

5-1-1961

## Preacher's Magazine Volume 36 Number 05

Lauriston J. Du Bois (Editor)  
*Olivet Nazarene University*

Follow this and additional works at: [https://digitalcommons.olivet.edu/cotn\\_pm](https://digitalcommons.olivet.edu/cotn_pm)



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

---

### Recommended Citation

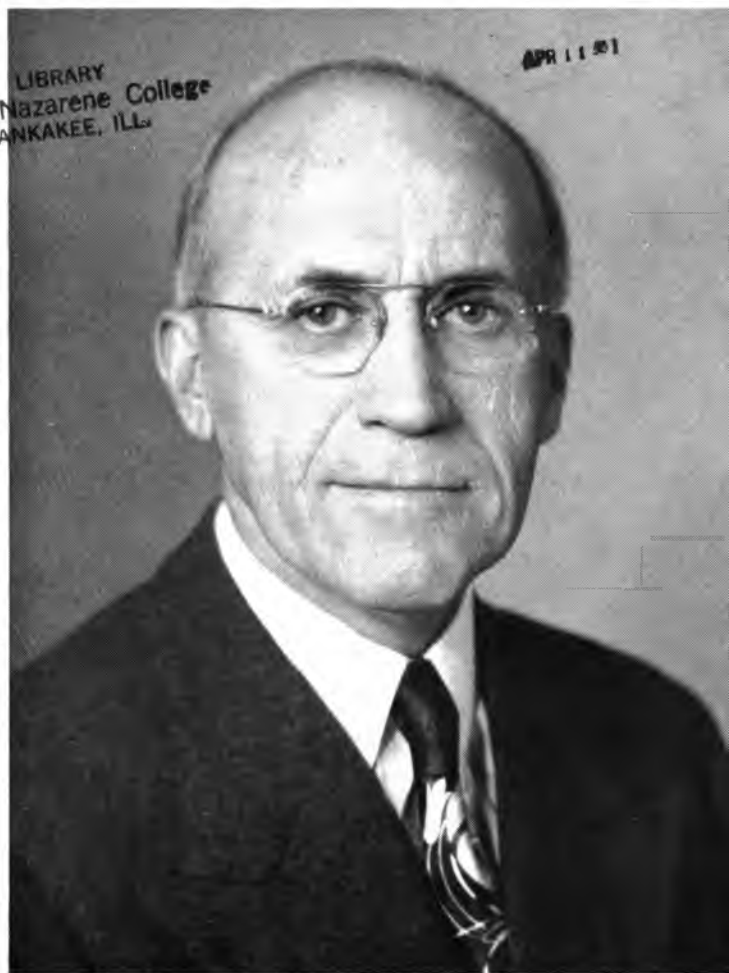
Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 36 Number 05" (1961). *Preacher's Magazine*. 359.  
[https://digitalcommons.olivet.edu/cotn\\_pm/359](https://digitalcommons.olivet.edu/cotn_pm/359)

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact [digitalcommons@olivet.edu](mailto:digitalcommons@olivet.edu).

# THE *Preacher's* *Magazine*

LIBRARY  
Olivet Nazarene College  
WANKAKEE, ILL.

APR 11 1961



MAY  
1961

# The Preacher's Magazine

---

Volume 36

May, 1961

Number 5

---

## CONTENTS

COVER—Haldor Lillenas (See page 5.)

How Men and Churches Grow Old, <i>J. Wendell Clark</i> .....	1
The Scriptures in Worship (XVII), <i>Editorial</i> .....	2
The Preaching of Haldor Lillenas, <i>James McGraw</i> .....	5
And the Church Was Born! <i>Don Nicholas</i> .....	8
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	11
Spiritual Witch Doctors, <i>O. L. Ferris</i> .....	13
Lord Tennyson and the Evangel, <i>Arthur Hedley</i> .....	14
Keeper of the Vineyards, <i>R. L. Staples</i> .....	16
The Question Before Us, <i>Earl E. Barrett</i> .....	17
The Importance of Humor, <i>H. M. von Stein</i> .....	20
Who said, "It's a Mistake"? <i>Jones H. Whitworth</i> .....	21
The Traditional Nazarene Revival, <i>Jimmy Dobson</i> .....	26
"Queen of the Parsonage," <i>Ruth Vaughn</i> .....	30
The Pastor and His Preaching Ministry, <i>Ross Hayslip</i> .....	33
Sermon Workshop, <i>Nelson G. Mink</i> .....	37
Preaching Program .....	39
Book Briefs .....	47

---

LAURISTON J. DU BOIS. *Editor*

---

### Contributing Editors

Hardy C. Powers

Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

# How Men and Churches Grow Old

By J. Wendell Clark\*

**I**S THE CHURCH STILL in her youth, looking toward a maturity of more effective functioning as a body through whom God can work? Is she not at the zenith of her powers, fulfilling God's purposes as fully as she will ever do it? Or has decline already set in, and are we now to watch our church grow old, making the slow march to death?

Following the somewhat dangerous analogy of an aging man, we may venture a few observations.

An aging man often begins to live in the past. He longs for "the good old days." Whatever was wrong in the past he forgets, and whatever was right he exaggerates. So an aging church becomes obsessed with its history. It relives in a fading glory. It is good for a church to know its history and properly to honor and regard the founding fathers. But if by such backward looking we fail to go in the direction the continuation of that vision would take us today, it becomes the futile babbling of an old man.

An old man, as he should, retires from strenuous labor. Retirement brings greater ease. His life's work is largely done; he can begin to rest from his labors. An aging church, too,

feels that it has done enough. It is unwilling to tackle adventurous new projects, or to increase budgets, or to make bigger commitments. If our church is losing the sense of mission, we are on the way to slow but sure death.

An old man makes peace with the *status quo*. Revolutions are staged by young men. For an old man it is easier to accept what is. Change is costly and may be dangerous; so he shuns it. So the church is in constant danger of institutionalization. When she yields, no matter how strong the outer structure may seem to be, the real church, the organism (not the organization) which is born of the Spirit, is dying or dead.

All men must grow old and die. The church does not need to die. There is no cyclic law which she must obey, moving from youthful vigor to full maturity to decrepitude. The church need not grow old and die. If she is aware of the issues, if she keeps in vital relationship with the Lord of Life, if she pays the price of repentance and discipleship, she can go on from strength to strength, from grace to grace, to greater Christian reality and accomplishment for Christ. We do not need to watch our church grow old and die.

\*Topeka, Kansas.

## XVII. The Scriptures in Worship

**T**HE USE OF THE Scriptures in the services of the church might well be called the "lost element of worship." While this indeed was basic in the historical Protestant pattern of worship, actually in the modern time all too many churches have neglected the use of the Bible. Even though some ministers have retained the Scriptures as a reference book of illustrations and many use it as a springboard for their sermons, yet with all too many it does not have the central place in worship that it should have. Even in those churches where the authenticity of the Bible is defended with strong faith, there is too little use of the Bible as the foundation of worship.

The Bible, being the Word of God, certainly ought to have a central place in worship. From its style we catch the majesty of God; from its teachings we learn of the will of God; from its mood we sense the presence of God. We are poverty-stricken in worship unless we have God's Word in our midst. Only as we make a large place for the Word can we pretend in any real sense that worship is "divine."

The early movement known as Protestantism gave the Bible a place of prominence. It wanted something to give a solidarity to worship beyond what the liturgies drafted in Rome could give. It wanted that which would tie the contemporary Church with the Church of the past. It wanted a message that declared the oracles of God. It wanted an authority which reached beyond the minds of men and an assurance of

eternal truth which human thought could never give. The Word of God did all of these better than any contemporary historic sayings of men could ever do.

And these reasons for using the Bible in worship are as good today as they were five hundred years ago. The Bible should have a place of prominence in our thinking as we set about to construct a worship service and as we lead our people in that worship. Without laboring the reasons why this should be so (they should be rather self-evident), let us look at some of the practical ways that the Scriptures can be used effectively.

### TO OPEN THE SERVICE

Many pastors are using the Scriptures as a means of opening a worship service. Some are reading a portion of the Word as the first words heard by the people as they gather together. This is usually a short passage, fulfilling the place of a scriptural "call to worship." This should not be read as a formal ritual but as a meaningful presentation of the Word of God. This could very well, in theme, set the direction that the service and later the message are to take. Or this could very well be a longer passage which would serve as a "background scripture" for the service. For a period of time, laymen could be used to present a scripture reading in the opening moments of the service. Particularly is this method effective during a given "season" of the church year (such as Advent or Lent). Pastors will find

that over a period of time such uses of the Bible will have a significant effect upon the worship services.

### THE RESPONSIVE READING

It is necessary for us to do some straight thinking with respect to the use of the responsive reading. Some of the more formal evangelical churches have consistently used the scripture thus in more or less of a ritualistic fashion as a substitute for liturgy. Those on the other extreme of the "free" churches have often shied completely away from this use of the Scriptures, feeling that it savoured too much of the formal and the liturgical. Many in between these extremes have used the responsive reading cautiously, not knowing exactly how it should fit into the informal, free type of worship.

First of all, it should be said that if we are to preserve the Protestant heritage and the spirit which is back of it we must look at this use of the Scriptures, not as a "liturgy" as such, but as the reading by the congregation of the Word of God. There is great value in uniting the voices of the group in reading the Word. There is a force of united faith and a power in the united declaration of God's Word when great passages of scripture are read by a worshiping group which cannot be gained any other way. If this is read as God's Word rather than as an incantation of liturgy, it can have a place even in the least formal type of worship. Such a use of scripture will do for any congregation today what the early-day Protestants hoped it would do. Again we must say, there is no human substitution for the use of the Scriptures in the services of worship.

If viewed properly, then, every church can use this type of scripture reading. Many hymnals have a selection of such readings and these can

be used to value. In addition, every pastor should find a way of expanding this list of readings, by printing selected portions (perhaps more closely related to his message than the hymnal would provide) in the bulletin or by having the congregation read directly from the Bible. For to a pastor, experience with the way or ways that best suit a particular group will be rewarding.

### THE SCRIPTURE READING

Apart from the responsive reading as such there is quite frequently in the service special reading of the Scriptures by the pastor. This is thought of as being more directly related to his message and serving as a background to his message. And yet it must be more than a springboard for the sermon. This must be thought of as the message of God brought to the congregation by the minister. Certainly the minister himself must think of it as being far more important than anything that he might say of himself later on. In fact it would surprise most of us the impact for good that would come if we spent the entire thirty minutes we would ordinarily preach, simply reading the Word.

Here is one of the very finest opportunities that the pastor will have to educate by indirection the worth of the Bible and the relevance of its message. The people should be encouraged to bring their Bibles to church and to follow as this passage is being read. To make allowance for this the reference should be read slowly and should be repeated until all who desire to follow will have time to find the reference. The rustle of the pages of the Bibles of the people is a pleasant sound in any church. The pastor should not hurry too rapidly after announcing his scripture reading. All too many pastors

err at this point. There is great value in having the people follow as the minister reads. For each one to read from the Word is far more impressive than for the pastor to quote a passage from memory or read it so quickly the people have little chance to locate the passage.

Furthermore, the pastor should handle his Bible in the pulpit in such a manner as will create respect and reverence for it. He must not be careless or leave the impression that he does not reverence the Word.

The scripture lesson should be read with meaning. The pastor would do well to practice on this, never going into the pulpit without having the passage well in hand. He should not strive for a full dramatic reading, that which might be appropriate under other circumstances. Yet he should read it with warmth, with definiteness, with feeling. He should strive to give emphasis to those words which carry emphasis within the context of the passage. In the case of passages which are so full of truth that several emphases are inherent in it, he should read it to convey that truth which he is going to lift up in his message. It is well to keep in mind that when the emphasis of a passage is in doubt it is best to give strength to those words which relate to God, or Christ, or the Holy Spirit or action which relates to Deity.

The minister should watch lest he adopt a "ministerial tone" when he reads scripture. While it is true that one should read with reverence and in such a way as to convey the majesty of the Word of God, yet he should keep in mind that in many instances the Bible as we know it was given in the languages of the people. Hence it should be read in such a manner that the average person gets meaning from it. A minister should feel himself complimented when the least trained

person of his congregation remarks that he understood what was read.

### THE SCRIPTURE TEXT

Much that has been said about the scripture reading would apply also to the text from which the message is directly taken. Suffice it to say that this should be the smaller portion of the Word of God, which the members of the congregation can take with them. The greatest fault with ministers quoting the text is that they do it too hurriedly, leaving their people little or no chance to find it in their own Bibles, giving them little chance to retain it in their minds and leaving the impression, in all, that the text is not too important anyway and that it must be cleared away as quickly as possible to give the preacher a chance to more important things—namely, his sermon!

Some pastors use the plan of listing in the bulletin or from the pulpit verbally a "text for the day." This in most instances is the text he uses for the morning message or in some cases the text he uses for the evening message, depending upon which he prefers to leave with his people. It would be a stroke of genius if every pastor could find a way to so give his text or texts that they could stick with his people throughout the week.

Of course the use of scripture within the message is a study within itself and cannot be explored here. Suffice it to say that more and more our men are seeing the importance of staying close to the Word of God as they preach. We are learning that men are not moved to God so much by our eloquence, by our cleverness, or by our ability to use moving stories as by the Christian Scriptures. Let each of us find for himself the thrill of being the mouthpiece for God as he effectively uses the Bible.

*(To be continued)*

# The Preaching of Haldor Lillenas

By James McGraw\*

**H**IS MUSIC AND SONGS were 'sky-born'—that is, 'Heaven-born,' born of God, born from above." This was the comment of Editor Stephen S. White in the September 30, 1959, *Herald of Holiness* as he wrote his tribute to the memory of a preacher whose outstanding pastoral ministry has been overlooked because of his genius as a song writer. Not many people will remember Haldor Lillenas as a preacher. Millions will sing his hymns and gospel songs and remember him as one of American Protestantism's best-loved song writers. Yet he served for about fifteen years as pastor of several churches, the latter two of which grew under his leadership until within three years they had doubled in size. Haldor Lillenas will be remembered for his music; may he not be forgotten as a preacher of the Word.

Born November 18, 1885, on the Island of Stord, south of Bergen, Norway, his life was a melody in a minor key, punctuated with hardship, disappointment, sorrow, and hard work but balanced with beauty, held firm with faith, and set to music with songs that were "'sky-born,' born of God, born from above."

Haldor was the third son in the family of a farmer who eked out a hard living on a small fifteen-acre farm, much of which was quite rocky. The family moved to a small village near Bergen, and as soon as he could make arrangements, Father Lillenas left his family in Norway and moved

to South Dakota, hoping to send for them before long. Several months passed before the sod house near Colton, South Dakota, was ready for its occupants and the family was reunited in America.

Those early years in America were years of hard work, privation, and struggle, but they were times of thrilling adventure for the small lad who saw beauty in the prairies and heard music in the winds. His interest in life and his zest for living were heightened when the family moved to Astoria, Oregon, where firs, cedars, and hemlocks were felled and a home was hewed out by hand. It was in this forest home that Haldor started to school, and it was here that he learned the English language. It was here also that he composed some of his first songs, singing them alone in the woods to his heart's content, but never daring to sing any of them at home for fear his brothers might make fun of him.

The Lillenas family moved to Minnesota when Haldor was fourteen, and he attended high school at Hawich in a Lutheran day school. It was while the family lived here that Mother Lillenas died, and soon after her death the family began planning another move, this time to North Dakota. But Haldor wanted to return to Oregon, where memories were pleasant and life seemed more hopeful. At the age of twenty-one he realized his dream and returned to Astoria, where he became acquainted with an enthusiastic group of Christians from the Peniel Mission, whose

\*Professor, Nazarene Theological Seminary.



singing and testimonies brought conviction to his heart. Later that year he was saved, and three weeks later his heart was cleansed. This was a turning point in his life. Soon he was helping in the mission, singing to his heart's content, witnessing with joy to the "wonderful grace of Jesus," and writing songs with increasing skill and in greater volume. It was while he was engaged in such gospel work that he composed "I Shall See Him Face to Face" and "He Set Me Free."

