and historical situations, centrally, but of spiritual truth. This truth is reserved for the surrendered heart and obedient mind. "Scripture is not given," said Andrew Murray, "to increase our

knowledge but to change our conduct" (McQuilkin, *Action*, Nov. 1 '56). Only an eagerly seeking and hungry heart and one which has tasted of God's rich grace can be sure that he is discovering God's truth. It is too easy for the stubborn, balky, unyielded heart to blind the mind to what the Bible actually says. Biblical preaching requires a preacher who is more anxious to know what the Bible says than what it can be made to mean.

The preacher, in other words, must himself have experienced the spiritual renovation of which the Bible speaks before he can interpret the Biblical message which is itself spiritual. He must be more than an intellectually committed person; he must be a morally committed person. This means that he has squared up to Christ to the deepest reaches of his being—at least as far as he is aware. It means that the Biblical message is personalized in himself so that *he is his sermon*, as Paul was.

This principle is important to the stability of interpretation which exegesis seeks. "Abstractized" theological statements, isolated from the human problem to which they are answers, tend to lose vital touch with men as men leave the application of truth to a-personal considerations. Theology is extremely important. It gives us an objective norm of communicating our faith. Nothing that is said in this respect is in derogation of the proper scope of theology. But theology must always interpret its truth in terms of whole experience, and only by recovering the whole experience which gave it birth can the meaning be universalized. The abstract must again be personalized. The truth must engage the whole man and live again in his fully human existence.

It need scarcely be said at this point

that it is not meant that all the cultural accompaniments of any Biblical experience be imposed upon our lives. But the moral and spiritual situation of any age in any circumstance regardless of the level of culture remains the human experience to which the Biblical answer gives an authoritative answer.

To put it simply and clearly, the gospel appeal, by which holiness preaching is defined, was always in

the Bible practical and morally clear to the New Testament Church. It spoke to life situations. It was a light, not only to the mind, but to the hands and feet and heart. To be Biblical, preaching today must be morally relevant and practical. It dare not fade off into abstractions and platitudes and generalities and vague terminology. It was made for life; it must remain in life.

(To be continued)

Nazarene Church Government

III. A Limited Representation

By S. W. Strickland*

IN BOTH SECULAR and church governments the representative principle is a historic government principle. It is a time-honored principle in various church practices such as Methodist and Presbyterian. Even the Northern and Southern Baptist churches use this principle some in their associations and conventions. The Methodist and Presbyterian churches exercise this principle in the connectional system of their church organization, as does the Church of the Nazarene.

The Nazarene *Manual*, page 39, says, "The Church of the Nazarene has a representative form of government." Government in the Church of the Nazarene includes the representative principle but it is not the whole of Nazarene government. The connectional system of organization—local, district, and general—makes this representative principle necessary in the Church of the Nazarene as in other connectional-patterned

churches. Along with the principles of limited supervision in superintendency and limited congregationalism in the local church, Nazarene polity has also the principle of limited representation.

I will try to illustrate the workings of limited representation in each of the links of the Nazarene connectional organization as follows:

I. LIMITED REPRESENTATION ON THE LOCAL LEVEL

In a local Nazarene church the church board best illustrates the concentration of the limited representation principle on the local level. The 1956 Nazarene *Manual*, page 75, states the composition of the local church board as follows: "Every local church shall have a church board composed of the pastor, who shall be chairman ex officio; the Sunday school superintendent, the president of the Nazarene Foreign Missionary Society, the stewards, and the trustees of the local church." The stewards and trustees

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are on the church board by the direct election of the congregation in business session. They represent the entire membership of the local church on the church board. The Sunday school superintendent is elected by the local church in business session and represents the local Sunday school on the local church board. The president of the local Nazarene Young People's Society is elected to the church board by the local Nazarene young people's organization and represents the society on the church board. The president of the local Nazarene Foreign Missionary Society is elected to the church board by the missionary society and represents it on the church board. The pastor represents limited superintendency on the board. The illustration above is a picture of the limited representation principle in action through the church board in the local church.

The church board is the creature and servant of the local church with its duties defined in the *Manual*, pages 75-80. The board performs much important work for the whole congregation but it is limited in the exercise of its power and responsibility. There are still many important business matters which the entire congregation alone can do. (See *Manual*, pages 53-74.) The church board is responsible for its actions to its creator—the local congregation—which it represents.

II. LIMITED REPRESENTATION ON THE DISTRICT LEVEL

Since it is not practical nor indeed possible for all Nazarenes in a district to go in person to the District Assembly, certain official representatives (ex officio and elected) attend the assembly and transact clearly defined business matters for the district. The official business of the District As-

sembly is outlined on pages 98-104 of the 1956 *Manual*. In addition to regular district business the assembly can transact for the district any other business pertaining to the work, not otherwise provided for, in harmony with the spirit and order of the Church of the Nazarene. (See *Manual*, page 103, section 25.) Both representative church bodies—the local church board and the District Assembly—therefore have their official responsibilities clearly defined. In each case the representative principle operates very importantly but within limitations. The principle of limited representation, whether in the local church board or in the District Assembly, works in harmony with the other two constitutional principles of Nazarene government—limited supervision in superintendency and limited congregationalism in the local congregation. Neither of these three principles transcends or supersedes or violates the other but instead they have their particular areas in which to operate, without conflict, as equal component parts of Nazarene church government.

These three principles are deeply rooted in the Church of the Nazarene Constitution. (See *Manual*, pages 39-44.) The principle of limited supervision in Nazarene superintendency, for instance, cannot constitutionally trespass or impose its will upon the principle of limited congregationalism in the local church when selecting its own pastor. Nor can the principle of limited representation in the District Assembly trespass or impose its will upon the principle of limited congregationalism in the local church in the management of its own finances. Neither superintendency (district or general) nor assembly (district or general) can constitutionally impose its will upon the local church in the

exercise of its constitutional rights in pastoral relations and financial responsibilities. It operates as an equal and responsible partner and link in the Nazarene governmental system. The right to say how much money each church will give to the district and general interests through the budget system is the constitutional right of each congregation alone. The congregation does not automatically delegate the exercise of its constitutional rights on its financial commitments to the pastor nor other representatives in the District Assembly or anywhere else. The congregation's right on budget commitments can best be exercised by the church board under the leadership of the pastor. Pastor and other representatives from each local church should have definite instructions from the church board, at least, on financial assumptions for the congregation. Pastor and delegates should seek such instructions.

III. LIMITED REPRESENTATION ON THE GENERAL LEVEL

The General Assembly is composed of ministerial and lay delegates in equal number, elected thereto by District Assemblies of the Church of the Nazarene; such ex officio members as the General Assembly shall from time to time direct; and such representatives of the missionary districts of the Church of the Nazarene as may be provided for by the General Assembly. (See *Manual*, page 41.) Such is the composition of the General Assembly as a distinctly representative body. Here again as in the local church board and the District Assembly, the principle of limited representation prevails. The General Assembly creates District Assemblies (see *Manual*, page 40); legislates for the Church of the Nazarene, and

makes rules and regulations for all departments related to or associated with it in any respect (see *Manual*, page 43); and is the supreme doctrine-formulating and lawmaking and elective authority in the Church of the Nazarene (see *Manual*, pages 148-49).

The further business of the General Assembly is given in the *Manual*, pages 152-56. All the legislative acts of the General Assembly as a representative body are subject to and limited by the Constitution of the Church of the Nazarene. (See 1956 *Manual*, pages 43, 149, 152, and 156.) Whatever law or practice is not in harmony with the Church Constitution cannot be considered as law nor have the binding effect of church law. Government in the Church of the Nazarene is clearly a government of law and not a government of men, however good they may be. Men only administer government according to law. The General Assembly, therefore, as do all other representative bodies in the church, operates within the framework of the Church Constitution. (See *Manual*, pages 27-44.)

IV. CONCLUSION

The Church of the Nazarene has always believed in law, organization, and government as essential to church life (Preamble, *Manual*, page 52). In the past and present the church has and does believe that Christ, as Head over all things unto the Church, has given form and order to His body of followers and representatives (Preamble, *Manual*, page 52).

Being students of church government and experienced with its various types, our founding fathers sought to conform to principles of government in accord with the Holy Scriptures and divine providences. Out of their combined experience and mature understanding of the Scriptures and

divine providences, they established the principles of government by which the church organization would be governed (Preamble, *Manual*, page 52). The principles of a limited episcopacy in superintendency, a limited congregationalism in the congregation, and a limited representation in the connectional organization are the three recognized basic principles in Nazarene government. (See last paragraph of the Preamble, 1956 *Manual*, page 52.)

These three principles of government have been discussed briefly in the three previous articles on Nazarene government. In this discussion of these three principles of government the writer trusts the reader has seen that they are complementary, counterbalancing, and coequal principles of Nazarene government. As an equal, component part, no principle

transcends, supersedes, or violates the other in its practical application to its distinctive areas. These three Scripture-based principles of government selected from different great systems of government and established in the Church Constitution represent a synthesis of government best suited to the purpose of the Church of the Nazarene. If this trinity of governmental principles is kept well balanced in practice, there need never arise any serious difficulty among the people called Nazarenes over their church government. Foreseeing the possibility of some future trouble caused by misunderstanding, Dr. E. F. Walker introduced his timely clarifying and warning resolution on Nazarene government to the 1911 General Assembly held at Nashville, Tennessee. This resolution was quoted in the first article on a limited episcopacy.