The next year he moved to Portland, continued his association with the Peniel Mission there, and at the age of twenty-two was called to preach. He had been studying chemistry for four years, hoping to make a career in this field, but he accepted the call to leadership in the Portland mission at the time of his call to preach. During the one year he served there he saw so many souls won to Christ he felt more certain than ever that he should devote his life to the Lord's work.

He united with the Church of the Nazarene in 1908, became interested in Deets Bible College (which later became Pasadena College), and as a result of his never-failing optimism and strong faith he "wangled" a part-time job and enrolled there in 1909. Before the year ended he had been called as music director of one of the nearby churches, was writing more and more songs, preaching, and winning souls. That year he met Bertha Mae Wilson, and the next year they were married. As a team they preached, sang, and composed songs. It was along about this time he wrote the words and music to "Where They Need No Sun," after reading the words in Revelation 21:23: "And the city had no need of the sun, neither of the moon, to shine in it, and the Lamb is the light thereof." Who knows

how many happy people have been blessed as they have sung:

*"O'er the fields of endless glory  
I shall wander with delight,  
For with sadness and with pain I  
shall be done;  
No more sorrow, nor more sickness  
In that home so pure and bright,  
In that city where they need no  
sun"?<sup>1</sup>*

The world will remember that Hal-dor Lillenas published more than 4,000 songs of which he wrote either the words or music or both. They will sing "I Know a Name," "Jesus Will Walk with Me," "Wonderful Grace of Jesus," "He Shall Reign," "Soldiers of Immanuel," and "How Can I Be Lonely?" as long as time endures. They will remember him for his keen spiritual insight, his sound scriptural doctrine, his warm, contagious devotion, his eloquent language. He honored Christ in his songs and in his preaching, as expressed in such hymns as "The Blood Covers All," "A Wonderful Fountain," and "Under the Atoning Blood." His soul passion and world-wide vision expressed itself in such songs as "Dusky Hands Are Calling from Across the Sea" and "Tell the Blessed Story of the Cross."

His preaching always was in the mood of that which would comfort and encourage, that which John H. Jowett called "the wooing note," as expressed in such songs he wrote as "My Never-failing Friend," "He Giveth Grace," and "Jesus Will Walk with Me." One cannot fail to receive the message of hope and faith in the words:

*Jesus will walk with me when I am  
tempted,  
Giving me strength as my need  
may demand.*

---

<sup>1</sup>Copyright 1911 by Charles Scoville. Standard Publishing Company, owner. Used by permission.

*When in affliction His presence is  
near me;*

*I am upheld by His almighty  
hand."*<sup>2</sup>

Clear in his concept of God's mighty power to set the soul free, not only by forgiveness for acts of sin, but also by cleansing from the condition of inbred sin, he preached and sang the message of heart holiness. His masterpiece is one of the favorites among those devoted to full salvation:

*There's a blessed and triumphant  
song:*

*Holiness forevermore.*

*It is sung by the mighty, Blood-  
washed throng:*

*Holiness forevermore!*

*We will praise the Lord for victory,  
Holiness forevermore;*

*From the carnal mind we now are  
free,*

*Holiness forevermore!*

*From this standard we will not de-  
part,*

*Holiness forevermore;*

*'Tis the song of the purified in  
heart,*

*Holiness forevermore!*<sup>3</sup>

He founded the Lillenas Publishing Company in 1924, in Indianapolis, and six years later sold it to the Nazarene Publishing House and became its manager and music editor. He produced the first Nazarene hymnal, a book of about seven hundred songs and hymns, and eighty-one of these were of his own composition. But one of the best loved is the very best of all of Lillenas' four thousand songs. The music is superb, but even without music the words touch the soul:

*I have found a deep peace that I  
never had known*

*And a joy this world could not  
afford*

*Since I yielded control of my body  
and soul*

*To my wonderful, wonderful  
Lord.*

*I desire that my life shall be or-  
dered of Thee,*

*That my will be in perfect accord  
With Thine own sovereign will, Thy  
desires to fulfill,*

*My wonderful, wonderful Lord.*

*All the talents I have I have laid at  
Thy feet;*

*Thy approval shall be my reward.*

*Be my store great or small, I sur-  
render it all*

*To my wonderful, wonderful  
Lord.*<sup>4</sup>

To describe the preaching of Haldor Lillenas, one should say simply that he preached as he sang and as he wrote. His voice was clear and musical, pleasant to hear and expressive of the message. His style was eloquent and his language was vivid, descriptive, picturesque. His approach to his listeners was thoughtful, sincere, straightforward. He had been through the hard winters of South Dakota, the struggles of farming and homesteading in pioneer areas, the uncertainties of beginning anew in a new country where he could not speak the native language—and he knew how to love people and understand them in their life adjustments.

His preaching was anointed by the Spirit. It achieved results. The listeners were interested listeners, and they were moved as they listened. In his last two pastorates—Redlands, California; and Indianapolis, Indiana—the

<sup>2</sup>Copyright 1922 by Haldor Lillenas. Lillenas Publishing Co., owner. Used by permission.

<sup>3</sup>Copyright 1938 by Haldor Lillenas. Used by permission.

<sup>4</sup>Copyright 1938 by Nazarene Publishing House. Used by permission.

membership grew steadily to more than double the size of these churches when he began preaching there.

In a tribute to Haldor Lillenas on the occasion of his funeral, August 18, 1959, Dr. G. B. Williamson expressed in graphic words what might be the most comprehensive summary of this man's life and ministry. He said:

"Now this life that began in Norway, was strengthened in South Da-

kota, inspired to lofty aspirations as he lived youthful years among the fir trees of Oregon, toughened in the long, cold winters of Minnesota, tested in the fierce burdens, sweetened under all circumstances, reached a climax in the mountains of Colorado, and now is victorious in 'that city where they need no sun.' Peace to his memory . . . and may God give us all inspiration to live as this man of God lived."

## SERMON of the MONTH

# And the Church Was Born!

Don Nicholas\*

TEXT: Acts 2:1-4

Let us pause and think for a while about a birthday. For all of us birthdays are inescapable and for many persons these occasions go by unnoticed. The birthday to which we would turn our attention is, however, not the birthday of some particular person, but rather the birthday of the Church of Jesus Christ.

When was the Church born? Was it when Jesus called the disciples to quit their nets and follow Him? No, as important as that event was, that was not the day, for these few were still disciples "in the rough." Was the Church born when Jesus commissioned the disciples to "go . . . therefore, and teach all nations . . ."? It does not seem likely; for when Jesus as-

cended to the Father He left behind a group of weak, easily discouraged men, hardly the solid nucleus of a militant Church.

Christ had left instructions for the foundation of the Church, a firm foundation which would endure through the ages, which would go forward so that the very "gates of hell" could not stand against it. Remember His parting words to the disciples, ". . . tarry ye in the city of Jerusalem, until ye be endued with power from on high."

So it is that we find the birth date of the Church contained in one short declaration in the Book of the Acts. ". . . when the day of Pentecost was fully come . . ." This was the beginning of the great onslaught of Christianity against the strongholds of sin and paganism. This was the day of days for the disciples; for it made

\*Pastor, Harmattan, Alberta, Canada.

them an effective, efficient, united, dedicated, Spirit-filled, soul-winning team.

We must realize that it is only when a church has its Day of Pentecost that it really begins to take on life and move and grow and make its influence felt. Our church becomes alive only when the Day of Pentecost has fully come to each of us who make up her membership.

It would be well for us to consider this vital experience which the disciples shared, in order to determine just what was the key which opened the door to Pentecost—yes, and made Pentecost inevitable.

### UNITY

When we note the words in our text, "they were all with one accord in one place," we cannot help but be reminded that prevailing among the disciples at this crucial time was decided unity—unity of spirit, unity of purpose, unity of motive. Here was a group of men and women who had already accepted Christ as Saviour, but they needed something more. Had not Jesus Christ, the risen Lord, commanded them to wait in Jerusalem for the "power"? What else was there but to obey? Here was singleness of purpose. Only one motive existed in their hearts, and that was to obey Jesus' words and await the promised Comforter. There was no quarreling, no bickering over the place of honor in Christ's kingdom, no more desire to call down fire upon anyone, no anger or bitterness or envy. There was unity and the Church was born.

Are we any different? Can we expect to see the fruit of Pentecost without paying the price of Pentecost? Can we expect the Spirit to come and fill and cleanse and bless if harmony and unity are missing factors? Is there unity of spirit or

do we find barriers of bitterness, of envy, of criticism, and slander erected in our lives? Is there unity of purpose? Is there unity of motive? Do we come to the place of worship with hearts yearning after God, with a desire to be strengthened and equipped by the Lord, or from force of habit, because the family comes, to influence our children, or to be well thought of in the community? Is there unity in our church? Is there? A house or a church divided against itself cannot stand. The Spirit comes to dwell in the heart or church where there is unity.

### FAITH

Think again of the words in the text, "... when the day of Pentecost was fully come, they were all with one accord in one place." These men and women had met Christ and they were convinced that, if He said they should wait in an upper room, that is what they should do, for something great was bound to happen. So they came expectantly. Christ had promised. They believed. Their faith was rewarded. The Spirit came. Their lives were transformed. And the Church was born.

Christ had said to the disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you." Christ had started the spark of faith glowing in the hearts of the disciples. Had He not so done, we would have no Pentecost, no gospel, and perhaps no Church.

What about our faith? Have we believed Jesus' words, "Wait for the promise of the Father . . . ye shall be baptized with the Holy Spirit"? Are we failing because we do not really believe that God can work mighty acts through us? Do we believe that

the Holy Spirit can kindle the embers in our hearts, starting a blaze that will never be extinguished until we have won some souls to Christ, and finally see Him face to face?

The disciples came expectantly. The Holy Spirit came. What a difference it made! The Church was born in a fertile seedbed of conquering faith.

### FILLED

The time was right. The conditions were met. The price was paid. And the Spirit came down. Oh, what an experience! With the exception of the odd riot and the occasional insurrection, Jerusalem had been a rather quiet town—that is, until the Day of Pentecost. Then it happened! The Holy Spirit filled the lives of the 120 followers of Christ. They forgot their fear. Left behind was all indifference. People began to stop and take notice. One hundred and twenty hearts could not contain what had just happened, and 120 voices began to shout and testify and praise God. “Just a minute,” cried some of the more skeptical onlookers, “these men have only been drinking new wine.” Without hesitation Peter stood up with a shine on his face and unashamedly told the crowd of the glow in his heart. “This is what God promised. He said He would pour out His Spirit, and the Spirit has come to abide. We are not drunk, but we have been filled with the Holy Spirit.” And their lives proved that they had. At Pentecost the Church was born.

Have we as a church been visited by the Holy Spirit in a mighty outpouring?

### WITNESSING

The first congregation of the Church numbered only about one hundred and twenty persons, but the

electrifying experience of Pentecost caused a startling change. They could not but speak of the things they had seen and heard and felt. When the Spirit came and filled their hearts, they went witnessing. Were their efforts effective? Well, we know that in that one day alone, the day we call Pentecost, at least three thousand souls were won to the Lord. The Church grew and the gospel was spread throughout the Roman Empire until the emperor himself despaired at the amazing growth of the group which called themselves Christians.

The Church got its start in the middle of a program of personal evangelism. We must never say that the only way people will be won is through the church. We are the church. We are His witnesses. Personal evangelism is not a new idea, but is as old as the gospel message of redemption. It is the church's only means of growth, and its only chance of survival. The only reason that the Church did not die in infancy was because the Spirit had filled the hearts of a small group of converts and they went witnessing.

What about us? Has God called us to hold the fort and fight for survival? There is a saying in the army that “the best defense is a good offense.” God has commissioned us to take the gospel to every creature. The land lies out before us, a land to be possessed.

The Church was born when there was unity among the brethren, and when there was victorious faith. The Church was born on the Day of Pentecost when the Spirit came into the lives of the disciples. The initial strategy of the Church in its fight for survival was an unrelenting attack. The Christians went out witnessing.

God give us such Christianity and so prosper our church!

# Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 12:3-8

## HIGH-MINDED VERSUS RIGHT-MINDED

The third verse has an interesting play on words: *hyperphronein* . . . *phronein* . . . *phronein* . . . *sophronein*—"not to be high-minded above what he ought to be minded, but to be minded unto the being sober-minded."<sup>1</sup> The verb *phroneo* means "think" or "be minded," "have an opinion of one's self" or "think of one's self." Occurring twenty-nine times in the New Testament, it is translated a dozen different ways in the King James Version. The most common, "think," (five times) fits well here, as does also "regard" (four times).

The first compound, *hyperphroneo*, is found only here in the New Testament. It means "think too highly of oneself, be haughty."<sup>2</sup> It suggests "assuming an air of superiority over others."<sup>3</sup> The idea is that of being "overproud, high-minded."<sup>4</sup>

The other compound, *sophroneo*, occurs six times in the New Testament. Twice it is translated "be in right mind" and twice "be sober." One can see the logic of A. T. Robertson's remark: "Self-conceit is here treated as a species of insanity."<sup>5</sup>

## OFFICE OR FUNCTION

The last word of verse four is *praxis*. It comes from the verb *prasso*, which means "do, accomplish." Hence it sig-

nifies "acting, activity, function." The last is the translation chosen for it in this passage by Arndt and Gingrich.<sup>6</sup> It was also adopted by Moffatt, Weymouth, Goodspeed, Williams, and other modern translators. Unquestionably it is preferable to "office."

## PROPHECY

The main evidence of New Testament prophecy is not on *prediction* but on preaching God's message. Apparently the prophets spoke with a strong sense of divine inspiration. They were to prophesy according to the proportion (*anologia*) of faith (v. 6); that is, "according to the strength, clearness, fervour, and other qualities of that faith . . . so that the character and mode of their speaking is conformed to the rules and limits, which are implied in the proportion of their individual degree of faith."<sup>7</sup>

## MINISTRY

The word is *diakonia* (v. 7). It occurs three times in Romans and is translated three different ways (cf. 11:13, office; 15:31, service). It is used in Luke 10:40 of preparing a meal. But almost always in the New Testament it refers to service in the Christian Church, whether of a common sort in the local congregation or of the apostolic office and its administration. It is not clear just what type of service is intended here. Vincent comments: "As it is distinguished here from

\*Professor, Nazarene Theological Seminary.

<sup>1</sup>Vincent, *Word Studies*, III, 154.

<sup>2</sup>Arndt and Gingrich, *Lexicon*, p. 850.

<sup>3</sup>VGT, p. 654.

<sup>4</sup>Vine, *Expository Dictionary*, IV, 128.

<sup>5</sup>Word Pictures, IV, 403.

<sup>6</sup>Op. cit., p. 704.

<sup>7</sup>Meyer, *Romans*, p. 473.

prophecy, exhortation, and teaching, it may refer to some more practical, and, possibly, minor form of ministry.”<sup>8</sup> In the same vein Godet writes: “In our passage this term *ministry*, placed as it is between prophecy and the function of teaching, can only designate an activity of a practical nature, exerted in action, not in word.”<sup>9</sup> Sanday and Headlam think it has to do with “the administration of alms and attendance to bodily wants.”<sup>10</sup> It is rendered “practical service” by Moffatt, Goodspeed, and Williams, and in the Berkeley Version. That seems to be its meaning here, rather than the preaching or teaching ministry, which are mentioned separately.

### EXHORTATION

The verb “exhorteth” (v. 8) is *parakaleo*. It occurs three other times in Romans (12:1; 15:30; 16:17). In all three of those places it is rendered “beseech.” But that does not seem to fit here. It also means “comfort” or “encourage.” Thayer writes “It combines the ideas *exhorting* and *comforting* and *encouraging* in Romans XII:8.”<sup>11</sup> Interestingly, however, he defines the noun here, *paraklesis*, as indicating “powerful hortatory discourse.”<sup>12</sup> Williams differs from most other translators in his rendering: “or of one who encourages others, in the field of encouragement.” It would appear that “exhortation” is the best translation.

### SIMPLICITY OR LIBERALITY?

The word is *haplotes* (v. 8). Its basic meaning is “simplicity, sincerity, uprightness, frankness,” but it may also mean “generosity, liberality.” Arndt and Gingrich prefer the

latter here.<sup>13</sup> Godet writes: “According to the etymological meaning, the word signifies: the disposition not to turn back on oneself; and it is obvious that from this first meaning there may follow either that of *generosity*, when a man gives without letting himself be arrested by any selfish calculation, or that of *simplicity*, when he gives without his left hand knowing what his right does . . . This second meaning seems to us preferable here.”<sup>14</sup>

Moffatt and Goodspeed both prefer “liberality,” as do Weymouth and Williams, the Berkeley Version and the Revised Standard Version. It is clear that this is somewhat more acceptable.

### RULER OF LEADER?

“He that ruleth” (v. 8) might seem to suggest political or civil office. But the context here clearly has to do with the relations of church members. So something in this frame of reference must be found to render the word here.

The term *proistamenos* literally means “the one standing in front”; in other words, what we today would call the “leader.” Weymouth has: “one who presides should be zealous.” Williams renders it: “one who leads others.” The Berkeley Version calls him simply “the leader.” That appears to be the best translation.

### HILARITY

The Greek word for “cheerfulness” (v. 8) is *hilarotes*, found only here in the New Testament. It gives us our word “hilarity.” It means “cheerfulness, gladness, graciousness.”<sup>15</sup> That is the true kind of Christian hilarity.

There are some who would say that hilarity has no place in the life of the

<sup>8</sup>*Op. cit.*, III, 157.

<sup>9</sup>*Romans*, p. 431.

<sup>10</sup>*Romans*, p. 357.

<sup>11</sup>*Lexicon*, p. 483.

<sup>12</sup>*Ibid.*

<sup>13</sup>*Op. cit.*, p. 85.

<sup>14</sup>*Op. cit.*, p. 433.

<sup>15</sup>Arndt and Gingrich, *op. cit.*, p. 376.

consecrated Christian. But such have a very distorted concept of Christ. It is true that He was "the man of sorrows and acquainted with grief." But He also said that when one fasts he should not "look gloomy" like the Pharisees. That Jesus had a keen sense of humor is shown by His remark about straining out a gnat and swallowing a camel and also about a camel going through the eye of a needle.

Halford Luccock, writing as "Quintus Quiz" in the *Christian Century* (August 27, 1947), made this very wise observation: "Hilarity goes well with true and undefiled religion." But frivolity is something else. Here is his statement worth pondering: "Frivolity in the Christian Church is a denial of religion; hilarity is its sure evidence. Humor in its true use of it springs out of the peace of God."

## Spiritual Witch Doctors

By O. L. Ferris\*

SCRIPTURE: II Timothy 2:15

Timothy had a task to do. God had called him to preach and he had accepted the call.

Paul was writing to Timothy, to counsel and encourage him in his work. Paul advised him to first of all seek God's approval on his ministry. He was to do this by "rightly dividing the word of truth."

The primary job of the minister is to preach the Word of God. His job is to preach it in such a manner that sinners will be saved, believers sanctified, and the church edified.

This can be done only by preaching clearly and simply the great doctrines of the church as found in the Holy Scriptures.

I was raised in a non-Christan home. When I returned home from World War II, I had never been in Sunday school nor had I ever heard a gospel message.

My first experience in a church that preached the gospel was a rather be-

wildering one. I did not understand the "church language" that is common to me now. When people spoke of such things as "getting blessed" or "the blood of the Lamb" or the "Trinity," I had no idea what they were talking about.

When the preacher preached about sin I became convinced that I was a sinner. I feared the judgment and yearned to lead a Christian life. But try as I may, I could not reform. Although God spoke to my heart through the messages, never once did I hear the way of salvation explained.

In despair I stopped going to that church. I felt that, since I could not live a Christian life by reforming, I was hopelessly lost.

Years later my father, who had lived in deep sin, and my mother were saved in a Church of the Nazarene in Flint, Michigan.

Again I was invited to church and again God spoke to my heart. But this time, praise His name, I heard the way of salvation explained. Two weeks later my wife and I walked

\*Pastor, Vassar, Michigan.



down an aisle to an altar of prayer, and there gave our hearts to the Master. One year later the Lord called me to preach.

Since I've been in the ministry I've often thought of the words of Paul, "rightly dividing the word of truth." I believe this is one of the great secrets of winning men to Christ.

Our modern-day doctors, with their miracle drugs, diagnose one's illness and then prescribe the proper medicine, and by so doing administer a cure.

The witch doctor in Africa probably has access to many of the raw materials from which our modern drugs are derived. But he does not

know about the drugs, and if he did he could not administer them to a patient so as to effect a cure.

Our world's foremost sickness is sin. We have the raw material from which to derive a cure. We have the Holy Bible and therein we find the truth that will cure sin.

If we as ministers rightly divide this Word of Truth, it will bring a cure for the sins of mankind. But if we fail to preach the truth simply and clearly so the common man can understand, we will be like the witch doctor who has the raw material but does not understand how to prescribe a cure for his patients' ills.

May our prayer be, "God, do not let me be a spiritual witch doctor."

---

## Lord Tennyson and the Evangel

By Arthur Hedley\*

**L**ORD TENNYSON was blessed with a saintly mother, upon whose "sweet lips . . . perpetually did reign the summer calm of golden charity." She was deeply concerned about the spiritual welfare of her gifted son and longed to see him making a clearer and bolder confession of the Christian faith. As a fervent evangelical she prayed that in his poems he would consistently bear testimony to Christ as Redeemer and Lord. The liberal views on religion of some of his ministerial friends made a strong appeal, and more so because of their practical interest in the social and industrial problems of their day. Of one such friend, Frederick Maurice, he makes the request of a visit that together they might discuss

*How best to help the slender store;  
How mend the dwellings of the poor;  
How gain in life, as life advances,  
Valor and charity more and more.*

But however modern his religious views were, we feel as we read his life and works that there can be little doubt as to his faith in the redemption which is in Christ Jesus. It was after he had written his *Idylls of the King*, which received the praises of Gladstone and Queen Victoria, that his mother wrote to him this letter: "It does indeed give me the purest satisfaction to notice that a spirit of Christianity is perceptible through the whole volume. Oh, dearest Ally, how fervently I have prayed for years that our Merciful Redeemer would intercede with our Heavenly Father to

\*Pastor, Herne Bay, Kent, England.

grant thee His Holy Spirit to urge thee to employ the talents He has given thee in His service by taking every opportunity to impress the precepts of His holy Work on the minds of others. My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art earnestly endeavouring to do so."

Many of us can testify to the inspiration, enlightenment, encouragement received as we have read these immortal *Idylls* again and again. There comes to mind the reply of Gareth to his mother when she tried to tempt him to live a life of ease and self-indulgence, and to join his fellows in the chase. With much spirit Gareth replied:

*Follow the deer? follow the Christ,  
the King.*

*Live pure, speak true, right wrong,  
follow the King.*

*Else, wherefore born?*

We think of the guilty but truly repentant Queen Guinevere listening, with chastened heart, to her little maid as in the distance she sings:

*Late, late, so late! and dark the night  
and chill!*

*Late, late, so late! but we can enter  
still.*

*Too late, too late! ye cannot enter  
now.*

*Have we not heard the bridegroom  
is so sweet?*

*O let us in, tho' late, to kiss his feet!*

*No, no, too late! ye cannot enter  
now.*

But it was not too late to receive the forgiveness of God and of her husband, against whom she had sinned so grievously. Her sin "wrought the ruin of my lord King." When Ira Sankey read these pathetic verses, they made such an appeal that he straightway wrote to the publishers asking permission to use them in his

selection of *Sacred Songs*. Unfortunately they refused, and hearing of his disappointment a friend composed a poem in a similar strain, to which a tune was set by Sankey. This was used of God to the salvation of many.

One day Tennyson received a letter from a complete stranger in which she told of the comfort a verse of his poem, "The May Queen," had given to her niece. Knowing she had no hope of recovery from a dread disease, the niece was in sore distress. Her aunt read some verses from the Bible, and then repeated the familiar lines of the "May Queen," who said of the kind, silver-haired clergyman who led her to Christ, in her last hours:

*He taught me all the mercy, for he  
shew'd me all my sin.*

*Now, tho' my lamp be lighted late,  
there's One will let me in:*

*Nor would I now be well, Mother,  
again if that could be,*

*For my desire is but to pass to Him  
that died for me.*

The dying girl stopped her aunt and said: "Read that again." Then she had it copied and memorized it. "From that time," wrote the aunt, "all fear seemed to be taken away."

Tennyson stayed with two old friends, both devout Methodists. When he came in one day he asked: "Any news" The wife replied: "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men." "And," says the poet, "I said to her, 'That is old news, and good news, and news.'" His reply has been the subject of many an evangelical sermon or tract.

Once when out in the country with his niece he said: "God is walking with us now, on this Down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. To feel

He is by my side now as much as you are, that is the very joy of my heart." Pointing to a little wild flower, he said: "There is not a flower of this Down that owes so much to the sun as I do to Christ." His biographer says of him that "he grew to feel more and more his poetic gift was given as a great trust to be used to bring men nearer to God. So heavy was this sense of responsibility that it tended to outweigh for him any joy he could feel in the exercise of his gift or any satisfaction at its popular success."

One day when taking a favorite walk he found an aged Methodist preacher lying dead on the road, where he had fallen on the way to preach in the chapel. The sermon which he held in his hand was full of joy, and Tennyson wrote afterwards to one of the old man's relatives thus: "I cannot but look upon his death as a happy one; sudden, painless, and while on the way to his chapel to render thanks and praise

his Maker. Our Liturgy prays against sudden death, but I myself could pray for such a sudden death as Isaac Porter's."

When his own call approached, he had a long talk with his doctor about death. Then the doctor told of a ninety-year-old villager he attended on his deathbed. Pining to see his invalid wife in another room, the doctor had her carried in. Pressing his withered hand on hers, the dying man said: "Come soon!" With a sob in his voice the poet exclaimed: "True faith!" Gathering himself together and looking at his doctor, he said one word, "Death?" and after a slight pause added, "That is well." Who can doubt that the earnest prayers of a devoted evangelical mother were answered and that her famous, gifted son, England's poet laureate, lived and died in her faith, trusting solely and wholly in the atoning sacrifices of Christ for his salvation and hope of eternal life!

---

## KEEPER OF THE VINEYARDS

I am the keeper of the vineyards. My task is a difficult but rewarding one. I dress the vines, water them, prune them when necessary, and gather the luscious fruit. I like my task. I am glad they gave it to me.

I am the keeper of the vineyards—I am the pastor of a church. The life of each member of my congregation is a vineyard. My task is to care for these vineyards, water them, and prune them when necessary. If I take proper care of the vineyards they will bring forth much fruit. I like my task. I am glad my church gave it to me.

Only one thing bothers me. While I have been busy caring for my people's vineyards, I wonder if I have

neglected my own. Have the vines dried up? Have the weeds grown? Is any fruit being produced?

In the final analysis, my own vineyard is my first responsibility. For how can I care for the vineyards of others if my own has been neglected? How can I water theirs if my own is dried up? How can I keep theirs clean if my own is full of weeds? I must face these questions squarely. Their implications are tremendous, for one great "horticulturist" said, "... if any provide not for his own ... he hath denied the faith, and is worse than an infidel."

R. L. STAPLES  
*Bakersville, California*

## The Question Before Us

Earl E. Barrett\*

THE QUESTION, "Is the sinner's will actually in bondage?" is more basic than the question, "Is man free to do either righteous or evil acts?" For if one is not free to choose, then of course he is not free to act morally. To the former question there is no unambiguous answer apart from precisely defining and qualifying of terms.

First of all, there is no freedom in the universe apart from law. Even the sovereign God is limited by His eternal laws, His immutable nature, and His gift of moral freedom to man. Strangely, finite man is free in a sense that the Infinite is not, for man on probation has a nature that can be changed for better or worse. Yet his freedom is limited. For even to the refined question, "Can a righteous man do a righteous act, and a sinful man do a sinful act?" no unhesitating "Yes" can be given. Both men may be hindered internally (by inability) and externally (by circumstances or restraint).

Secondly, by freedom is not meant absence of cause or motivation. In man's heredity and environment, unquestionably, are causes that produce effects in man's character and conduct and in turn, there are causes in man's character that produce effects upon his will, and thus upon his conduct. This is well. It means faith and reliability in human relations. When we know one, to a degree we can predict his conduct. Jesus saw this relation between character and conduct: "Even so every

good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:17).

Thirdly, by "free will" is meant the whole person in the valley of decision, particularly moral decision, the capacity of the self (saint or sinner) to reflect, to choose between alternatives, holding in abeyance the "strongest motive," which is shown to be so only by results, and not therefore a determining cause, the decisiveness being in the will, i.e., the person in self-decision. It is not indeterminism, but self-determination.

Fourthly, there is no contradiction between this partial determinism and partial freedom. For according to P. H. Nowell-Smith:

I could not be free to choose what I do unless determinism is correct . . . For the simplest actions could not be performed in an indeterministic universe. If I decide, say, to eat a piece of fish, I cannot do so if the fish is liable to turn into a stone, or to behave in any other utterly unpredictable manner. . . . A genuinely uncaused action could hardly be said to be an action of the agent at all, for in referring the action to an agent, we are referring it to a cause!<sup>1</sup>

So the self acts within the limits set by its own nature, set not only by heredity and environment, but also by free will, having some freedom from causes past or present, within or without. We have been speaking of freedom in general; now we turn

<sup>1</sup>Sprague and Taylor, *Knowledge and Value* (New York: Harcourt, Brace, & Co., 1959), pp. 466-67.

\*Professor, Olivet Nazarene College.

to the moral and spiritual realm, where God and Satan may be viewed as an important part of both heredity and environment, and together with man are causal agents in the production of effects. In answer to the question, "What makes man choose as he does?" we answer that the word "make" here cannot equal "force," and that the answer cannot be found in heredity and environment alone, but also in character, which is largely the product of previous choices. An important factor here is indeterminate—a free will; consequently man is partly an unpredictable creature, and fully a responsible being. For we are going to endeavor to show that the world of the moral and spiritual self, even more so than in the physical world, is not a closed world; that the future, whatever the past, due to present free choices, is open to a large degree; that human nature can be changed for better or for worse; and that whatever the other causes, man himself is finally responsible for these changes or effects in his life, whatever the other so-called causes.

Theoretically a man can be moral, and thus do a moral deed, without being a Christian. Actually, his best, his righteousness, is as "filthy rags" in the sight of God (Isaiah 64:6). Philosophical virtues must be supplemented by Christian virtues, man's limited capacity aided by divine grace. As has been seen, Christ taught that nature is behind conduct, that men are holy before they do holy deeds. He also taught that it is impossible for a good man to bear evil fruit (Matthew 7:18), but this should not be viewed apart from the Biblical record of Adam's sinning. As Aristotle might have put it had he known about the Fall, Adam was actually holy but potentially unholy, i.e., as a free moral agent having a "potentiality" for becoming what he was not.