FAITH IN GOD

If a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Too many saints live fearfully from one "weather report" to another, scanning the skies and watching the clouds, conscious of "conditions" rather than of Christ. Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates the crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the harvest will see to it that our labor is not in vain.

--From *Day by Day*
by VANCE HAVNER
(Fleming H. Revell Company)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:26-36

SION OR ZION?

SEVEN TIMES in the New Testament we find the term Sion in the King James Version. Practically all recent translations have changed this to Zion. The reason is obvious. The latter form is familiar to us from the Old Testament, where it occurs some one hundred fifty times. It is true that we have there twice (Deuteronomy 4:48; Psalms 65:1) the term Sion. In the former passage it is a name for the peak of Mount Hermon. In the latter, "Sion" may be a misprint for "Zion." We found no explanation in any commentary consulted. In fact, some (including *The Interpreter's Bible*) print the King James Version with the spelling "Zion."

The scriptural evidence, the earliest Church tradition, and modern archaeological research all support the south end of the eastern ridge of Jerusalem as the original Zion, the City of David. Later the term reached north to include the Temple area and ultimately the entire city of Jerusalem. After the fourth century, tradition located Zion in the southwest corner of Jerusalem, still called Mount Zion today. This is reflected in many older reference works (e.g., *Young's Analytical Concordance*) but it is rejected by almost all scholars today.

The change in modern versions from "Sion" to "Zion" illustrates a simple but helpful rule in reading the Bible: For Old Testament proper

names found in the New Testament, use the form that is familiar from the Old Testament. This should always be done when reading the King James Version in public. Don't read "Eliseus" (Luke 4:27). Who was he? Pronounce it "Elisha" and let it mean something to the audience. The same goes for "Elias" (thirty times in the N.T.) and "Esaias" (over twenty times). Our desire should be to make the Word of God understood, not obscure.

"WITHOUT REPENTANCE"

The Greek adjective thus translated is found only here and in II Corinthians 7:10, where it is rendered "not to be repented of." It is *ametameletos*. In the latter passage it may well be rendered "not to be regretted." But what does it mean here?

Arndt and Gingrich point out that the term sometimes means "irrevocable," and that is the translation they prefer here.¹ Liddell and Scott give us one meaning, "having no opportunity of repentance."² James Denney writes of this word: "It may mean either what is not or what cannot be repented of: here the latter."³ Meyer defines it as meaning in this place: "subject to no recall."⁴ Godet agrees and makes this further comment: "This *irrevocable* character of Israel's

¹*Lexicon*, p. 44.

²*Lexicon*, p. 82.

³EGT, II, 684.

⁴*Romans*, p. 453.

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destination has nothing in it contrary to individual liberty.”⁵ Brown likewise writes: “Both these, says the apostle, are irrevocable; and as the point for which he refers to this at all is the final destiny of the Israelitish nation, it is clear that *the perpetuity through all time of the Abrahamic covenant* is the thing here affirmed.”⁶

IMPRISONED

The word “concluded” (v. 32) hardly expresses the idea of the original. The Greek verb is *synkleio*, found only here, in Galatians 3:22-23, and in Luke 5:6. In the last passage we read: “They inclosed a great multitude of fishes.”

That suggests the real significance of the term. It means “shut in on all sides.”⁷ “close up together, hem in, enclose.”⁸ Arndt and Gingrich translate this passage: “he has imprisoned them all in disobedience.”⁹ Denny says: “The syn does not refer to the fact that Jesus and Gentiles are shut up *together*, but indicates that those who are shut up are shut up on all sides, so that they cannot escape.”¹⁰ That is, they are imprisoned. But this imprisonment is in order that God may show mercy to them. Only sinners can be saved.

“UNSEARCHABLE”

The word is *anexeraunetos* (v. 33), found only here in the New Testament. It may be translated “unfathomable” (Goodspeed, Arndt and Gingrich) or “inscrutable” (Moffatt, Weymouth).

UNTRACEABLE

“Past finding out” (v. 33) is the adjective *anexichniastos*. It is formed from alpha negative and the verb which means “to track out.” So it

literally means “that cannot be traced out.” Like the previous word, it may be translated “inscrutable, incomprehensible, fathomless.” With our finite minds we cannot trace all the tracks of God’s infinite wisdom and knowledge.

On the connection between these two terms Godet makes this observation: “These two orders of things are characterized by the most extraordinary epithets which the most pliant of languages can furnish: *anexereunetos*, *what cannot be searched to the bottom*; *anexichniastos*, *the traces of which cannot be followed to the end*.”¹¹

ADVISING GOD

The term “counsellor” (v. 34) is *symbolos*, found only here in the New Testament. It means “adviser.” The whole verse is quoted from the Septuagint, where “spirit” (Hebrew, *ruach*) is translated “mind” (Gk., *nous*). But the distinction is perhaps not as sharp as in English. In any case, the prophet throws out challenging question: Who was God’s adviser in creation?

COLLECTING FROM GOD

The verb *prodidomi*, “give first,” is found only here in the New Testament. “Recompense” is a strong double compound, *antapodidomi*. It means “give back in full.” Paul here gives his own translation of Job 41:11, rather than quoting the Septuagint. He asks: Did we first give to God, that we may expect Him to pay us back in full? The obvious answer is: No, all that comes from God is the free gift of His grace. He takes the initiative, not we.

SOURCE, AGENT, GOAL

Verse 36 turns on three prepositions in the Greek. The first is *ek*,

⁵Romans, p. 413.

⁶JFB, VI, 261.

⁷Abbott-Smith, *Lexicon*, p. 430.

⁸Arndt and Gingrich, *op. cit.*, p. 781.

⁹*Ibid.*

¹⁰EGT, II, 685.

¹¹*Op. cit.*, p. 417. The first adjective is spelled two ways in different manuscripts.

which means "out of." It signifies source. The second is *dia*, "through." It suggests agency through which things take place. The third is *eis*, "into" or "unto." God is the Creator, Sustainer, and Goal of all life. It is a tremendous concept, but none too lofty.

The closing doxology (vv. 33-36) of this section (cc. 9-11) is very striking. Godet expresses it beautifully in these words:

Like a traveller who has reached the summit of an Alpine ascent, the apostle turns and contemplates. Depths are at his feet; but waves of light illumine them, and there spreads all around an immense horizon which the eye commands. The plan of God in the government of mankind spreads out before him, and he expresses the feeling of admiration and gratitude with which the prospect fills his heart.¹²

¹²*Op. cit.*, p. 416.

SIMPLICITY OF SPEECH

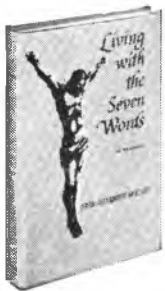
It is no accident that such passages as the Lord's Prayer, the Twenty-third Psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contributes to the place which a passage wins in the hearts of men.

Spurgeon told his students that "the costermonger cannot learn the language of the college." That was obvious; no one would dispute it. But many preachers dispute—in practice if not in theory—the conclusion drawn by the evangelist. Granting that market place and college are poles apart, Spurgeon threw down the challenge: "Let the college learn the language of the costermonger!"

Long technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he would never again use big words where little ones would do.

Josh Billings has a famous "affurism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning yu kan make up youre mind that yu don't mean mutch."

—From *The Preacher and His Audience*, by WEBB B. GARRISON
(Fleming H. Revell Company)



Living with the Seven Words

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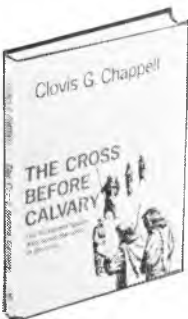
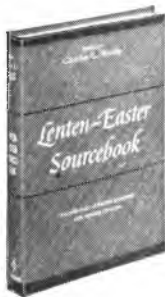
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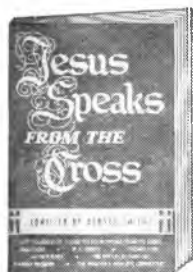
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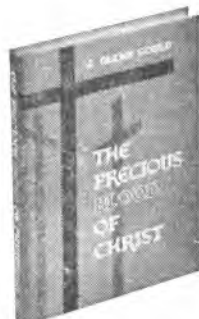
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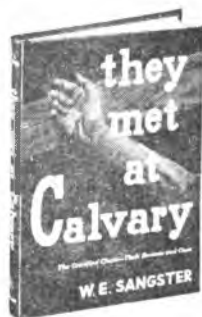
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March, 1961

(121) 25

Our Nation's Great Need—a Revival

By John W. May*

TEXT: Psalms 85:6

Wilt thou not revive us again: that thy people may rejoice in thee?

That our nation needs a revival and that it can have a revival are indisputable facts. Leaders in many fields are calling for moral regeneration and spiritual resurrection. Our nation needs to get back to the family altar, back to Christian business principles and practices, back to Sabbath observance, back to the sacred concept of marriage vows and the home. We must have a revival. But the nation is not made up of units of government alone—it is you and I. She will not have a revival unless and until we have a revival. There are at least three things worthy of consideration in regard to our great need.

THE CHALLENGE OF REVIVAL

The challenge lies in the lack of the world in spiritual things. We are alive to politics. We are alive to war, lethal weapons of destruction, lust, and crime. We are alive in science and education of a secular nature. But we are dead to a real spirituality. There is a superficial, shallow religion that is popular today. It makes the professor as much at home in a night club as in church. The revival that we need is one that will transform lives and cause a distinct separation of the Christian from the world. We

need the empowerment enjoyed by Christians of other days. It is said that a preacher journeyed to England and stood at the spot where John Wesley received the mighty baptism. He lifted his face toward heaven as tears rolled down his cheeks and prayed, "Do it again, Lord! Do it again!"

The challenge lies in the lethargy of the Church. Lethargy is a drowsy dullness, lack of energy, sluggish inactivity, and unnatural sleep. This is the sad picture of much of the Church today. Fifteen-minute, ear-tickling sermonettes full of worldly-wise quotations will not bring a revival. I once heard a minister speak on three great people in history: Joan of Arc, Woodrow Wilson, and Jesus Christ. Christ alone deserves pre-eminence in our ministry, and no one can stand on equal footing with Him. Only as we preach Christ crucified will revival come. Campaigns, drives, and contests will not bring a revival. They may bring in new people, raise enthusiasm, and contribute to a revival but they will not cause one. Any method, however good it may be, is powerless and purposeless without the anointing of the Spirit of God. Watered-down testimonies and compromising lives will hinder rather than help a revival. We must preach, teach, and live the gospel. The Christian message must be a clear one. It must stand for

*Pastor, Parkersburg, W.Va.

Christian principles and stand against sin in any form.

The challenge lies in the lostness of our loved ones. Our children will soon leave the confines of home environment. If we do not get them into old-time revivals now, we will have no opportunity later. Others that are near and dear to us are lost and will stampede into eternal night unless saved. The percentage of those being saved becomes vastly lower with the passing of time. Billy Sunday was reported to have said that at the end of his ministry it was harder to reach a fifteen-year-old boy than it was to win a seventy-year-old man when he began preaching.

THE CHRIST OF REVIVAL

Christ is the Revelator for the means, methods, and machinery of a revival. There is no danger of fanaticism, confusion, or getting out of order when we are walking in His light. Man's conception of things is not always correct but Christ makes no mistakes. When He leads in any direction where two people are involved He will work on both parties. As He leads in personal work He will prepare the heart of the needy one as well as direct the heart of the personal worker.

He is the Redeemer of those who seek Him. As the church works in His name He will save the lost, sanctify the believer, and reclaim the backslider. There is no question of His ability nor His willingness. Barren altars are not His will.

He is the Reviver of those who need reactivation. Those who have lost their first love may have the romance of the Christian life restored. Those who have lost the sharp edge of their experience may have the ax restored to the handle. Those who have dried up in their spirits may have the showers of blessing. Those who are

powerless may have a personal Pentecost.

THE COST OF REVIVAL

Revivals do not rest in God's hands alone. There is something for us all to do. Every Christian, every interested person, can do three things toward bringing a revival in his church. They are found in three words.

The first is *desperation*. Until we really mean business there will be no revival. Some years ago while holding a revival in a Pennsylvania city we gathered around the altar, as was our custom at the beginning of the revival, for prayer. I shall never forget the desperate cry of the lady pastor as she prayed through her tears, "O God, give us a revival at any cost." This is dangerous praying, for we do not always know what the "any cost" will involve, but such desperate praying will bring results. It did in that meeting.

The second word is *invitation*. Advertising in the newspaper or on the radio will not bring a revival. These means of advertising are invaluable but we cannot expect them to do the work alone. Singing songs and preaching will not bring a revival. We must have good preaching and singing but we cannot expect these alone to do the work. Nor will turning on the lights of an air-conditioned sanctuary and providing a comfortable place to worship guarantee a revival. Only as we bring loved ones to the altar will they be saved and the revival be on. The best evangelist in the world cannot get sinners to the altar if they are not in attendance. Personal evangelism backed by sincere prayer and anointed by the Holy Spirit is the answer to revival. We cannot get along without the others but we must personally evangelize.

The third word is *remuneration*.

Money can be a ticklish subject but it need not be. Any sensible Christian knows that there is necessary expense involved in a revival. Advertising, entertainment, and salaries must be taken care of. An understanding in regard to finances between the evangelist and pastor makes for a comfortable relationship. If a great amount of time is spent during the meeting taking up offerings, the revival will be hampered, the evangelist and song evangelist will be robbed of their time. It seems to me that a Christian with a burden for the lost will willingly share of his means to win the lost. He knows that if he pays the price in regard to the stewardship of money as well as the stewardship of praying and fasting, the revival will come. If one of his loved ones gets saved during the meeting, it will be worth far more than his investment in the revival.

Desperation, invitation, and remuneration are steps toward getting the glory down. And what a glorious

time it is when the glory falls! In a revival meeting in the Northeast we were enjoying minimum results to the natural eye. The sermon came to a close and the invitation began on the last night. The end of the invitation song came and I called for another stanza, and then another. Reaching out in my spirit for direction from the Lord, I felt impressed to call on a young minister's wife who was present to pray. How she did get a hold on God. The people began to come, by ones and by twos, until the altar was lined. What wonderful victory! Though a full slate prohibited us from accepting the invitation to stay, the revival went on with the pastor preaching. There is a revival price but there is also a revival power when we have paid the price. There is no doubt that the Lord has a panacea for our nation's great need, that He has a revival package marked with the name and address of any church, ready to send it upon us if we will pay the price.

PASTORS Remember 1961 Emphasis



Evangelism on Sunday Night

"... and, as his custom was, he went into the synagogue on the sabbath day . . ." (Luke 4:16). "The urgency of the cause represented justified His habit. The Sunday night service is designed to win new souls to Christ. Every Christian possible should be present to assist.

DR. HARDY C. POWERS
General Superintendent

SHINING LIGHTS ON SUNDAY NIGHTS IN '61
DEPARTMENT OF EVANGELISM
EDWARD LAWLOR, *Executive Secretary*

"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

HER NAME IS Vashti Burnett McGraw. The McGraw she gained when she married is Rev. W. D. McGraw, D.D., who is now the district superintendent of the Oregon Pacific District. She is a gracious and charming "queen of the parsonage" with her lovely smile and her humble manner.

Her quiet, sweet spirit is a real inspiration wherever she goes. She possesses the rare gift of making everyone feel at ease in her presence. And even the shiest, most troubled heart can feel Mrs. McGraw's interest and concern. Mrs. McGraw is a true friend to everyone with whom she comes in contact and this is instantly sensed and appreciated. A person may come to her and know that all confidences shared with Mrs. McGraw will remain a closed record within her heart—and no one else will ever know.

For twenty-five years Mrs. McGraw has lived in the parsonage. Many have been the joys, problems, burdens, and sorrows down through these years. And through them all, she has become a stronger, richer, more beautiful personality. As someone said, "She's as good as God would have her to be!"

A close friend, Mrs. Vernon Wilcox, writes of Mrs. McGraw thus: "I well

remember her greatest sorrow when their only son, Don, was accidentally shot by a neighbor boy. The heartache was too great for us to understand, but the beautiful Christian spirit which she and her husband showed was the greatest I have ever witnessed. It made me realize more fully God's grace, and that He is all-sufficient in every trial of our lives. I left Mrs. McGraw's home that day, not only with a heart full of sympathy for our friends, but with her favorite song on my heart: 'When darkness seems to hide His face, I rest on His unchanging grace. In every high and stormy gale my anchor holds within the vale. On Christ, the Solid Rock, I stand; all other ground is sinking sand.'"

Such is the impact of Mrs. McGraw's dedication, consecration, and Christlike spirit upon those about her.

Mrs. McGraw has made her home more than four walls, a green roof, and a cement foundation. Her home is one that reflects her gracious spirit of friendliness . . . the atmosphere seems to be permeated with love, warmth, and joyousness. The parsonage where she "reigns" is on a little lane off a busy highway, where the confidences she shares over a cup of tea with the wives of the pastors create some of the finest moments of fellowship that can be found.

On the outside it isn't much dif-

*Amarillo, Texas.

ferent from thousands of other American homes. But there is a difference—for this is where the queen of the district parsonage lives, and her door and her heart are ever open for all who need her love, counsel, advice, and help.

Mrs. W. D. McGraw is laughter, understanding, sympathy, and love in action. Whatever she touches takes on an aura of special intensity, special excitement. Like a magician, she can turn the commonplace, everyday into rare and wondrous treasure, the blank, empty canvass into a gorgeous, living picture. The life of Mrs. McGraw is a multicolored tapestry reflecting the beauty of Jesus Christ. Truly this is a portrait of a queen!

ROYAL COOKBOOK

My family loves to snack after church. This is a standard dish for midnight refreshments. It is usually almost midnight by the time everyone has been taken home—and all the post-church duties and activities have been cared for and the family is safely home. This is good for a supper dish—but is wonderful to bake ahead and then heat before serving for after-church snacks. “Goo-licious” with olives and sweet gherkins. Try this “pizza pie” soon.