There is the same paradox in Christ's statement that it is impossible for a bad man to bear good fruit. It is true that a bad man, while he remains bad, cannot do good acts. But it is also true that a bad man through a change can do a good act. Here we are faced with the differences between a man and a tree. In men there are degrees of goodness and badness; also in the physical realm nature determines fruit. Woodworth, a psychologist, defined man as the product of heredity and environment. This is strict and complete determinism, according to which a child with a bad heredity and a bad environment is doomed. For him there is no salvation, even as for the one with good heredity and good environment there is no possibility of a fall. But man's free will, broadly speaking, can counteract heredity and environment, whether good or bad. One can change his environment either by leaving it or by staying and modifying it. And by choosing either God or Satan as his father, one can, in a sense, change his spiritual heredity. That is, whatever heavenly or satanic influences may be acting upon him, as seen in Adam's fall and anybody's restoration, man has the decisive choice. Even after finding himself by his own choice and by the grace of God in the new family and new surroundings, man is still free at any time to return to the old life. Adam's primitively holy nature naturally disposed him toward the good; it did not determine him.

This paradox in Christ's analogy of man and a tree, in which contradictory statements can be made when viewed in two senses, i.e., when viewing man now as a static being (good or bad) and then as a becoming (in transition from bad to good or vice versa), can be resolved by positing a gradual change of attitude that pre-

cedes and prepares for an instantaneous change of character. Let me illustrate!

Adam was blessed by both good heredity and good environment (although the latter included Satan as well as God). In his passively holy, primitive nature there was no "handle" for Satan to grasp for a downward "pull." Nor is there any evidence of coercion, any direct appeal to the will. Satan approached the will via the desires of body, mind, and spirit—perfectly natural, God-given desires for knowledge, wisdom, Godlikeness, the beautiful, the pleasurable, and the life-sustaining. Satan did not call God a liar at first; he simply put a question mark where God had placed a period (Genesis 3:1). That is, there was a gradual "softening up," a change of disposition (moral position) from listening to God to listening to the devil, from leaning toward the good to leaning toward the evil, a transformation of desire for legitimate things to desire for things forbidden. By responding to the external stimuli, doubting God, allowing the degeneration of desire (see middle voice of the Greek word for "drawn away" in James 1:14), Adam himself created the "handle" mentioned above.

St. James indicates that this is the general pattern in all solicitation to evil. For bypassing external tempter and bait, James focuses attention upon internal desire: "Every man is tempted when he is drawn away of his own desire" (James 1:14; *epithumia*, "intense desire"). Only afterward is man "enticed" or "entrapped." James uses a bold figure. There is solicitation, desire is excited, two wills cooperate, conception takes place, and a monster or freak is born (see Greek for "bringeth forth"). Here again is the satanic "softening up," indicated by the responses: looking, listening,

leaning, desiring, drawing, descending—all culminating in an act of will which changed character. Remember Lot as well as Lot's wife: desiring the well-watered plain, he "pitched his tent toward Sodom" (Genesis 13:12), changing his moral position or disposition before he changed his environment and character.

Likewise, before every instantaneous change of human nature for the better, there is a conditioning, a preparatory process. Have you ever noticed the apparent discrepancy between the sinner pictured in the Bible and the one you see in actual life? The composite scriptural representation is of one spiritually diseased, depraved, dead, and in total darkness. But perhaps no single sinner is as bad as the devil, or as the devil wants him to be. All the light flowing in from general and special revelations, all the influences converging upon him from a Christian civilization and a Christian church, all the "pulls" inclining him to "draw nigh to God" in faith in order that God may draw near him in converting grace—all these forces playing upon man may be summed up in two words—"common grace," the grace common to all men; or "prevenient grace," the grace going before salvation and preparing for it. And although we have split up this grace into parts, it is really one, an insight of James Arminius—God's indivisible, undeserving favor.<sup>2</sup> For "the grace of God . . . hath appeared to all men, teaching us . . ." (Titus 2:11). This teaching or enlightening grace is a continuing grace, beginning at creation (see Romans 1:18-22; 2:14-15), continuing in the manifestation of God's grace in Christ, and culminating in the conversion and final

---

<sup>2</sup>J. Nichols and W. Bagnall (trans.), *The Writings of James Arminius* (3 vols.; Grand Rapids: Baker Book House, 1956), I, 253.

salvation and glorification of sinners. It is the continuing light that "lighteth every man" (John 1:9; see Psalms 19:1-2; John 1:5). Thus, no man is in complete darkness. The scriptural picture of the sinner in total moral darkness and inability, left to himself, needs to be brought into harmony

with the many passages clearly showing that God has not left man to himself. This dualism of scripture is seen in the interpretation of Arminius and John Wesley.<sup>3</sup>

<sup>3</sup>*Ibid.*, I, 526; II, 288; R. Burtner and R. Chiles (eds.), *A Compendium of Wesley's Theology* (New York: Abingdon Press).

## The Importance of Humor

By H. M. von Stein\*

TO SAY A MAN lacks a sense of humor is a grave indictment bordering on the question of his sanity. If it became established for a fact, it is doubtful that such a man would be considered for an important position of any kind, even a pastorate.

What is humor and why is it important?

Word derivations being outside the scope of a discussion of this caliber, we can say that humor is what people laugh at, the purpose of such an ambiguous definition being to point out that humor is not joy.

The world today, and especially the United States, is sold out to laughter. Greater popularity and pecuniary reward are available to the jokester than to the President. Editors seek avidly for what will make people laugh—even to sacrilege.

It would be impertinent and futile to say that telling funny stories or saying funny things in an evangelistic service is wrong.

It is the purpose, here, to point out that there is grave danger in following the modern world pattern of believing we can gain the attention of

an audience of eternity-bound people by merely resorting to being funny.

Sacrilege—a tiny drop of it, especially when indentured for the sake of a laugh—will permeate the most brilliant offering as the flavor of garlic, say, would permeate pie, and decorates with the bright meringue of hogwash any article or the magazine that prints it.

If it is possible for the devil to invade the pulpit of a true prophet of God, especially the fine, keen young minds of our young preachers, it is probably through the humorous quip.

Damage can be done in one phrase to the frame of reference evoked in the pastor's message in the minds of his listeners so that the sword's point of the Spirit attains only a superficial depth instead of reaching the heart.

It is undoubtedly easier for Satan than for the Holy Spirit to speak through a joke.

If Jesus ever told a funny story, there is no record of it. He knew the people He was talking to, and it would be pretty hard to laugh with those He knew were going to hell. Dead and dying people are not funny.

Someone or something must suffer or appear ridiculous for every laugh that is made.

\*Medford, Oregon.

# Who Said, "It's a Mistake"?

James H. Whitworth\*

THE MOST MISUSED word in the vocabulary of holiness people is *mistake*. You can't find it in the Bible. In fact, it is almost impossible to find anything in Scriptures that implies exactly what this word indicates.

## AMBIGUITY ABOUT INTENTIONS

*Mistakes.* Generally modern English dictionaries imply that the synonyms *mistake* and *error* are interchangeable. However the first of these words more often suggests a mishap of judgment which is relatively unimportant from an ethical viewpoint, while the word *error* points definitely toward a failure to attain a recognized standard of perfection. Clearer understanding, thus, can be achieved by limiting mistakes to incidents of misconduct that have no moral overtones. Regarding such non-moral incidents, the inspired writers of Scriptures, who were concerned primarily with moral and spiritual values, contributed almost no comment. Certainly the one or two references to human faults give no grounds for indiscriminate use of the word *mistake*. To dump every involuntary word or deed of misconduct into the wastebasket labeled, "Mistakes," is a serious blunder that distorts Bible truth.

*Sins.* In most cases sin is the English word used to translate two very common words in the original Hebrew and Greek texts of the Bible. While both the original words, *ChaTa'* in Hebrew and *hamartia* in Greek, are

broad and general terms, the English word *sin* tends to imbibe a specific theological slant. Disciples of Wesley insist that sin is a willful violation of known law. Others follow the hint from the Hebrew and Greek words that sin is not necessarily deliberate. For them any missing the mark of perfection is sin.

*Errors.* The Bible lover who commends enough perseverance to examine the original languages is forced to admit that *ChaTa'* and *hamartia* are broad enough to include both errors that are deliberate violations of law and also errors that are the result of human ignorance or infirmity. Furthermore both the volitional and the involuntary aspects of error involve divine disfavor, which is hard to find in the usual usage of the word *mistake*. When the theological idea of willful sin is applied to every occurrence of the original words for error, the scriptural distinction between willful and ignorant errors is obscured.

Sometimes the inspired writers use the general or common words for error in expositions denouncing willful sin. These passages fully support the Wesleyan doctrine, which proscribes sin. Nevertheless the same inspired writers employ the same common words to represent sins of ignorance, or more properly, involuntary errors.

Incidentally, an aversion to the term "sins of ignorance" is proper, for it implies a contradiction that does not occur in the original languages. No act can be both a willful trans-

\*Pastor, Bloomington, Illinois.



gression and an error of ignorance. While the Bible says almost nothing about mistakes in the trivial sense of the word, it does say considerable about errors of ignorance.<sup>1</sup> Holiness folk do violence to the Scriptures when they pass off lightly involuntary errors as inconsequential mistakes.

#### ATTITUDE OF THE INDIVIDUAL

*Prospect of religion.* In the first place, the Wesleyan position of holiness is a repudiation of a "sinning religion." There is no reason to quibble over this point. Wesley and his followers were supported by more than cold logic in affirming freedom through grace from all willful sin. Over and over the Scriptures proclaim deliverance from all iniquity.

*Perverseness of rebellion.* When we substitute the word iniquity for sin, we enhance one of the many words occurring in Scriptures which can mean no other than willful perversion or deliberate transgression. Old Testament Hebrew contains about forty words that emphasize the perverse or rebellious nature of sin. It would seem that the general words for error are seldom used to emphasize in themselves the willfulness of sin. The reason for extensive use of these words for error lies in consciousness of God's intense hatred for every act that frustrates His perfect purpose rather than in any suggestion that man's will is involved in the breach of perfection. Better words are available to emphasize the sinfulness of sin.

*Purpose of redemption.* Certainly no defense can be found within the Bible for voluntary sin. Hence the Wesleyan doctrine is an impregnable fortress. However some have tended

to limit holiness to good intentions or perfect love. This is good but not adequate. To magnify motives irrespective of deeds is hazardous. If the Bible is correct, redemption goes beyond intentional perfection and love-dominated motives. Christ died to set aside all errors that fall short of God's standard of moral perfection.

#### ADMISSION OF IMPERFECTION

*Worse than profession.* No! Man cannot be perfect in this life, but he can do something about improving himself. Holiness people have not been foolish enough to profess freedom from human errors. Nevertheless they open the door to gross hypocrisy whenever they fail to correct involuntary errors. To cover up an offensive error by hiding it under the cover of a mistake leads to self-deception that is bound to involve condemnation if unchecked. Of course, an innocent misunderstanding of common definitions for the ideas of mistakes and sin does not, in itself, constitute transgression; but if persisted in, the use of mistakes as an alibi for misconduct can and does invariably lead to hypocrisy.

*Better than profession.* Beginning with the broad definition of sin as error, the Keswicks or Victorious Life advocates are forced to admit that they sin every day. However we are unfair to them if we refuse to concede that some Keswicks appear to be more saintly than some holiness professors. While they theoretically deny eradication of sin, those who take seriously the Victorious Life are sometimes more conscientious about human errors than some who claim to be sanctified wholly.

*Danger in misunderstanding.* The enigma of some holiness people is that they are afraid to ask forgiveness for involuntary errors which offend other people. To admit guilt for an error

<sup>1</sup>Leviticus 4:1; 5:18; Numbers 15:22-29; Psalms 19:12; Romans 8:27, 34; Galatians 6:1; Hebrews 7:25; 9:7, 24; 12:1; James 5:16, 19-20; 1 John 1:9; 2:1-2.

appears to imply sin, which no sanctified person can admit without forfeiting the blessing. It is so convenient to pass off the error as a mistake and do nothing about the offense. As a result, accumulated misunderstandings destroy the unity of the body of Christ and make revivals almost impossible. In the individual member of the church, the outgrowth is an inconsistent profession of holiness to which no one is ever attracted. A profession contradicted by harmful conduct is nothing short of hypocrisy.

#### ATTAINMENT OF THE IDEAL

*Restriction of errors.* To claim pure intentions and love-filled motives is not enough. The way of Jesus demands the elimination of everything un-Christlike. Not only are acts of willful sin prohibited in His holy way, but every kind of error that offends God or man must be consistently repudiated. Although willful sin ceases in regeneration, human error must be conquered by the believer throughout life.

*Redress of offenses.* While the offensive error is not a sin in the sense of making one guilty immediately, neither is it a nonmoral mistake; however, an error of ignorance can lead to guilt if correction is not made. One must plead the blood of Christ for all human errors and make amends insofar as possible with man. God's way is a path of confession to God and (unless of a delicate nature) to the offended person. To excuse serious errors as mistakes undercuts the very foundation of true holiness.

*Reinforcement of vigilance.* Bursting forth in the crisis experience of heart purity, the sanctified soul accelerates his transformation into the spotless image of the perfect son of God. Increased concern in Christlikeness thus compels the saint to be much more careful to avoid human errors and more quick to make amends for the inadvertencies that slip past his vigilant guard. Nothing with moral significance should be tolerated as a mistake.

---

#### PREJUDICE

A legend has come out of Germany which is based on the Nazi persecution of the Jews. A pastor, acting on orders from the Gestapo, said to his congregation, "All of you who had Jewish fathers will leave and not return." A few worshipers rose and left the sanctuary. Again he said, "All of you who had Jewish mothers must go and not return." As before, a few worshipers left. As the pastor looked on, he saw the remaining members of the congregation turn pale. The figure on the cross above the altar had loosed itself and left the sanctuary. Jesus cannot abide in a heart, a home, a church, or a community, where prejudices exist.—VIRGINIA ELY in "*Devotion*," *For Personal and Group Worship* (Fleming H. Revell Company).



**For the Pastor or the Church  
Wishing to Remember Such  
Special Occasions as**

**. . . WEDDINGS . . . GRADUATIONS**



# *Gifts that are different*



## **"Showers of Blessing" LP Record**

Give your graduating friends with a hi-fi some beautiful music.

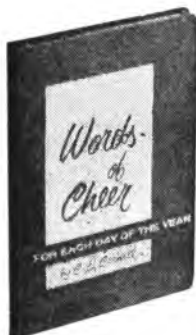
A recording of the official Church of the Nazarene radio choir singing twelve well-loved numbers such as "A Miracle of Love," "Wonderful Grace of Jesus," "The Love of God." (WRD)

**L-3074 Monophonic**

**\$3.98**

**L-8020 Stereophonic**

**\$4.98**



## **Words of Cheer**

By C. E. CORNELL

A little book bringing a whole year of soul enrichment.

Three hundred and sixty-five sixty-second devotional readings of strong spiritual uplift. Pocket-size gift edition bound in maroon and gold leatherette with stained edged. 136 pages, cloth board.

**\$1.25**



## **"Head of Christ" Pencil Well**

Useful, meaningful, attractive!

A 4" high, black, plastic cylinder, 2 3/4" diameter, with special brass-colored metal top, die-cut for holding pens, pencils, rulers, and other desk accessories. On front is Sallman's famous picture protected by heavy cellophane. White ridge at bottom gives a finished, dignified look. Boxed. (CO)

**GI-1050**

**\$1.50**



**ADDITIONAL GIFT SUGGESTIONS . . . BIBLES . . . BOOKS . . . MOTTOES . . . BOOKS . . . OTHER MERCHANDISE SURE TO PLEASE MAY BE FOUND IN OUR MASTER BUY**



**Plan NOW What You Will Need and**  
**NAZARENE PUBLISHING HOUSE** ♦ 2923 Troost, Box 527  
Kansas City 41, Missouri

## "Head of Christ" Early American Pictures

One of those *special* gifts that will be deeply appreciated for years.

Frame is skillfully constructed in the traditional early American design and finished in walnut with slightly darkened corners for that "aged" look. Gold trim provides an impressive blending between frame and picture. "Oiltone" process gives the appearance of the artist's original painting. Comes with hanger. (GH)



P-200	11½ x 13½	\$6.25
P-203	14½ x 17½	\$8.95
P-206	19½ x 23½	\$12.50

## Leaves of Gold

Most significant as a wedding gift—a deeply inspirational selection of maxims, phrases, anecdotes, passages, proverbs, essays, and verses.