Mix 2 cups Bisquick and $\frac{1}{2}$ cup water. Knead on dough board for about one minute. Roll into circle $\frac{1}{4}$ inch thick. Arrange on your baking sheet, pinching the edges to make a rim. To this dough or “biscuit” mixture, add $\frac{1}{2}$ cup grated Parmesan cheese; then add one small can of tomato paste. Place $\frac{1}{3}$ lb. nippy cheese (cut up), chopped *salami*, sardines, or anchovies, pepper, 2 tbsp. cooking oil, and 1 cup of grated onion. Place in oven and bake 20 to 25 minutes. (If you don't have Bisquick, a recipe of biscuit dough will serve quite nicely.)

OVER TEACUPS

We continue this month the paper written so well by Dell Aycock on “The Preacher's Wife as a Counselor.”

“Do your best to understand, as far as possible the individual with whom you are dealing. Never give snap judgment. Counseling at times involves giving advice. The individual needs a course for action. Give advice and not your personal opinion. Many times you can protect yourself by stating the standards of the church, kindly and with conviction. For our church standards are a part of the whole history of Christian behavior. We do not go wrong to follow the way of good men and women. Remember, too, there is a difference between counseling and consultation. When the need for consultation arises, more than one should be involved. Do not hesitate to call for help. In most cases this should be your preacher-husband, but at times it ought to include another dependable woman, one who can be trusted.

“When a person comes about church difficulties, a problem between members, you will do well not to try to fix it. You can't—so call the pastor. Usually when church trouble arises, the fewer who know about it, the easier it is settled.

“No matter what a person tells you, keep calm and never show shock or appear startled. This is difficult to do but train yourself to do it. They have come with everything from trivial things to lying, deceiving, stealing, adultery, and murder. We must never underestimate the extent of the sin around us.”

BOOKSHELF WITH LACE

Written by a minister's wife, *A Man Called Peter* is a book of especial interest to parsonage women. We can draw analogies to our own lives and laugh and cry with Catherine

Marshall as she tells this lovely story. It is humorous, poignant, touching. It may be purchased at your publishing house for \$2.49.

THE KING'S HOUSE

The door to your utility room is an ideal place for nails and holders to hold all of those necessary household items such as broom, dustpan, wax pad, paper towels, etc. Here they are neat and orderly, awaiting you when you open the door, and you don't have to shuffle through the clutter which ordinarily accompanies these items. An ideal way to make this useful door arrangement is to line the door with pegboard, and use pegboard hooks to hold the cleaning implements in their place.

I love you! The most beautiful words in our language: I love you! The most beautiful—and the most demanding. Christ commanded us that we should love others—and He himself set the supreme example.

Jesus said to the world about Him: "I love you!

"I love you when you scorn My

message.

"I love you when you turn away from My entreaties.

"I love you when you laugh at My sorrow for your sins.

"I love you when you mock My concern for your redemption.

"I love you when you ridicule the sting of My tears.

"I love you when you sneer at My breaking heart.

"I love you when you jeer and call Me names.

"I love you when you spit in My face and jerk out My beard.

"I love you when you crush cruel thorns into the tenderness of My brow.

"I love you when you nail My throbbing body to a splintered Cross.

"I love you in the agonies of death.

"I love you more than riches, more than honor, more than glory.

"I love you more than My very life.

"I love you!"

When we strive to live up to His command to love others, we must understand fully Christ's definition of love.

THE INSIGNIFICANT

Twenty-five years ago on a summer afternoon, John Jacob Niles heard a band of traveling evangelists in Murphy, North Carolina. Annie Morgan, a member of the group, sang one of the most strikingly beautiful folk melodies that Niles had ever heard. He requested that she repeat the words. Millions now hear them each Christmas:

*I wonder as I wander, out under the sky,
How Jesus the Saviour did come for to die
For poor on'ry people like you and like I.
I wonder as I wander, out under the sky.*

Despite his efforts to locate Annie, Niles was never again to find her. Aren't there many like Annie? They live quietly. They may be unknown to most people. But yet somehow they offer God and others influences that live on after they have gone.—DAVID A. MACLENNAN in "Be a Wonder to Yourself" (Fleming H. Revell Company).

As a Nurse

By E. E. Wordsworth*

THE HUMAN ELEMENT will ever be present in the temporal church. Babies are found in all churches. Some of these are crying, carnal babies. Others are babies in judgment and point. Some people are easily upset by just little and trifling matters. All in all, it takes much wisdom, patience, and gentleness to effectively administer the church. Paul said to the Thessalonians: "But we were gentle among you, even as a nurse cherisheth her children." Like a devoted mother he was tender, affectionate, and kind. Even in bearing with and reproving them in their faults he nourished them as his children. They were dear unto him and he imparted unto them his own soul. "Love never faileth."

A church decided to build a new, modern parsonage. An officious member said if they did not put the utility room in the basement he would have nothing to do with it. A church wanted to paint the outside of the humble building. Some held out for red, some for green, and some for white paint. The dissension almost split the church. Foolishness? Yes! "If my daughter can not sing special solos, we will quit the church." "I want the piano there." "I have been supervisor of this department for years, and if you do not appreciate my services I will go where they do." All people who need a nurse!

A very fine pastor was under great pressure to preach a scorching sermon

on carnality the coming Sunday morning; but being a man of deep prayer, he heard the Spirit whisper to him while on his knees, "Preach on Calvary." He obeyed and preached a tender message and the very people, very carnal indeed, filled the altar. So do not "skin," "peel," "hang hides on the fence."

A pastor was voted out after being in the church but one year. He is a good man, had done good work in a former pastorate, and is of a kind disposition. In a conversation with him I advised him not to preach on carnality now (as he was waiting until assembly time to change pastorates) but on love, and to finish out his pastorate by preaching on heaven the last Sunday night. Sing, shout, get blessed, and leave in peace was the advice given. Such action will protect his godly influence and save the church. The Greek word for "gentle" means to be mild in bearing with the faults of others.

"Brethren, if any person is overtaken in misconduct or sin of any sort, you who are spiritual—who are responsive to and controlled by the Spirit—should set him right and restore and reinstate him, without any sense of superiority and with all gentleness, keeping attentive eye on yourself lest you should be tempted also."¹ The Greek word "restore" is used of a dislocated limb, reduced to its place. Be as painless as possible, "as a nurse."

¹*Amplified New Testament* (used by permission).

*Evangelist, Redmond, Washington.

A Tragedy—Suicide!

By Delmar Stalter*

A TELEPHONE CALL—we should know; he was dead, suicide. It seemed more like a horrible dream, but the open door of the hearse, the sheriff's car, the presence of police cameramen, and the low, shocked voices of the ambulance attendants bore stark testimony to the horror within the walls of that small house.

It had happened! Why did it happen to him? Why did he have to do it? Only just a few days before he had given his testimony of the grace of God in his heart. Only just a couple weeks before he had been thrilled with the good revival our church had enjoyed . . . but now? Along with all of the then unanswered questions there was the need to tell his mother; could her heart bear this shock? How could we explain this to people, especially those who were hostile to our message? How would the two teenage daughters face this? Yes, tragedy . . . why?

There were things for the family to do, such as notify the near of kin, funeral arrangements, insurance companies, and yes, even flowers to order; so much for two teen-agers to decide. The outlook was so bleak, and then our soul moved within us in a cry to God for the right message for the funeral. The unreality of it all still shocked our minds. Yet, there were his body, the grieving family, and the stunned community.

You ask yourself over and over: Why? Why him? Could it have been

prevented? We ask ourselves a thousand times, Did we fail him and the Lord? The experiencing of this incident and the reflections of time has given in part some answers. Perhaps they will be of help to someone else.

First, could it have been prevented? We must recognize the variables in any personality that are unpredictable in responses. Perhaps something could have been done, but possibly nothing would have changed this situation. His attitude was such that it was very difficult to reach him. Perhaps this was the result of a physiological reason, a tumor of the brain, for instance. This would account for the personality difficulties. Then, with the usual combination, there was no one individual who could have seen the total picture. It is natural to assume that the doctor would have been the first to recognize the trend of symptoms, both physically and mentally.

The background of the man will influence our thinking. His life had been wicked, largely centered around drinking. These excesses indicated a real, psychological, unsatisfied need within himself. It further is distressingly evident in his communication with men. His conversion was an epochal event, amazing the entire community. No one could gainsay the overnight change in his life. He many times gave God the glory for the transformation in his life.

Even as a Christian, he had difficulty fitting in. He had such a difficulty expressing himself. In teaching a Sunday school class, with a heart

*Pastor, Churubusco, Indiana.

deeply concerned, he lacked the ability to succeed. His job as church janitor was a blessing to him, for he was able to spend many hours in the Lord's house. New ideas or plans were most difficult to explain to him. Indeed, he often felt that new ideas were designed to slight him, and often expressed the opinion that people did not like him (which was not the case at all). Many indications were present indicating nearness to a nervous breakdown.

Severe headaches, nervous spells in which he lost control of his body, a hernia, and a frightening loss of weight all pointed to a cause for concern. His world was shaken. He had lost his job; his physical condition worried him. His failure in teaching and then the discontinuance of his janitor job worried him. His headaches continued, and his problems were too much to cope with. Particularly disturbing him was the problem of people's unfaithfulness to the church.

He was a distressed man, but attempts to get him to talk out his problems were fruitless. It did seem that some of his problems centered around others, and he was convinced that to question anyone's experience was sinful. The problems grew all out of proportion as he mulled them over and over in his mind. Often he talked some of these things to me as pastor and we prayed about them, producing at least a temporary help.

Could this tragedy have been prevented? Let us look at the scene. It was a beautiful spring day, and his attitude was bright and joyful. Just an hour and a half before his death, he talked happily with his brother, visited with his mother, and played with his nephew. He had eaten a

good meal and then . . . the events get out of focus; for, unbelievable as it sounds, every appearance was that joyfully he went to his bedroom, and with a shotgun snuffed out life in the flash of powder, shot, and horror. Why? Yes, Why?

Even now, it seems like a horrible nightmare. This closing episode in his life seems to be out of harmony with the rest of his life. Could I, as a pastor, have had more training in the area of mental health, been able to prevent this tragedy? Perhaps more understanding by everyone involved—the family, church, pastor, and community—would have prevented it. Perhaps the physician should have helped more.

We must remind ourselves that he was well enough physically and mentally that he was not a candidate for a mental institution. His brother had suggested to him psychiatric treatment, but his money was already fast slipping away. There is the grim reminder that his was a difficult personality to reach (as is any mentally disturbed individual).

There are some questions we cannot answer in this life, such as: What of his soul? What were his reasons? What did he hope to gain? Had the slender thread of reality snapped for him? Such are the questions with which we have searched our soul. Did we do all that we could have? Did we pray enough? Did we try hard enough to reach him? Did we do our best for him?

Tragedy has occurred. This pastor is alert and determined that this shall not happen again to any of his people, and that with all the understanding and ability God gives, we shall seek to prevent another such telephone call.

Conclusions of a Church Music Survey

By Lester L. Dunn*

THE CHURCH MUSIC program in the Church of the Nazarene is in its infancy. The outcome of a recent survey on the Bethany educational zone has validated the assumption that the church music program is in need of our best thinking and our assistance in order for it to grow.

Out of a total of 315 local churches which were contacted, there were 191, or 61 per cent, that responded by returning the questionnaire.

The average membership of the churches reporting was 138; 146 (or 77 per cent) of the churches reporting had a choir. The average membership of the choirs was 21. Those churches not having a choir numbered 45 (or 23 per cent). The choirs practiced on the average of one time per week, with 102 (or 69 per cent) of the choirs singing for Sunday morning and 96 (or 65 per cent) of the choirs singing for the Sunday evening service.

Churches reporting which had choir directors were 141 (or 74 per cent). There were 5 churches that reported a choir but had no director. There were 139 (or 98 per cent) of the choir directors who were members of the church. There were 129 (or 91 per cent) of the directors who possessed native talent. There were 12 directors who were trying to lead the choir

without any talent for directing. There were 74 (or 53 per cent) of the directors who had taken advantage of some formal training in music. There were 55 (or 38 per cent) of the directors depending upon native ability alone to qualify them for church music. There were 60 (or 43 per cent) of the directors who had received some college training in music. There were 81 (or 57 per cent) of the directors without any college training. There were only 10 (or 7 per cent) of the directors in the educational zone who had a degree in music. *Three churches (or 2 per cent of the churches on the zone) reported a full-time choir director.* There were 138 (or 98 per cent) of the choir directors who were directing only part time for the church.

There were 22 (or 15 per cent) of the directors who received some salary, with 119 (or 84 per cent) of the directors receiving no salary. The average salary received by the directors was \$22.41 per week.

There were 33 (or 17 per cent) of the churches interested in contacting a minister of music for their church.

The response received from this questionnaire revealed a definite interest in the church music program. This interest should be encouraged on the local level by making possible the opportunity for local talent to study.

*Professor, Bethany Nazarene College.

In almost every town or city there is a public school musician. This individual should be contacted and asked for suggestions for the training of the local young people who are interested. The church would make a wonderful investment in its church music program by paying for this instruction. If the church is in need of a choir director and is not able to hire one, there is always the possibility of training local talent. This same method could be used in training pianists and organists.

The church may be able to further strengthen its program by suggesting to the school board possible candidates for teaching positions. These teachers would be glad to direct the church choir for a nominal fee.

The situation seems to depend to a large degree upon the desire of the ministers for a better music program. Each minister should exhibit an interest and enthusiasm in the church music. He should encourage the young people of his church to study.

It would be well to consider the possibility of requiring a course or two in church music before granting a preacher's license. There are a few denominations which are already making church music a requirement for ministers. The higher the level of appreciation for good music possessed by the minister, the easier it is to establish a satisfactory music program in church. In any event, the minister should seek to train himself in the rudiments of church music.

The church music could be greatly strengthened by introducing musical training in the youth institutes, youth camps, preachers' meetings, and district conventions. The district supporting these gatherings could very well engage a person well trained in

church music to offer short courses which could and would be of interest to all.

The field of church music could be made more attractive by offering a better financial plan to the church musicians. Musicians are inclined to work where there is sufficient salary to support their families. The church must come to the realization that music is a profession and musicians must be adequately paid for their services.

The schools and colleges also have a responsibility in connection with the music of the church. They must endeavor to train those interested by the best possible means. The regular courses offered each year are helpful to those on the campus. However, other methods should be used to train those who are not privileged to attend college. Short courses could be outlined and offered for ministers, directors, and others who may be interested in church music. These courses could be set up for the summer school program for a period of one or two weeks each. The colleges should be the educational centers for most of the instruction in church music. It is in the colleges that you find some of the best-trained musicians. These men and women have given out to those interested in learning more about church music. The church as a whole should take advantage of this potential force in the improvement of church music in the Church of the Nazarene.

The church music program is very important to the advancement and growth of the church. It will take the co-operative efforts of all concerned to adequately plan and carry out a successful program of church music.

Unprofessional Profession

By Rex Eaton*

ACCORDING TO the book of synonyms, words that are synonymous to the term *profession* are: employment, occupation, vocation, and business. There are many hidden dangers lurking in the shadows of ordinary daily living to hinder the minister from being at his best in his task, or *business*, of soul winning and tending the flock. Webster says that the term *professional* means "one who makes his living by his art, as distinguished from an amateur."

Though the true minister is not such because it is just another way to make a living, still he is not to be regarded as strictly an amateur. Several things seem to divert the God-called servant into either of these two errors. Let us look at just a few.

Rarely can a minister begin his ministry on a full-time paying basis. Usually it is necessary to seek other employment along with his ministerial obligations. This may be permissible, but it can become bad if the right safeguards are not used. More times than not, the "other job" requires a forty-hour week. The minister will find himself necessarily giving the best hours of the day to the job instead of to his ministerial responsibilities. At first he may feel that this is just temporary, since the church will be on a self-supporting basis in a few months. However, a family or

two moves to another town because of new employment and perhaps the calling plans for the church are not turning out as planned.

Soon the minister realizes that one or two nights each week are occupied by regular church meetings, along with Sunday and Wednesday night services, and suddenly he is aware that there are only one or two evenings a week for calling after he spends one evening with his family. In a few months the job that was to be a "side line" is first place in the minister's life and the church business becomes the "side line."

Some time ago I conducted a revival campaign for a young pastor-friend. He had a small congregation, but they had just left a basement church dwelling to buy an older but much larger church building. While I was there I learned that he had started working full time, but as the church increased his salary, he would go to his employer and have his working hours decreased. As a result, he did a very good piece of work there and is now the pastor of another church on a full-time basis.

The answer must be found in the minister constantly reminding himself of the purpose for which God has laid His hand upon his life. One must realize that God wants that life especially, that there is a heavenly tug for that life, and nothing short of full

*Kansas City, Missouri.

consecration will suffice, neither now nor a thousand years from now.

But there is the minister—pastor or evangelist—who finds himself in the full-time ministry. Soon he has his schedule such that his responsibilities seem to become fewer. He has called on his congregation, both members and prospects, until he feels that he is becoming a nuisance. It seems that nearly every new contact is either already attending church or they are just planning to start back to their old church.

This minister finds his sermons coming easier than at first and now time isn't going as quickly as before. Soon, even though he may be reading and studying more widely than ever before, he feels as though it is difficult to decide what is the most important to undertake: Another area of study or a canvass of the community for another list of new prospects. This condition can become critical and even devastating to the minister if not analyzed correctly. He must find out how to perform his vocational responsibilities without becoming *professional*. That is, he must find a way to perform the uncommonly divine without its becoming the common. He is compelled to learn to do professionally what he must not allow himself to regard to be, in the strict sense of the word, professional. He must learn to be artful at soul winning without being full of art.

Lastly, there is the minister who finds that the task of soul winning and tending to the flock is so large that he wonders why he should do any

of it in a serious manner. With hospital calls, preaching, and family responsibilities, along with funerals, meetings, and the unconcern of others in the things he is interested in, he again allows the uncommon to become the common. He must learn to do his vocational work with a mastery, but also with dignity and integrity, without seeming *professional*.

Actually, we must be professional without being pros. That is, we must not be amateurs, but rather, be professional in wisdom without being professional in heart and in mannerisms. Lost and undying souls can detect the "pro" attitude, or the one who is trying to win souls just to be "professional." This does not mean that soul winning, which is high-class work, has to always be done on a low-class scale or in a low-class manner. We must be able to perform the high-class work in a high-class manner without trying to be or even seem to be high-class. In other words, we must "be wise as serpents, but harmless as doves."