Beautifully bound in simulated leather with an attractive rayon cord and gold-stamped title. Inside are gold end sheets, tan sectional dividers, and hand lettering. Size 8½ inches. 200 pages. Boxed. (CPG)

\$3.95

## Individual Communion Set

What could be more suitable for the graduating ministerial student?

This handy, simulated leather case with purple satin lining contains four glasses, with small flagon and wafer box. A wonderful assistance when visiting the sick and shut-in. Small size, 4½ x 7 x 2". (SB)

MS-125 \$7.50

## Guest Book

Something newlyweds would enjoy using as they start their home.

Durably bound for continued use with significant wording, "May God Bless All Who Enter Here," in attractive gold script. Favorite Bible verse at bottom of each page. Ruled pages provide for five hundred names. Size 7 ¾ x 5½". Gift-boxed. (GB)

R-7822R	De luxe cover padded in simulated red leather and imprinted in gold	\$2.50
R-7822BL	In blue	\$2.50
R-7822W	In white	\$2.50

ENDS . . . PLUS DOZENS OF  
GUIDE—FREE UPON REQUEST

Order **RIGHT AWAY!**

Washington at Bresee  
Pasadena 7, California

✦ IN CANADA: 1592 Bloor Street, West  
Toronto 9, Ontario

May, 1961



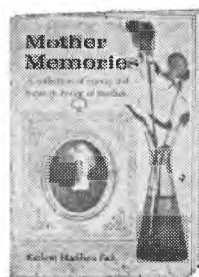
*A thoughtful  
way for your  
church to  
recognize*

## Mother's Day

May 14

### MOTHER MEMORIES

by  
**KATHRYN  
BLACKBURN  
PECK**



Every church likes to honor its mothers in some special way on their day.

Why not present each one with this delightful gift booklet? It will mean far more than flowers.

Here Mrs. Peck employs her resourceful talent with a selection of twenty-two poems and prose, on prayer, hands, Bible, home, grandmother, garden, singing, bride—all centered on the one beautiful theme "Mother." Attractive, two-color paper cover. 39 pages.

50c; 12 for \$5.00

FOR MANY OTHER HELPFUL  
MOTHER'S DAY ITEMS

BULLETINS—POST CARDS  
TAGS—BOOKMARKS

SEE SPECIAL MAILING  
SENT MIDDLE OF APRIL

## A Plea for and a Defense of the Traditional Nazarene Revival

By Jimmy Dobson\*

**I** HAVE TWO POINTS TO MAKE:

1. The traditional Nazarene revival must never be abandoned.

2. The traditional Nazarene revival must be kept in first place in all our evangelistic efforts.

By way of definition let me say that by traditional Nazarene evangelism I mean the business of promoting revivals in the local church through protracted meetings under the direction of those whom we will call professional evangelists. This is the quadrennium in which we are emphasizing "Evangelism First." Dr. Hardy Powers stated in his General Assembly address, and no one would contest this, that evangelism has been the principal work of the Church of the Nazarene in the past. We could add that it is equally uncontestable, as far as the past is concerned, that promoting revivals has been the principal work of evangelism. The great mass of our people have been won to God in revival services. The fact that other agencies have contributed to this end—that is, the personal work, the teaching agencies of the

church, the regular services conducted by the pastor—only points up the truth that these other means have been contributory and the revival has been the clincher.

The Church of the Nazarene is emerging from a sect into a denomination. In making this transition there are certain adjustments which must necessarily be made. The change-over holds increased opportunities as well as inherent dangers. Liston Pope, the sociologist, says that religious bodies making this change have a tendency to go from a high degree of congregational participation in services to the delegation of responsibility to a comparatively small percentage of the membership; that they have a tendency to go from fervor in worship to restraint, from positive action to passive listening, from conversion to religious education. I am sure that our general leadership is endeavoring to forestall such tendencies as these by instituting our great effort in the "Evangelism First" campaign. They want to make us see the pathetic failure of our people to witness for Christ—and to make us aware of the fact that evangelism is

\*Evangelist, Church of the Nazarene.

the business of all and to enlist our entire membership in this concern. The point of emphasis here is that there is no choice to be made between the filling in of this vast neglected area and the continuing to carry on our lifeline, the Nazarene revival. There is no need to bend over backward and push the revival out of its historic place of pre-eminence as a Nazarene institution. We must not remove it from first place even by implication.

We must face the fact that there is a wave of pessimism in regard to our revival methods. This pessimism does not stem from disloyalty or compromise necessarily, nor does it indicate bad faith. Sometimes these doubts are expressed by the laity, sometimes by distressed pastors, and sometimes by the evangelists themselves. A little thoughtful inquiry will show that the facts still overwhelmingly support the traditional Nazarene revival. From different quarters I have heard the following and other criticism:

"Most revivals only thrash over old straw."

"Revivals are too costly in time and money for the results obtained."

"The people become discouraged from putting out so much and receiving so little in visible returns."

"Revivals are poorly attended, especially on week nights."

"Unwise methods of evangelists drive promising people away."

Let us consider some of these objections. First, "Most revivals only thrash over old straw." Of course this is only a cliché—but we must never write off the power of slogans and clichés. The man who said, "Sticks and stones can break my bones but words can never harm me," could not have been more wrong. "Thrashing old straw" means dealing with people who have been to the altar more

than once or many times. Seriously, this saying shows a deep misunderstanding of the final purpose of the church, and as such we must reject it. The whole job of the church is not to get people converted, nor yet to see them sanctified—rather we are to escort them all the way to and through the gates of pearl.

If the subject falls a thousand times, we are to have a thousand revival campaigns if necessary and get him on his way again. It is not unlikely, however, that his instability is due as much to faulty pastoral teaching as to improper revival methods.

"Revivals cost too much in time and money." This statement takes us out on mighty thin ice. First, we assume that we can see all the results of a revival campaign and evaluate them in dollars and cents. But is this possible? A church that I know put on a revival campaign in 1928 which cost in the neighborhood of \$600—a substantial sum in that day. When the visible results were tabulated, only one convert was chalked up—and he was "old straw," a Sunday school lad and a chronic seeker. In the intervening years, however, this young man went on to dedicate twenty-five years of his life to the church, saw many people converted and sanctified, and put, as all of us do, many thousand dollars in tithes and offerings into the church, and has at the present time more than a score of young men preaching the gospel who were converted under his ministry. Now let me ask you, How wrong was the judgment of those board members who tried to pass a resolution doing away with further revival efforts because of the great "failure" of this campaign and its resulting financial loss?

Secondly, a revival that fails of much in the way of visible results, they say, is a discouragement to the

church. Let's face it—the revival is a true mirror of the real spiritual condition of the church. Sometimes a mirror can be a source of discouragement. This is one very valid reason why we should never abandon the traditional Nazarene revival. There is one thing worse than having a church fall into spiritual decline, the Holy Spirit cease to convict, the services to become cold and lifeless; and that thing is to have this condition prevail while all its people are unaware that anything is wrong. A revival campaign aimed at the true Nazarene goal will spotlight the spiritual apathy in such a clear way that (let's face it) it is discouraging. But do we want to kill the doctor just because his diagnosis is unpleasant? We may be saying, "Many wonderful works"; but God may say through the revival, "Behold, I know you not."

The Nazarene revival is geared in a peculiar way to *holiness of heart*. For this reason it becomes a humiliation, a thorn in the side of any local church which has begun to stray off down the lane toward modernism. Let's keep it that way!

As to revivals failing, can we measure the preventive effects of revival preaching? Can we number the people who are restrained from backsliding because the revival came at the right time? Are we able to determine the long-delayed reactions to revival efforts: as, for instance, the young

couple who came weeping to the altar to surrender to God, who testified that they had attended one revival service twelve months earlier and had been under deep conviction for one solid year? Other testimonies verify the act that sometimes this delaying interval is much longer—maybe twenty years, as Dr. Jarrette Aycock once related.

Furthermore, this work of intensive preaching of the Word of God to every available audience must go on even if the state of the world were to become such that absolutely no success could be obtained. We are too much committed to the idea that success of an endeavor is proof of its godliness, and the opposite. This position would be very difficult to back up with scripture. This would rule out the Noahs and the Jeremiahs of another day. In some situations success is practically impossible. We must place the emphasis back where God put it—on faithfulness!

Other objectors say that methods of evangelists sometimes drive promising people away. This has probably been true, to a greater or less degree, with all our evangelists. It is highly regrettable and the evangelist should be faced with this fact if it occurs. However, the same thing happens to pastors and usually with more serious consequences because their tenure of office is longer. I have seen churches all over America split by unwise pastoral manipulations. The late Dr. R. T.

---

## PRAYER

Many a man who would never think of dashing out of a morning without his breakfast, his vitamins and his briefcase, plunges headlong into a perilous day with an unprepared soul. "A little talk with Jesus" readies the body, the mind and the spirit for whatever comes.

After all, everything began with God. How foolish of us to start anything without Him! Whatever this new day may hold for you, make sure of one thing. "In the beginning God . . ."—VANCE HAVNER in *"Truth for Each Day"* (Fleming H. Revell Company).

Williams once said that the pastor is the cause or the occasion of practically all church quarrels. But I hear no one advocating the discontinuation of the office of the pastor on this account!

Some say the revival is poorly attended, especially on week nights—which is true; but this is not a new situation. That is, the Church of the Nazarene has never made its principal impact because of great popular appeal in this respect. Our genius has been in the intensity of our gospel. Dr. P. F. Bresee was convicted for heart holiness as a result of an expensive campaign in which there were seven professions! Some modern denominations would scoff in derision at a revival with no more results than that! But the contagious passion born in the heart of this man with the coming of the Holy Spirit is continu-

ing in ever-widening circles to this day!

The way of the Nazarene revival is the hard way. It is both our glory and our cross! The glory and the cross that Jesus exhibited that day when He started preaching to 5,000 and ended with 12! In that hour there was no anxiety conference concerning statistics and perhaps a change of method and message. Rather we hear the calm question, "Will ye also go away?" and between the lines, "Here I stand for all eternity and compromise is unthinkable."

In summing up let me say we must never, no, never, abandon the Nazarene revival. We must keep it in front place because it still pays the highest of dividends, conscious all the while that it is not in competition with but is the culmination of all that is best in our evangelistic efforts!

## **PASTORS!**

### **Remember 1961 Emphasis**

### **"Evangelism on Sunday Nights"**

"What Jesus Christ has done for us in personal redemption, He can do for others. The nature of the gospel itself demands that we should share it. This light cannot be hid in us without going out."

**DR. SAMUEL YOUNG**

*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!*

**Contributed by Ruth Vaughn\***

### **Portrait of a Queen**

**T**HE VERSE "All things work together for good" was the happy creed of her life. College, finances, each detail of life was running smoothly and beautifully. It was easy to believe this verse of her childhood! But suddenly the sunshine disappeared! The storm clouds came. The sky was darkened black. And in the midnight of despair and frustration she learned the true meaning of trust and faith in God.

The automobile accident which took her job, her health, her financial security brought to her answered prayer, personal miracles—and Charles Rodda! He is now the pastor of the First Church of the Nazarene in Huntington, Indiana. She is his lovely, devoted wife. And now when she quotes Romans 8:28 she knows—with a deep, unshakable knowledge within—the truth of its promise. She didn't learn it in the sunshine—she found its meaning in the shadows!

Naomi Rodda was born in a parsonage. She understood all of its experiences—both bitter and sweet. She was not resentful of her childhood in a Nazarene parsonage but she privately made up her mind that the entire scope of her life would not be spent in a parsonage. At N.N.C. she fell in love with a ministerial student!

\*Lubbock, Texas.

When she made this discovery, she spent some desperate hours alone with God. Finally she told God that she was willing to go with Charles Rodda to a Nazarene parsonage but she didn't want to go to just endure it. Naomi Rodda wanted to love the life that was the will of God. Again God worked a personal, positive miracle for her. She entered the parsonage, and in spite of the problems that arose, she found it to be a wonderful, thrilling, happy way of life which she would not exchange for the wealth of kings.

Throughout these years in a Nazarene parsonage she has proved again and again the truth of Romans 8:28. She has experienced the unparalleled joy of "living by faith" and having God supply all needs "not a moment too soon nor a moment too late!"

The testimony today of Naomi Rodda is that "all the joys and wonderful things of life have been given as a direct result of a complete surrender to the will of God." The mother of two wonderful Christian children, she has found the fulfillment of her dreams of motherhood; the wife of "the most wonderful man in the world," she has enjoyed the enchantment of a living romance; the spiritual leader to a large group of people, she has discovered the enrichment of a selfless life. Through her relationship

with God, Naomi Rodda has been responsible for dozens finding Him. Through the strength of her belief, she has helped weaker ones to discover His reality. Through the beauty of her consecration, she has shown forth to a sin-benighted world the loveliness of Jesus Christ. Truly this is the portrait of a queen!

To Mrs. Charles Rodda, I pay tribute!

### ROYAL COOKBOOK

Parsonage Queen Joy Smith of Augusta, Maine, shares with us this scrumptious, quick 'n easy recipe for molasses squares. Quick on the bake and sooo yummy!

Mix  $\frac{1}{2}$  cup shortening, 2 eggs,  $\frac{1}{2}$  cup molasses,  $\frac{2}{3}$  cup sifted flour,  $\frac{1}{2}$  tsp. each of soda, salt, nutmeg, cloves, and cinnamon, 1 cup of chopped nuts, and 1 cup seedless raisins. Place in a greased pan and bake at 375°.

### OVER TEACUPS

Mrs. Dell Aycock continues with her helpful advice in the much-needed area of "The Preacher's Wife as a Counselor."

"If it is family entanglements, remember that, no matter what they say, there are probably two sides to the issue. Never become involved. Give the scales time to balance before putting too much weight on one side. Again, the best advice you can give along these lines in most cases is to show the stand of the church as found in the *Manual*. Specific advice must be avoided, for you will be held to blame if anything goes wrong.

"This is startling but certainly true: Most of the people who seek your help will be adolescent in their thinking no matter what their age. That being so, they are also adolescent in judgment and adolescent in reaching right conclusions. Our counseling

must take this into account. At times, however, the load in the lives of some really mature and highly intelligent people, through great sorrow or disappointment or illness, will be more than any human mind can bear and keep sane. These persons need special help and comfort. And again, they do not need your advice nor your personal opinion about what has happened to them.

"If you can help a person to reach his own conclusion, you have helped her more than you ever could by giving advice. When you have helped one to find a deep feeling of security within herself, you have done her a lasting good. And remember always, if she does not know God, it is important to lead to God and to the forgiveness of her sins. The spiritual needs are ever first with Jesus, and more frequently than not underlie other needs."

### BOOKSHELF WITH LACE

*Object Sermons*, written by Dell Aycock, is meat for wonders with small children. The object lesson is one of the most effective means of teaching as well as of evangelism. This book is simple but intriguing and should help you to really make those youngsters sit up and take notice.

### THE KING'S HOUSE

Have you discovered the wonder of "Tupperware" for keeping things preserved and fresh? You can make a whopping big salad on Monday, place it in a sealed "Tupperware" bowl, and it will be on hand for snacks after school or church, unexpected company, and regular meals for the entire week (or as long as it lasts), and will be as crisp and fresh as when you placed it in the icebox. Try it. You'll discover it is a wonderful timesaver!

## HEART TALK

Mrs. Charles Rodda shares with us some of her thoughts and feelings on the tremendous job which faces each of us who live in the parsonage. May we learn one from the other!

"It's hard to say what makes a good minister's wife. There are so many different types and God seems to use all kinds. I feel that one of the greatest contributions the wife of a minister can make to his work is in her relationship to her husband—to be close to him, understanding, a sweetheart, a person he can confide in, making home a wonderful place to be, a refuge from the storm. It seems to me that at times some women are so busy being the wife of the pastor that they forget to be the preacher's wife. I know that it is an asset to have talent and to fit into the many places where it is needed. I know how many duties we are called upon to perform. But I believe that if we let all these pressures crowd out the other, we have lost our chance to make our greatest contribution. I believe that a happy, well-adjusted preacher with a loving family back of him will best stand up to the pressures of the pastorate.

"For these twenty-eight years of marriage we have tried to make home 'a little bit of heaven on earth,' and what satisfaction it has brought! I don't mean the selfish sort of thing that says that the family comes first and other things can wait. We have

tried our best to 'seek . . . first the kingdom' and to give to it our best. But we have tried to work together as a family team, snatching what time we could salvage to be together, loving every minute of it, praying together over every problem. And when I mention prayer together, that really starts a chain of memories, because all my happy memories seem to be connected with prayer. From our first prayer together in the hotel room after the wedding to the present moment, how real God has been in our family circle as we have talked to Him!

"To pray **TOGETHER** over every need, every problem, every perplexing situation has been our strength. I'll never forget our own private 'dedication ceremony' both times that we brought our babies home from the hospital after birth. As a family of four, we have had wonderful times together and we have prayed about everything!

"I feel very strongly about this matter of family life. Maybe because I've seen so much of the other side: ministers and their wives pulling against each other; ministers failing morally because their emotional needs were not satisfied at home; children who were a hindrance to the work their parents were trying to do. But mostly just because it brings so much happiness and is such a real asset to a minister's life. It is hard to help other people with their problems if you have not solved your own."

---

## THE REPORT OF CONSCIENCE

A dead conscience is unconscious of evil. A seared conscience is susceptible to evil. A pricked conscience sees evil. A good conscience is sensitive to evil. A quickened conscience abhors evil.

—HENRY T. BEYER, JR.

# The Pastor and His Preaching Ministry

By Ross W. Hayslip\*

**P**ERHAPS the high point of all my Christian career was the time that I heard the voice of God calling me to the ministry. To me the call to preach was a definite requirement for my salvation. I did not fully realize all that was entailed in this "call to preach." Doubtless if I had seen the tasks of visitation, promotion, and administration of the modern pastoral office, I would have become fearful of the immensity of the task. All that God showed to me was a pulpit with spiritually hungry folks turning expectant faces toward me. To that, God's call was first and foremost. Sometimes when I find myself losing my way in the maze of things, God draws me back to my purpose with a vision of this pulpit with the needy folks surrounding it. Yes, if God called me to any task twenty-four years ago, it was to preach the Word.

Just what is preaching? Phillips Brooks defines it as "communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth."

Our own Dr. G. B. Williamson calls preaching "the mediation of the truth of God to men through human personality."

John Donne refers to preaching as being an "ambassador to God and

destiny." If we sought we could find many more so eloquent and adequate definitions, but I think that you would find in all of them the common factors of God, human personality and the divine Word of truth. How wonderful it is that the God of the universe, who created all things, should choose man as the channel through which He should proclaim the glad news of his wonderful salvation! He could have chosen angels to declare it, or He could have written it across the azure skies in letters of golden fire. The forces of nature might have been harnessed and charged to sound out the wonderful message that Christ died for our sins. It is a grand but fearful responsibility that our God has put upon us!

Our personal attitude toward our preaching task will have a great deal to do with the failure or success of this phase of our ministry. If we look upon the pulpit as a blessing rather than a burden, a challenge rather than a chore, a high moment rather than weekly drudge, then our preaching becomes a vital part of our personalities. For a man's sermons must become a part of him. There should be an eagerness from Sunday to Sunday to mount the steps to the pulpit and proclaim the sermon that God has placed upon the soul. The preacher is a chosen vessel of God to bear the great treasure of God's proclamation of salvation. As D. T. Niles has aptly said in the 1957 Yale Lectures, "The ground of the preacher's task is that God has acted and man must believe."

\*Pastor, Whittier, California.

It is at the peril of our own souls that we lose that fervent thrill that comes when we stand in our pulpits Sunday after Sunday to preach the eternal Word of God. If we feel thusly we shall never fall into the danger cited by Dr. John Watson when he said, "The chief end of preaching is, after all, inspiration, and the man who has been set on fire is the vindication of the pulpit. The chief disaster of preaching is detachment and indifference."

St. Francis DeSales said: "The test of a preacher is that his congregation goes away saying, not 'What a lovely sermon,' but, 'I must do something.' " Our sermons must be preached to meet the needs of our people. Paul drives home to the heart of the preacher's subject matter when in I Corinthians 1:23 he says, "We preach Christ crucified." Halford Luccock has said that sermons, like rivers, must have their beginning in the sky. That is what George Browne Thomas meant when he wrote in the preface of his book entitled *What Shall I Preach?* "If more than forty years' experience in preaching has taught me anything, it is this: God speaks to the preacher when he shuts himself in with only God and His Word, searching and praying that God Himself shall answer the burning question 'What shall I preach?'"

Through meditation upon the experience of his pastoral work he may already have been guided to the need of his congregation for preaching on a certain subject. He now seeks God's Word upon the subject. Again the answer may come if the preacher is alert to hear the whisper of the Spirit.

The preacher is the craftsman who builds the structure of the sermon, but the materials from which he builds must come from God. These, of course, are obtained through a balance of prayer and study. All prayer

in the preparation of the sermon will result in shallow, emotional repetition. All study will bring a cold, intellectual discourse. The two in proper blend will result in "truth on fire." When our people come out to church on Sunday their hearts are hungry to hear from God. Happy indeed is that minister who can preach with the authority of "Thus saith the Lord." In this amazing day of satellites encircling our earth, the reaching of the moon imminent, with interplanetary travel in the near future, men are awaiting news from God. I am vitally interested in knowing what men like Nels Ferre, Emil Brunner, Karl Barth, and Paul Tillich are thinking and saying. I am interested in existentialism and modern theology. I like to challenge my own feeble thinking faculties by reading after the Niebuhr brothers. But when I phrase my sermons for my people I must remember that their chief interest is, What does God have to say? A great old Scottish preacher rightly said in his advice to young ministers: "We have been assured that the gospel is rightly proclaimed, not by historians speaking from a reconstructed first century, nor by professional theologians speaking from a system of organized knowledge, but by reporters who have been commissioned by Him whose character and activity they announce."

Every God-called man must have his own system of sermon preparation. Men's methods are as diverse as their personalities. To give a rule-of-thumb method of building sermons is presumptuous. Whether the sermon shall have two, three, or no divisions will depend upon the tastes of the man who builds it. How he shall assemble his material and organize it must be his own unique method. It is, however, my firm opinion that my subject matter will be far more meaningful to my hearers if it is based upon the

Word of the Lord. Observers of the ministry of the dynamic young Evangelist Billy Graham say that the force of his message lies in the fact that it is Bible-centered. "The Bible says" is a familiar phrase often repeated in his sermons. The great sermons recorded in the Book of Acts are almost entirely quotations from the Old Testament Scriptures and allusions to the same. I have found that the more Bible I pack into my sermons, the easier becomes my delivery. My excursions into the well-known homiletical brush usually occur when I try sermons that are not too well shot through with the Word of God.

The object of the sermon is far more important than the subject. Forever before me must be the questions, Why am I preaching this sermon? Whom do I wish specifically to help? Of course, souls are our supreme goal, but not all of our sermons demand a decision for Christ. The definition of evangelism that came out of the Amsterdam Conference of the World Council of Churches was "to so present Christ that men would be forced to a decision, either yes or no."

Not all of the pastor's preaching is evangelistic. There must be a feeding of the flock of God, teaching men the way to victorious Christian living through obedience to the Word. It is a thrilling thing to see men moved by a sermon. No greater joy can come to the pastor's heart than from his pulpit to behold tear-stained cheeks, uplifted hands, and lighted eyes. Once when I was preaching, a dear lady in the pew became so eager to obtain the blessing that she did not wait for an altar invitation but opened her heart and accepted the Comforter in His sanctifying capacity while I was yet preaching. She terminated my sermon with a genuine outburst of holy joy. This will always live in my memory as a high point of my preaching

career. The object of my preaching was definitely and gloriously realized. How many times has the minister been overjoyed when a member of his congregation has grasped his hand and looked in his eye, saying, "Pastor, that sermon was just what I needed, you will never know what a help it has been to me"! Words like these make a preacher live.

There comes to every God-called preacher that never-failing feeling of inner awe as he stands up to preach. He is, as Richard Baxter said, "a dying man speaking to dying men." He is the spokesman for the eternal God, an ambassador for Christ. His message that he is about to deliver is from another world. Orators may charm with words, but the preacher has a message to deliver. As he opens his mouth to declare the Word that God has laid upon him, there descends upon him that peculiar enablement that we term unction. It was unction that made the physically weak George Whitefield one of the most powerful men of his day. It was unction that lifted up the humble Welshman Christmas Evans and transformed him into a pulpit giant. It will not always bring about such a transformation in us as average preachers but it will be a powerful dynamic in the great task. Before one lies the sermon plan, but only as God breathes upon it will it take life and become an animated, forceful message. Men will listen to the preacher upon whom this unction rests. It is not a mere happen-so. Prayer, study of the Word, and a godly life are the prerequisites. Whether we see the outward results in a movement on the part of our hearers or the seeming unconcerned indifference, we must not measure the failure or success of sermons by such. Did we feel the unction of God as we spoke? If we did, then we can safely leave the results with God. We

can "ring the bell" with a crowd-pleasing oratorical barrage, but to really preach we must feel the approval of God.

We are never satisfied with our presentation. The preacher who becomes satisfied in his sermon delivery is a dead duck. This wonderful gospel that we proclaim must never become withered by familiarity or dimmed by repetition but be like the sea in that favorite story of ours from the great artist Tintorello, who in trying to paint the sea finally threw down his brushes in despair and cried out, "It keeps growing greater; nobody can paint it." Thus it is in our effort to properly preach the gospel of Christ. The longer we preach it, the greater it becomes and the more we feel our own personal inability. When we feel that we have mastered our task, it is then our ministry loses its romance.

In the earlier years of the nineteenth century the most influential pulpit in the world was that of Holy Trinity Church, Cambridge, where for more than fifty years the great Charles Simeon held forth Sunday after Sunday. Across the desk in that pulpit there is a small slip of paper upon which are written these words, "Sir, we would see Jesus." Our age needs

Jesus. Our folks do not need our scholarship, though if we have any it is a good gift that can be used. It is not flashy personality, even though personality cannot be wholly eliminated from our ministry. Our message must show Jesus. Unless we are lifting Him up, unless people leave our churches on Sunday feeling that they have seen the living Christ—we are not preaching the gospel.

Our duty is to exalt the Christ of whom the great British preacher and essayist Boreham wrote in a private letter: "In Dr. Moffatt's translation of Colossians 3:11, he changes the authorized renderings: Christ is all and in all into Christ is Everything and Everywhere. Christ is ——? What is He? I am the Bread of Life, he says; I am the True Vine; I am the Good Shepherd, and so on. But Paul goes a step further: Christ is everything! so that even if the worst comes to the worst, and you lose everything, you will still have everything, for you still have Christ and Christ is Everything! If the best comes to the best, you will still have everything plus everything for you will have everything plus Christ and Christ is Everything." This, my beloved brethren, is the message that we bring—this is the high mark of the pastor's preaching ministry!

---

#### SPARKLING SAYINGS

The missionary spreads the hope of glory of heaven where the shadow of death prevailed.

Don't think that your Bible is a dry Book because it has dust on its covers.

The man who watches the clock generally remains one of the hands.

Many people are like steamboats; they toot loudest when in a fog.

—E. WAYNE STAHL

## Supplied by Nelson G. Mink\*

### RECENT POLL

#### "Why Teen-agers Get Out of Hand"

1. Parents are not strict enough.
2. Parents do not provide home life.
3. Parents have too many outside interests.
4. Parents are too indulgent—give children too much money.
5. Both parents work, even though the mother is needed at home.

—The Defender

### THE WAY UP IS DOWN

Dr. F. B. Meyer once said: "I used to think God's gifts were one above the other, and that the taller we grew in Christian character, the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts."

—Contributed by REV. GLENN EAGLE

### GATHERED GEMS

"You can't crusade from a rocking chair.

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

"When a person begins to learn the truth about himself, it lessens the desire to reform those around him."

—Selected

DWIGHT BOLTON, pastor of River Oaks Church in Fort Worth, has this in his bulletin: "Hell is for two classes of people: those who will do anything, and those who won't do anything."

\*Pastor, Connell, Washington.

### HOW TO RATE WELL AS A MEMBER

I refer to the church as "my church."

I keep up to date with my tithe.

I never repeat malicious gossip.

I attend all Sunday services, and prayer meetings beside.

I hold some position of service in my church.

I notify my pastor when there is illness in my home or church.

I call the church office immediately upon learning of new prospects.

I visit for my church regularly.

I support my church-elected officers.

I speak of the good qualities of my church rather than its shortcomings.

I look for visitors and welcome them when they attend.

I pray daily for my church, fellow members, leaders, and the pastor.

I do not pity myself when I am not called on as often as I would like.

I am willing to carry my share of all church programs and burdens.

I "call" on my pastor at least three times a week: twice on Sunday and once on Wednesday night.

—DAVID KLINE, Houston Central Park Church

### WELL!

A Japanese youth, born a Buddhist but converted to Christianity, came to the United States to study. One day he asked friends with whom he was living; "Why don't Christians eat in public places in your country?"

Surprised, his friends asked what led him to believe they didn't.

"I have watched very carefully," the Japanese boy said, "and no one stops to give thanks before eating. So I assumed that they were not Christians."

—MIGRON WORLEY, in Bunola, Pa., "Nazarene"



## EVANGELIZE!

The Greek brings out this thought in the first verse of the first chapter of Mark, where we have: "The beginning of the gospel of Jesus Christ . . ." The word "gospel" is translated "good news" and comes from the word *Euaggeliou*, which is connected with the word *Euaggelos*, which means "messenger." We get our word evangelist from this word. This idea from the Greek is first brought out in Matthew 4:23, where Jesus "went about preaching the gospel of the kingdom," and ends up in Revelation 14:6, where the angel is preaching the "everlasting gospel." I counted 129 times that this word evangelist or evangelize was used. So at the very heart of the gospel is the idea of getting people to come to grips with it, to believe it and get saved and sanctified.—N. G. M.

---

### "THE WAY OF THE CROSS"

In the city of Praia, in the Cape Verde Islands, we have a church with a cross that is illuminated at night. It is the highest point in the town, and can be seen afar. It has proved a beacon to sailors out at sea. Many of them have made it safely to shore by steering to the light of the cross.

---

## EVANGELIZE

"Evangelism meets the need of every generation.

"This business of holiness evangelism is not departmentalized. It belongs to us all.

"Evangelism can't be put on from the outside—it is built in.

"With moral dislocation, theological uncertainty, nuclear giants, and ethical infants, the situation may seem desperate, but the saints or not.

"The program of the Church is global in its strategy, and authoritative in its message. The Kingdom is built, not by promotion, but by attraction; for Jesus said: "And I, if I be lifted up from the earth will draw all men unto me" (John 12:32).

—DR. HARDY C. POWERS

## COLLECTION STORY

A man with a bad heart suddenly inherited one thousand dollars. His wife, afraid it might cause him to have trouble over the excitement, called their pastor and suggested he break the good news as slowly and easily as possible. The pastor made an approach something like this: "Brother Blank, God has been good to you. He has done so many fine things for you. You have much to be thankful for. In fact, God has so highly favored you, that you have just inherited one thousand dollars!" "Good," said the man, "and I'll give five hundred dollars of it to the church." Then the pastor keeled over with a heart attack.