Though we are not to be amateurs all of our lives in winning souls, neither are we to regard our ministry as just another profession. When it becomes that, it is neither fruitful nor profitable. As ministers of the only saving message in the world, we need to be faithful to our call in every respect. Then we can say with the great apostle, "And I thank Christ Jesus . . . for that he counted me faithful, putting me into the ministry," and, "The same commit thou to faithful men, who shall be able to teach others also."

Language

English is the only language that capitalizes "I" in writing. Many languages capitalize "You."

—Sunshine Magazine

Submitted by Nelson G. Mink

THOUGHTS ON EVANGELISM

"Compassion is love that cares.

"Training for evangelism is as important as the motive for evangelism.

"Only changed men will change our society.

"The world is now in too dangerous a condition for anything but the truth.

"This is a generation that has almost lost its own soul.

"Beware of the sin of unavailability. Too many have joined the comfortable Club of Saints."—ORVAL J. NEASE, JR.

ONE BOY'S OPINION. The teacher had just been commenting on the angry act of Peter in Gethsemane, when he cut off the servant's ear. "And now," the teacher asked, "What do you suppose Jesus said about that?" The unexpected reply was, "How are you fixed for blades?"

AUDIBLE PAUSES

A young minister who wished to improve as a preacher wrote to Rev. Jacob Gruber, a famed itinerant evangelist in the early days of American Methodism, for advice. The young man had formed the habit of prolonging his words. Thinking here was his need of improvement, Gruber replied as follows:

"Dear Ah! Brother Ah! When-ah, you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah, Ah-ah!

"YOURS-AH,

"JACOB-AH GRUBER-AH"

THE GLORY OF THE ORDINARY

Four-leaf clovers are rare. The farmer depends on the three-leaf clovers to feed his cows. If you're going to get milk and honey, you're going to have to depend on three-leaf clovers to do the producing.—DR. SAMUEL YOUNG.

THE INDESTRUCTIBLE JEW

1. The king of Egypt could not diminish him (Exodus 1:9-12).

2. The waters of the Red Sea could not drown him (Exodus 14:13-31).

3. Balaam could not curse him (Numbers 23:8).

4. The great fish could not digest him (Jonah 1:17; 2:10).

5. The fiery furnace could not devour him (Daniel 3:16-28).

6. The gallows of Haman could not hang him (Esther 5:14; 8:1-2).

7. The nations could not assimilate him (Numbers 23:9; Esther 3:8).

8. The dictators cannot annihilate him (Isaiah 14:1-2; I Chronicles 17:21-22).

The reason, because the Lord said: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make full end of thee" (Jeremiah 30:11).

—H. M. MAEL

BUM STATEMENT. One down in skid row answered the Christian worker, "We ain't got nothin' against you Christians. You just ain't up to your Sample."

Unsearchable Riches

SCRIPTURE: Ephesians 3:14-21

TEXT: *And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:19).*

- I. THE RICHES OF SPIRITUAL RELATIONSHIPS (Ephesians 3:15)
 - A. Identification with Christ (Hebrews 2:11)
 - B. Inheritance with Christ (Romans 8:17)
 - C. Intimacy with Christ (Matthew 12:50)
- II. THE RICHES OF SPIRITUAL RESOURCES, "the riches of his glory" (v. 16).
 - A. The glory of inner purity
 - B. The glory of inner power
 - C. The glory of peace
- III. THE RICHES OF SPIRITUAL REALIZATION: "breadth, and length, and depth, and height" (v. 18).
 - A. Revealed abundance
 - B. Revealed ability
 - C. Revealed achievements

—NELSON G. MINK

Formula for Victory

TEXT: . . . *When thou hearest the sound of a going in the tops of the mulberry trees . . . (II Samuel 5:24).*

1. God plans victory over all the Philistines of our day.
2. Need of following divine orders. God often works in ways we do not understand.
3. The march of God. God has invincible forces at hand for us at all times. God's battalions always know how to fight.
4. We must move at the right time.
5. God gives the victory.

—NELSON G. MINK

The Kind of Revival We Need

SCRIPTURE: Jonah 3

TEXT: . . . *O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Habakkuk 3:2).*

- I. REVIVAL THAT MAKES THE HOLY GHOST REAL
- II. REVIVAL THAT BRINGS A SHARP CLEAVAGE WITH SIN
- III. REVIVAL THAT BRINGS INTEREST IN THE LOST
- IV. REVIVAL THAT LIFTS TO HIGHER SPIRITUAL LEVELS
- V. REVIVAL THAT MAKES US EASIER TO LIVE WITH

—NELSON G. MINK

Encouragement for the Christian

SCRIPTURE: Philippians 4:1-9

TEXT: *Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved (Philippians 4:1).*

- I. THE FORBIDDING OF CARE: "Be careful for nothing" (v. 4).
- II. THE MEANING OF PRAYER: ". . . But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (v. 4).
- III. OUR SPIRITUAL WELFARE: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (v. 7).
- IV. OUR THINKING MADE BARE: "Finally, brethren, whatsoever things . . ." (v. 8).
- V. THE SUPPLYING OF FARE: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19).

—NELSON G. MINK

Whose Mind Are You Promoting?

SCRIPTURE: I Corinthians 2:9-16; 4:23;
John 15:15

INTRODUCTION:

We are living in a day of materialism. And yet the very materialism which we hold so dear even now, thereafter to crush the civilization which promotes it.

The things of the Spirit so often are held to be old-fashioned or only an escape into outer worlds. But the Apostle Paul, penetrating thinker that he was, has dealt a vicious thrust at such thinking, in verse 14.

I. THE MIND OF MAN

- A. Equate with the soul.
 - 1. Never found.
 - 2. Yet its results are ever present.
- B. Unruly in natural state.
 - 1. Part of Adamic sinful inheritance.
 - 2. The individual who loves to give a piece of his mind may eventually give it all away, including his soul.
- C. In itself personality and mind are void, i.e., no meaning.
- D. Yet capable of immense potentialities.
 - 1. Learning.
 - 2. Achievements.
 - 3. Never really exhausted.
- E. Limited to finite area.
 - 1. Here.
 - 2. Hereafter.

II. THE MIND OF CHRIST

- A. Pure and purposeful
 - 1. Wholly yielded to will of the Father.
 - 2. Infinite in love.
- B. Incomprehensible
 - 1. Infinite scope.
 - 2. Infinite possibilities.
- C. Values the spiritual over physical.

III. THE CHRIST-CENTERED MIND

- A. Built around Christ.
 - 1. Material secondary.
 - 2. Spiritual primary.
- B. See world through the compassionate eyes of Christ.

C. Life purpose is to become like Christ.

- 1. And to bring others into His fellowship.
 - 2. Existence on earth to do the will of Jesus.
- D. The fruits of the Christ-centered mind.
- 1. Our minds seek to transform a world through Christ instead of to merely perform on our own.
 - 2. We Christians by virtue of our spiritual fellowship become the organ through which the mind of Christ finds expression.
 - 3. Minds illuminated by the Spirit of God and sharing the thoughts of Christ have a standard by which they can test every principle of conduct.
 - 4. Products of the mind of Christ will be Christlike, for He will be the Author.
 - 5. Man's deeds, when guided by the mind of Christ, will be beyond the range of the natural man's evolution. Things of the Spirit of God are foolishness to man; i.e., missions, love, sacrifice, etc. do not add up to natural man's concept of sensible items of interest.

CONCLUSION:

Man is called to reflect one mind—the mind of the One who completes our being.

Which mind are you promoting?

—REV. ROBERT JANACEK
Chadron, Nebraska

The Challenge of Discipleship

SCRIPTURE: Matthew 4:18-22; 5:14-16;
16:24

INTRODUCTION:

Yes, discipleship is a challenge, for disciples are God's best . . . those who give their "utmost for his highest." It is comprehending, taking in all men; but it is also demanding!

I. A TIMELESS CALL

- A. Evidenced in Galilean scene.
 - 1. Humble called—God made the difference.
 - 2. Rich and conceited were also called.
- B. Proclaimed to the multitudes.
 - 1. Those to whom He preached.
 - 2. They would be His instruments.
- C. Challenged to all.
 - 1. Clergy.
 - 2. Laymen—all crew and no passengers on the good ship “Zion,” says Trueblood.

II. ITS CONSTITUENCY

- A. Loyalty.
 - 1. Stick-to-itivness.
 - 2. His purpose.
 - a. Cannot be loyal to one without being loyal to his cause.
 - b. I Corinthians 4:1-2—“that a man be found faithful.”
- B. Obedience.
 - 1. God.
 - 2. His purpose and design.
- C. Teachableness.
 - 1. Ability to absorb His teaching.
 - 2. Ability to desire more of Him.
- D. Desire to promote His cause.
 - 1. God depends on us to help Him.
 - 2. God waits until we help Him and His cause.
 - 3. We can put ourselves at His disposal, not our proposal.

III THE IMPACT OF DISCIPLESHIP

- A. Not conformation or reformation but transformation.
- B. All things are yours and possible with God.
 - 1. “. . . he shall sustain thee . . .” (Psalms 55:22). I belong to Christ; Christ belongs to me.
 - 2. This is our promise if we become true disciples. “Ye are Christ’s; and Christ is God’s” (I Corinthians 3:23).
- C. Our hearts as disciples become more like the heart of Christ.
 - 1. Disciples are missionary, not stagnant.
 - 2. Our hearts become hearts of compassion and reach out as did the heart of Christ.