---

### APPROPRIATE SIGN

In England years ago it was popular to have some wording of some kind printed on the front of sweaters worn by men. An elderly man, who had recently found Christ, wanted something printed on his own blazer. He and his wife could neither read nor write. They sought for something to place on the garment. The wife looked out across the street at a sign in a restaurant window, and told her husband she saw something that looked real good, but didn't know just what it meant. She affixed the words, however, and the happy man at the next open-air meeting opened his coat and displayed these words across his chest: "Under new management!"

—REV. JAMES JONES

---

### MOTHERS AND HUMOR

One mother, having finally tucked a small boy into bed after an unusually trying day, said: "Well, I've worked today from 'son-up' to 'son-down'!"

Another mother said: "If you two boys can't agree and be quiet, I shall take your pie away." The younger replied: "But, Mother, we do agree. Bill wants the biggest piece, and so do I."

—Selected

## The Good Samaritan

SCRIPTURE: Luke 10:32

- I. HE WAS COURAGEOUS.
  - A. He stayed in the danger zone.
  - B. He could have suffered personal loss by association.
- II. HE WAS PRACTICAL.
  - A. He went to work with a minimum of philosophizing.
  - B. An ounce of heart interest is worth a ton of superior knowledge, and a crust of bread tastes better than a sermon when you are starving.
- III. HE WAS SACRIFICIAL.
  - A. Lost part of a businessman's workday!
  - B. Loaned his donkey (our precious cars)!
  - C. Gave of his goods.
  - D. Gave all he had and pledged more!

—R. F. METCALF  
Atwater, Ohio

## Moses, Man of Changing Times

SCRIPTURE: Hebrews 11:24-27

INTRODUCTION: Youth is a time when we see life as a challenge. How did Moses face the challenge of his day?

- I. PHASE ONE—MOSES AGAINST THE WORLD
  - A. Coming face to face with injustice, he struck out himself.
  - B. Failing to handle his world's problems by himself, he was even driven away by his failure.
- II. PHASE TWO—MOSES (AND GOD) AGAINST MOSES HIMSELF
  - A. A period of humility and solitude.
  - B. Nights under the stars as a shepherd made Moses "small."
  - C. We all need to see our inadequacy before God can get to us.
  - D. The burning bush experience.
    1. God's call—personal.
    2. God's challenge—obedience plus faith.

## III. PHASE THREE—MOSES, WITH GOD, AGAINST THE WORLD.

- A. A transformed man changed things around Egypt.
- B. But God could not work with Moses until Moses had let God change him.

CONCLUSION: What was it you wanted to change? Perhaps God wants to change *you* first!

—R. F. METCALF

## The Man Who Was Shamed by a Donkey

TEXTS: *Balaam also . . . they slew with the sword* (Numbers 31:8).  
*. . . the way of Balaam . . . who loved the wages of unrighteousness* (II Peter 2:15).

INTRODUCTION: This story of Balaam is more than a fable of a talking donkey.

- I. THERE IS A DIFFERENCE BETWEEN GREAT GIFTS AND GREAT GRACE.
  - A. It is wonderful to have talent—gifts.
  - B. It is best to have a Christlike spirit.
  - C. Any true pastor would rather have members who love God and each other than have talented but selfish people.
  - D. Balaam was a gifted prophet . . . had the reputation.
- II. THERE CAN BE A DIFFERENCE BETWEEN A STRAIGHT OUTWARD LIFE AND CLOSE FELLOWSHIP AND COMMUNION WITH GOD.
  - A. Balaam never actually went against God's direct commands.
  - B. He just looked for loopholes.
  - C. There is danger of Phariseeism—correct in outward don'ts but lacking love and correct heart attitudes.
- III. GOD'S WILL DOES NOT WAVER, THOUGH WE MAY PRAY UNTIL WE THINK SO.
  - A. Balaam's first mistake was entertaining the enemy.
  - B. We cannot willfully expose ourselves to temptation without severe penalty.
  - C. Balaam "teased" God because he desired sin's wages.

D. Here is where the donkey spoke . . . but Balaam persisted.

IV. **FINALLY, ALL-IMPORTANT WITH GOD IS THE MATTER OF SOUL RELATIONSHIP.**

- A. Balaam's reputation and talent did not defer his execution.
- B. He died with the out-and-out heathen.
- C. Peter preached his funeral sermon years later as a warning to us.

**CONCLUSION:** Balaam failed because he was shallow, divided, and persisted against warning.

—R. F. METCALF

---

### Open-Channel Christians

**SCRIPTURE:** Luke 8:4-18

**TEXT:** Matthew 10:8

**INTRODUCTION:** The Dead Sea is an example of the need for an outlet of the good things God sends into our lives.

I. **DEAD ENDS OF SELFISHLY RECEIVING OF THE GOSPEL**

A. **Adapting or censor-type hearers**

- 1. They hear only what they like about the gospel.
- 2. They like freedom from guilt.
- 3. They ignore responsibility, restitution.

B. **Emotional or thrill-seeking hearers**

- 1. They like sensation for sensation sake.
- 2. Revival tides bring these folk out, but they never get their feet mixed up with their religion.
- 3. They like the cults and fads and all-night sings.
- 4. They don't care too much for rugged doctrine.

C. **Sermon tasters or encyclopedia Christians**

- 1. They like knowledge for the sake of knowledge.
- 2. They are excellent judges of sermons.
- 3. They are never very much stirred in heart.

- 4. The reputation of the preacher and his education perhaps are more important than his message.

II. **CHANNELS THAT WILL OPEN "DEAD SEA" HEARTS**

A. **The channel of praise**

- 1. The "attitude of gratitude"—habitual appreciation of God's goodness.
- 2. "The praise committee"—praising God right out loud!
  - a. Not always because we feel like it, but because we ought to say, "Amen!"
  - b. After all, we will lose our freedom unless we use it!

B. **The channel of service**

- 1. Money talks—and tight people never hear it say what they want to hear!
  - a. Learn to tithe out of a heart of love.
  - b. Give offerings because you want to—you can't outgive the Lord!
- 2. There are always more jobs than there are dedicated workers.
- 3. Develop the attitude of looking for a place to help.

C. **The channel of witnessing**

- 1. A determination to witness comes first.
- 2. Then we pray for God's help.
- 3. And third—we just plunge in and start!

**ILLUSTRATION:** Dr. Lewis (in his book) tells of a little lady who won her first soul the very night she determined to try to win a soul.

**CONCLUSION:** To stay fresh and clear in an experience, keep prayed up. Keep the channels open.

—R. F. METCALF

---

### ONE MAN TO ANOTHER

"What shall I preach about?" the younger man asked the older preacher. "Preach about Christ, and about twenty minutes," was the answer.

—N. G. M.

## Christian Stewardship

SCRIPTURE: Mark 9:14-29

TEXT: Mark 9:29

INTRODUCTION:

- I. STEWARDSHIP OF PRAYER
  - A. Prayers of confession.
  - B. Prayers of intercession.
  - C. Prayers of adoration.
- II. STEWARDSHIP OF TIME
  - A. We are responsible for our time.
  - B. Our time is limited (preachers too).
  - C. There is a time for working and a time for judgment.
- III. STEWARDSHIP OF SERVICE
  - A. Service to God.
  - B. Service to our fellow man.
  - C. Service to the church.

CONCLUSION:

—WILLIAM C. SUMMERS  
*Washington, D.C.*

## Babies

SCRIPTURE: Hebrews 5; TEXT: Verses 12-14

INTRODUCTION: The writer of Hebrews was pulling no punches. Notice:

- I. THESE PEOPLE HAD BEEN DWARFED SPIRITUALLY.
  - A. When they should have been teaching, they were in need of being taught.
  - B. They were crawling when they should have been marching.
  - C. Their development had been arrested.
- II. SOME LIKENESSES BETWEEN PHYSICAL AND SPIRITUAL BABIES
  - A. Babies like to be amused.
  - B. Babies are easily hurt.
  - C. Babies are very talkative.
- III. REASONS FOR THEIR REMAINING BABIES.
  - A. Refusing to eat.
  - B. Refusing to exercise.
  - C. Isolating themselves.

CONCLUSION: The inner man does not necessarily grow when the outer one does. If we are to grow strong spiritual characters we will have to nourish the inner man.

—WILLIAM C. SUMMERS

## The Unique Christ

SCRIPTURE: Isaiah 9:6

INTRODUCTION: There is one Character in the Bible that is preached about more than any other; that One is Christ. He is chosen most often because:

- I. HE IS THE INCOMPARABLE CHRIST.
  - A. Incomparable in His love.
  - B. Incomparable in His nature.
  - C. Incomparable in His work.
- II. HE IS THE UNCONQUERABLE CHRIST.
  - A. He said, "I have overcome the world."
  - B. The angel said, "He is not here: for he is risen."
  - C. He said, "And upon this rock I will build my church; and the gates of hell shall not prevail against it."
  - D. No wonder the inspired writer exclaimed, "O death, where is thy sting? O grave, where is thy victory?"
- III. HE IS THE INDISPENSABLE CHRIST.
  - A. "Neither is there salvation in any other: for there is none other name under heaven . . ."
  - B. "He that believeth on him is not condemned . . ."
  - C. Paul proclaimed that by the works of the law no one could be justified. Christ is an absolute necessity.

—WILLIAM C. SUMMERS

## The Call of God

SCRIPTURE: Matthew 11:28-30

INTRODUCTION: Humanity is constantly subjected to calls of one kind or another.

1. There are the calls of the community to civic service.
  2. There are calls of a humanitarian nature.
  3. There is the call to war.
  4. Over and above all these come the calls of God to the hearts of men.
- I. WHY IS GOD CALLING?
    - A. Man has fallen from righteous state.
    - B. God created man a free moral being and desires voluntary service.

- C. God is not willing that any should perish but that all should come to repentance.
- II. **TO WHOM IS GOD CALLING?**
  - A. The call is universal (John 3:16).
  - B. The call is also particular (Matthew 11:28-30).
- III. **TO WHAT IS GOD CALLING?**
  - A. To repentance and faith unto salvation.
  - B. To life eternal—salvation from all sin.
  - C. To complete consecration and cleansing.

**CONCLUSION:** All who hear the call should hasten to heed the call. God's Spirit "shall not always strive with man."

—WILLIAM C. SUMMERS

### Three R's of Our Faith

**SCRIPTURE:** Acts 2:37-47

**INTRODUCTION:** By the three R's I do not mean "Readin', ritin', and 'rithmetic." The first of these is:

- I. **REPENTANCE.** This is the need of the masses.
  - A. Not many sermons deal with this subject.
  - B. Define repentance.
    - 1. Not confession alone.
    - 2. Not sorrow alone.
    - 3. Not promising to do better.
  - C. Someone has said that repentance is real "when it goes beyond sorrow to surrender, when it passes beyond grief to God, and reaches through failure to faith."
- II. **REMISSION OF SINS.**
  - A. When man repents, God will forgive.
  - B. We are justified freely by God's grace.
  - C. Simultaneously we are regenerated and adopted into the family of God.
- III. **RECEPTION OF THE HOLY SPIRIT.**
  - A. God knew what He was doing when He put it in this order.
  - B. The Holy Spirit is received as

a result of hungering and thirsting for righteousness.

- C. We must be yielded and obedient to God.
- D. There must be a complete consecration of our all to God.
- E. Then we must exercise faith to accept what God has for us.

**CONCLUSION:** Repentance, regeneration, and reception of the Holy Spirit fit us for service for God.

—WILLIAM C. SUMMERS

### The Nature and Purpose of the Church

**SCRIPTURE:** I Corinthians 12; John 17:17; Acts 1:8

**INTRODUCTION:** There are many religions but there is only one Church.

- I. **THE NATURE OF THE CHURCH.**
  - A. Universal
  - B. United—Jesus prayed "that they may be one."
  - C. Perfect—"that they may be perfect in one."
  - D. Glorious (Ephesians 5:27).
  - E. Innumerable (Revelation 7:9).
- II. **THE PURPOSE OF THE CHURCH.**
  - A. To witness for Christ (Acts 1:8).
  - B. We are saved to save others ("Follow me, and I will make you fishers of men").
  - C. To glorify Christ ("That the world may know that thou hast sent me").
- III. **THE PURPOSE OF THE CHURCH CAN BE REALIZED ONLY BY THE "ONE CHURCH."**
  - A. The person that is not made perfect in love cannot hope to be a soul winner.
  - B. The charlatan may profess but he cannot produce.
  - C. All the trouble in our churches comes from and through professing Christians.
  - D. The greatest need of any age is to have the prayer of Christ answered in our own lives, "Sanctify them through thy truth."

—WILLIAM C. SUMMERS

## Thoughts of the Character of Jesus

SCRIPTURE: Luke 2:25-40

TEXT: Luke 2:40

INTRODUCTION: *Christ Jesus came into the world to save sinners.* Let us notice that Jesus was:

### I. "STRONG IN SPIRIT."

Characteristics of a strong spiritual person:

- A. His vision of God towers over and above all other interests.
- B. He can see God in everything that touches his life.
- C. He is in constant touch with God.

### II. "FILLED WITH WISDOM."

- A. A spiritual person needs to be wise ("He that winneth souls is wise").
- B. Wisdom is related to common sense, or "horse sense."
- C. The rich farmer is an example of foolishness.

### III. "THE GRACE OF GOD WAS UPON HIM."

- A. Grace is unmerited favor.
- B. The Early Church was blessed with the grace of God ("Great grace was upon them all").
- C. God said to Paul, "My grace is sufficient for thee."

CONCLUSION: Jesus was and is our Example. We should be like Him, "strong in spirit, filled with wisdom, and the grace of God was upon him."

—WILLIAM C. SUMMERS

## God's Call to Zion

SCRIPTURE: Isaiah 52:1-15

INTRODUCTION:

### I. THE CALL TO AWAKE

- A. Be roused from sleep.
- B. "And that, knowing the time, that now it is high time to awake out of sleep" (Romans 13:11).
- C. "Awake to righteousness, and sin not; for some have not the knowledge of God" (I Corinthians 15:34).

### II. THE CALL TO STRENGTH

"They that wait upon the Lord shall renew their strength" (Isaiah 40:31).

### III. THE CALL TO BEAUTY

- A. "Worship the Lord in the beauty of holiness" (I Chronicles 16:29).
- B. Holiness needed for beauty, so call is really to holiness.

### IV. THE CALL TO CLEANNESS

- A. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).
- B. "A double minded man is unstable in all his ways" (James 1:8).
- C. "That he might sanctify and cleanse it with the washing of water by the Word" (Ephesians 5:26).
- D. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Corinthians 7:1).

—WILLIAM C. SUMMERS

## A Lukewarm Church

SCRIPTURE: Revelation 3:14-22

TEXT: *Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth* (Revelation 3:16).

INTRODUCTION:

A. We come to study the last church of these well-known scriptural churches of Revelation. All have heard the statement made, "They are saving the best until last." Not so in the case of these churches.

B. The worst of all the churches is saved until last it seems. This is one of the saddest letters. Christ has nothing good at all to say about it.

C. Again He says, "I know thy works." This occurs throughout these letters.

D. Note some things concerning the "lukewarm" church.

### I. THE CONDITION OF THIS CHURCH

A. Here it is: "Thou art lukewarm, and neither cold nor hot" (v. 16).

1. The word "cold" refers to people who are unsaved, people who have never felt the warm and fiery presence of God in their hearts.

2. The word "hot" refers to people who have found the Lord, people who have "passed from death unto life" in Christ Jesus.

3. But this crowd was neither hot nor cold and they nauseated God. Many in the church claimed that they were not so bad nad not so good. Just in between—lukewarm.

B. Christ said, "I would that thou wert cold or hot."

1. When one is lukewarm and professing up-to-date experience with Christ, that one is hurting the work of God.

2. Thank God, we may have a "boiling experience" with God, with Christ in our hearts. We do not have to go in for wildfire, nor be moved about by every wind of doctrine. We can have "fixed hearts" and be settled in His grace. The condition of this church was terrible.

## II. THE COMPLAINTS CHRIST HAD AGAINST THE CHURCH

A. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." Beautiful and commodious church property; treasury full, with budgets overpaid; everything needed to make work go forward—but no God!

1. But Christ said, "Thou art poor."

2. We may have all the comforts of life, but unless we are directly in touch with Christ, we are poor in His sight.

B. Christ said, "Thou art blind." No vision. Shortsighted and many perishing because of it.

C. "Thou art naked." Their self-righteousness was as rags in God's sight.

## III. THE COUNSEL OF CHRIST

A. "Buy of me gold tried in the fire" (v. 18). In other words, "You have had a flimsy, up-and-down profession for a long time. It is time to get a real, sincere, and genuine experience with Christ. A know-so salvation!"

B. "Buy of me . . . eye salve" (for blindness).

C. "Buy of me . . . white raiment."

D. "Behold, I stand at the door, and

knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

CONCLUSION: Just as the Saviour wanted to enter this church that it might be a blessing, just so He will enter any heart that will open to Him.

—DONALD K. BALLARD  
Lannett, Oklahoma

---

## A Pattern Church

SCRIPTURE: Revelation 3:7-13

TEXT: *Thou hast . . . kept my word, and hast not denied my name* (Revelation 3:8).

### INTRODUCTION:

All ministers I am sure are "dreamers." We dream of the day we will pastor the "pattern church."

The church at Philadelphia was not built on dreams however, but it came about as the result of hard work by its membership. They were willing to follow sanctified leadership and progress was evident.

What are some of the characteristics of this pattern church?

### I. FIRST A PATTERN CHURCH IS A SOUL-WINNING CHURCH.

A. It is wonderful to be saved and know it, but it is more wonderful to be saved and show it! This church showed it had a burden for a lost and dying, hell-bound world. No complacency here! They were busy "pulling them out of the fire."

B. This crowd realized what it means for a soul to be lost in hell.

ILLUS.: While on duty during the last war on a U.S. Navy mine-sweeping vessel in the South Pacific, I was among the personnel that rescued two young American aviators from days of drifting on a rubber life raft. The enemy had shot them down. How happy I was to participate in the "physical" rescue! Later when I was sanctified and called to preach, a greater happiness has come as I have seen the lost pass "from death unto life" through Jesus Christ.

## II. A PATTERN CHURCH IS A SPIRITUAL CHURCH.

A. Christ said this church had not denied His name. A people who will not deny, disgrace, or bring reproach upon the name of the Lord will be a spiritual people.

B. This church kept the "glory down" upon the services. Shouts of victory came from the saints as testimonies were given. The spontaneity of the Holy Spirit was evident. Nothing was "worked up." Rather, blessings were "brought down."

## III. A PATTERN CHURCH IS A SOLID CHURCH.

A. It is united. No church can be strong if it is divided. Jesus pointed this out.

B. If any church is to present a solid front to a lost and dying world, the membership must stand together. It takes pastor, people, and God to do the job.

C. The solid church is built on love. God's feelings concerning love will be seen as we prayerfully read I Corinthians 13. If we had visited this church I am sure we would have said, "My, how they love one another!" Not so in many churches today. "My, how they hate one another!" This ought not to be.

## IV. A PATTERN CHURCH IS A SANCTIFIED CHURCH.

A. They believed that without holiness no man would see the Lord.

B. They looked for the return of Christ. Paul prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

### CONCLUSION:

More than nineteen hundred years ago Jesus Christ said, "Occupy till I come." Will you fill your place and help your church become the pattern church?

—DONALD K. BALLARD

## Holding Up the Arms of the Church

SCRIPTURE: Exodus 17:10-12

INTRODUCTION: Here, in the story of Aaron and Hur holding up the arms of Moses, is a classical illustration of how the members of a church must hold up the arms of the church that it may be victorious over the Amalekites of our day. This may be done in various ways and we cite your attention to the following:

### I. WE CAN HOLD UP THE ARMS OF THE CHURCH BY MAINTAINING A GOOD PERSONAL EXPERIENCE.

- A. By regular Bible reading and prayer.
- B. By attending all of the means of grace (services of the church).

### II. WE CAN HOLD UP THE ARMS OF THE CHURCH BY PRACTICING FAITHFUL STEWARDSHIP.

- A. Paying the tithe and giving offerings.
- B. By giving of time, talents, etc.

### III. WE CAN HOLD UP THE ARMS OF THE CHURCH BY MAINTAINING A POSITIVE ATTITUDE TOWARD THE CHURCH'S PROGRAM.

- A. All can do this.
- B. This includes the entire program—Sunday school, worship services, evangelism, revivals, youth, and missions.

### IV. WE CAN HOLD UP THE ARMS OF THE CHURCH BY SUPPORTING THE CHURCH WITH A GOOD "FAMILY SPIRIT."

- A. Being behind the pastor and the people of the church.
- B. By not airing problems.

### V. WE CAN HOLD UP THE ARMS OF THE CHURCH BY LIVING BY OUR PERSONAL CONVICTIONS FAITHFULLY.

- A. This does not necessarily mean impressing them on others.
- B. We can live the world under conviction, and the Church can be victorious in this day if we as church members will hold up the arms of the Church.

—DONALD K. BALLARD



## Heart Trouble

SCRIPTURE: Ezekiel 36:24-29

TEXT: *A new heart also will I give you, and a new spirit will I put within you (v. 26).*

### INTRODUCTION:

- A. According to the 1960 almanac, heart trouble is the number-one killer in our nation.
    - 1. Causes 875,000 deaths each year; or 54 per cent of deaths in the U.S. are caused by heart trouble.
    - 2. Rather shocking that this little organ can give us so much trouble.
  - B. According to the scripture, the Israelites had another kind of heart trouble that's even more alarming.
    - 1. Such incidents are recorded in Judges 17-21.
    - 2. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)
    - 3. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).
  - C. Have you wondered how people think up so much wickedness or ways and means to sin? Our big problem is heart trouble, and God's cure is:
- I. A NEW HEART
    - A. A stony heart.
      - 1. Lot had warned his sons-in-law that God was going to destroy the wicked city of Sodom, but these men's hearts were so hardened that they laughed in his face.
      - 2. God dealt with and tried to talk to Pharaoh about a dozen times, but his heart was so hard He couldn't.
      - 3. Jesus looked at the Pharisees in anger and was grieved at their hardness of heart.
      - 4. Spiritually speaking, our

problem today isn't hardening of arteries but hardening our hearts.

- B. A new heart.
  - 1. Only solution: trade in stony heart for new heart.
  - 2. Some say culture, education, training, grooming; but Jesus said, "No man also seweth a piece of new cloth on an old garment" (Mark 2:21).
- II. A NEW SPIRIT
  - A. Notice the order of scripture.
    - 1. Take them out of the nations and bring them into their own land (v. 24).
    - 2. Sprinkle clean water and make them clean from all uncleanness and idols (v. 25).
    - 3. Take out old, stony, rebellious heart and give new heart (v. 26).
    - 4. Then He will put His Spirit within them and they will walk in His statutes (v. 27).
    - 5. Then they will dwell in the land which God gave to their fathers and they will be God's people and the true God will be their God (v. 28).
  - B. Question: How can we keep our converts from desiring to go back to their old way of worldly living?
  - C. Answer: The joy of the Holy Spirit in your heart must surpass all those old, sinful pleasures.

—BOB E. HARMON  
Helena, Montana

### THE VICTORY OF PRAISE

"I will bless the Lord at all times; his praise shall continually be in my mouth" (Psalms 34:1).

Song is the language of victory.

The soul that sings triumphs.

If earthly wadding were taken from our ears we might enjoy the music of the skies. It may be the morning stars still shout their hallelujahs.

—J. W. MAHOOD

You will notice that the book briefs this month are all our own publications. We are proud to take this opportunity to acquaint you with some of the splendid books which make up the 1961 book program of the Nazarene Publishing House.

### **PROBLEMS OF THE SPIRIT-FILLED LIFE**

*William S. Deal* (Beacon Hill Press, 160 pages, cloth, \$2.00)

The title of this book is provocative and at the same time realistic. First, it suggests that there are problems in the Spirit-filled life. Second, it implies that Spirit-filled people should face up to these problems. Third, it extends the strong hope that there are solutions to all those problems that come to Spirit-filled people.

The author has a strong conviction that holiness people can make their testimony more winsome. They can be more appealing if they will work hard at letting God smooth out the wrinkles of their personalities. They can become more Christlike, better examples of the grace of God to which they testify in the experience of entire sanctification. There are four sections: "Doctrine of the Holy Spirit," "Differences of the Spirit-filled Life," "Difficulties of the Spirit-filled Life," and "Dangers of the Spirit-filled Life." The author is a man who has already earned a wide reading public. He is the president of Western Pilgrim College, El Monte, California, and a member of the Wesleyan Methodist church.

### **THE SECRET IS OUT, A Study of Secret Orders**

*Charles D. Mosher* (Beacon Hill Press, 80 pages, cloth, \$1.50)

The position of the Church of the Nazarene throughout these more than fifty years has been a solid one with reference to secret orders. The position is this: We request our people to refrain from membership in secret orders, and before they unite with the church, we request that they withdraw from such. The experience of the years has proved this position to be wholesome and accurate.

But all the time there has been felt a need for a more clear-cut elaboration which would support our position. No books have come from the pens of our own writers, giving the full vindication, until now. *The Secret Is Out* is that answer.

The author did the research for this book while preparing a bachelor of divinity thesis for the Nazarene Theological Seminary. The format is a careful study of Freemasonry, which the author contends is the pattern for all other secret orders. The author summarizes our position with adequate support, under three general headings: (1) "The lodge does become a man's religious faith; (2) It cannot in any clear sense be classified as Christian; (3) The lodge thus becomes a competitor with the Christian Church.

This book will stand for many years as a standard reference for the Church of the Nazarene or any other denomination which takes a similar position regarding secret orders.

## **FAR ABOVE RUBIES, Meditations for the Minister's Wife**

*Audrey J. Williamson* (Beacon Hill Press, 128 pages, cloth, \$2.00)

Here is a specific need well met. Mrs. Williamson, wife of General Superintendent G. B. Williamson, is known throughout the Church of the Nazarene as a delightful speaker and an interesting writer. In *Far Above Rubies* she gives to all ministers' wives the boiled-down, warmhearted sharing of long experience. This is not a casual "how-to-do-it book" nor is it written from the high pinnacle of one who seems to say, "Look how I have done it." Rather, here will be found the tearful and prayerful counsel of the mature leader who says, "Let me share with you the triumphs and the battles of the thrilling conflict."

Mrs. Williamson uses as her vehicle the thirty-first chapter of Proverbs, from which she borrows the title of the book. It becomes the frame around which she weaves the warp and woof of her experience. She speaks of the responsibility to her home, to her church, beyond her church, to her husband, and to herself.

While the book is dedicated to the ministers' wives of the Church of the Nazarene, it has a warm outreach and will be appreciated by ministers' wives in any evangelical communion.

## **WITH CHAPMAN AT CAMP MEETING**

*J. B. Chapman* (Beacon Hill Press, 24 pages, paper, \$ .25)

Almost every one of our great preachers is remembered by some particular sermon that somehow thoroughly classified his platform presentation.

In *With Chapman at Camp Meeting* we have two of his best-known camp meeting sermons. "How to Be Sanctified Holy" was known to many thousands as "The Sears-Roebuck Sermon." Many have asked about it. It has not been available in print for many years. It is delightfully and characteristically Chapman. The illustration is homey but apt and becomes the vehicle for carrying the truth directly to the heart of the hearer.

The sermon on divine healing for the body is proof-positive the Church of the Nazarene has always taken a friendly but sane attitude toward divine healing.

Here is a little book that deserves reading by us all.

## **THIS UNCOMMITTED GENERATION**

*C. William Fisher* (Beacon Hill Press, 64 pages, paper, \$ .75)

Evangelist C. William Fisher has built a reputation for being a blunt, forthright, hard-hitting author. *This Uncommitted Generation* is no exception.

Get ready for an arresting experience. You will be stabbed awake mentally and spiritually. There is not a "lullaby line" in the entire book. The author addresses himself to such groups of people as: (1) men and women hopelessly mired down in the mere mechanics of living; (2) young people busily engaged in picking up bits of segmental knowledge; (3) businessmen, scheming, ambitious, clever, with no ultimate goal; (4) preachers on the statistical treadmill, tired, terribly tired; (5) laymen, decent, discreet, but dry-eyed.

You may not agree with everything the author says, but you cannot be indifferent to what he says. This is not for timid souls who are afraid to face reality. It is strong medicine for those who would like to have thorough healing.

# This beautiful flag set can grace your sanctuary too

**Now includes NEW "50 Star" Flag!**

No place of worship is *completely* furnished until it displays its national and Christian flags.

Show your colors throughout the church—in the sanctuary, your young people's room, the Sunday school auditorium—invest in this de luxe set with all these outstanding features . . .



High-quality rayon  
Lustrous and colorfast

Wear-resistant

Dignified, golden-colored fringe on  
three sides

Brilliant yellow, twisted cord with  
4" tassel

Complete with pole hem for easy  
mounting

Oak pole 8' high x 1 1/8" diameter  
(comes in two pieces) with brass  
screw joint

Heavy gilded, 6" high, metal stand  
with adjoining piece for keeping flag  
steady

Appropriate 3 x 5' auditorium size



**CHRISTIAN FLAG**—Cross skillfully appliqued on both sides of blue field. White flag carefully sewed to blue field. 8" bronze cross included.

**E-201**

**\$50.00**

**AMERICAN FLAG**—Stars securely embroidered on both sides in blue field with high-luster thread. Stripes firmly sewed with double stitch. 8" bronze eagle included.

**E-101**

**\$50.00**

**E-202 Combination Set of two above flags**

**\$89.00**

**CANADIAN FLAG**—Companion to Christian flag—write your Nazarene Publishing House, 1592 Bloor Street, West, Toronto 9, Ontario, for complete details.

**NOTE:** For additional flag selections see our Master Buying Guide. A "church office copy" has been sent to all pastors, or write for FREE personal copy.

*A wonderful project for one of your S.S. classes!*



**NAZARENE  
PUBLISHING  
HOUSE**

2923 Troost, Box 527, Kansas City 41, Missouri  
Washington at Bresee, Pasadena 7, California

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

## Now you can offer your people a Midweek Bulletin



# THE NAZARENE NEWS

A NEW service pastors have been constantly asking for that can be used as a weekly (monthly) newsletter.

### AT 40 PER CENT SAVINGS

For those many interesting news items you are unable to include in your Sunday bulletin and any announcements that should have extra emphasis—*THE NAZARENE NEWS* is your final answer. It will do much to give your church that forward moving feeling of "togetherness."

*It's attractive in every way . . .*

**DESIGN** Original art work and hand lettering printed in three colors.

**SIZE** 8½ x 14" sheet can be used on both sides. Folds to 3½ x 8½".

**QUALITY** Finest grade paper stock, especially suitable for mimeographing.

**PERSONALIZED** Name and address of church are imprinted at no extra cost.

**PRACTICAL** May be employed as a self-mailer, insert, or handbill.

**PRICE** By accumulating orders and printing (end of month) at one time a liberal 40 per cent discount can be yours.

1,000 MIDWEEK BULLETINS . . . Regular \$34.50 . . . Discount \$20.75

2,500 MIDWEEK BULLETINS . . . Regular \$31.25 . . . Discount \$18.75, per 1,000

5,000 MIDWEEK BULLETINS . . . Regular \$28.25 . . . Discount \$16.95, per 1,000  
PLUS POSTAGE

**ORDER BY NUMBER S-1461**

**WORTH CONSIDERING AND ORDERING SOON**

*Something your members and friends will  
enjoy receiving the middle of each week*

**NAZARENE PUBLISHING HOUSE**

2923 Troost, Box 527, Kansas City 41, Missouri