D. New spring of spiritual power will be tapped.

- 1. Only waits to be used.
- 2. Too many would-be disciples are more concerned with formulas than results.
- 3. Spiritual power not only the most important but most persuasive and powerful.

CONCLUSION:

The challenge is yours, not hurled from this pulpit, but from the One who walked the shore of Galilee . . . and needed help, help with the lonely touch of a fisherman. This morning He beckons you to accept the great challenge—discipleship.

—REV. ROBERT JANACEK

The Christian’s Cross

SCRIPTURE: Luke 9:22; 27

TEXT: Matthew 27:32

INTRODUCTION:

Crosses are not uncommon today. The cross has become a decoration to be worn by sinful women and soft men. The silversmith works it into designs and sets it with precious jewels. We are so captivated with the wonderful melody of the “Old Rugged Cross” that we miss the wealth of meaning revealed in the words, especially these, “the emblem of suffering and shame [death].” In Matthew 27:32 we view Jesus on His way to Calvary, falling beneath the weight of the Cross, and see Simon forced to bear it after Him. Let us notice the rich meaning of the Cross.

I. THE CROSS BEARS ALL OF THE HORRORS OF CALVARY.

- A. Branded by the stigma of the cross (Galatians 3:13).
- B. Broken by the size of the Cross.
- C. Burdened by the separation it brings (Colossians 2:14).

II. THE CROSS BRINGS ALL OF THE HONORS OF CHRIST.

- A. Compulsion of the Cross (force embarrassment, restraint).
- B. Company around the Cross (friends, enemies).

C. Companions beside the Cross (mother, disciples).

III. THE CROSS BESTOWS ALL OF THE HIGH CALLING OF CHRIST.

A. The Cross borne reveals our call (Galatians 1:15).

B. The Cross assumed demonstrates our willingness (Galatians 2:20).

C. The Cross carried shows our desire.

CONCLUSION:

The Cross challenges the best there is among the least of us. It does not make us immune from stern rebukes or stinging remarks. It is not the weight that makes us shirk it, but the things it involves. Let's determine by God's grace that we will be true heroes of the Cross.

"The cross is to be born, and not worn.

"The finality of cross bearing is crown wearing."

—HENRY T. BEYER, JR.
Baton Rouge, La.

A Commended Church

SCRIPTURE: Revelation 1:4-5; 2:1-7

TEXT: *I know thy works* (Revelation 2:2).

INTRODUCTION:

A. Ephesus, one of the seven churches spoken of in our lesson.

B. Notice those things for which Christ commends the church.

I. FOR BEING A LABORING CHURCH

A. They were active and getting the job done for God.

B. So many churches have big, active programs, but no results as far as heaven is concerned.

C. The people worked together, were co-operative. All shared the financial load and did not leave it to only a few. They witnessed and visited for the Lord. Faithful in church attendance; boosted the program of the church.

D. Someone has said that there are two types of people around our churches, the shirkers and the workers. Shirkers put jobs off on the "faithful few." Workers set out to get results no matter who

gets the credit. Ephesus had workers.

II. FOR BEING LONG-SUFFERING

A. They were patient. They believed that by waiting upon the Lord, strength would come.

B. They were no doubt long-suffering with each other.

III. FOR THEIR LOYALTY

A. Loyal to the doctrine. They believed without holiness "no man would see the Lord," and they preached and practiced it.

B. Loyal to their church and to Christ. They were not "grasshoppers" in their experiences or actions. They could be depended on to do what they said they would do.

CONCLUSION:

The church that pleases God is made up of individuals who are patient, loyal workers, living godly lives. Would Christ commend our church?

—DONALD K. BALLARD
Lannett, Oklahoma

A Condemned Church

SCRIPTURE: Revelation 2:1-7

TEXT: *Nevertheless I have somewhat against thee, because thou hast left thy first love* (Revelation 2:4).

INTRODUCTION:

Something is tragically lacking in the church and in the hearts of individuals, and because of this the guilty ones stand condemned.

I. WHY CHRIST CONDEMNED THIS CHURCH.

A. The answer is clear: "Because thou hast left thy first love."

1. The church was just as active as ever; the Sunday school was well organized; the church attendance was better than ever; all budgets were paid in full; the finance was topping former years; most services found "seekers" at the altar.

2. But many had lost their first love. Now they were only professing to know Christ as they had in former years.

B. What is this first love Christ is speaking of? The love the new convert feels for Christ when first saved. He

realizes that "old things are passed away; behold, all things are become new." Christ is first in everything!

C. But then something happens, this love cools—individuals backslide.

II. WHY DO INDIVIDUALS LOSE THEIR FIRST LOVE?

A. Some lose this love when they break fellowship with the brethren.

B. Some compromise with the world and lose their first love.

C. Some hold on to secret sins and lose their first love.

III. CHRIST GIVES THE REMEDY, THE ROUTE BACK TO GOD.

A. Jesus says to remember. Remember all the good days with the Lord. It was wonderful how God did bless.

B. Then He says to repent. The contrast of lives would result in a genuine desire to get back to God.

C. And return. "Do the first works" over. Come as the prodigal did.

CONCLUSION:

No one needs to stand condemned. Christ will forgive.

—DONALD K. BALLARD

A Heavenly-minded Church

SCRIPTURE: Revelation 2:8-11

TEXT: *Be thou faithful unto death, and I will give thee a crown of life* (Revelation 2:10).

INTRODUCTION:

Smyrna was a church after the "heart of God." I wish to call it a heavenly-minded church. Many churches in our land today are worldly-minded in program and actions, but not so with this church.

Let us notice some things Jesus said concerning this heavenly-minded church.

I. HE GAVE THEM WORDS OF COMFORT.

A. He said, I am "the first and the last, which was dead, and is alive."

B. Smyrna means "suffering." The church was going through deep waters, and Christ comforted them by reminding them that He lives.

C. Thank God, when we are in His divine hands we have nothing to fear.

ILLUS: A Christian girl informed by the War Department that her husband had been killed in action in Korea left her mother to go into another room of the home and asked not to be disturbed. Later the mother and father tiptoed to the room, opened the door, and saw the girl on her knees by the bed with open Bible and telegram before her and in prayer. They heard these words, "My Father, my Father, my Heavenly Father!" The parents left, knowing that she was in better hands than theirs. How true when we serve the living Christ!

II. HE RELATES THE CONDITION OF THE CHURCH.

A. "I know thy works." He was pleased with the works of this church.

B. I know your "tribulation." Some people think they are bearing a cross every time they have a headache or some little adversity. This is a strong word and suggests the "crushing of wheat under huge millstones."

C. I know your "poverty, (but thou art rich)." They had for years been laying up treasures in heaven and not on earth, and therefore in God's sight they were rich. They were poor and rich at the same time.

III. HE PROMISED THE CHURCH A CROWN

A. Our text: "Be thou faithful unto death, and I will give thee a crown of life" (v. 10).

B. It will take faithfulness to make it to heaven. There is nothing popular in this world about old-fashioned, in-season-and-out, feel-like-it-or-not dependability—but God is pleased with it. The faithful ones will receive crowns of life.

C. The second death will not hurt God's faithful (v. 11).

D. Paul says to be with Christ is "far better."

CONCLUSION:

Like those of this church, let us "seek those things which are above," and someday we will exchange the cross for a crown.

—DONALD K. BALLARD

A Worldly-minded Church

SCRIPTURE: Revelation 2:12-17

TEXT: *Thou hast there them that hold the doctrine of Balaam* (Revelation 2:14).

INTRODUCTION:

A. In contrast to a heavenly-minded church is Pergamos, the worldly-minded church.

B. Note how Christ reveals himself to this people. "To the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges" (v. 12).

C. "Two edges" to the sword. One edge denotes sin in the church and warns of the judgment of God. The other edge gives courage to the child of God; the conquering sword.

ILLUS.: The writer was on duty in a destroyer vessel of the navy during the last war when his ship was attacked by Japanese aircraft. Minutes before the Japs arrived, God blanketed the overhead with a heavy fog. This gave much courage to Christians on board. "More than conquerors through him that loved us" (Romans 8:37).

D. Three things are suggested in letter to church at Pergamos.

I. THE POSITION OF THE CHURCH

A. Located in the city "where Satan's seat is" (v. 13).

1. Located in a wicked city; special center for heathen worship; the devil's headquarters with palaces of sin.

2. Many think of the devil being in hell. He is not there yet. Someday He will be but now he is roaming around as the prince of this world, deceiving many.

B. On the other hand the Lord's church is there. These Christ commended: "Thou holdest fast my name, and hast not denied my faith" (v. 13).

C. Christ has His eye on the faithful: "I know where thou dwellest" (v. 13). This ought to give us courage to push the battle for God.

II. THE PRACTICES CHRIST EXPOSED IN THE CHURCH

A. He condemns doctrine of Balaam.

This doctrine enticed men of Israel to go to the heathen temples and defile themselves with evil people. A rotten business had gotten into the church and God was displeased.

B. Christ condemns the "doctrine of the Nicolaitans, which thing I hate." Christ hates an attitude of "superiority" among the membership. This church had "church bosses."

III. THE PROMISES JESUS MAKES TO OVERCOMERS

A. "Eat of the hidden manna" (v. 17). This manna furnishes power.

B. "A white stone" (v. 17). Signifies "new name." Acquitted of sins.

CONCLUSION:

God's word to this church is the word to every sinner tonight: "Repent; or else I will come unto thee quickly." Come now.

—DONALD K. BALLARD

A Problem Church

SCRIPTURE: Revelation 2:18-29

TEXT: *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel . . . to teach* (Revelation 2:20).

INTRODUCTION:

The church at Thyatira was a problem church. I wish we could say that this was the last one, but not so! As long as we have problem people, we will have problem churches.

I. CHRIST KNOWS THE CHURCH.

A. He has "eyes like unto a flame of fire." He has intimate knowledge of all things. His eyes of fire pierce to the darkest of places. Nothing is hid from Him. He sees in the darkest midnight as well as in the brightest noonday.

B. He has "feet . . . like fine brass." Brass, symbol of judgment to come. Sin will not go unpunished. Punishment may seem to be delayed in cases, but the "mills of God grind slowly, but they grind exceeding small."

II. WHY WAS THIS CHURCH A PROBLEM CHURCH?

A. The main reason might not have been so easily detected from a casual "look-in" to this church. A "program" was carried out in every service.

B. What was wrong at Thyatira? Christ gives the answer: "Thou sufferest that woman Jezebel . . . to teach" (v. 20).

1. Old Testament Jezebel corrupted Israel. New Testament Jezebel was spreading "worldliness" throughout the church.

2. This person in the church caused Thyatira to be a problem church. Churches today have the reputation of being problem churches. These find it hard to call a minister to pastor. The reputation is known.

III. WHAT TYPE OF PEOPLE MAKE UP THE PROBLEM CHURCH?

A. Careless people. Careless about conversation, service, and stewardship.

B. Carnal people. Always criticizing those who attempt to do something for God: fuss, fume, and fight with others. Many pretend to be in "Canaan land" when they are really in "Egypt land."

C. Calloused people. Calloused—definition, "thick-skinned." No doubt some in this church were "gospel-hardened" and had crossed "the dead-line."

—DONALD K. BALLARD

A Lifeless Church

SCRIPTURE: Revelation 3:1-6

TEXT: *Thou . . . art dead* (Revelation 3:1).

INTRODUCTION:

A. The deadest thing in all the world is a dead church! The most alive thing in the world is a live church. Souls are never born again in a dead church; rather they are pushed deeper in their lethargy and indifference.

B. The writer was an evangelist for a while, and one of the hardest tasks he ever had was to try to have a revival in

a dead church. It is next to the impossible to win souls in a lifeless and cold church.

C. The reason we have dead churches is because they are made up of dead preachers, dead song leaders, and dead church members.

D. The church at Sardis was a cold, formal, and dead church. Consider some things concerning it.

I. NOTE THE REPUTATION THIS CHURCH HAD IN THE SIGHT OF CHRIST.

A. He said they had a name that lived. Then he said that he had "not found thy works perfect before God" (v. 2).

B. The great need of this weak, spineless, compromising age in which we live is for a church to be alive and on fire for God, that lost souls might see the difference between a Christian and a sinner.

C. A live church will attract lost men and women to its services. This church at Sardis had a good standing with man, but a poor one with God.

II. NEXT HEAR THE RECOMMENDATION FROM CHRIST TO THIS CHURCH

A. "Be watchful" (v. 2).

B. "Strengthen the things that remain, that are ready to die" (v. 2).

C. "Remember therefore how thou hast received" (v. 3).

D. "Repent" (v. 3).

III. THE REMNANT LEFT IN THE CHURCH.

A. "Thou hast a few names even in Sardis which have not defiled their garments." Thank God for the "faithful few."

IV. THE REWARD TO THE OVERCOMERS.

A. "He that overcometh, the same shall be clothed in white raiment; . . . I will confess his name before my Father, and before his angels" (v. 5).

CONCLUSION:

The fountain lies open for those who want life in Christ.

—DONALD K. BALLARD

OF GOD AND MEN

A. W. Tozer (Christian Publications, \$2.75)

Many of you have become acquainted with Tozer's writings in such books as *The Pursuit of God*, *the Root of the Righteous*, *Born After Midnight*.

In *Of God and Men* you find a continuation of the same type of crisp, concise, and ruthlessly honest writing. This is a series of forty brief, editorial-like discussions of spiritual life. The titles of themselves are intriguing, as for instance: "A New Man in an Old World," "Candling Eggs or Feeding Sheep?" "The Cross Does Interfere," "The Use and Abuse of Humor," "Books and Moral Standards."

These essays become a bugle call for spiritual reappraisal. They become a red lantern warning against surface-shallow religious profession. They plead eloquently for inner sincerity which will be an antidote to much of the thin repentance which results in religion without transformation—a blight upon our time.

PREPARE YOURSELF TO SERVE

Dorothy Strauss (Moody Press, \$2.50)

This book is designed to give practical advice to the young person who feels a call to full-time Christian service. It is, above all, practical. It deals with such down-to-earth matters as "The Christian Worker Keeps Physically Fit," "The Christian Worker and Money" (How can a Christian worker make ends meet?), "The Christian Worker and His Correspondence," "The Christian Worker as a Guest in a Home," "The Christian Worker and Personal Relationships."

It even deals with the tragic results of puppy-dog "crushes," which at times have marred the usefulness of Christian workers either in the homeland or on mission fields.

The author suggests that Christians can never move into a life of day-by-day victory. We wish that note had been absent, but considering the book as a whole, it carries a wealth of practical information.

MY CUP RUNNETH OVER

R. L. Middleton (Broadman Press, \$2.50)

This author is a layman, but has made for himself a distinct place as a writer of penetrating, spiritual, and stimulating books.

This book is a series of twenty-two inspirational vignettes. The author in his titles displays aptness which ministers might easily emulate: "Our Calvaries," "Broken Strings," "Hungry Hearts," "Moments of Quietness."

These homely, brief messages are studded with well-placed illustrations, both poetry and prose. It is not overillustrated. Some of the illustrations are rather lengthy. They are all pointed and well chosen.

OUR HEAVENLY FATHER, Sermons on the Lord's Prayer

Helmut Thielicke (Harper, \$3.00)

The author is the rector of the University of Hamburg. He preaches regularly to one of the largest Protestant congregations in the world. He is a profound scholar, a careful thinker.

Here are eleven sermons on the Lord's Prayer. They have a continental flavor. They were preached in Stuttgart, Germany, during the tragic days following World War II, when devastation was well-nigh total and hope was nearly dead.

They have a heavy, slow movement, typical of German writers. They have a solid grip and a masterful acquaintance with both the sufferings of men and the concern of God.

We who live hurried lives and are inclined to satisfy ourselves with shallow thinking would do well to ponder seriously books like this, which cry out for carefulness and maturity in spiritual thinking and pulpit expression.

BEDS OF PEARLS

Robert G. Lee (Zondervan, \$1.95)

This volume of messages from the pen of this noted southern Baptist minister is somewhat similar to his recent book, *A Charge to Keep*. The truths are solid and conservative, distinctly loyal to the Bible. This book came out much earlier, but due to requests, it has been reprinted. It represents some of the best of Robert G. Lee.

Those who know him, know him as a silvery-tongued orator. His phraseology and alliteration mark him indeed as a man of fluency. We would that his thought content were as incisive as his expression is flowery.

ABRAHAM, FRIEND OF GOD

Richard Kingston Donoghue (Exposition Press, \$3.00)

This is a religious biography done by a Free Methodist writer, which insures that doctrinally it is as safe as the gold at Fort Knox. Donoghue has reacted against the liberal treatment too frequently found in writers of Biblical biography. He assumes a careful, conservative position regarding the Bible, yet his study takes into account the research of recent archaeology. Throughout it has a delightfully spiritual flavor.

IT'S YOUR BUSINESS, TEEN-AGER

Margaret Anderson (Moody Press, \$2.00)

Billy Graham gives the foreword for this book and recommends it wholeheartedly. It deals with the problems of a teen-ager, twelve to twenty. That teen-age yearning for individuality, independence, and yet the desire to think carefully about the moral values of life, is carefully considered.

The twenty-five discussions in this book are chatty and practical, but inclined to be preachy overmuch. While not flatly saying so, there is a suggestion that movie going would be approved as long as one conscientiously discriminated against questionable movies. Apart from this, it's a good discussion for teen-agers.



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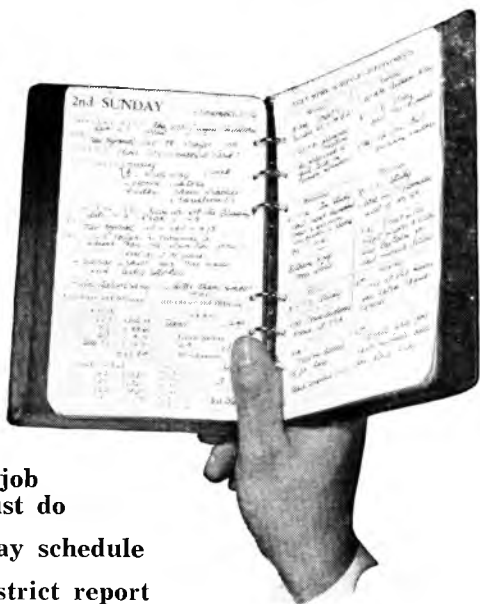


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